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# The editors have retained the documentation methods employed by the respective authors.

# MODERNITY AND ITS DOUBLE: ARVIND ADIGA'S *THE WHITE TIGER* AS EXPLORATION INTO ALTERNATE IDENTITIES

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The 1980s consolidated the new liberalization policies in India and at the same time reflected the existence of two Indias: the liberalized, globalised, glittery world inhabited by the upper and middle classes and elites, and the suburbs and urban slums where the lower classes lived. By the time Jawaharlal Nehru died, the messy world of politics, in Kalyan Sanyal's words, started encroaching upon the neat, orderly and rational world of developmental planning (166). The wasteland created by Nehru's capitalistic industrialist politics and primitive accumulation repeatedly encroached upon developmental politics. The belief that the inhabitants of the wasteland will eventually partake of the benefits of industrialisation and will complete the process of transition became meaningless. As Sanyal points out, this resulted in the issue of persistent absolute poverty occupying a central position in the discourse of development replacing accumulation as a central factor in representing the economy. In the 1970s, a shift took place within the discourse which turned poverty into a direct target of techno-bureaucratic management, an object of governance (166,168). *Garibi Hatao* or "abolish poverty" was the theme and political slogan of Indira Gandhi's successful 1971 election bid and later Rajiv Gandhi's. There was growing focus on improving the condition of small and marginal farmers, creating employment for the landless agricultural labourers and artisans, provision of irrigation and implements for farming, tools and trainings for artisans, health and family care and so on. Poverty-alleviation as the new aim of the government was a way to ensure the rise of the

political conditions of existence of postcolonial capital by redistributing the surplus through anti-poverty programmes. When Rajiv Gandhi was in power, there was a coexistence of the Garibi Hatao program and rapid economic liberalization.

According to Chatterjee, the development discourse in the early phase saw the poor as located in the space that was traditional and underdeveloped. In the new phase, the location of the poor is fixed in his/her own space, a space that is distinct from the formal and the modern, and governmentality, as Sanyal argues, seeks to reconstitute and improve the former space with the help of a transfer from the later. The shift in the discourse of development from the global to the local is conducive to the global management of the informal sector/need economy (235-36). As Sanyal points out, in the new form of the development discourse, the local does not dissolve into the global but is ultimately made an integral part of a global regime of power-knowledge nexus (236). On the one hand, the neo-liberal face of international organisations seeks to ensure the conditions of existence of a global capitalist order. In the process of primitive accumulation, many are dispossessed and excluded. On the other hand, this capitalistic system must be legitimized to create its ideological conditions of existence. And here comes the developmental face of organizations and NGOs, where governmentality focuses on the importance of creating, protecting and monitoring an informal sector to rehabilitate the victims of the capitalist onslaught in a need economy. According to Sanyal, the informal sector is neither a residue of capitalism nor a segment trying to enter into the capitalistic system. It is instead a domain created by capitalism and is quintessential for the continuance of the capitalist order. The political society now betrays a complex working of democratic politics of the masses. As Chatterjee shows, small peasants from different regions demand benefits from government by using a number of tactics using violence. What is employed now is not so much a narrative of exploitation but of discrimination. The biggest problem now is that no radical changes are desired in political society. There is no effort to change structures of power through democratic mobilisation, compensatory benefits are working good enough (*Democracy* 60-62).

It is true that a changed politics of operation in the political society influences the potential for revolutionary activities. At the same time, one has to pay keen attention to the radical possibilities opened by the newer forms of visibility in a post liberalized world. For instance, Ravi Sundaram argues that in a world dominated by globalisation and splintered urbanities, state controlled planned surveillance and administration gets diluted. As such, the negotiations between the population and the state are no longer possible through the political society that has traditionally been used to contain disorder and conflict (64). Sundaram locates the cause of this in the popularity of what he calls liquid modernity as opposed to the previous heavy modernity. This is a modernity characterized by the elusive notion of intellectual property that is monitored through a network of global communication. According to Sundaram, although the upper and middle classes have adopted various methods to engineer certainty in such a world,

there have emerged new visibilities that question the notion of intellectual property (65). According to Sundaram, earlier, patterns of political society allowed the non-legal to become visible and participate in the processes of welfare and administration. But now, in a copy culture and a world of piracy, visibility of the non-legal questions the concept of intellectual property which is the very basis of a liquid modernity. Pirate culture works through immersion and dispersion rather than voice and representation. As such, it is resistant to control, radical interventions and critical strategies (70). These newer forms of visibility creates what Sundaran calls a problem of porosity and establishes the political need for a stamp of the definitive as an answer to fragmented realities. In these circumstances, older governmental techniques like technologies of visibility and knowledge about populations can only attain a partial success. On the one hand, there are national elite obsessions like ID cards, CCTVs, computerized crime records, electronic security and so on. On the other hand, there is a growing subaltern network of porous subjectivities which question the very definition of visibility.

The transition narrative is futile if the aim is to understand how democratic policies work outside the familiar mode of undivided resistance to coercive power. We have to understand the new reality where political struggle and oppositional discourses are necessarily molecular, local and perhaps impermanent and reversible. There has been a shift from the transmitter model that believed in the trickle-down of the benefits of capitalism to an emphasis on poverty alleviation as a strategy of reversing the effects of primitive accumulation and then to an acceptance of the simultaneous existence of the capitalist and the non-capitalist sectors. In many writings of the post 1980s period, place occupies a significant position. The dichotomy between two modes of living forms a central motif, characterised by immense availability of goods, development of transport facilities and commercialization on the one hand, and migration, surplus labour, poverty and increasing number of street and slum dwellers on the other. In this section of my analysis, I will look at Arvind Adiga's *The White Tiger* that includes a delineation of this dichotomy with an aim to understand how new forms of subjectivities come to be represented and how these subjectivities enter into a dialectical relationship with the processes of governmentality and repression. *The White Tiger* is a case in point of the dichotomy between the city and the country, which no longer is the same as the disjunction between the traditional and the modern.

### ***The White Tiger***

#### *Introduction*

The protagonist of the novel Balram alias the white tiger is born in a village in India to the family of a rickshaw puller. Balram is taken out of school and forced to work in a teashop due to financial problems. But Balram always dreams of an escape from the life he is put into. His dream comes true when a rich village landlord hires him as a chauffeur for his son, daughter-

in-law, and their two Pomeranian dogs. Balram thus ends up in the capital of India, Delhi and drives a swanky Honda City on its roads. Delhi presents to Balram a mixed picture: cockroaches, call-centres, the 36,000,004 gods, slums, shopping malls and traffic jams. *The White Tiger* is a tale of two Indias which revolves around Balram's migration from the country to the city and his journey is a critique of the cheerful, false, lopsided notion of a new, transformed India. While looking at the ways in which new subjects make their presence and visibility felt in a world that is in the process of a constant flux, we will also keep in mind the politics of the author as intellectual and the specificities of the text as text. We will try to understand the worry of an expatriate Indian Adiga who invests in an aesthetic of observation and reportage to maybe reconnect with lost roots.

### *Migrating to a "new" India*

The theme of migration is a central motif in the novel. Hundreds of people from the poverty-stricken village in Bihar migrate to the cities every year in search of jobs: "A month before the rains, the men came back from Dhanbad and Delhi and Calcutta, leaner, darker, angrier, but with money in their pockets. The women were waiting for them. They hid behind the door, and as soon as the men walked in, they pounced, like wildcats on a slab of flesh. They were fighting and wailing and shrieking. My uncles would resist, and managed to keep some of their money, but my father got peeled and skinned every time. 'I survived the city, but I couldn't survive the women in my home,' he would say, sunk into a corner of the room. The women would feed him after they fed the buffalo". The kind of work that migrants get and the lives they live are not very rewarding. Balram spends his time mostly in the car and sleeps in a tiny room at night in quarters marked for the drivers. His masters are always suspicious of his activities. The description of the life of the drivers in the city makes it clear that most of their time goes in waiting for their masters and killing time. The drivers live a monotonous, dreary life and live like prisoners in miniscule quarters. They are like a subcategory in themselves, different from the glittery, prosperous master class they serve. Adiga's main point here revolves around how we limit ourselves by the imaginary boundaries and do not even see that beyond those boundaries exists yet another world right next to us.

### *The "other" classes*

Adiga says that the Indian middle class is paranoid about servants but also says that it is strange how given the huge disparities of wealth, so few actually commit any crime. Adiga quips, "Look at the intimate access that servants have to their masters in their homes, and yet there are very few murders or attacks. But that doesn't reassure the middle class. It is becoming more insecure than before because it is richer now and has more to lose". India is a country of many divides, including that between rich and poor, master and servant, city and country. Although a portion of the society has found opportunities for upward economic mobility, most

parts of the country struggle in poverty. Cities do not have much to offer. Democracy functions only to an extent. Even when elections are held, votes are purchased. Corruption is rampant. Jobs are sold and bought. According to Balram, the system works like a “Rooster coop,” wherein “a handful of men in this country have trained the remaining 99.9 percent—as strong, as talented, as intelligent in every way—to exist in perpetual servitude”.

#### *Refuting the notion of a “traditional” home*

If the city is portrayed in a negative light, the country is not glorified too. When a native of Laxmangarh attempts to exercise his right to vote instead of letting it be bought by the local goons, he is murdered. Naxal guerrillas roam about, always in conflict with landlords. The landlords treat the villagers almost like bonded serfs. Balram always fears the prospect of him remaining trapped in the darkness of his village like his brother who works hard for very little in return. Thus, Adiga critiques the notions of India both as a traditional land of poverty, cows and snakecharmers and as a newly arrived hi-tech, prosperous nation.

#### *Is revolution possible?*

Adiga shows how, during the course of his varied experiences, Balram learns a new morality which is the need for spilling a little blood on one’s way to the top. By the end of the novel, we find Balram in a position that enables him to get away with murder. The tone of militant insurgency runs through the novel. The naxals scare the rich and the prosperous, and in an ironic turn of events, the landlords try to organize a “Leninist” political party. There is a pun on The Great Socialist who, as hinted at in the novel, is a master at working his ways around corrupt system. But at the same time, The Great Socialist enthralls crowds with populist, revolutionary speeches. Balram does not believe in a revolutionary rhetoric that claims that change is possible in India. On the contrary, he develops ways to work and succeed within a corrupt, unfair, and rapidly changing socio-economic system.

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## SAGE AND SAVAGE IN THE WORKS OF COETZEE AND ACHEBE

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As a Liberal Funk novel, Public Enterprises Minister Jeff Radebe criticizes *Disgrace* for illustrating the ways in which white South Africans still believe in a certain stereotype of the African: “In this novel J. M. Coetzee represents as brutally as he can the white people's perception of the post-apartheid black man.”<sup>1</sup>

The argument is built on the idea that Coetzee's novel reflects society, that the views of the white characters in *Disgrace* may be equated with those of white South Africans in general. Yet the corollary of this reading would mean that the black rapists in *Disgrace* are representative of most black people in South Africa, which is exactly what the ruling party would like to refute.

In their submission during the Human Rights Commission (SAHRC) hearings on racism in the media, the African National Congress (ANC) protested against the white media for propagating negative depictions of black Africans. This attitude is most noticeable in reports about crime and rape. But intriguingly, Coetzee himself, in a review published at the same time as the novel, takes Breyten Breytenbach to task for reporting, gruesome reports ... of attacks on whites .... horror stories have become a staple... aimed at driving whites off the land and ultimately out of the country and thereby promoting white paranoia.

And in *Disgrace* Coetzee subverts the black peril narrative, by simultaneously scripting what Sol T. Plaatje referred to as white peril, the hidden sexual exploitation of black women by white men that have existed for centuries. While ‘black peril’ imagery was a common feature of racist political discourse throughout the twentieth century, the subversive status of ‘white peril’ literature is confirmed by attitudes of apartheid censors.

In 1977, Coetzee's *In the Heart of the Country* was placed under scrutiny, partly for representing an apparent rape of a white woman by a black farm-worker as well as the white farmer's coercion of a black female servant. Coetzee reminds us that it is by no means only white who suffer from criminal violence in new South Africa.

In The narrative of Jacobus Coetzee, with its memorable description of colonial brutality, *Waiting for the barbarians*, with its representation of a state apparatus relying on torture and cross- border raids, *Life & Times of Michael K*, with its state of war in a future South Africa, and *Age of Iron*, with its vivid depiction of the violence in the townships and the systematic viciousness of the police, Coetzee, quite as much as any South African author, has registered for his time and for future generations the brutality, the anger, and the suffering of the apartheid era. After the democratic elections of 1994 and the sweeping ANC victory that brought Nelson Mandela from prison to presidency, one might at least expected from his pen a novel with a tinge of celebration and optimism.<sup>ii</sup>

But set in a turn-of-the-Millennium South Africa flirting with social collapse, *Disgrace* has a morally complex depiction of race, sex, and class. It begins with Professor David Lurie trying to find a rational solution to the problem of sex. When the arrangement with the part-time prostitute Soraya breaks down Lurie has a short-lived affair with the new, young secretary, ironically named Dawn, whose views highlight the situation in post-apartheid South Africa.

Lurie then seduces a twenty-year-old student, Melanie Isaacs, whom he lures over to his place for a simple tagliatelle with mushroom sauce and few paragraphs of one-sided Wordsworth-based discussion, and before he knows it he has forced his way into her apartment and forced sex on her, all the while invoking Eros, to whom he feels he must be true. A mistake, a huge mistake, he realizes, but it is not rape, not quite that, but undesired nevertheless, undesired to the core.

The physical description of Melanie Issacs seems to point to the fact that she is, in the South African nomenclature, colored. Once the reader grasps this, much of Lurie's affair with his student becomes clearer and more sombre. Farodia Rassool, a member of the committee of enquiry and herself a woman of color, speaks out: Yes, he says, he is guilty; but...he is confessing to, just an impulse he could not resist, with no mention of the long history of exploitation of which this is part.

In her words there is perhaps an echo of the frustration of that the Truth and Reconciliation Commission faced with confessions of racist guilt but unrepentant acknowledgements. In any other context, behaviour such as his would have been seen as an unfortunate slip, a peccadillo, and accorded with a measure of indulgence. But this is

contemporary South Africa where his encounter can only be contextualized within the several centuries of colonial history in which white men debauched black men with impunity.

Thus denounced David flees to his daughter, Lucy. It isn't a safe place, as David and Lucy soon find out; several days after David arrives, three black men invade their house, killing the dogs Lucy keeps, gang-raping Lucy, and driving away in David's car.

Their relationship, formerly close, crumbles under the stress of this trauma, and it only gets worse when Lucy refuses to report the rape to the police, calling it purely a private matter.

Lucy represents another form of engagement with history. As a woman, she is victimized both by her domineering white father and by black men. A white lesbian, she is raped by three black men, a condition, and the novel indicates, worse than the violation of a virgin. Although the victim of a rape, Lucy is intrigued that her assailants treat her as an object of vengeance.<sup>iii</sup>

With no love for the baby in her womb, at least not yet, Lucy looks forward to motherhood. The point, of course, is that Lucy contemplates her attempts at self crucifixion as a form of restitution: what if that is the price one has to pay for staying on?

Perhaps that is how they look at it; perhaps that is how I should look at it too....They see themselves as debt collectors, tax collectors. For Lucy it is a good point to start all over again at ground level. With nothing....No cards, no weapons, no property, no rights, no dignity. Lurie calls it humbling herself before history but if Lucy's mode of engagement with history is Coetzee's valid paradigm for whites' negotiation for a precarious foothold in post-apartheid South Africa, then his conception of their fall from grace evokes near absolute depravity.

Locked as we are into Lurie's view of things, we do not gain much sense of what the new South Africa means to those who are poor or black. For the most part the new South Africa to them would seem to be much the same as the old South Africa. To black as well as white, there are new fears, about personal safety.<sup>iv</sup>

Petrus, the representative, remains almost entirely inscrutable; the racially or socially privileged character can gain virtually no understanding of inner world of the other who has excluded from such privilege. Thus Lucy's will to sacrifice notwithstanding, in her supposedly objective evaluation of her place and that of other white farmers in her neighborhood is inherent the dread of ethnic cleansing.

There will certainly be readers who protest against what they regard as the representation of black men as rapists in *Disgrace*, just as there will be those who read David Lurie as exemplifying the white experience in post-apartheid South Africa.

But it is important to acknowledge that the novel dissolves clear boundaries of identity between Lurie and the men who rape Lucy. Like these men, Lurie is also a rapist and (albeit in a different way) a dog-killer. Michael Marais notes that the scene in which Melanie is raped has resonance with Lurie's imagining of his daughter's rape.

Although Lucy's story is hidden from Lurie and from the reader, Lurie agonizes over possibilities, and eventually stages an appalling scenario in his mind where he 'becomes' the men who violate his daughter.

He can, if he concentrates, lose himself, be there, be the men, inhabit them, and fill them with the ghost of himself. In this imaginary 'reading', the scene of violence is represented, but Lurie's narration is not from the viewpoint of perpetrator or voyeur, but from the position of weakness and suffering

Coetzee's is thus most disturbing and sombre about racial harmony. His white characters are invariably doomed. If Lucy proclaims white renunciation, Lurie invokes memories of the immediate past in order to rebuke the racially unpalatable present. Again, the black characters are perhaps too deprived, brutalized, and aggrieved to inspire any hope. In the end, Coetzee does not create any delusions of the immediate possibility of reconciliation so soon after apartheid.

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<sup>iv</sup> Harvey, Robert. *The Fall of Apartheid: The Inside Story from Smuts to Mbeki*. London: Palgrave Macmillan. 2003. p. 237.

## FEMININE IMMENSE TRAUMA IN THE NOVELS OF SHASHI DESHPANDE

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Feminism in Indian context is a by product of the Western liberalism in general and feminist thought in particular. The indigenous contributing factors have been the legacy of equality of sexes inherited from the freedom-struggle, constitutional rights of women, spread of education and the consequent new awareness among women. The Indian woman caught in the flux of tradition and modernity, saddled with the burden of the past but loath to cast off her aspirations constitutes the crux of feminism in Indian literature:“ Feminism offers a fresh perspective for critical analysis linking the study of literature with the real life contexts” [Sushila Singh].

In literary terms it precipitates in a search for identity and a quest for the definitions of the self. In critical practice, it boils down to scrutinizing empathetically the plight of women characters at the receiving end of human interaction. Feminist Indian English literature is a spectrum of many colours and shades – soft, prominent and strident. “ The feminist perspective on literature, creative or critical-whether in a third world country or elsewhere has had to confront issues of similar persuasion male chauvinism, sexist bias, psychological and even physical exploitation, hegemonistic inclinations in not merely the male but also the female sections of society, the utter disregard for the female’s psychological, cultural, familial and spiritual quest. Predictably enough the ways out suggested subtly or propagated more avowedly have ranged from mild protest, seeking accommodation through moderation, love and persuasion to carving out of a self sufficient exclusivist self” [M. K. Bhatnagar].

Feminism recognizes the inadequacy of male created ideologies and struggles for the spiritual economic, social and racial equality of women, sexually colonized and biologically subjugated. An expression of the mute and stifled female voice denied an equal freedom of self-

expression. Feminism is a concept emerging as protest against male domination and marginalization of women. Sarah Grimke in “Letters on the Equality of the Sexes” observes: “Man has subjugated woman to his will, used her as a means to promote his selfish gratification, to minister to his sensual pleasures, to be instrumental in promoting his comfort; but never has he desired to elevate her to that rank she was created to fill. He has done all he could do to debase and enslave her mind.” [11]

Such tilted and distorted images of woman crying for freedom and equality are at war but still go unheeded in a patriarchal society. This concept of valorization of difference isolates and defines those aspects of woman’s experience which prove to be potential source of their strength with a promise of a better future for humanity. This is a kind of “subaltern consciousness” that articulates the hidden and suppressed voice there by generating power in the victims out of their own victimization. As Gayatri Spivak rightly says, “the agency of change is located in the insurgent or the subaltern” [Singh]. Feminism checks woman from remaining ‘man’s shadow-self, ‘an appendage’, ‘an auxiliary’ and ‘unwanted and neglected other’. Indian tradition enshrined in Indian culture renders man as the complement of woman-the ideal of Ardhangani-his other half. Together they make a whole; man and woman are one in concept of “Ardhanariswara, Prakati and purusha” are one. In the traditionally male dominated society of India, Indian woman “covered with many thick, slack layers of prejudice, convention and ignorance; has hardly any autonomous existence. “[Swain] The woman’s voice is an ‘in sergeants subaltern’ voice. Feminism breathed a new way of life, free of the ‘dependence syndrome’. A new perspective has dawned on the Indian social horizon with the feminine psyche trying to redefine woman’s role in the society and re-assert her self identity. The present paper focuses the incarceration of ‘the self’ of women protagonists in the novels of Shashi Deshpande to get out of this ‘engagement and entrapment’ by asserting her femininity through self-realization and self discovery .

Shashi Deshpande has dealt very minutely and delicately with the three phases in the growth of feminist tradition: ‘limitation, protest and self-discovery.’ Her explorations and exposition are focused on the long smothered wail of the incarcerated psyche crushed, broken, into small fragments within the four walls of domesticity. Her novels deal with the inner working of the female psyche. The over all view, gained from the study of her novels is, the real dilemma of middle class educated women. She has never made her women stronger by breaking the tradition. She has rather exposed their ‘passivity, anxiety and confusion’ Dr. Promilla Kapoor pinpoints that the educated woman demand more sexual freedom and independence but are not very sure about what they should do with the same which leads them to a bitter confusion, anxiety and tension . Their psychology is still wedded to tradition. They have started recognizing the need for change, but at the same time they continue to cling to the old values as they have been brought up with them. Her women protagonists are sandwiched between tradition and modernity, between illusion and reality and between the mask and the face, so to say between roots and shadows. Thus positioned, the Deshpande woman disowns a ritualistic and tradition

bound life in order to explore her true self concerned with a woman's external quest for an authentic selfhood and an understanding of the existing problems of day to day life Deshpande's woman is 'all agog to retain her individuality in the teeth of disintegrating and divisive forces' that threaten her identity as a woman. Her novels deal with the 'psychic turmoil' of women within the limiting and restricting confines of domesticity. She, in her interview with *Times of India* declares that her "Characters take their own ways" and that her writing has to do with women as they are. Woman in her novels is in search of self but she is always an incomplete self, a partial being.

*Roots and Shadows* portrays the inner self of Indu who discovers her real self through her inner and instinctive potential – her creative writing. She symbolizes the modern woman- 'New woman'- an 'educated woman' who lives in close association with society. She exposes her modernity by thrusting all narrow social and traditional conventions. O. P. Bhatnagar says: "The novel deals with a woman's attempt to ....assert her individuality and realize her freedom. It depicts how it brings her into confrontation with family; with the male world and society in general."

Indu, since her child hood, starts aspiring to become independent and complete in herself. Being a motherless child she was tended by the senior members of the joint family who never denied her any amount of care and affection but now she finds dominant Akka to be a hindrance in achieving her goal of attaining completeness and independence. She was against superstitions and narrow mindedness. She feels suffocated in the family where woman has no choice but to submit and accept her lot. She resents:

As a girl, they had told me I must be meek and submissive. Why? I had asked because you are a female. You must accept everything, even defeat with grace because you are a girl they had said, it is the only way, they said, for a female to live and survive. (158)

She starts fighting against her woman-hood. She hates her femininity. She develops a vague sense of guilt and feels that her womanhood closes so many doors to her. Indu is modern like Nayantara Sahgal's woman protagonist Sonali of *Rich Like Us*, Simrit of *A Day In Shadow* and Kusum of *a Time To Be Happy*. Freedom for these women lies in becoming aware of oneself as an individual. The women of Ruth Prawar Jhabwala display craze for modernism without real conviction. They are rebellious only when they find social conventions as impediments to their personal benefits. Indu deliberately seeks to liberate her self from the shackles of traditional bondage.

Narmada, Atya, Kaki, Sumitra, Kamala, Sunanda, Kaku. Akka are followers and believers of virtuous tradition and age-old conventions and practices. Indu is different and rebels against the narrow conventions and more particularly the tyrannical authority of Akka on matters of education, love, and marriage She reacts: ".....there was only one thing she wanted and that was to dominate" (68) and for her it proves to be "A declaration of Independence". (68)

Indu becomes victorious in seeking fulfillment in education and career. She becomes a journalist for a woman's magazine. She breaks the traditional walls of people like Akka and strives to seek a new environment. Indu leaves the house and gets married to Jayant a boy of different caste to be independent and complete but very soon she realizes the fruits of her decision. Jayant betrays her hopes for harmony and integration, for peace and happiness. He fails to be the 'alter ego'. Neither is he 'a sheltering tree' to protect her in weal and woe. Instead she finds that she has finished her identity by surrendering completely before Jayant's masculinity, by moulding herself, to be only a wife. Now she is convinced that marriage subjugates and enslaves woman. It leads a woman to "aimless days indefinitely repeated, life that slips away gently towards death without questioning its purpose. "[De Beauvoir] Women pay for their happiness at the cost of their freedom: woman drains her soul of its capacity for greatness for the sake of self contentment and security. R. Mala rightly comments that though women are able to escape their 'culture bound roles', there is no way out of their 'nature bound roles' .

Indu realizes that she has accepted Jayant not for love as she used to think but because she wanted to show her family that she was a success. Is she her own self-even when she is working or is it her tragedy never to be free and complete? Beauvoir's views on woman's lot cannot be ignored: "She shuts behind her the doors of her new home. When she was a girl, the whole countryside was her homeland: the forests were hers. Now she is confined to a restricted space. . ." [De Beauvoir].

Indu realizes "Jayant and I...I wish I could say we have achieved complete happiness. But I cannot fantasize" (14) She speaks about her own incompleteness thus:

This is my real sorrow that I can never be complete in myself. Until I had met Jayant I had not known it ... that was some where outside me, a part of me without which I remained incomplete. Then I met Jayant and lost the ability to be alone. (34)

Indu, true to her feminine virtue, plays the role of an ideal housewife, but the role of a wife restricts, rather circumscribes her self development of thought and expression and secondly, denies her the scope of giving free play to her artistic (Creative, imaginative) potential . Considering a woman's role-playing, Rosemarie Tong's observation is noteworthy: "Sometimes women play their roles not so much because they want to, as because they have to in order to survive economically and psychologically. Virtually all women engage in the feminine role-playing." [Tong]

Indu laughs at an idea of not calling one's husband by his name as it shortens the age of the husband (traditional belief). She imagines herself as a modern woman as she has broken the stranglehold of family tradition only to be dominated by love for her husband which again she feels is not true love. Later, she realizes that she too is not different from other women as she always wants Jayant to be with her. The only difference is her reason for thinking so. After she gets married, she does all the activities which her husband would like. She is the very

embodiment of the feminist principle which is an ‘uncompromising pledge’, and an ‘antidote to exploitation and oppression.’

She in her professional life too curtails her freedom and submits to the dictates of the editor. She cannot give up her job which fails to be satisfactory. Jayant wants her to compromise with the profession of a writer. But could she compromise? But the uncompromising Indu surrenders at times before Jayant, just for show only. The uncompromising stance that Indu assumes is ventilated through her ‘dialogic imagination’. Women like Indu are alienated from the product upon which they work. Regarding the physique of a woman, Tong observes:

A woman may say that she diets, exercises and dresses for herself, but in reality she is probably shaping and adorning her flesh for men. A woman has little or no say about when, where, how or by whom her body will be used. [187]

Indu, the so called strong, rebellious, modern woman responds and relates to other’s need up to the extent that she detracts from her own sense of identity. Is she a formless fluid which can assume any shape? She, in reality has lost her ‘self’ her ‘identity’ her ‘own’:

She herself notices: “Now I dress the way I want. As I please! . . . As I please? No, that’s not true. When I look in the mirror, I think of Jayant. When I undress, I think of him. Always what he wants. What he would like. What would please him? And I can’t blame him. It’s the way I want it to be. [54]

Perhaps through Indu, Shashi Deshpande voices her views of marriage :

It’s a trap . . . that’s what marriage is. A trap? Or a cage?. . . a cage with two trapped animals glaring hatred at each other. . . isn’t so wrong after all. And it’s not a joke, but a tragedy. But what animal would cage itself ? (59)

Indu in *Roots and Shadows* considered ‘love as an ‘over worked word, over burdened by the weight one puts on it’ and that it is ‘another word for human contact’ (97). Saru’s experience in *The Dark Holds no Terrors*, compels her to deny the existence of ‘love’ In *That Long Silence*, Jaya analyses the illusory nature of love: “Love is a myth, without which sex with the same reason for a lifetime would be unendurable.” Hence “the code word of our age is neither love nor romance but sex. “Love” in Deshpande’s view is not a “metaphysical concept “or a “canonization of emotion “(Raja Rao); it is only a substitute for sex.’

Woman’s identity exists ‘largely on being – for – others. She needs to please, narcissist vanity and deriving security from her intimacy with others. And the ideal woman is one who does not have her own independent identity “A woman who sheds her ‘I’ who loses her identity in her husband’s “ (52) Indu loves being “looked at” (54). Berger’s comment is quite relevant to note: “A woman must continually watch herself. She is almost continually accompanied by her own image of herself . . . . .she has to survey, even then she is and every thing she does . . . . .she does . . . . .her own sense of being in herself is supplanted by a sense of being appreciated as herself by another. . . . .men act and women appear. Men look at women. Women watch themselves being looked at. . . . .The surveyor of woman in herself are male: the surveyed female.

Thus she turns herself into an object – and most particularly an object of vision: a sight.” [Berger 46-7]

Indu is frightened to lose her identity. The paradox of the situation is that she is not happy with Jayant, but at the same time, she cannot live without him. She has achieved completeness with Jayant but she does not want this sort of completeness. At one point in the novel when Naren tries to make love to her, she declares:

I'm essentially monogamous, for me, its one man and one man alone. (89)

But, later, she offers herself twice to Naren and then the question haunts her how she will view the act of adultery. On the one hand she does not take love making as a sin or crime, but on the other hand, the very next day, she starts thinking of the enormity of what she had done.

The traditional Pativrata now moves to the image of the sexually – emancipated woman who is the mark of emergence of a new modern Indian woman who understands and accepts the psychological and sexual realities of human relationship. Sexual dissatisfaction forces the heroines to seek shelter under extra – marital sex. The discord between Saru and Manu leading to sexual paralysis in the *Dark Hold No Terrors* can be explained in Saru's words:

He (Manu) had been the young man and I his bride. Now I was the lady doctor and he was my husband. (37)

The problem is sexual impotency on the part of Manu leading to sexual sadism inflicted on Saru . Indu describes herself as an ‘anachronism’ especially on sexual plane :

A woman who loves her husband too much ..... and is ashamed of it (92)

She differentiates her relation with her husband:

We are on different planes. He chooses his level. And I.....try to choose the one he would like me to be on. It humiliates me.

Generally a woman is identified by others. She doesn't have an identity of her own. Her name keeps on changing according to the wishes of her parents and in-laws. Jaya in *That Long Silence* is known by two names Jaya and Suhasini. Jaya means victory and Suhasini means – soft smiling, placid, motherly woman. The former symbolizes revolt and the latter submission. Her dreams are shattered in the new environment and she starts revolting in silence. She comments on a situation when her husband talks about women being treated very cruelly by their husbands and he calls it “strength”. Jaya's comment that:

He saw strength in the woman sitting silently in front of the fire, but I saw a despair so great that it would not voice it self. I saw a struggle so bitter that silence was the only weapon. Silence and surrender. (36)

Due to her sensitive nature, Jaya is very particular about molding her tastes in order to suit those of the rest even if her superior intellect is not satisfied, we experience that very often Jaya tries to reason out with her father but she keeps silent, suppressing her desire. This lack of communication dominates. The novelist comments: “You learn a lot of tricks to get by in a

relationship. Silence is one of them ... you never find a woman criticizing her husband, even playfully, in case it might damage the relationship.” [John Cunningham]

Jaya is a modern woman rooted in tradition; Mohan, on the contrary, is a traditionalist rooted in customs. Due to difference in attitude their marital life grows shaky and gloomy. Silence grows deeper and deeper between Jaya and Mohan creating a wide gulf between them. Her silence has been aptly interpreted by Veena Sheshadri: “One ends up by wondering whether Jaya has imposed the long silence on herself not out of a sense of duty or to emulate the ideal Hindu woman of the ages gone by, but in order to camouflage the streaks of ugliness within her” [Cunningham].

Her negative approach coupled with her habit of discerning and analyzing every situation causes havoc in her personal life. She does not like to submit to the male chauvinistic ideas, for her prudence does not allow her to submit before ignorance. She never forgets for a moment that Mohan has been caught in some business mal practice and an inquiry is in progress and that to escape the scene they have shifted into their old apartment. She sits deep in contemplation, thinking and trying to analyze herself. Adele King in her book review says: “Jaya finds her normal routine so disturbed that for the first time she can look at her life and attempt to decide who she really is” [Adele King 97].

Jaya, being an intellectual and a woman writer, married to a man who could never become” a sheltering tree” is supposed to present her views and ideas before society but she still remains silent” probing into her past struggling with her present and trying to establish a rapport with her future.” She never finds herself in the male dominated society. It is not only her own silence that the novelist is” highlighting but the silence of each and every character in the novel from different strata of society” [Sarabjit K Sandhra]. This point is further supported by Veena Sheshadri: “The novel is not only about Jaya’s efforts to obliterate the silence that is suffocating her. It is also about the despair and resignation of women like Mohan’s Mother, Jaya’s servant, Jaya’s mentally disturbed cousin Kusum. It also deals with Mohan’s silence which is the silence of a man who speaks but can find no one to listen to him”.

The novel is successful in presenting the feminine predicament in a dominant manner. Through Jaya, Deshpande portrays a kind of woman who wants to revolt but ultimately does not. Her’ inner turmoils’ are so bitter that she is unable to speak them out and remain silent in order not to be ‘frustrated and disappointed after the disapproval’ of her action by the society She is helpless therefore finds herself unable to unfold the truth. Her image becomes like that of a ‘free bird with wings that support her to fly’ but she does not will to fly. Jaya’s silence focuses on the traditional role of women. Maria Mies observes: “The career woman has not only to face the opposition of her surroundings and to struggle against many objective obstacles, but she is often divided in herself because she also often subscribes to the Indian idea of womanhood. Her problems arise, firstly, from the contradiction between this image and the demand of a new

social situation and then from the discrepancies between new aspirations and lack of opportunity“ [Maria Mies].

Indu, too like Jaya, wanted to be free and independent but now after coming back to her ancestral place, from where she, against the wishes of her father and other members of the family, had accepted so many years ago to get married to a person of her own choice, to attend the funeral ceremony of Akka, the old rich family tyrant, is puzzled and baffled as a number of questions come before her. Now she has come back to her parent’s home to find out the roots but she finds the shadows instead. It is the ‘time of reckoning’ for her. Unfortunately, in all her efforts to liberate herself from the tradition, she fails at last either due to the impact of the ‘culture and tradition’ or ‘for of stigma’ or timidity or all these combined together She is free, she is bold; she is independent, she can do whatever she likes, she is a revoltee; she can go against the wishes of her family and she goes. Now what is that which pulls her back to tradition? It is conscience. One should always listen to the dictates of one’s own conscience and be true to one self in speech as well as action. O. P. Bhatnagar’s observation is noteworthy: “In the end, comes the realization that freedom lies in having the courage to do what one believes is the right thing to do and the determination and the tenacity to adhere to it. That alone can bring harmony in life” [Bhatnager].

Indu tries to listen it but ignores for fear of failure or because of timidity. The very fact makes her see herself as a sinner and deceiver and becomes a cause of her suffering. All her new efforts are deeply rooted in dishonesty. Indu’s mind is torn between two extremes. The novelist has successfully portrayed the inner struggle and sufferings of the new class of Indian women deeply rooted in tradition. Centuries of tradition have made her so and she takes pride in such suffering. Indu suffers from ‘disorientation and isolation. Indu reckons her roots in breaking away from the family but she ultimately discovers that ‘these family bonds are the root of one’s being and keep on dogging one like shadows’. In fact these roots are the shadows that one cannot flee from. It is finally disclosed in the novel:

We flatter ourselves that we have escaped the compulsions of the past, but we are still pinioned to it by little things. (34)

Even the ‘trifles and trivia’ which dog her like shadows, uproot her from her adventurous society. She as a result fails to arrive at ‘concrete determinations:

Inner strength..... I thought of the words as I looked down on Mini’s bowed head. A woman’s life, they had told me, contained no choices. And all my life, specially in this house, I had seen the truth of this. (06)

The protagonist recognizes her ‘displacement and marginalization as a woman, and a process of ego dissolution begins. She experiences the loss of boundaries. She prefers silence. She feels alienated from Jayant. To quote Ann Foreman: “Men seek relief from their alienation through their relations with women; for women there is no relief” [Anne Foreman 102].

Indu realizes very soon “This is my family, these are my people. ....” Ultimately she is convinced that she has been chasing shadows, leaving her roots far behind in the family and in Jayant. Naren with whom she develops an adulterous relationship is a mere shadow to her. Hence she decides to go back to Jayant, who, she feels is totally innocent. It is she who is responsible to make hell out of heaven. Thus Indu’s ‘uncompromising and paradoxical feminine self’ that frantically longed for self expression for the articulation of her feminine voice, finally finds the roots in the home and with her husband. Shadows are no longer there and now she can see the clear sun-rise with the realization and discovery of her authentic female self. The humble, meek and docile Indu finally advances as a bold challenging, rebellious and self conscious woman. Her self discovery is the frightening visions of the feminine self’s struggle for harmony and sanity. It is only here in her home she discovers her roots – an independent woman. Akka’s house:

Yes, the house had been a trap too, binding me to a past I had to move away from, Now, I felt clear, as if I had cut away all the unnecessary/uneven edges of me. ”

[204]

Now she is sensible and hopeful for existence. Non-existence is redefined:

To accept it will be to deny the miracle of life itself. If not this stump, there is another. If not this tree, there will be others. Other trees will grow, other flowers will bloom, other fragrances will pervade. Other airs.....I felt as if I was watching life itself.....endless, limitless, formless and full of grace. [202]

Woman, in Deshpande’s novels, shares the fate of Sisyphus, sometimes the suffering is deeper and deadlier than the unfortunate man. The woman is rolling up many stones symbolizing the problems of sex, love, marriage, education, search of identity, independence, completeness, sin, loneliness, lack of communication, state of detachment, disgust, frustration, cowardice, self-surrender, self-abnegation. The novelist makes her “heroines choose security through reconciliation. The ethos in the novel *Roots and Shadows* is neither of victory nor of defeat, but of harmony and understanding between two opposing ideals and conflicting selves. This is quite representative of the basic Indian attitude.” [O. P. Bhatnagar] Indu’s predicament is representative of the larger predicament of women in contemporary India where the new socio-economic forces have shaken ‘Old cultural modes’. Thus her fiction represents predicament of Indian woman placed between two poles: tradition and modernity; between family and profession; between culture and nature. Her novels redefine human relationships. To practice and experience this new relationship, change in human behavior is required. We feel and experience that change and hear the beats of the heart. Woman, in her novel, has tried to choose the middle way between “Staunch rebellion and meek acceptance” S.M. Shanthi observes that her heroines are characterized as “middle of the road kind”, as ‘life has always to be made possible’ thrashing aside all anguish, frustration through an important insight. Therefore “Fight back with full Knowledge” like Arjun.

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## HEMINGWAY'S THE OLD MAN AND THE SEA AS A PLEA FOR HUMANITY

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The story in the novel 'The Old Man and the Sea' acclaims noble striving and honorable failure. It deals with the heroic conduct of a Cuban fisherman Santiago by name, who ventures out far into the sea all alone and succeeded in hooking and hauling a very large fish. His ordeal begins when the fish swallow the bait and the hook is stuck in the cavity of its mouth. He squarely faces the struggle of life and emerges victorious like a real hero. He secures the fish as his hard-earned prize but the sharks come after it and nibble it off bit by bit. No doubt he fights the sharks heroically and kills one of two of them, but they were too many after their prey and he could not save his trophy. He is dead tired and physically exhausted but still he is not prepared to accept defeat. He believes that a man is not made for defeat. His motto is that 'a man can be destroyed but not defeated'. Such is the personality of Santiago who appears before us as an undefeated individual. He will no longer give people an excuse to call him Salao, the worst form of unlucky. He cocksure that luck will smile on him on the eighty, fifth day. Therefore he plans a fishing expedition and goes far beyond his usual limit to the fish in the Gulf Stream.

The first impression of an average reader is that of individual's isolation from society. Critics have opined that Hemingway has dignified in this novel an individual's isolation from the world, covering him with glory. But this is not a correct appreciation of the fact. A deeper study of the novel will reveal that Hemingway has established the important of the inter-dependence of men. It would have been impossible for Santiago to be victorious in the end without the presence and help of the boy Manolin and of his fellows who supply the basic necessities of life to him. Their consoling and comforting thoughts never made the Old man feel that he has alone with no companions about. In

fact, those about him keep up his interest and enthusiasm by their sympathetic attitude and fellow-feeling.

Hemingway has established that no man is an island. He or she must find out his or her position in the march of humanity. In these days when life is such a rush marked with speed we cannot afford to cut our-selves aloof from the rest of the universe. And if we isolate ourselves from our fellows we are found to meet with calamity Human existence can only flourish in an atmosphere of fellow-feeling and kindly regard for one another.

The story opens with Santiago's return from an unsuccessful fishing trip. But Manolin never lets his master and hero to feel dejected and unlucky. Rather he vivifies his confidence of hope and brings him food and drink. In spite of his being separated, the boy still tries to do his best so as to make the old man target his miseries and woes. Though he would, by nature, fight shy to accept gifts from others yet he does not feel any shame in letting the boy Manolin to feed him. He was too simple to wonder when he had attained humility. But he knew he had attained it and he knew it was not disgraceful and it carried no loss of pride. Manolin, in turn, admires him like anything. Santiago loves the boy from the core of his heart and behaves towards him like more than a father. Again we find an ample background of this theme of interdependence in these two characters. Santiago, for example, is a man of few words but in the presence of the boy his tongue finds expression. He treats the boy not as an inferior but as his equal. Manolin, too takes much care of his master and manages to get occasional food and coffee from the local restaurant manager, Martin. Pedrico, the wine-shop owner, gives him newspapers. The old man dwells upon the subject of base-ball with the boy and the latter looks at him eagerly as he reads out about the American base-ball League. The boy also provides his master with soap, clothes, blanket, jacket and pair of shoes to help him tide over the winter. This is how the old man indebted to the boy and other local people for their much needed timely help and kindly regard.

The old man turns down the boy's request to accompany him on his fishing trip; but that does not mean his rough and rude individualism and isolation from the world. He goes alone into the Gulf Stream for two reasons. First of all, he wants that the boy must obey his parents who have withdrawn him from his boat and assigned to another boat belonging to a different fisherman Secondly, he wishes that he alone should bear the hardships incidental to his achieving the glory of success. Although the old man is thus separated from the boy yet he constantly remembers him throughout his heroic fight with the fish, and sharks. Santiago's oft-repentent sentence-'I wish the boy was here', and 'I wish I had the boy', reveal his attachment to and dependence on others. Nowhere does he cast the boy of his thoughts and that helps him to maintain his physical powers, courage and determination. When the Marlin is hooked and he knows that he will have to play it out for some time he says, "I wish, I had the boy". Again at night he utters "No one should be alone in their old

age". By keeping the boy constantly in mind, he feels spiritually reinforced and full of jest for life. Thus it is clear that Santiago's dependence on Manolin put spirit in him for progress and victory.

Santiago has not forgotten the days when he was enjoying remarkable bodily vigor and vim. He held in vice-like grip with his right hand the forearm of a hefty negro at Casablanca hotel and achieved victory after a prolonged twenty-four hour contest. In consequence, people adorned him with the title El Campeon after that. Besides, he had also hooked and hauled two large size fish over a thousand pounds in weight. That skill he possesses still. But he does not want to expose to risk his right hand which performs such a vital function in his fish business.

When the old man sails homeward from his fishing trip on the sea he indulges in a philosophical reverie about suffering and sin. He holds that his killing the fish is just and proper because he is a fisherman by birth and catching and killing fish is his birth-right. "Everything kills everything in some way". "Fishing kills me exactly as it keeps me alive". And he corrects himself forthwith and says-"The boy keeps me alive". and "I must not deceive myself too much". These observations are frank admission on the part of the old man that he is dependent on others of his kind.

Santiago's kindness and compassion towards non-human being is simply impressive. They amuse him as also guide him to the spot where big fish were to be found. To him, fishing is also an art as well as a science. A profound knowledge and prolonged experience in a particular profession go a great way. Hemingway's art of narration details are worthy of admiration. First see how carefully the old man lowers his lines to precisely determined depths and they always go straight down into dark deep water. He knows many tricks and has landed big marlins more than once. His awe-inspiring feats have led people to call him a strange old man.

Sea for Santiago means something that reveals deep realities of man and the universe. The sea is his beloved friend. He calls it human and compares it like a grand graceful lady who gives or withholds great favours, and if she becomes furious or wild it is because she cannot help it. The moon affects her as it does a woman, he thought. When sailing all alone, he notices a flock of wild ducks over him and his heart-beats quicken in sympathy. He feels almost one with Nature and loves everything around him.

Santiago's affinity and love for the fish may also be taken a point in human fellowship. In the course of his struggle with the fish, he respects his dignity and grandeur. His affection for the creature increases by and by. and finally the fervor of his affection culminates in his calling it a brother. He kills his brother because he is a fisherman by birth. "He is my brother, but I must kill him and keep strong to do it" he mutters. Later he says - "I'll kill him though in all his greatness and glory. Although it is unjust but I will show him what a man can do and what a man endures". No doubt he kills his brother, still we find an illustration of the doctrine of Christian love. The compassion and natural piety combined with the Christian virtues have made them one. But have

identified both as equals-the killer and the killed, the hunter and the hunted . But are engaged in an unceasing struggle and a stage is reached when he says-'I do not care who kills who'.

Santiago goes a step further when he fights with the sharks. The sharks snatch away from his possession his hard-earned prize and the old man is left alone to think over what tragic thing happened. He thinks that the sharks were not an accident. They were bound to appear since he committed an error in crossing the usual human limits and courted his own downfall. They are, according to him, man's adversaries, ready to attack at any moment and steal all that he has by dint of his hard labour. He feels sorry for the fish and promises to safeguard until he is dead. His pain and suffering remind us of the crucified figure of Jesus Christ Like him, he bears the cross and wins final victory in spite of his defeat at the hands of the ravenous sharks. He admits the ultimate irony of fate, that only through the isolated individualism and the pride which drive him beyond his true place in life does man develop the qualities and the wisdom which bring him the deepest understanding of himself and of his place in the world. Therefore it is not in the fitness of things to isolate oneself from the rest of the world.

Santiago's Christ-like image as he carries cross-like mast on his shoulders, indicates the profoundest regard for human solidarity. As he staggers up heavily to his shack we cannot help visualizing the Christ on the cross. Reaching his shack he puts himself on to his bed. "He pulled the blanket over his back and legs and slept face down on the newspapers with his hands up" It is very clear, like Christ he must suffer alone and bear the cross patiently. Hemingway has deliberately used this Christian imagery to re-inforce Santiago's ordeal, defeat and final triumph. Thus the doctrine of Christian love and human inter-dependence are beautifully envisaged.

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## M.R. ANAND'S COOLIE AS A REPRESENTATIVE OF DOWNTRODDEN SOCIETY

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### *Abstract*

*Coolie is one of the most famous novels of Mulkraj Anand, published in it first appeared in 1936. It has five chapters, each of which tells about Munnoo's life in a different place. Through this novel, Mr. Anand has focused on social tragedy caused by human cruelty, greed, selfishness, poverty and exploitation. Munnoo, the protagonist of the novel is a universal figure representing the miseries of the poor and downtrodden, the underdogs.*

**Introduction:-** Coolie is one of the most famous novels of Mulkraj Anand, published in it first appeared in 1936. It has five chapters, each of which tells about Munnoo's life in a different place. Through this novel, Mr. Anand has focused on social tragedy caused by human cruelty, greed, selfishness, poverty and exploitation. Munnoo, the protagonist of the novel is a universal figure representing the miseries of the poor and downtrodden, the underdogs.

**Plight of Munnoo, the Protagonist of the Novel:-** Munnoo lives with his aunt Gujri in a village. Driven by a necessity of independent livelihood, he sets out with his rather cruel uncle Daya Ram, a poem in the imperial Bank of Sham Nagar, to work as a domestic servant in the house of Babu Nathoo Ram, the sub-accountant in the Imperial Bank. He is quite unhappy but unable to protest. His life in the house is not a bed of roses due to Bibi Uttam kaur. With no sympathy from his uncle, Munnoo is unable to bear Bibi Uttam Kaur's cruelty, villainy and beating. One day he runs away

from his mistress' house and boards a train with no definite place to go to. In the train he happens to meet a gentleman man named Prabha, a goodly soul who was himself a coolie and an orphan like Munnoo but is now a Seth, the owner of a pickle factory at Daulatpur in partnership with Ganpat nicknamed as the goat-face Prabha takes him to Daulatpur and provides him a job.

Munnoo, thus, becomes a labourer at Daulatpur. His life is some what pleasant due to the attention of Prabha and his wife. But soon the hellish and ugly days come. Ganpat begins to ill-treat Munnoo and the factory is closed down due to Ganpat's treachery. Munnoo is compelled to work as a coolie in the local market and Railway station of Daulatpur. With the help of a merciful elephant driver of a circus he goes to Bombay by train. There he meets Hari, a worker in a textile factory. In Bombay he sees exploitation everywhere. Munnoo gets a job in a mill. The mill is affected by a strike. He meets with an accident but nobody comes to rescue him. Luckily, the owner of the car takes him to Simla to have him as her servant-cum-rickshaw puller. Due to clutches of some cruel people, Munnoo has to die at the age of 16. The novelist wants to say that such type of Munnoos are dying daily in our society. Hence, it is necessary to think over such matters.

**Coolie as a Social Representation:-** Coolie is the social representation from the pen of M.R. Anand. Like Munshi Premchand, Anand has portrayed the social condition of downtrodden communities of India. Both the novelists draw their attention towards the have-nots people who are living in misery and

Coolie is steeped in humanism. it has a tilt towards the poor and the down-trodden. It is a novel of the underdogs. To quote Saros Cowasjee, "It is a study in destitution, or to use peter Quennell's words. "India sees third-class a continent whose bleakness, vastness and poverty are unshaded by a touch of the glamour, more or less fictitious, that so many so many English story tellers, from kipling to Major Yeats Brown, have preferred to draw across the scene,"<sup>1</sup>

The novel is also remarkable for its stark realism. In the words of Dr. Iyengar, "It is verily a cross-section of India, the visible India, that mixture of the horrible and the holy, the inhuman and the humane, the sordid and the beautiful."<sup>2</sup>

One of the excellences of the novel is Munoo. The spectator of London records, "Munnoo is a universal kind of figure. Hi is the passion not only of India but of mankind." The other view is of Saros Cowasjec who says; "He (Munnoo) belongs with some of the endearing juvenile characters in modern literature with Victor Hugo's Gavroche and Dickens's David Copperfield."<sup>3</sup>

According to Mr. Kurmanadhan . " Everyone of Anand's other novels but a kaleidoscopic turn of one phase of other; an event or chapter, a character of a situation, in isolation, or in juxtaposition, appears shown under a magnifying lens. In other words, it (Coolie) is the microcosm of the macrocosm of Anand's world of fiction." <sup>4</sup>

In the words of Saros Cowasjee, "Coolie (1936) shares with Untouchable (1936) not only Anand's social angers but also its immense popularity (the two novels have been translated into more than twenty world languages). The classical unities of the previous work are no longer preserved; the exigencies of the plot are swiftly dismissed, the canvas is much wider and the characters more

varied"6 Whereas *Untouchable* is flawless, short, compact and experimental, *Coolie* is epic, long and colorful. The reformist zeal of Anand can be observed in both the novels. *Coolie* is a tragedy; *Untouchable* ends on an inconclusive note. The theme of *Coolie* gets a wider treatment than that of *Untouchable*. Bakha is a negative hero but Munnoo is not. Bakha is delineated psychologically whereas Munnoo is portrayed socially. Thus *Coolie* is a true picture of exploitation of the poor and emerges as a powerful tragedy.

*Coolie* is harshly realistic. It presents a picture of the poor people; their sadness and cruelty, happiness and revolt, exploitation and hunger. From the technical viewpoint of plot and characterization it is certainly not flawless but as a social proletarian novel it is a brilliant success. There is no doubt about it.

The typical technique adopted in *Coolie* is naturalistic. Munnoo's progress and other things are described in naturalistic setting and prose with 'tantalizing realism,' says Cowasjee. It is the photographic realism that brings accuracy and objectivity and makes the picture very touching. According to K.R.S. Iyengar, there is a Dickensian piquancy of realism in the characters and action of *Coolie*. But Anand shows his grip on the expressionistic also. Expressionistic technique is X-ray photography and it is diametrically opposed to naturalism. It is a technique of bringing out the intrinsic reality or truth of an emotion or situation. Truth can be known only by distortion. Symbols are also used. In the fourth chapter the naturalistic technique of the earlier chapters is replaced subtly by the expressionistic technique. Here Munnoo is no longer an individual. He becomes a type like O'Neill's Yank in *The Hairy Ape*. The fourth chapter, to use Saros Cowasjee's phrase, is 'Wholly expressionistic in technique and is devoted to dramatizing and universalizing the basic theme—that of the fate of the natural man's essential innocence.

*Coolie* is a novel written with a purpose. It is a powerful indictment of modern capitalistic society and its tragic exploitation of the poor. The hero of the novel wants to live, but the society does not allow him to live. He dies of exploitation, poverty and hunger. Humanism is the answer to the problem. If the poor are treated humanely, many of the problems related to them can be solved easily.

*Coolie* is not merely a piece of propaganda. It is indeed a piece of art. The work is not by a doctrinaire Marxist singing the virtues of the proletariat. Whatever propaganda is found in the novel is 'digested completely.' The speeches detailing the miseries of the labourers and atrocities of employers delivered by the leaders of the Union Congress and Union Jack appear to have been designed and woven by Anand specifically to drive home his point of view since they are all not much comprehensible to Munnoo. In this connection the remarks of Saros Cowasjee are very pertinent; "Anand is political novelist. He sees his characters and their actions in relation to India, and often in relation to the world outside India. It is in this that his chief strength lies. At a time when most Indian nationalists thought that Independence would usher in the golden age, Anand saw deeper and asserted that political freedom, without a change of heart, was meaningless. India's present predicament, after twenty five years of freedom, is a vindication of Anand's foresight. What

Munoo suffers at the hands of his English Masters in Bombay is no more than what he suffers at the hands of his Indian masters, and even from those of his fellow workers as down-trodden as himself."

As mentioned above, *Coolie* is remarkable for its humanism too. It has given the story of Munoo a human touch. It runs like an undercurrent and saves the novel from being a dark picture of contemporary India. There is a certain philosophical touch and depth.

The novel has its shortcomings too. These flaws broadly relate to the structure and plot-construction of the novel. The device of the motor accident destroys the probability of its action. It is a cheap romantic device of developing action. Prof. Naik, says that the accident is the beginning of Munoo's end: it is also the beginning of the end of the artistic integrity of the novel.

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## CHETAN BHAGAT'S *HALF GIRLFRIEND* AS A STORY OF PERSEVERANCE IN LOVE

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Chetan Bhagat is youth icon of India. He has been writing for the youth, especially of India. He has written six books and all of them are related to the lives of contemporary Indian youth. All of his fiction shows how each of his protagonists are possessed of some constructive thought. They also suffer at the hands of ill doers or are victims of contemporary Indian scenario. All of his fiction also has *love* as one of the themes. There is love story of Hari Kumar and Neha Cherian in *Five Point Someone (2004)*; in *One Night @ the Call Centre (2005)* there is love story of Shyam and Priyanka as well as Vroom and Esha. One of the themes of *The 3 Mistakes of My Life (2008)* is the love story of Govin and Vidya. *2 States (2009)* is a love story of Krish Malhotra and Ananya Swaminathan. *Revolution 2020 (2011)* has a love triangle between Raghav, Arti and Gopal.

All the above fiction works of Chetan Bhagat have love as their theme. But in these books love is not the main but a sub theme. *Half Girlfriend (2014)* however is an exception to the rule. It has love as main theme. *Half Girlfriend* is a love story. It is a love story of Madhav, a Bihari boy and Riya, a high society Delhi girl. The book also describes Madhav's love for his motherland. He wants to do

something for the school his mother is running in Dumraon a backward area of Bihar; eighty five kilometres from Patna. But meanwhile he has to go through much struggle to achieve both i.e. love of Riya and development of his mother's school.

The book also shows his perseverance in achieving these things. On one occasion his very name is pronounced by a bar singer in the US as Mad Dav, (literally mad dove— messenger or symbol of love) – as he has become one in pursuance – flying from India to the US in search of love—shows his perseverance in achieving his goals. The theme of perseverance is focused a number of times in the book. When Madhav is expected to deliver a speech in English in front of Bill Gates Foundation members he tells his mother that it is difficult for him because his English is not good. Here is what his mother suggests:

“ ‘How much time do you have?’

‘Two months’.

‘So learn English.’

‘I didn't learn it properly in three years at St. Stephen's. How can I do it in two months?’

‘We don't quit, Madhav. It's not in the Jha family's genes’.

‘Meaning?’

‘Meaning we may lose everything, but we don't quit. That's what your uncles did, at the gambling table or in business. Being bankrupt is okay, but quitting is not.’ (Bhagat Chetan, 2014, *Half Girlfriend*, Rupa Publications, New Delhi,p126)

Madhav meets his dream girl Riya on the very entrance interview in St. Stephen's college, Delhi where they are seeking admissions through sports quotas. They meet on the basketball court of St. Stephen's college. Madhav gives Riya some basketball tips during her sports trial. Both of them know each other's names and know that they are seeking admissions under sports quota.

On their return for admissions they meet again and their friendship moves ahead from basketball friends to half girlfriend via tea friend and movie friend. But Madhav's acquaintance with Riya till the half girlfriend was not easy. Even for getting Riya out for a movie he has to struggle hard:

“Riya had finally agreed to see a movie with me. She had lost a basketball bet—she has challenged me to score a basket from half-court in one try..... I had given it a try and failed the first week. Half-court shots are tough. I couldn't do it in the next week either.

‘See, even destiny doesn't want us to go out,’ she had said.

In the fourth week, I put in all the focus I had and made my shot.

The ball hit the ring, circled around it twice and fell into the basket.” (Ibid., p29)

Again and again Madhav tries to be physical with her but she has her own inhibitions. He tries to kiss and hold her and she is not happy with what he is doing. She invites him to her house for her birthday party. Nothing special happens there. His friends tell him that she wanted a toy and that rich people play with old toys until they get new ones. They tell Madhav that he was not socially and economically equal to them:

“Look at them. Look at you. You forgot your aukaat or what?” (Ibid., p60)

So they suggest Madhav to *'do it'*:

“‘What's the clearest sign a girl likes you?’ Shailesh said.

‘She spends time with you?’ I said.

‘Wrong,’ Shailesh said and stood up as well.

‘So then?’ I said.

‘You know the answer. Now do it,’ Shailesh said and left. (Ibid., p61)

On one hand Madhav thinks that he can do anything for her and on the other hand she thinks that what he has is not love:

“ ‘Okay, fine, Madhav, I will be serious. I laughed because I don’t think you are in love with me.’

‘Oh, really? How do you know that?’

‘Have you been in love before?’

‘No.’

‘So how do you know it’s love?’

Her confusing words left me tongue-tied.

‘How do you know it’s not?’ I said after half a minute.

‘I know it is not. We are both too young, inexperienced but curious. Sure, we like each other. But love? Please.’” (Ibid., p62-63)

He again and again makes her request to become his girlfriend and tries to kiss her but she avoids both the topic and the kiss:

“ ‘No. No, Madhav, no.’

‘Why not?’

‘I don’t want to. I’m not comfortable.’

‘We did it earlier.’

‘Yes, okay, we did. But I thought about it and I don’t want to.’

‘You don’t want to be with me?’

‘I didn’t say that.’

‘Well, are you my girlfriend?’

‘No.’

‘What are we then?’

‘Friends?’

‘You allow friends to hold you like this?’

I had not let her go. She gently moved away.

‘Okay, I’m your half-girlfriend.’

‘What?’

‘Yeah. I’m close to you. We spend time together. We can have affectionate hugs. But nothing more.’

‘Nothing more? What is more?’

‘Well, you know what constitutes more.’” (Ibid., p67)

He is caught between his friends’ insistence to get physical, his passion for her and her constant rejection for moving into physical relationship.

“ ‘Fuck, if a girl won’t get physical with you, it’s a warning sigh,’ he said.

‘Hell, it’s more than a warning sign,’ Shailesh said. ‘It’s a fire brigade siren on maximum volume using thousand-watt amplifiers. Don’t you get it, Mr Dumraon? She is playing with you.’” (Ibid., p69)

“ ‘Call her to your room.’

‘And then?’ I said.

The three boys looked at each other and smiled meaningfully.

‘And then *what?*’ I said.

‘Make Bihar proud,’ Raman said and squeezed my shoulder.” (Ibid., p70)

He calls her to his room; tries to be physical; she resists and then he utters the insulting and infamous line ‘Deti hai to de, warna kat le.’ (Fuck me, or fuck off.). (Ibid., p75)

Madhav’s actions and the language is so insulting and diminishing that she thinks that she has made a mistake by being friends with him against all warnings of her friends.

She writes in her journal:

“It’s over. We are over.

Madhav and I, well, we never had anything as such.....

I actually hung out with him for a year. I let him kiss me. Yuck.

My friends were right. He is an idiot gawaar. I must have had a phase of insanity. Why else would I have even talked to him?

He was not fake, that’s why.

But, all he wanted was to fuck me. Really, I know it sounds disgusting, but that is what he wanted. And imagine someone saying that to you in Hindi. Being told to fuck him or fuck off.

Well, mister, I am fucking off, for good....

I told him I needed time. Lots of it. Well, he didn’t want to waste time. Because his main purpose was sex. So he could tell his friends he nailed this rich chick.

Well, fuck off, says the rich chick.” (Ibid., p197-198)

The line and Madhav’s actions to be physical cause their friendship to break off. She stops talking to Madhav. Time passes. Meanwhile there is a marriage proposal from their rich family friend. She can’t resist the proposal. Young age—she was just eighteen when the proposal came; promises of happy married life and disillusion about the friendship with Madhav made her accept the proposal. He

tries to make up the damage done by his actions and words but she doesn't respond. Within months she gets married and leaves India to settle in London.

Madhav somehow completes his degree and decides to go to his mother to help her in the school work. He turns away the good offer of job by a multinational bank only because he does not want to live in Delhi which reminded him of Riya.

Somehow he tries to forget Riya and tries to improve his school; for that he gets an offer from Bill Gates Foundation; the only condition is that he delivers a speech in English in front of the members of the Bill Gates Foundation. He is not good in English. His English pronunciations has influence of Bihari Hindi; however he agrees to deliver the speech. For improving his spoken English he decides to take classes in Patna.

While at Patna he meets Riya again after a gap of three years and he knows from Riya that she has divorced her husband. The friendship is renewed again and takes her to Dumraon to meet his mother. At Dumraon he kisses her again. She spends some three months with him at Patna; helps him in preparing the English speech. As soon as the speech is delivered she disappears again, informing him through a letter that she is going to die in three months time due to a lung cancer. But in reality she leaves him because his mother has warned her to keep away from her son. Madhav tries to follow her but to no avail. Later on we know through her journals that she was scared of repeating her failed married life story again. Her former mother in law had committed lot of atrocities against her.

Some two years pass; meanwhile Madhav improves his school with the help of the funds from the Bill Gates Foundaton and tries to forget her but fate will not let him do so. There is a call from Riya's house broker informing him about Riya's journals. Riya's journals are discovered in the house. Madhav has no courage to read them so he hands them over to the writer who in turn reads them and knows that Riya is alive. He asks Madhav to read some of her journals and he also knows the fact. He feels deceived and expresses his anger:

“‘She always does this. She runs away. The only way she deals with issues is by running away.’

He broke down then, tears in his stubble.

‘At least you found out,’ I said.

‘She didn’t want me to. She wanted to dump me again.’

.....

‘Two years. Not a single day when I didn’t think of her.’

.....

‘When she left, I almost needed to be treated for depression,’ he said, mostly to himself.” (Ibid., p 206-207)

He decides to find her. He has a hunch that she has gone to New York for she had expressed her dream of being a singer in a small bar in New York. When writer asks him whether he will find her out, he answers in the following way:

“ ‘I can’t quit, sir. It’s not in my genes to do so.’ (Ibid.,208)

He somehow finds out that she has gone to the US and manages to go there himself. In the US he searches her for three months in thousands of night bars.

In the last week of his stay in the US he becomes very desperate to search her and she is nowhere to be seen. His friends there give him a party also to arrange his meeting with a young girl named Priya. He not only neglects her but also expresses his wish of searching Riya in five more bars even if he was not in a condition of walking.

“ ‘You are drunk. Come back in so we can leave. It’s cold outside,’ Shailesh said, in a firm but annoyed voice.

‘I am not drunk,’ I screamed, stumbling on the road and falling on all fours. I twisted my right ankle and it hurt like hell.

‘Can you cut the drama and come back in?’ Shailesh said.

The girls saw me wince and were about to step out when Shailesh stopped them.

‘Are you coming or not? I’m running out of patience, bro’, he said.

‘I have to visit five bars,’ I said again, still wincing from the pain of the fall.” (Ibid., p235)

That night he couldn’t visit any place and he explains his case next day:

“ ‘It’s sinking in finally. I might never meet Riya again. It is the realization that my effort was a waste. It got to me yesterday.’” (Ibid., p 236)

In the end in her search he runs six kilometres in twenty minutes in minus six degree Celsius; and finds her in the end. Here is how they meet:

“‘We just looked at each other and cried, and cried. After some time she stepped forward. That is all Riya Somani does. She gives you a little clue she is ready. You just need to be alert enough to pick it up. I opened my arms. They shook as she came closer. I took her in my arms.’” (Ibid., p 255) And he never let her go.

*Half Girlfriend* expresses not only love between a boy and a girl, but it is also a comment on Madhav’s love for his society. In the entrance interview of St. Stephen’s college Madhav was asked, ‘And you want to do sociology. Why?’ He answers in Hindi, ‘My mother runs a school and works with villagers. I wanted to learn more about our society. Why are our villages so backward? Why do we have so many differences based on caste and religion? I thought I could find some answers in this course.’ (Ibid., p11)

As soon as he completes his degree he returns to his native place. And for that he rejects a job of fat salary by a multi national bank. He wanted to help his mother in running the school. The school was dilapidated. It has neither proper rooms nor toilets. So when the proposal from the Bill Gates Foundation comes through MLA Ohja, he accepts it only thinking that his school would get a white

wash. And when it comes to making a speech in English, despite his bad English he agrees to it thinking that the school might get some funds from the Foundation.

He does make a speech and the funds are granted by the foundations helping in the improvement of the school. In the end he returns home with Riya after he finds her out in the US; and spends his remaining life in the school teaching the students.

In this way *Half Girlfriend* is a story of perseverance—perseverance in love for a girl and for the society.

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## CHETAN BHAGAT'S *FIVE POINT SOMEONE* AS A BLOW ON CONTEMPORARY EDUCATION SYSTEM IN INDIA

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Chetan Bhagat is the representative of the Indian youth. In all his five fiction he focuses on the issues faced by contemporary India; in particular issues faced by the Indian youth. Some of the themes discussed in his fiction. are 'Love, ambition, corruption in education and the problems faced by the lovers who want to get married'.

In his first fiction *Five Point Someone*(2004) he focuses on the problems faced by the students of IIT colleges in India. He tries to show how the methods of teaching in such colleges and the outlook of the academicians are outdated and atrocious. The fiction also tells what happens if the students mess up with the system. The writer also focuses that 'if young generation decides they can make a change'.

As the narrative progresses we find that the three friends, Ryan Oberoi, Alok Gupta and Hari Kumar struggle against the outdated outlook and the teaching methods prevalent in higher educational institutions such as IIT.

The hero of the fiction and the student of the IIT Delhi, Ryan Oberoi is viewed as a rough, undisciplined son of a rich father. But he is dispositioned to follow the curiosity of his

mind. He is interested in creating something that will be his creation. On one occasion in one experiment knowing that they have all the required material he makes a radio even if it was not part of their compulsory experiment. For such things he has a lot of time but for mechanical completion of the assignments and the vivas he has no time. And this is what reminds us of the drunkard protagonist of the *Sharabi* (The Hindi movie); we know that he is not behaving himself but we are with him because we empathize with him.

He is not ready to follow the rote, mechanical process of learning-mugging as he calls it. And it is here he along with his friends messes up with the system for the system values grades above all other things such as following mind's curiosity and innovation. Moreover places like IIT are not supposed where one comes to enjoy life. IIT is supposed to provide a source of livelihood.

After the entry of the protagonists in the IIT Delhi, their very first encounter with Professor Dubey, Mechanical Engineering Department shows how outdated and egotistic the system of teaching in the college is. Prof Dubey gives definition of 'machine' as follows: 'It is anything that reduces human effort'. Ryan, as you know the student and the protagonist of the fiction, has a doubt, "Sir, what about a gym machine, like a bench press or something?"

"What about it?" Prof Dubey stopped beaming.

"That doesn't reduce human effort. In fact it increases it."....

"Perhaps it is too simple a definition then?" Ryan said in a pseudo-helpful voice.

"What are you trying to do?" ... "Are you saying that I am wrong?"

"Watch it son. In my class, just watch it." was all Prof Dubey said. (Bhagat Chetan, 2004, *Five Point Someone*, Rupa Publications, New Delhi.)

How the grades are considered more important than the actual learning can be viewed from the following statement of Prof Cherian, 'You get bad grades, and I assure you – you get no job, no school and no future.' (Ibid., p11)

Ryan's friend Alok asks him to study; in answer to which he says ironically, "Yes sir, let us mug and cram. Otherwise, how will we become great engineers of this great country." Ryan speaks about the IIT, "... this place has let me down. This isn't exactly the cutting edge of science and technology as they describe themselves, is it? ...Continuous testing and assignments. Where is the time to try out new ideas?" (Ibid., p25). Ryan says that though this institution has produced world class CEOs and entrepreneurs, this institution is supposed to be the best college in India and has never invented anything or made any technical contribution to India. He expects

them to produce at least some cheaper products and if there is value the industry will pay for research even at IIT.

The professors value the grades so much that knowing that Ryan has poor grades a professor rejects his internship project even if he has already promised to accept it. Here is what happens, “I gave him some ideas on how one could design a suspension bridge and he got all excited. He told me to make a scale drawing and submit it, said he would give me a special internship project. Then he asked me my name and found out my GPA. So then he calls me and says to forget about the drawing and internship.” (Ibid., p78)

An example of how original thinking is discouraged can be taken from what happened in Prof Vohra, the design professor’s class. He asks the class to make a drawing of a car jack. Everyone is occupied in drawing the regular screw type car jack but Ryan draws a jack that can be operated with the help of the car battery. But the professor is not happy with the new design of the jack and asks Ryan not to act smart in his class.

Ryan writes a term paper explaining the impact of lubricant efficiency on scooter fuel consumption. Prof Veera likes it and then helps him in submitting a proposal for the approval by the college to use their library and some grant for research. He does “some experiments with various substance mixtures to check lubricant efficiency in a scooter engine.” (Ibid., p119) And also he thinks that he can beat other lubricants by ten percent. And he works on the project day and night, but his lubricant project proposal is rejected by the mechanical engineering department considering it to have “no commercial viability or academic value”. (Ibid., p183). Afterwards Ryan doesn’t care to even attend viva of Prof Cherian’s subject and to make the situation worse loses the ten percent of marks.

In the first quiz they cannot do well- Out of 25 Ryan, Hari and Alok get three, five and seven grades respectively. And from then onwards they become 5 point someones on the ten point grade scale. Once they get poor grades they are stamped as poor students-underperformers as they call it. No person in the institution considers them equal to others. ‘This GPA is a tattoo that will remain with them, and come in the way of anything else that matters – their friendship, their future, their love life. While the world expects IITians to conquer the world, these guys are struggling to survive.’ (Bhagat Chetan, **General Q&A with the author about FPS, Available from:** <http://www.chetanbhagat.com/books/fps/qa/> (Accessed 08 August 2013))

There are a number of examples in the book showing that Ryan does real thinking. When Hari is in confusion about giving a present to his girlfriend Neha it is Ryan who suggests that they make something in their lab. When Hari suggests for a lipstick box Ryan makes the very professional lipstick box for Hari’s girlfriend.

In the article called *Indian Institute of Idiots* Chetan Bhagat expresses his opinion about the education system in the following way, ‘The education system’s second problem is the course content itself. What do we teach in school and college? And how much do you use it in daily life, later? Ask yourself, has the world changed in the last twenty years? If yes, has our course content changed at the same pace? Has it even changed at all? Who are the people changing our course materials? Do they have real-life corporate exposure?’

.... We are sticking to the course, testing endlessly how well the student has revised his lessons. We treat lessons as rules to be adhered to, and the better you conform, the more likely you are to score. I hated it personally and I am sure millions do too, but they have no choice. Innovation, imagination and creativity, crucial for the country, as well as more likely to bring the best out of any student, have no place in our education system. In fact, we actually ensure we kill this spirit in the child as fast as possible. Because innovation by definition means challenging the existing way and that is just not something good Indian kids who respect elders do.

The cycle perpetuates itself and we continue to create a second-rate society of followers rather than change-embracing leaders.” (Chetan Bhagat, 2012, *What Young India Wants*, Rupa publications New Delhi., p.121-122).

Ryan considers those to be the best years in their lives and he does not want to waste them so he suggests some plans like dividing time into study and other activities like sports and movies. They make scooter rides outside the campus and to restaurants and movies. He calls it, “A kind of decentralization of education.” (Bhagat Chetan, 2004, *Five Point Someone*, Rupa Publications, New Delhi., p 40) ‘Ask any IITian or for that matter anyone who has been in college – despite the broken rubber chappals and roadside meals, those days are some of the happiest times of their lives.’ (Bhagat Chetan, **General Q&A with the author about FPS, Available from:** <http://www.chetanbhagat.com/books/fps/qa/> (Accessed 08 August 2013).

The similar opinion is also expressed in his articles published in ‘The Times Of India’ now published as ‘What Young India Wants’. In the article called ‘Sparks’ he says, ‘life is one of those races in nursery school, where you have to run with a marble in a spoon kept in your mouth. If the marble falls, there is no point coming first.’.... ‘It’s okay, bunk a few classes, goof up a few interviews, fall in love. We are people, not programmed devices.’ (Chetan Bhagat, 2012, *What Young India Wants*, Rupa publications New Delhi., p.105).

But this book (*Five Point Someone*) also comments on atrocious nature of parental aspirations. No one is ready to consider the personal problems of the students- what they need what they like and what dream for. Parental aspirations of Alok’s family spoil his life. Alok Gupta is from a poor family. His mother is the only earning member in the family. And half her

salary regularly goes to support her husband's medical treatment- Alok's father has a paralytic stroke. Alok's elder sister is getting near 'marriageable age' So Alok just wants a degree and with the help of it a job so that he would be able to marry off his sister. Originally he was a brilliant student and is good at painting and wanted to be a painter but knowing that a painter cannot earn enough to run a house his parents send him to the engineering college. And he lives with the burden of his duty to his family. So he needs good grades to get good job. But this burden causes his downfall and makes him underperformer.

Hari Kumar faces a number of problems. He is in love with Neha, the daughter of Prof Cherian, the Head of the Department, Mechanical Engineering. The Prof warns him to keep away from his daughter but Hari cannot. As an effect Hari has to suffer a lot at the Prof's hands.

He also takes dread of the vivas and is unable to answer any questions. This happens as an effect of trauma that his father had given him when he was a child. His father had warned him not to answer elders. And now that is affecting his vivas. For getting courage in a viva he drinks wine; and this makes the situation worse. He does it because he wants an A in Prof Cherian's subject. Neha has promised him that if he gets an A she will introduce him to her father. Knowing that the student is drunk Prof Cherian sends him out of his class. This again becomes the cause of the lower grades of the group.

Ryan has spent more time in hostels so he is not so much attached to his parents. He searches his world is his friends. He tries to help his friends but instead finds them in trouble. To come up to the level with others and also to enjoy their stay at the institution they rely to different radical experiments.

1. Ryan considers the IIT system to be nothing but a mice race in which you have to beat other mice in your GPA. So he decides they will beat this system "By being rats, not mice, work together and beat the system. I will not give up my friends for this system. In fact, my friendships will beat his system." (Ibid., p101). For this they apply Operation C2D. It is cooperate to dominate under which they copy each other's assignments. They divide classes between themselves and copy each other's notes. Operation C2D fails and their grades remain poor.
2. Alok leaves his friends and begins living in the room of a topper student in the IIT. But it also doesn't help and again Alok begins living with his friends.
3. Vodka is one of the solutions to their problems. Whenever they are tense they go to the institution building and sitting on the roof of the building drink wine to forget their pain.

4. Once they are harassed by the system of GPAs they try desperately to cope up with the system. As a part of this coping up they rely to Operation Pendulum. They decide to steal question papers of Prof Cherian's subject so that Hari gets an A in his subject and the GPAs of all of them rise. But they are caught and have to face the Disco- Disciplinary Committee. The Disco is in no mood to let them go. They have to pull Prof Cherian's daughter (Hari's girlfriend) into all this. This and Prof Veera's kind help saves them all from this trouble. But although not expelled from the college they are suspended for one semester and an *F* in Prof Cherian's subject. As an effect Alok tries to commit suicide by jumping from the ninth floor of the institution building. But luckily he survives.

Only good teacher in the institute is Prof Veera. He tries to help Ryan and also encourages real learning. Professor Veera.. "is really different. Like he doesn't discriminate between nine-pointers and five-pointers. And he likes original thinking. Even his assignments push you to think more." (Ibid., p89). He likes Ryan because he follows his curiosity rather than mugging what is being asked in the examination. Prof Veera likes Ryan's term paper on the lubricant project; and later on is with him when no one is. Prof Veera makes request to Prof Cherian for forgiving the boys. But it is only when Prof Cherian knows that his son has committed suicide due to not being able to clear the entrance examination of IIT and fulfil his father's dream does he understand the pain of the students; and then he forgives them. And in this way they are forgiven and the absence of the semester is recorded as absence due to research project. They also get some lab credits.

Both of the friends of Ryan are selected in the placement camp. But due to his poor grades Ryan does not get any placement. In the end Prof Veera asks Ryan to be his research assistant. Ryan completes his project and his father is ready to invest in it. The narrative ends with all the characters fulfilling their dreams but meanwhile they have to go through much hardship.

The blockbuster movie *3Idiots*(2009) has been adapted from *Five Point Someone*. Starring actors like Ameer Khan and Kareena Kapoor the film broke all the records at the box office. It also won a number of Filmfare Awards, Star Screen Awards and IIFA Awards. This film was remade in Tamil as *Nanban* (2012).([http://en.wikipedia.org/wiki/Three\\_Idiots](http://en.wikipedia.org/wiki/Three_Idiots))

Besides the other minor changes the main adaption is in the character of the protagonist. The protagonist in *Five Point Someone* seems down to earth- struggling against all odds and not finding any hope of survival at the IIT institute. He also has fears about his grades. On the contrary the protagonist in *3Idiots* looks omnipotent. Never afraid of failure, he does not take education for any degree. He is aware that he will be successful. He says , "If you do what you

like, you will be successful. “*Kamyaabi to zak marke aayegee.*” (You will definitely be successful) is what the protagonist says in the movie.

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# CORPORATE SOCIAL RESPONSIBILITY: IMPETUS FOR RURAL DEVELOPMENT IN INDIA

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## Abstract

*Corporate social responsibility is the commitment of businesses to contribute to sustainable economic development by working with employees, their families, the local community and the society at large to improve their lives in a ways that are good for business and for development. An essential component of our corporate social responsibility is to care for the community. We endeavor to make a positive contribution to the underprivileged section of the society by supporting a wide range of socio-economic, educational and health initiatives. There are no doubt that majority of India's poorest lives in villages and these villages are in a state of neglect and underdevelopment with improvised people.*

*The problem of hunger, ignorance, ill health, high mortality rate and illiteracy are most acute in rural India. Though there is no shortage of supply of material resources and whereas India has potential to meet challenge in rural areas but the shortcoming in our planning systems is the main cause for the suffering of rural people. Moreover the efforts of the government may not be adequate to provide basic service to its citizen. It is being globally felt that progress and development of the society is not only the responsibility of the government alone, but more stakeholders need to be roped in to attain development goal.*

*The paper makes an attempt to explore corporate social responsibility (CSR) practices followed by the corporate house and its impact on the Rural Development in India. The research question examine whether these corporate houses consider rural India as a stakeholder in their business perspective , if it is so what kind of CSR initiative were undertaken by them for development in rural areas and how does the corporate implement their CSR initiative as a part of their business perspectives. The paper will evaluate the impact of CSR initiatives on the socio-economic developments of rural India or rural people. For this purpose ten public and private companies have been shortlisted to study their CSR practices in the contest of rural development. The methodology of the study has been relied on the web based research, review of print literature and discussion with the team engaged in the CSR initiatives.*

**Key words:** Corporate social responsibility (CSR), rural development, stakeholders, Government

## **INTRODUCTION:**

In the age of Global Economy, the corporate are beginning to realize the stake that they have as a part of the society. There is growing realization that they should undertake social activities with a desire to improve upon the immediate environment where they work. There is growing concern among the society as well to purchase those goods and services which are backed by those companies which are involved genuinely in the social responsibility. By social responsibility we mean that the doctrine that claim that a entity whether it is state, government, corporation, organization or individual has a responsibility towards society at large. Mr. Narayan Murthy was rightly said “Social responsibility is to create maximum shareholders value working under the circumstances, where it is fair to all its stakeholders, workers, consumers, and the community, government and the environment”. The commission of the European communities (2001) stated that being socially responsible mean not only fulfilling legal expectations, but also going beyond compliance and investing more into human capital, the environment and the relation with stakeholders. According to the World Bank, CSR can be broadly defined as “the commitment of the business to contribute to sustainable economic development by working with employees, their families the local community and society at large to improve their quality of life.

The meaning of CSR is twofold, on one hand it tends to exhibits the ethical behavior that an organization exhibits towards its internal and external stakeholders. On the other hand, it denotes the responsibility of the organization towards the environment and society in which it operate. CSR is thus regarded as a vehicle through which companies give something back to the society and off course it involve providing innovative solutions to the societal and environmental challenges. Meaning thereby that there is a challenge for develop professional and business community to identify CSR priorities and area of intervention which are meaningful in the context of rural development sector.

India lives in its villages, the statement is true even today literally and from the social, economic and political perspective. About 65% of the state’s population is living rural areas. It is thus important for any nation that people in the rural areas should have the same quality of life as is enjoyed by people in sub urban areas and urban areas. There are cascading effects of poverty,

unemployment, poor and inadequate infrastructure, illiteracy and high mortality rates in rural areas. Therefore rural development which is concerned with economic growth and social justice, improvement in the living standard of the rural people by providing adequate and quality social services and minimum basic needs become essential. India is primarily an agricultural based economy where agriculture contributes about one-fifth of the gross domestic's product in India. In order to increase the growth of the agriculture, the Government has planned several programs pertaining to rural development in India. Corporate Social responsibility is thus consider very important motivating factors for the corporate house to look into rural development that will help them to enhance the image of their business. The Corporate sector can play a pivotal role in ensuring private investment flow to those rural areas that have been left out of the development process so far and also to work for sustainable development of rural areas in general.

Indian companies are now expected to discharge their stakeholder responsibilities and societal obligation, along with their shareholder-wealth maximization goal. There is a growing realization that business cannot succeeds in society which fail. An ideal CSR has both a ethical and philosophical dimensions, particularly in India where there is wide gap between sections of people in terms of income and standard as well as socio-economic status. The idea of CSR is not new for India; moreover the idea of CSR in Indian society is bounded by the notion of caste and fate. Going to the British Rule in India when Indian Reformer launched social movement which becomes more socially responsible. The Indian companies which become proliferate and prosper from 19<sup>th</sup> century, throw in their lot with Mahatma Gandhi and resulting concern for the nations caused many of them to be involved in providing education, health services and even clean water. Beyond the private sector, Indian Public sector companies (PSU) too are actively involved in CSR activities. Most of the PSU in the heavy engineering industry have not only set up a township around the plant, but also established a school, hospital and several other civic facilities for its employees and those living in that areas. PSU are encouraged to undertake rural development programmes down the years through fiscal incentives by the government. For example a special benefits are offered in the industrial policy to companies that set up industries in backward areas and tax incentive are also being offered to companies that set up water purification projects.

## LITERATURE REVIEW

Traditionally it has been believe that CSR is the phenomena developed in developed countries and therefore best suited in those countries, it is because a vast literature on CSR has been published in the west then in the developing countries like India. Corporate Social responsibility is predominantly considered as western phenomena due to strong institutions, standard, and appeal systems which are weak in developing countries of Asia (Chaple and Moon, 20005). Such a weak system poses considerable challenge to firms practicing CSR in developing countries of Asia including India. The literature on theory and practices on CSR in the developing countries remain scant (Belal, 2001). There are very few studies that looked at CSR practices in rural India after Globalization. Although the Concept of CSR is not new in India but in fact it has been practices more in the form of Philanthropy. Kautilya in his book 'Arthasastra' mention traders responsibilities to the local society. The Nagar Seths used to donate during the time of natural calamities. But in Ancient Indian such responsibilities was not mandatory but voluntary in nature.

The Current research in CSR in India is limited to self reported questionnaire surveys on CSR (Khan and Atkinson, 1987; Krishna, 1992), Nature and Characteristics of CSR in India (Arora and Puranik, 2004; Sood and Arora, 2006), And Policies and Practices of MNC's towards CSR in India (CREM, 2004). India often leg behind their western counterparts on CSR practices (KPMG, 2005) However after globalization , entry of MNC's in Asina markets , rising consumer expectations , emergence of pressure groups have made a case of CSR practice in Aisin countries including India.

Study by Khan and Atkinson in 1987 on comparative study on managerial attitude to social responsibility in India and Britain reveals that most of the Indian executives agreed CSR as relevant to business and felt that business has responsibilities not only to shareholders and employees but also to customers, suppliers, society and the state. Most of the Indian Companies focus their attention on CSR in the area of Community development (PiC, 2004). The philanthropic orientation of the Indian business houses has their roots in history. Where in early nineteenth century India. CSR was mainly founded in the form of philanthropic contribution by

Gujrati and Parsi merchant communities, who provided funds for building schools, pilgrim rest houses, place of worship like temples, distributing relief items during disaster and natural calamities thus helping poor.

EnviroNics International in 2001 conducted a 20 country survey and found that India is the last in the level of CSR demanded from companies in any country. Similar survey was also conducted by the British Council (British Council et al., 2002) reveals that a lack of provable link between CSR and firm performance often discourage companies from engaging in CSR. In a Study by Krishna in 1992, it was observed that obstacle to CSR are found to be ad hoc approach by the top management towards CSR, lack of consensus on priorities within the firm, and problem related to measurement and evaluation of CSR activities were some of the obstacle identify. In a another study by Centre for Social Market (CMS ) in 2001, the unclear policies, bureaucracy , poor monitoring, complicated tax structure and poor infrastructure are a few more hindering factor keep the companies away from CSR. In a study by Kumar, Murphy and Balsari in 2001, It was observed that there is growing feeling among the Indian that business organizations must play a wider role in the society besides providing quality products at reasonable rates, making their operations environmentally sound, adhering to high labor standards, and reducing human rights abuses at the work place. Consequently, Indian companies have started changing their attitude towards CSR by looking beyond passive philanthropy.

A study on Iron Ore Mining industry in Goa shows that many large mining companies have their own initiatives towards environmental and social development. However, a structured CSR policy and planning is missing especially among the small and medium played in the Industry (Conways, 2003). In Another study by Arora and Puranik in 2004, it was concluded that corporate sector in India benefited immensely from liberalization and privatization process, its transition from philanthropic mindsets to CSR has been lagging behind its impressive financial growth. Verma and Chauhan in a study in 2007 found that roads, pollution and power are the major concern of corporate CSR activities as compared to least concern areas which is communication and education. Contrary to it in a study by Dutta and Durgamohan in 2009 it was found that education takes the first place followed by health and social cause.

In view of the above and review of more literature it can be elaborate that Indian business houses understood the concept of CSR and incorporated the CSR policy in their business strategies . However a very little attention has been given to consider rural people as stakeholder in their development. Through this study it be observer whether Indian business house consider rural people as a stakeholder or Not, if yes what CSR initiatives being undertaken for rural development and How this initiative have been implemented. What is impact of this initiative on Socio-economic development of rural people in India?

### **THE OBJECTIVES OF THE STUDY**

- ❖ To study CSR initiatives undertaken by the PSU and Private companies for rural development.
- ❖ To study how these CSR initiatives being implemented to benefits rural India
- ❖ To study the major area of concern for CSR initiatives
- ❖ To study the impact of such initiatives on the Socio-economic development of rural areas in India

### **METHODOLOGY ADOPTED**

In order to study above mentioned objective 5 PSU i.e. BHEL, NHPC, ONGC, Hindustan Petroleum and Bank of Baroda and 5 Private companies i.e. Nath Labs, TATA Power, Moser Bare, Axis Bank and Ashok Leyland were selected randomly through the web based search and to study their CSR initiative and its impact, it is being classified into five broad areas i.e. (i) Livelihood (ii) Health (iii) Education (iv) Environment and (v) Infrastructure

### **LIMITATION**

- ❖ The study has been focused on very small group of companies.
- ❖ Information collected from print media and official websites of the companies.
- ❖ No primary data was collected.

## RESULT AND DISCUSSION

All companies that were surveyed show that they are involved in CSR in one way or another. A majority of the companies reflect their CSR philosophy or social, environmental and ethical objectives in mission and vision statements, CSR policy and plan. The Table-1 shows the number of the companies taking CSR initiatives for rural development in India.

It is surprising to note that education take the top priority of the companies surveyed, followed by health and livelihood. About 30 percent of the companies surveyed take CSR initiatives in the infrastructure and whereas 40 percent of the companies surveyed take CSR initiatives in the environment which include planting of trees, setting up of nurseries holding awareness camps. It is very interesting to see even though state government and central government took due diligence in education sector but still all public sector and private sector companies so surveyed give top priorities to the Education sector. It symbolize that even after so much of Govt. efforts it's a long way to go to achieve literacy. The details of various CSR initiatives undertaken by the companies are presented in Table-2

It is clear from the survey companies adopted CSR approach into their business policy. They even successful in achieving the both business and social goal. Moreover their approach is not only relief, welfare and service delivery but it sustainable development oriented, which have a long term benefits. BHEL, TATA Power, Power Grid Corporation, Moser Baer and Oil India Limited believe in promoting human and social development through poverty alleviation by building capacity of rural people. An example in this regard is BHEL which has started project to adopt 56 villages near their plants and benefited 80,000 lives. Thus instead of providing day to day meal they help them to learn and earn their livelihood and become independent and that will directly help in poverty alleviation. On the other hand Moser Baer and Axis Bank believe in trusteeship concept of management and the CSR approach to work is still welfare oriented. An excellent example set up by Power Grid corporation that go a long ways for the youth of Kancheepuram in Tamil Nadu where PGCL has begin a project of Ban Boys, wherein the youth of the village were trained in Power Transmission Line erection and maintenance and provide

them a certificate of the same which help these youth to get employment with the contractors of the PGCL. Another example of PCGL where a whole vegetable market has come up near the waiting shed of the bus stand in village Yurebam in Impahal which help several families to be gainfully developed.

The study also revealed that companies implement CSR initiative with respect to rural development through one of the four type of model /institutions as mentioned under:--

- ❖ Company has their in house capability to undertake CSR initiative through (i) A Separate CSR department (ii) HR Department (iii) Manufacturing units.
- ❖ In some of the companies there is a foundation i.e. FORD FOUNDATION which undertake CSR initiative for the whole group companies.
- ❖ Some of the companies roped in local NGO's who are familiar with the local needs and inspirations and having experience in academic institutions and international agencies.
- ❖ Some of the companies undertake CSR initiative in partnership with Government sponsored program i.e. Skill development council etc.

The study shows that out of the 10 companies surveyed three companies i.e. BHEL, PGCL and OIL implement their CSR initiatives directly through their dedicated division which are responsible for planning and implementation of CSR project. Other two companies manage their CSR initiative through their manufacturing units or HR department. But many of the companies like Moser Baer, Axis Bank, Ashok Leyland, TATA Power and Apollo Hospital has their foundation in place to look after the CSR policy formulation and implementation. There companies also undertake government sponsors project and roped in NGO as per the need of the project. It has been observed that where the company roped in with NGO for implementation of CSR initiatives. In such arrangement the companies provide finance, and infrastructure, whereas the NGO provides support for grassroots implementation of CSR activities.

## **CONCLUSION AND RECOMMENDATIONS**

After extensive study of literature and web site survey, it is concluded that social responsibility is regarded as an important part of business houses in India irrespective of size, sector, business

goal, location of the company. Indian companies are now realizing that without socio-economic development of the local communities, there cannot be any stability and sustainability for doing business which is required to compete in the global market in this free economy. It is evident from study of all surveyed companies engaged in CSR practices and most of the companies which design and implement CSR initiatives in the vicinity of their manufacturing unit cover entire community. A whole range of CSR initiatives ranging from income generation activities for livelihood, health check-up camps , mobile health services, education , adult literacy, agricultural development of natural resources , infrastructure facilities being carried out by these companies. These shows the shift in mindset of the Indian Corporate from Passive philanthropic to welfare and sustainable oriented development but still there is no link to be observed during the study between the Company CSR agenda and Millennium development Goals. I it also concluded after the survey of above companies that CSR will act motivators for rural development in India. However for future research in the areas following is recommended.

- ❖ The company should have dedicated CSR department with well trained and experience professional for better planning, implementation and evaluation of CSR policies.
- ❖ Each of the company should prepare its annual CSR report which now mandatory under new company act. In the Annual report the company should publish the detail report on CSR with name and address of the beneficiary.
- ❖ The company should before launching the CSR project survey the area concern to take first hand information about the need of the local people so that involvement of the local people will enhance.
- ❖ The company should also conduct a social performance audit of their CSR program to judge their continuity.
- ❖ The Government must play the role of motivator, facilitator and enabler rather than dictator of CSR.

Table-1

S. No	CSR Initiative for Rural Development	No. Of Companies taking CSR initiative	Percentage of companies taking initiatives
1	Education	10	100%
2	Livelihood	08	80%
3	Health	09	90%
4	Infrastructure	03	30%
5	Environment	04	40%

Table-2

Company	Thrust Area	CSR Initiative for Rural development
BHEL	Education and Training	Education, promotion of talent, Vocational training
	Livelihood	Adopted 56 villages, benefiting about 80,000 lives
	Health	Hospital , dispensary , health camp
	Infrastructure	Develop basic amenities
Power Grid Corporation Limited	Education and Training	Training to rural youth on Power Transmission Line erection and maintenance /funding of school in Jammu
	Livelihood	Roped in Eco-Task Force (An NGO) for plantation of saplings for farmers of Chirang Reserve forest
	Health	Promote Maternal and Child health at Kanhai Gaon , Gurgaon.Haryana, India
	Infrastructure	Build Bus stand sheds in rural areas
OIL India Limited	Education and Training	Area development scheme to Promote Education / Nursing Training centre in OIL Hospital at Duliagan/ Handicraft training centre at Duliagan
	Livelihood	Begin Project called Rupanter for unemployed youth to lean alternate source of income , mostly in agro based industries , poultry farming , pig breeding, duck rearing , fishery etc.
	Health	Begin Mobile Dispensary
	Environment	Provide Training on modern methods of cultivation
Hindustan Petroleum	Education and Training	Promote education
	Livelihood	Sustainable Development
	Health	Health Care facilities in Rural areas
Bank of Baroda	Education and Training	Promote education
	Livelihood	Saving counselling
Apollo Hospital	Education and Training	Apollo Isha Vidya Rural School at Aragonda , Chittoor District , AP/First Aid Trg program

	Health	Many Health Awareness drive
TATA Power	Education and Training	Diversely involve in promoting and providing education / Training by TPC to contractor /Training on energy conservation/ Adoption of ITI's
	Livelihood	Trained in Wiremen, welder, mechanical fitter, tailoring horticulture , floriculture , bamboo craft, pisciculture, computer education so that masses could earn livelihood.
	Health	Immunization camp/health check up camps/ eye & Dental check up camps/distribution for free medicine/ AIDS awareness program.
	Environment	Afforestation and Biodiversity conservation/ conservation of water and other natural resources, maintaining flora & fauna
Moser Baer	Education and Training	Taleem, a program for certified non formal education, support classes , community library
	Livelihood	Trained in Beauty culture/tailoring/bobby courses/small entrepreneurship program /film making/
	Health	Access to quality healthcare services, community based OPD, focus on adolescent and reproductive health
	Environment	Supporting NGO for various environmental concern
Axis Bank	Education	Promote education and 88000 have benefited till 2012
	Livelihood	Sustainable livelihood to touch the life of 4.5 lac families
	Health	High way trauma care facility
	Environment	Recycling of dry west to convert into notebooks and notepads
Ashok Leyland	Education	Promote Education
	Health	HIV Awareness program /begin alcohol rehabilitation program
	Infrastructure	Construction and repair of roads, public building , drilling bore well for public, bus shelters, street lighting

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## VIRTUAL INTEGRATED COMMODITY MARKET: A KALEIDOSCOPIC PERSPECTIVE

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### **ABSTRACT**

**ABSTRACT:** The reform in agriculture sector in India needs on priority the reorganization, integration and modernization of commodity market. Challenges in the functioning, regulation and participation in the spot and futures market of commodities are to be addressed to lead the market to growth and prosperity. The significance of commodity derivatives has increased in the current scenario. The interrupted commodity and derivative market is unable to give desired results to the stakeholders. A review of process and procedure facing this segment calls for a more focused and pragmatic approach by government, regulators and exchanges for making it a vibrant segment for value chain members. A well integrated virtual platform for commodity marketing with the transparent functioning and broader participation by all the stakeholders will remove the bottlenecks and develop their confidence on the system. A regulatory agency to monitor the smooth functioning of the market will safeguard the interest of the participants. In a broader sense, the commodity and derivative market needs a kaleidoscopic perspective rather than a facilitator of price discovery and risk management. The Integrated commodity and derivative market is beneficial for farmers, traders, exporter, investors, banks, mutual funds, FIIs, exchange, broker, government, consumers, industrialists, mandi's, APMC's, stockists, warehouses etc in different processes. Component wise the tasks, roles and the benefits are outline for commodity market in the end of the paper.

Keywords: *Agricultural Liberalization, Commodity Market, Commodity Exchange,*

*Derivatives/ Futures Marketing, Agriculture Policy, Integrated Exchange and Integrated Future Market*

Indian agriculture needs multiple supportive structures to arrest its declining share of GDP from 55.1% in 1950-51 to 13.7% in 2012-13. Even after leading the world agricultural foodgrain production chart, Indian farmers are facing regular financial crisis. The effect of the crisis causes farmers suicide and flight from rural India. Indian government and different international bodies are trying hard to lead the rural population to prosperity. The implementation of liberalization and various revolutions has given some relief but these modifications and adjustments are not enough to push the sector in the self dependent mode of business. The volatile nature of environment and global emerging issues are demanding the fulfillment of desired needs and focus on agricultural growth. Economic liberalisation guides to withdrawal of government intervention in the agricultural commodity sector; the outcome of such liberalization leads to market driven price acceptability and achieves inclusive growth in the agriculture sector (Siddiqui 2012).

**1. ORIGIN OF COMMODITY DERIVATIVE**

There are strong grounds to believe that Commodity futures could have existed in India for thousands of years. References to the existence of market operations similar to the modern day Futures market are found in Kautilya's 'Arthashastra' (Kevin 2010). Other factors which support such a belief is the existence of words like "teji", 'mandi', 'gali', 'phatak' etc., for centuries (Chatnani 2010). India has a long history of trade in commodity derivatives and it has started much earlier than other countries, but this segment remained underdeveloped due to years of foreign rules, droughts and period of scarcity along with government interventions in commodity market to control prices. Soon after the establishment of trading in Cotton Futures in UK, Bombay Cotton Trade Association was established in 1875 as organized future market for cotton trade because Bombay was an important hub for Cotton trade in British Empire.

The establishment of Bombay Cotton Exchange Ltd in 1893, Gujrati Vyapari Mandali in 1900 currently known as The Bombay Commodity Exchange Limited (BCE), The Calcutta Hessian Exchange Ltd in 1919, East India Cotton Association in 1921 and East India Jute Association Ltd in 1927 has given market orientation to many commodities. Many exchanges were set up in major agricultural centers in northern part of India before World War broke out and those were mostly engaged in wheat futures until it was prohibited. The exchanges of Hapur, Muzzafarnagar, Meerut, Bhatinda, Cochin etc were established during this period. In 1920 future trading in gold and silver was started and it was banned by the government by mid of 1950s (Srivastava 2012). The Indian government withdrew ban on futures with passage of FCRA (Forward Contract Regulation Act) in 1952. Further, this act empowered the establishment and constitution of Forward Markets Commission (FMC) as a regulatory body. In

1955 Essential Commodities Act was passed which ensured the delivery of certain commodities and curb hoarding and black marketing. Future trading in raw jute suspended in 1964 reportedly on the insistence of the state Government of West Bengal ([www.nmce.com](http://www.nmce.com)). In 1966 government gave an order to control the movement of prices of agricultural and essential commodities and banned futures trades. The production, supply and distribution of agricultural commodities are still governed by the states and the forwards & futures trading is selectively introduced with stringent controls (Sahadevan 2002).

## **2. GOVERNMENT INITIATIVES AND POLICY REFORMS**

The implementation of FCRA 1952 provides for notification of the commodities for prohibition or regulation for forward contracts. Under these provisions, a large number of commodities were notified for prohibition during the 1960s which left only a handful of insignificant commodities open for forward trade. These bans of future trading negatively impacted the exchanges' business and traders started informal trade in futures. These conditions continued till Shroff committee, Dantawala Committee (1966) and Khusro Committee (1980) recommended steps to revive the agricultural commodities future trade. In post liberalization era after 1991, Kabra Committee (1994) recommended opening up of 17 commodities for future trading. In 1996, UNCTAD and World Bank joint Mission Report entitled "India: Managing Price Risk in India's Liberalized Agriculture: Can Futures Market Help?" highlighted futures markets as market based instruments for managing risks and need to strengthen the regulator and exchanges for efficient performance of these markets. The major policy statement to support commodity futures came as National Agricultural Policy, 2000. The Guru Committee (2001) also emphasized the need and role of futures trading for price risk management and marketing of agricultural produce to strengthen and develop agricultural marketing.

The era of modern exchanges has begun with permanent recognition of National Multi Commodity Exchange (NMCE) in 2002 ([en.academic.ru](http://en.academic.ru)). Government has allowed setting up of new regional and national commodity exchanges with public and private participations.

## **3. PROBLEM STATEMENT**

Since the time the commodity markets have witnessed a relatively liberalized regime, a new hope is generated to modernize them. Future and spot markets linkage and a proper integration of all its components on a virtual market platform may strengthen the whole commodity sector. The study therefore aims at achieving the following objectives:

- a) To understand the emerging issues in commodities and derivatives market
- b) To integrate future market with warehouse receipt based settlement & Clearance.
- c) To explore intervention free marketing channel from producer to consumer.
- d) To attempt beneficiary analysis of new system and assess its impact

- e) To develop capacity building of pan-India rural market participants and enable them in the active market participation
- f) To facilitate a central regulatory mechanism from exchanges, mandis to farmers.

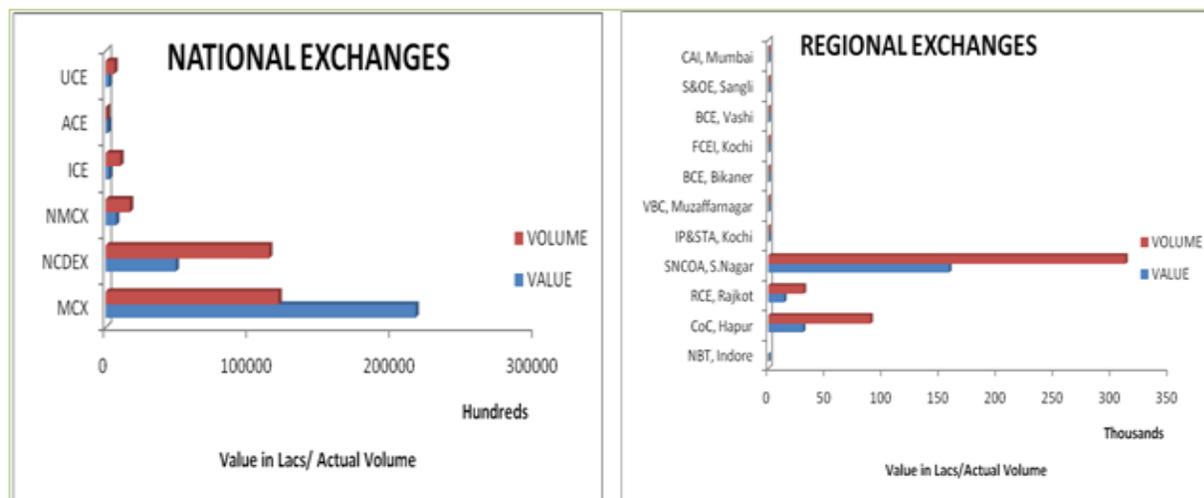
#### **4. RELEVANCE OF DERIVATIVE MARKET**

In a global context, India is among the top producers of most of the commodities in the world, in addition to being a major consumer of bullion and energy products. Agriculture contributed about 13.7% to the GDP of the Indian economy in 2012-2013 (*Times 2013*). It employs around 52% of the labor force on a total of around 159.18 million hectares of land (GOI 2012). Agriculture sector is an important factor in achieving a GDP of double digit growth. India has an enormous potential to be one of the leaders in the trading of commodity derivatives. It is unfortunate that the policies of FMC during the most of 1950s to 1980s suppressed the very markets it was supposed to encourage and nurture to grow with times (*Srivastava 2012*). The participation of this market is still mere speculative in nature by not aligning regional farmers and supply chain intermediaries. However, it is not in India alone those derivatives were suspected of creating too much speculation that would be detrimental to the healthy growth of the markets and the farmers. Such suspicions might normally arise due to a misunderstanding of the characteristics and role of derivative products. It is important to understand why commodity derivatives are required and the role they can play in risk management. These are two important points' viz. possibilities of adverse price changes in future and liquidity in the hand of producing community. The adverse price change impacts further production interest of farmers causing the quality and quantity shrinkage with the passage of time. The liquidity crunch causes polarization from rural to urban areas. It is true that insurance is the only hope with again many limitations to shape the sector. It is evident that prices of commodities, metals, shares and currencies fluctuate over time. Derivatives are used to reduce or eliminate price risk arising from unforeseen price changes and bring liquidity in the agriculture market.

Commodity derivatives provide platform to suit the various requirements of the stakeholders. It helps in price discovery, hedging, liquidity, arbitration etc.

#### **5. MODERN COMMODITY EXCHANGES**

The existing contribution of 6 national exchanges and 11 regional exchanges is shown in Graph 1 below.



**GRAPH 1 :SHOWS VOLUME AND VALUE CONTRIBUTION FROM 1<sup>ST</sup> JAN TO 15<sup>TH</sup> JAN 2014**

Source: <http://www.fmc.gov.in>

The participation trend shows that the commodity and derivative market is not being utilized properly. The regional exchanges are unable to get commodities in their basket to attract market participants. Although national exchanges are not yet penetrated, and most of the allowed commodity is not yet fancy for the agricultural community.

## 6. KEY CHALLENGES OF COMMODITY MARKET

Taking into account the mechanism and complexity in the operations of commodity transactions over the exchanges, there are various types of issues and challenges in smooth and efficient marketing of commodities. A few of them are discussed below:

### 6.1 COMMODITY OPTIONS / INDEX FUTURE / INDEX OPTION:

The trade in commodity options is banned in India since 1952. It is an incomplete market in the absence of options contract. Option Contracts are the integral part of commodity market. The option contract gives the privilege to the market participants to hedge against downside price movements and upside price movement at the same time. Option contract requires minimum leverage in comparison to future and spot market. There is a need for necessary legal and regulatory change to introduce commodity options trading in the exchanges. Index trading is also suffering with the same ailment. The risk mitigation through index future and option is much more acceptable. In the equity market, index are traded with top volumes i.e. in NIFTY.

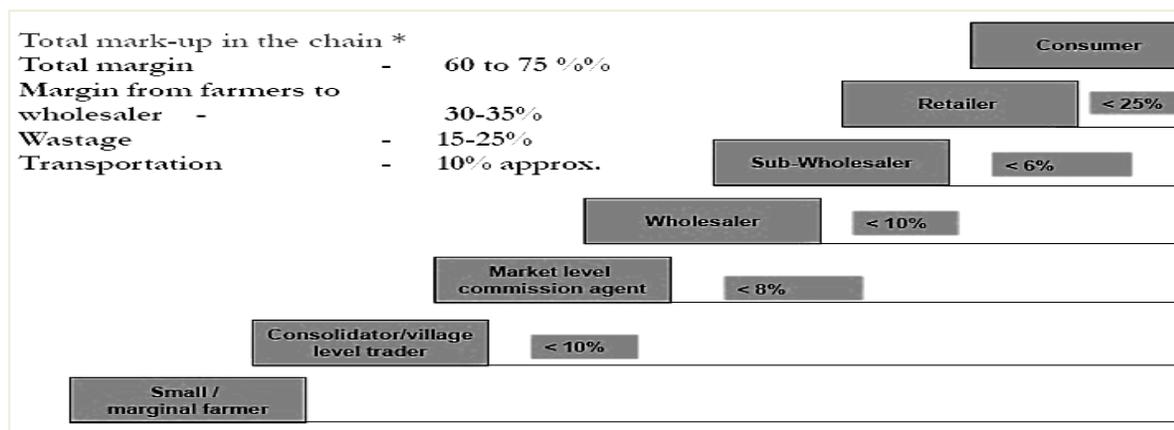
### 6.2 SUPPLY CHAIN, SPOT MARKET AND FUTURE MARKET INTEGRATION :

There are two type of risk associated with farmers in India, one is yield risk and another is price risk. It is evident that price discovery is being catered with the help of derivative markets of

agricultural commodities. Risk transfer and price discovery are two major contributions of futures market to the organization of economic activity (Working 1962, Evans 1978, and Silber 1981). Risk transfer refers to hedgers utilizing future contract to transfer price risk to others. Price discovery refers to the use of futures prices for pricing cash market transactions (Working 1948, Wiese 1978, and Lake 1978). This price discovery function of futures market hinges on whether price changes in futures market lead price changes in cash markets more often than the reverse. We find that, in general, futures markets dominate cash markets (Garbade & Silber Source, 1983).

Further, a study by Global AgriSystem of Fruit & Vegetable supply chain in four metros (Delhi, Mumbai, Bangalore and Kolkata) revealed that the existence of intermediaries between the producer and the consumer caused price hike. The real producer receives only 20-25% of the actual cost paid by the consumers. The cumbersome supply chain pressurized consumer and producer both by adopting different rules, procedures, licenses or taxes. The study reflected the huge wastages of 15-25% due to multiple handling by different intermediaries in the supply chain. It showed that the mark-ups were upto 60-75%, whereas wholesaler enjoyed the maximum margin of 30-35%.

**GRAPH 2 :SUPPLY CHAIN INTERMEDIARIES & THEIR MARGINS**



Source: Global Agrisystem

In India, there is a huge difference between farm gate prices and retail prices of products. Around 20-30% cost is increased at mandi level and rest 70% is increased due to intermediaries associated in bringing the essential commodities from mandies to retailers and finally to consumer (see Graph 2).

**6.3 THE WAREHOUSING, TRANSPORTATION AND STANDARDIZATION:**

There are three agencies in the public sector, which are engaged in building large scale storage/warehousing capacity namely Food Corporation of India (FCI), Central Warehousing

Corporation (CWC) and 17 State Warehousing Corporations (SWCs). While the capacity available with FCI is used mainly for storage of food grains; that with CWC and SWC is used for storage of food grains as well as certain other items. By the end of 2012, FCI had a total covered storage capacity of 341.35 lac tones. Central Warehousing Corporation of India (CWC) is operating 464 warehouses and 18 regional offices across the country with a storage capacity of 10.54 MT. The combined capacity of the cold storage facilities is 23.66 million metric tons. India can store less than 11% of what is produced. Most of the infrastructure used in the cold chain sector is based on outdated technology and is single commodity based (potatoes). Warehouses need to be qualitatively sufficient and conveniently located at strategic locations.

It is important for commodity derivatives market to work efficiently, which is not possible without sophisticated, cost-effective, reliable and convenient warehousing system in the country at strategic locations to facilitate all states and union territory mandis / APMCs. Habibullah task force (2003) admitted, "A sophisticated warehousing industry has yet to come about". Along with this, independent labs or quality testing centers should be set up in each mandi / APMC to certify the quality, grade and quantity of commodities so that those are appropriately standardized and there are no shocks waiting for the stakeholder of commodity market who takes the physical delivery.

When compared with world standards for cargo movement through warehouses/storage/cold chain, India is still far behind. The percentage of movement of fruits and vegetables through cold chain in US is around 80 to 85%, in Thailand is 30 to 40% and in India is negligible. India has a lack of refrigerated vehicles for movement of perishable produce (with the exception of milk). Although there are currently more than 25000 vehicles and 250 operators involved in refrigerated transport, 80% of this capacity is dedicated to transporting milk. (Arihant Experts 2013)

#### **6.4 WAREHOUSE RECEIPT BASED & CASH VERSUS PHYSICAL SETTLEMENT:**

The inefficiencies of the present warehousing, transportation and standardization system discourage the commodity derivatives trade in the country to settle in physical delivery. The ultimate involvement of farmer or dependency on farmer lacks due to the current prevailing system and process. The farmers are unable to use the future derivative market in the form of price safety against the physical stocks availability. Hence the warehousing, standardization and transportation problem has to be handled on a war footing, as a good delivery oriented system is the backbone of any commodity market. Another problem in cash settlement of commodity derivative contracts is that at present, under the Forward Contracts (Regulation) Act 1952, cash settlement of outstanding contracts at maturity is not allowed. Therefore, all outstanding contracts at maturity should be settled by squaring off the position before or on expiry of the contract. So in actual practice of commodity derivative market, all contracts are settled in cash

but before or on expiry of contract. The modification in practice or law will give edge and focus on the real market participants and will lead to widespread market usability.

**6.5 THE REGULATOR AND MARKET TURNOVER:**

The existing policies and functioning is facing a total challenge after the volumes dropped in the commodity derivative and spot market (NSE). Total value of trading at the commodity exchanges during the fortnight, 1st January, 2014 to 15th January, 2014 was Rs 2,82,002.28 crore. The cumulative value of trade from 1st April, 2013 upto 15th January, 2014 during the financial year 2013-14 was Rs 85,28,863.77 crore. The corresponding figures for the previous year were Rs 6, 89,542.16 crore and Rs 136, 51,989.78 crore respectively (FMC, 2014). The detail turnover analysis is mention in Graph 3.

The success of commodity trading lies in its operating and regulating efficiency. The authority of regulator is not limited to market yards, warehouses, transportation, clearing and settlement agencies, exchanges, brokers and investors or traders. It’s a market creator’s role that was the agenda to give existence to FMC (Forward Market Commission). It is now much needed to enlarge the scope and operations of FMC which must be an independent body.

<b>Exchange-wise total turnover (₹ crore)</b>			
	<b>Apr-Dec FY13</b>	<b>Apr-Dec FY14</b>	<b>Change (%)</b>
NMCE	2,22,204	2,14,655	-3.40
ICEX	91,034	63,579	-30.16
NCDEX	13,06,411	8,48,315	-35.07
MCX	1,11,96,361	71,26,337	-36.35
ACE	1,33,826	34,673	-74.09
<b>Total</b>	<b>1,29,49,836</b>	<b>82,87,559</b>	<b>-36.00</b>

**GRAPH 3 : NATIONAL EXCHANGES TURNOVER COMPETITIVE ANALYSIS**

*Source: Exchanges*

**6.6 ECONOMY OF SCALE AND PARTICIPATING COMMODITY:**

There are 6 national and 16 regional commodity exchanges in India. Though as per notification under section 15 of FCRA over 110 commodities are allowed for derivatives trading, but practically only a few commodities are traded as per the detail given in Table 1 below. There are very limited trades in most of the exchanges. All this splits in volumes, less participation, lack of integration and duplicity are making some exchanges unviable.

**TABLE 1: COMMODITY PARTICIPATION EXCHANGE WISE FROM 1<sup>ST</sup> JAN TO 15<sup>TH</sup> JAN**

NAME OF EXCHANGES	PARTICIPATING COMMODITY
MCX, Mumbai	Gold, Silver, Crude O, Natural Gas, Copper, Lead, Zinc, Nickel, Cotton, Aluminum
NCDEX, Mumbai	Castor Seed, Dhaniya, Soya Oil, Soya Bean, Chana, Kapas, Cotton Cake, R/M Seed, Guar Seed, Turmeric
NMCE, Ahmedabad	Chana, Raw Jute, Sacking, Castor seed, Rape/Mustard seed, Coffee Rep Bulk, Copra, Isabgul seed
ICE, Mumbai	Castor Seed, Soya Bean, Iron ore, Mustard Seed
ACE Commodity Exchange, Mumbai	Cotton, CPO, Crude Oil, Copper
UCE, Navi Mumbai	Chana, Soy Bean, Mustard seed, Turmeric, Crude Oil
National Board of Trade, Indore	Soy oil, Soya Bean
Chamber of Commerce, Hapur	Mustard Seed, Gur
Rajkot Commodity Exchange Ltd., Rajko	Castor Seed
S N C. Oil & O Asso. Ltd., S.nagar	Kapas
India Pepper & Spice T. A., Kochi	Pepper MG 1
Vijai Beopar Chamber, Muzaffarnagar	Gur
Bikaner Commodity Exchange, Bikaner	Gram seed, Guar seed
First C. Ex of India Ltd., Kochi	Coconut oil, Copra
Bombay Commodity Exchange Ltd., Vashi	Castor seed
Spices & Oilseeds Exchange Ltd., Sangli	Turmeric
Cotton Association of India Mumbai	Cotton

Source <http://www.fmc.gov.in>

### 6.7 LINKING SMALL FARMS TO MARKETS:

India has over 28,000 small and large *mandis* across the rural hinterland of which as many as 7,557 (principal – 2,428; sub-markets – 5,129) are regulated under the respective state APMC Acts (The Hindu 2013). The local mandis can easily involve farmers with their environment to attract and facilitate the produce linking with markets. There are problems like lack of proximity to markets, access to technology, poor transportation and connectivity, vested interest of middlemen, knowledge sharing initiatives, and inadequate market infrastructure causing poor footfall towards the market. An integrated platform can not only help increasing investment and productivity, but can also be useful for researchers and policy makers to decide the future line of action.

### 6.8 TAX, LICENSING AND LEGAL BOTTLENECKS:

The current marketing system contains multiple taxes and licensing requirements. Some common taxes in the state APMCs are market fees, Dami /Arhatia Commission, commission to societies, octroi entry tax, sales tax/VAT, interest charges, weighment charges, mandi labor charges, handling charges, loading and unloading, purchase tax, cost of new bags, administration charges, Rural Development Cess etc. In some of the states as per official data (see Graph 4), the total market charges on transactions of food grains are highest at around 15% ([www.business-standard.com](http://www.business-standard.com)).

These charges are market fee 2%, Development charges 2%, Purchase Tax 4%, Commission charge – 2%, Infrastructure cost 1.5%, VAT 4%, apart from the charges for weighing – Rs.0.55 per quintal, loading – R.0.40 per quintal, Brokerage – Rs.0.16, Hamal Rs.1 and cleaning 0.65/bag/ quintal. The Commission charges in market area vary between 2-5% in foodgrains and 4-8% in case of fruit and vegetables for different commodities across the States. There are different tax structures across states. Another problem is licensing procedure and these are separate licenses with validity period requirement for separate mandis like license for cereals, license for fruits, license for vegetable etc. Even the license is not just limited to farmers but it is for market support functionaries like weighmen, palledars etc.

**GRAPH 4: STATE WISE MANDI/APMC CHARGES DETAIL**

<b>Mandi charges*</b>					
<b>State</b>	<b>Purchase tax Trade tax/VAT</b>	<b>Market Fee</b>	<b>Arthia Commisson</b>	<b>Other Charges</b>	<b>Total</b>
<b>Bihar</b>	<b>1.0 + 3.0</b>	<b>-</b>	<b>2.0</b>	<b>-</b>	<b>6.0</b>
<b>Gujarat</b>	<b>-</b>	<b>1.0</b>	<b>2.0</b>	<b>-</b>	<b>3.0</b>
<b>Haryana</b>	<b>4.0</b>	<b>2.0</b>	<b>2.5</b>	<b>2.0**</b>	<b>10.5</b>
<b>M.P.</b>	<b>4.0</b>	<b>2.0</b>	<b>2.0</b>	<b>0.2#</b>	<b>8.2</b>
<b>Punjab</b>	<b>5.0</b>	<b>2.0</b>	<b>2.5</b>	<b>5.0##</b>	<b>14.5</b>
<b>Rajasthan</b>	<b>-</b>	<b>1.6</b>	<b>2.0</b>	<b>-</b>	<b>3.6</b>
<b>U.P.</b>	<b>4.0</b>	<b>2.5</b>	<b>2.0</b>	<b>-</b>	<b>8.5</b>
<b>Uttarkhand</b>	<b>4.0</b>	<b>2.5</b>	<b>-</b>	<b>-</b>	<b>6.5</b>

\*As percentage of MSP; \*\*Rural Development cess; #Nirashrit shulk (A cess to help shelterless); ## Rural Development cess + 3% ID fee  
Source: FCI Source: www.thehindubusinessline.com

Most of the State Agriculture Marketing Boards have made it a pre-condition that the licensee must own a shop or warehouse in the Mandi. Further the return filing procedure of mandi / APMC is not uniform across the states.

## 7. VIRTUAL MARKET – AN INTEGRATED EXCHANGE PLATFORM

To nurture agriculture sector and to improve dependency of farmers or investors on middlemen, there is a need to develop a much informed, transparent, accurate and easy mode of market operation for all the stakeholders. Virtual market can deliver through an electronic transaction platform for commodities where buyer and seller carry out trade in anonymous manner through ICT (Information & Communication Technology) applications.

Virtual Markets, in the context of Agriculture Marketing, may be defined as, “an electronic market, which enables producers and buyers in the supply chain to access each other spread across the country, with a view to transact at the most efficient and transparent prices, thereby reducing the cost of intermediation, improving marketing efficiency and producers’ realization coupled with reduction in consumer paid price.”

## 8. VIRTUAL MARKET – SAILING THE AUTOPILOT COMMODITY MARKET

An integrated virtual market should not be handled by someone with a discriminatory approach. It should sail through a given (See Graph 5) open and transparent mode.

**GRAPH 5 : VIRTUAL MARKET PROCESS FLOW**



The integrated market will have a kind of exchange with the following features:

- Physical commodity changes into digital commodity
- Product identification through standardization, grading and quality labeling
- Market oriented extension through e-commerce
- Multi level marketing shifted into single screen based marketing (exchange)
- Unorganized trade becomes organized trade practice
- Warehousing/storage stands in future market yard
- Transportation and delivery is a competitive edge of supply chain
- Warehouse receipt turn as a portfolio holding
- Price information system shaped up as an Agriculture Marketing Information System

The working methodology of such structure will facilitate market led growth and develop a farmer friendly environment. The farmers need to link with the spot market and they can view the prices of commodity on the integrated exchanges terminal. It is a platform which consists of the following components:

- SPOT Market:** It is a contact point where farmers can bring their produce like wheat, maize, vegetables, eggs, milk etc. The spot market will enable the farmers to place these products in the two categories viz. perishable and non-perishable. The quality parameters of accepting these products should be broadly displayed in the spot market. The market should issue a holding receipt to the farmer containing the product quantity and quality specifications. These receipts can act like assets in their portfolio, which they can sell on as and when basis. The complete digitalization process will enable them to get direct benefit of the commodity sold. All mandis / APMCs need to be interconnected with the same process across the board. These specialized mandis need to be open and work actively near the agricultural areas.

- ii) **Future Market:** The deposited commodity should be placed through efficient transportation system in the allocated warehouses. These warehouses are well equipped to give expiry period of such commodity. The portfolio receipt given to the farmer should reflect the expiry period and warehouse deposited status. These future market yards should be placed in strategic locations to cater maximum geographical areas. The second aspect is the physical delivery mechanism. The delivery system is to be convenient, safe, reliable, accessible, and prompt. The logistic system should be in place for door to door delivery. The delivery approval should come from the bank. The payment collection issue will not be the responsibility of the future market. The packaging and processing industries can participate for making the delivery system attractive from consumer's point of view. The market participant can sell their delivery to others for making system more flexible and attractive.
- iii) **MIS:** The ICT based MIS integrates spot market, future market yard, warehouses, settlement and clearing agencies with bank through a trading user ID based window. The settlement of the transaction is the responsibility of government agencies. This will facilitate brokers for end-of-the-day settlement. It is a digitalized process right from commodity received till it is delivered. The surveillance of these MIS will be through a regulating agency to make the system in place. All notifications and information of scientific research will also be integrated in the system. All research institutes can get an idea of prospects through the available MIS. They can facilitate farmers in research based agriculture, once they get the sample data of productivity and participation.
- iv) **Bank:** The role of bank is very important. They need to give active resolution of banking transactions to the rural centers through NEFT or RTGS. The bank can give secured loan to farmer on the basis of their portfolio holdings. They can pledge and lock portfolio of trade in case of default. These practices will prevent unsecured agriculture loan to a great extent. On the contrary bank cannot buy or sell commodity on any exchanges.
- v) **Settlement & Clearing Agencies:** There is a need of independent government organizations which can work as settlement & clearing agencies. These agencies will work as facilitators to settle all transactions held at spot market, future market and exchanges. All holdings should be kept to these agencies in the digital mode. These agencies maintain the holding receipts with holders name, warehouse name, expiry date, spot market name etc.
- vi) **Integrated Exchanges:** The exchanges can be integrated with national and regional exchanges on a common electronic platform. The exchanges can be linked through MIS about the available commodity and their respective prices. The exchanges can do marketing for their penetration by introducing new products and prices. All the spot and future market transactions should be governed through one common platform. There should be kiosk or screen based transaction in all the mandis /APMCs.

## 9. BENEFITS TO STAKEHOLDERS:

In this integrated virtual market everyone will benefit. In specific terms, the benefits that will be drawn by these stakeholders during different marketing tasks are given in Table 2 below:

**TABLE2 :BENEFITS TO STAKEHOLDERS DURING DIFFERENT PROCESSES**

Area	Farmers/ Traders / Exporters/Investors	Bank Mutual funds / FII's	Exchange Broker/ Govt.	Consumer / Industrialist	Mandis/ APMC	Stockiest / Warehouse
<b>Production</b>	Increases Yield	Bring Investment	Increase Volume	Improve Confidence	Connect Farmers	Maximize Utilization
<b>Primary Processing &amp; Aggregation</b>	Standardization, Quality Labelling & Grading, Abolish licensing	Quantify Risk	Easy to Identify Product Development	Quality Deliverable	Transparent & Competitive Environment	Enable Market Presence
<b>Storage and Transportation</b>	Increase Reliability	Reduce Investment Risk	Improve Physical Delivery	Availability of Raw material	Active Transaction	Assortment Based on Order
<b>Infrastructure</b>	Reduces Damage & Deterioration	Participative Role and Part of Process	Reduces Financial burden	Proximity	Smooth Working	Scientific Equipped Large Store
<b>Markets</b>	Price discovery and risk transfer easier	Increase Revenue and Client Base	Increase Participation and Revenue	Easy to access or buy/sell	Pan India Participation	Readily Available
<b>Retailing</b>	No Middlemen	Potential Investment Avenue	Uniformity and scalability	Focused Growth	Emerging Prospect	Act as Backend Support
<b>Stock Limits</b>	Reduces distress sale or purchase	Provide Loan and leverage	Design Trading Capacity	Shape Consumption Target	Give Competitive Edge	Capacity Utilization Plan
<b>Market Intelligence</b>	Identify shortages, demand and supply gaps	Depth of Involvement	Seamless Transaction	Flow of Market Information	Single Window Trading Platform	Efficient Utilization of Layout
<b>Incentives</b>	Increase actual production grade/Quality	New Avenues	Fee or Commission Based Income	Cheap Price and Margin Facility	National Role	Key Position

The Integrated Platform should be linked with settlement & Clearing agencies and banks. The regional market will get broader perspective to streamline the growth. The development of these markets will enable the farmers to place their production in the market through spot market. The spot market will deliver the warehouse holding receipt and the price ownership will be enjoyed by the farmer. The farmer can sell these holdings through online transactions only. These online transactions will be linked to the farmers' bank accounts. The bank role is very significant in terms of rural loan exposure and liquidity. On the consumer side, they need not pay multiple commissions to the middlemen and get a standard quality. The raw material availability can very easily be identified.

## 10. CONCLUSION

The creation of a new 'institutional design' exclusively for governing, monitoring and regulating the spot, futures and derivatives markets in agricultural commodities is recommended. Fruits, vegetables, milk, fish and other perishable commodities should be dealt with spot exchanges (mandi or APMC) without any market fee or charges like turnover charges, warehouse charges and cold storage charges (except brokerage; shift responsibility on broker to give handholding to the farmer through Private Public Partnership). Quality certification, standardization and benchmark certification, grading and training of farmers need to be handled by exchanges under the guidance of research institute (State and National Agricultural Research Institute). Professionalization of existing APMC markets is through recruitment of skilled and professional manpower who may be appointed from open market. The strategic private sector involvement in operations and managerial functions through disinvestments of under-performing & non-profitable APMCs will change the fortune. Focus should be on 'Market-Oriented Extension' in agriculture through Single-Window based e-commerce platform to create awareness on spot and derivatives market among the farmers. Capacity building of targeted farmers and their organization through agricultural research institutes or NGOs to facilitate market demand based agriculture production is desirable. Abolishing licensing and state wise taxation practices by introducing single point registration through KYC on a non-discretionary basis will serve the purpose. The producers/ farmers should have trading-cum-DEMAT accounts linked with respective bank accounts to hold portfolios of commodity. Integrated commodity trading platform based on Agricultural Marketing Information System may be moved to the concurrent list in the constitution. Central government may pass an "Inter-State Agriculture Produce Trade and Commerce Regulation Act" under entry 42 "Inter-State Trade and Commerce" of agriculture produce at national level. Uniformity in the State-level tax/ fee structure is inevitable on agricultural commodities with an agreed ceiling limit (example: may be 4% or else). Government of India should empower spot exchanges to function on pan-India basis through integrated single window. It need not be limited to State APMC Laws.

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## UTILISATION OF MANGERIAL SKILL IN SMALL BUSINESS

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### INTRODUCTION

Management play very important role in the operation of the every business organization. It is necessary to guide direct to co-ordinate the effort of others and constructively canalizes their potential for achieving the goals of business organization. Day today in business are become the very competitive and its very difficult to do business .With the increasing of complexities managing of business concern becomes a difficult one. That's way the need of management has increased tremendously. Management not only help for business concerns but also essential to banks, schools, colleges, hospitals hotels, religious bodies, charitable trusts etc. Every business organization has its own objectives .These objectives can be achieved with the help of personnel. The work of personnel co-ordinate to achieve the objectives through the process of management. The management is art of getting things done through other people. This need to managerial skill like as leader, controller, co-ordination, planner and organizer etc.

### Definition of management

1. According **F W TAYLOR** "Management is knowing exactly what you want your people do,in what time and seeing that they do it in the best and efficient manner".
2. According **Lawrence Apley** defines management " Management is the accomplishment of result through the efforts of other people".
3. According **Macferland** defines "Management as process by which the managers create ,direct,maintain and operated purposive organization through coordinator cooperative human effort".

This information is says that management is a activities which needs various managerial skills like plans, prepares policies and also arranges men, money ,machine and materials for the achieved the objectives. It is reveal that management is activities of done by men who work hard for better living in the complex and competitive world. In generally management not getting

pause after achieved the objectives its work continuous for doing space in competition and become brand of market.

### **Objectives of the study**

Better utilization of managerial skills in the small business concerns.

Productive use the resources like people, money, method and machine etc.

Do better relationship with personnel.

Forecasting about the consequences on the basis of past.

### **Importance Of Managerial skills**

Role of Managerial skills is very important in modern business.

Economically utilization of limited resources.

Human relations are maintaining in proper co-ordination.

It's possible to efficiency in large scale production.

Solving the problem of personnel.

### **Managerial Skills**

A skill is an individual ability to translate knowledge in to action and it is indicated in individual performance. Skill is not necessarily inborn and one can develop skill in chosen areas through practice and through relating learning to one`s own personal experiences and back ground. Successful manager must possess a variety of skills and abilities appropriate to the nature of the job performed. In order to discharge his duties effectively, a manager should possess three types of managerial skills.

Technical skills

Human skills

Conceptual skills

Leading skills

Controlling skills

### **Technical Skills :-**

Technical skills are the demonstration of the ability to perform particular task or function. It refers to the understanding of the nature of the job that the persons under him have to perform. A manufacturing manager needs the technical skills to deal with technology equipment and methods of production. First line managers need a high degree of technical skills in order to

supervise subordinates in the use those skills. The need for technical skills decreases when one goes up in the managerial hierarchy.

### **Conceptual Skills :-**

Conceptual skills reflect managerial ability to organize information and to judge the relationship with complex whole. It refers to the ability of a manager to take broad views of the organization and its future, his ability to think in abstract, his ability to analyze the forces working in the organization, and ability to assess the environment and changes taking place in it. These skills are critical for top management.

### **Human Skills :-**

Human skills are needed to get along with people and to get work done through people or to motivate individual and group performance. It is ability to interact effectively with people at all levels. This skill is reflected through his communication skills influencing and conflicts resolution. These skills are equally important at levels of management.

### **Leading Skills :-**

The success of management is to a greater extent is influenced by the quality of leadership. Peter Drucker the eminent management thinker and writer quotes. Leadership is the lifting of man`s visions to higher sight the raising of man performance to a higher standard, the building of man`s personlality beyond its normal limitations.The successful leadrs of any organization works satisfies and fulfills the requirement of subordinates in discharging their duties and achieving the goals of the organization.

### **Controlling Skills:-**

It refers to the monitoring of organizational progress towards the goals. In that following elements are involves.

Setting Standards of performance.

Determining the activities and output.

Detrminging the how and where the performance can be measured with reasonable cost effectiveness

Measuring the performance.

Comparing the actual performance with standards.

Taking corrective action if the performance is not as per the standards set.

### **Use Of Managerial Skills:-**

Technical skills are used by in the business organization this technical skills very useful for controlling subordinate and getting more results from workers. In small concerns the one do the all work from his workers and subordinate. This technical skills are use by manage the persons and technical handling all the equipment to get more production is minimum expenses and time. i.e. Shift the senior executives on his team from talkers to listeners by changing the way he evaluated his team`s performance.

This skills are used by beg concerns to handle problem of organizing the information from and thinking in broad views to changing the future of concerns. Its skill to ability about changing the environment of business concerns. In small concerns its very useful for happen unwanted consequences in small business this skill helpful to all the business men. i.e. business handle the changing trade of human resources its can be solve by this because in this assess the actual problem and happening the changing condition.

Today is the relationship is very important in business concerns with top managers to ground level workers because without relation maintain managers can`t work done from his workers. It`s should be very important skill by managers to handle personnel and give various facilities to labour and related human resources is very important. Its not only workers relation is very important with them our debtors and creditors, loan providers etc.

### **Advantages of these skills :-**

#### **Business men can take proper decision by these skills :-**

Business men use these skills in his business and take proper decision as scientifically. It`s possible because of these skills its technical and scientifically approved methods.

#### **Proper evaluation about the condition :-**

In business so many conditions are applied to do business. Some condition related to workers and some are production polices. Its men that all condition firstly check and evaluate as need of business these skills help to business to solve this problem.

#### **Helpful in managing the workers :-**

Human relation maintains is very important to today`s business successful. Personnel is part of business so to maintain mood fresh as do work more from expectation so the these skills are help to managers about works done from workers.

### **Saving time of production :-**

Use the Proper method in production with planning and controlling reason for the saving time so its means the managerial skills are help to solve the business problem.

### **Saving the production expenses :-**

Proper works done by the managers in time so its mean that production exp also save automatically .Managerial skills save exp by cut unwanted stages of production and time to utilized organization. Its also compare to other business for keeping in competition.

### **Conclusion:-**

By the use of managerial skills organization can improve production and saving the time of business taking the decision. In the including all the parties. It's also provides understanding of application of techniques for solving the managerial problems. It also develops the ability to analysis and interprets by use managerial information in managerial decision making.

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# “ISRO’S ACHIEVEMENT ON “PSLV-C25” AND A TACTFUL STEP TOWARDS USA: AN ANALYSIS”

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## *Abstract-*

On Wednesday, 24 September 2014 NASA congratulates ISRO on its successful mission. NASA's Mars Atmosphere and Volatile Evolution (MAVEN) is currently orbiting Mars and had entered the orbit on Monday. NASA Administrator Charles Bolden congratulated India for its Mars success in a statement the space agency released Wednesday (Sept. 24). "It was an impressive engineering feat, and we welcome India to the family of nations studying another facet of the Red Planet. We look forward to MOM adding to the knowledge the international community is gathering with the other spacecraft at Mars," Bolden said. On September 30, 2014, U.S. India is only country which has been successful in its very first attempt. These, are all accomplishments, that will go down as landmarks, in history. Obama stated to Modi that it is for sure that India can emerge as a major power. It somehow gives a positive alarm to lead mutual beneficial relations. In fact two days after prime minister Narendra Modi returned from his successful trip to the United States, foreign policy experts express a deep sense of satisfaction that the India-United States relations which have been dormant in the last few years have been revived.

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**Key words-** foreign policy, spacecraft, NASA, ISRO, MOM, Mutual beneficial relations.

## **Introduction-**

Since 26<sup>th</sup> may 2014, commencement of the Modi Govt has been strengthened foreign policy dynamically. Along with External Affairs Minister Sushma Swaraj, PM Narendra Modi extended neighborhood in Southeast Asia and the major global powers. In pursuit of this, he has made official visits to Bhutan, Nepal, Japan and Brazil within the first 100 days of his administration followed by United States. Recently soon after the Mar Orbiter Mission victory the five days trip included attending the sixty-ninth session of the United Nations General Assembly in New York and giving a talk in New York City's Madison Square Garden to an audience of over 18,000 including Indian diaspora has indicated a strong diplomatic ties with USA. Both Countries embarked towards a new path in the bilateral relationship with the imminent NASA-ISRO Synthetic Aperture Radar (NISAR) mission which is indeed a platform for India to prove better.

The ISRO's (Indian Space Research Organization) impressive maiden interplanetary mission to Mars, Mars Orbiter Mission, got off to a flying start on 5th of November 2013 from the Satish Dhawan Space Centre at Sriharikota. The launch vehicle - PSLV-C25 successful injected the Spacecraft into an Elliptical Parking Orbit around earth. It was a close to ideal launch for the Mangalyan spacecraft, the 25th successful mission carried out by the PSLV rocket, the trusted workhorse of ISRO. The spacecraft first going into orbit around the earth signalled the start of its 300-day voyage to the Red Planet. If everything goes well during this complex and challenging journey through deep space, it will be put into the Mars orbit on September 24, 2014. The orbiter weighs about 1,350 kg and will carry five instruments to conduct a battery of remote-sensing experiments on the accessibility of methane on the Red Planet, its upper atmosphere, its surface features, mineralogy and so on. One of the main objectives of the first Indian mission to Mars is to develop the technologies required for design, planning, management and operations of an interplanetary mission. From technological viewpoint, ISRO is looking at the mission that would help in plan and understanding of a Mars orbiter with a capability to survive and perform Earth bound man oeuvres, cruise phase of 300 days, Mars orbit insertion / capture, and on-orbit phase around Mars. It will also explore

possibilities of deep space communication, navigation, mission planning and management and incorporate autonomous features to handle contingency situations. The scientific objectives which ISRO intends to achieve is the exploration of Mars surface features, morphology, mineralogy and Martian atmosphere."We have gone beyond the boundaries of human enterprise and innovation," Prime Minister Narendra Modi said after the tremendous success of MOM. India triumphed in its first interplanetary mission, placing a satellite into orbit around Mars on Wednesday(24<sup>th</sup> Sept2014) morning and projecting the country into an privileged club of deep-space explorers. Scientists broke into wild cheers as the orbiter's engines completed 24 minutes of burn time to maneuver the spacecraft into its designated place around the red planet.

While ISRO has been researching for a Mars mission since years, the project was only approved by the government in August 2012. It took ISRO just a little over a year to put together the spacecraft and the project. In August 2013, ISRO announced that a mission to Mars will soon be launched, and on November 5th, the PSLV rocket carrying Mangalyaan left for its 300-day journey to Mars. Space history was made today when India's car sized Mars Orbiter Mission (MOM) successfully fired its braking rockets and arrived in Mars orbit today (Sept. 23 EST/Sept. 24 IST) on the nation's first attempt to explore the Red Planet. Indeed MOM is India's maiden interplanetary voyager and "created history."India thereby joins an elite club of only three other entities who have launched probes that successfully investigated Mars - following the Soviet Union, the United States and the European Space Agency (ESA).

#### **Mission Plan of PSLV C25/MOM-**

- November 5: PSLV puts spacecraft into an elliptical orbit, 250 km at its closest to Earth and 23,500 km at its farthest.
- Spacecraft's onboard engine fires five times in the coming days, increasing velocity and lengthening the elliptical orbit.
- December 01 2013 - Departure for Mars: The engine fires for the sixth time, accelerating the spacecraft beyond Earth's escape velocity of 11.2 Km/second
- After a journey of almost 300 days and covering 680 million km, the spacecraft will reach its destination.

- September 24, 2014 – Arrival at Mars: Spacecraft's engine fires to reduce velocity and put it into an elliptical orbit, 365 km at its closest to Mars and 80,000 km at its farthest.

## **ISRO-**

The **Indian Space Research Organization** ISRO is among the largest government space agencies in the world. Its primary objective is to advance space technology and use its applications for national benefit. Established in 1969, ISRO superseded the erstwhile Indian National Committee for Space Research (INCOSPAR). Headquartered in Bangalore, ISRO is under the administrative control of the Department of Space of the Government of India. K. Radhakrishnan is the ISRO's current chairman.

ISRO, the organization which was started in early 1962 by Vikram Sarabai just a few years after NASA was founded in 1958 has reached some admirable milestones in the recent past. Esp after the year 2001, it has been a tremendous achievement for ISRO to reach some milestones

1. ISRO's first satellite – Aryabhata was launched in 1975
2. In 1980, we had the first satellite from India launched by an Indian made launch vehicle.
3. ISRO launched its first lunar probe in 2008 – Chandrayaan which is claimed to have achieved 95% of its objectives.
4. ISRO's moon probe discovered the presence of water molecules in the moon soil
5. It has now launched the moon probe which has successfully entered the orbit and the skies look a little bright from here.

ISRO's Mars Orbiter Insertion is a resounding success, making India the first country to be successful on its maiden Mars mission. Nicknamed 'Mangalyaan', the success of the Mars

Orbiter Mission will boost India's five-decade-old space programme. Prime Minister Narendra Modi congratulated ISRO's scientists and addressed the country on the historic occasion.

Moreover, the Mars Orbiter Mission is India's first interplanetary mission. It was launched on November 5, 2013 from Sriharikota in Andhra Pradesh with the powerful Polar Satellite Launch Vehicle (PSLV) The mission was approved by the Indian government in August 2012 and was executed in 15 months at a cost of Rs. 450 crore (\$74 million).

Today's mission was to manoeuvre the spacecraft and slow its speed using the 440 Newton Liquid Apogee Motor engine aboard the spacecraft to help it enter Mars' orbit. The engine had been idle for almost 300 days and was fired up today for 24minutes to reduce its speed from 22.1 km per second to 4.4 km per second .The challenge lay in getting the probe's trajectory right and slowing it down so it can be captured by Mars' orbit.

Starting the liquid engine was crucial in controlling the velocity of the craft as it enters Mars' orbit. If this attempt had not worked, ISRO would have made another attempt using eight fuel powered thrusters. The Mars Orbiter Mission or MOM was conceived, planned and implemented by ISRO on an extremely modest budget of Rs 450 crore or \$67 million..

### **PSLV-C25/MOM-**

The Polar Satellite Launch Vehicle, usually known by its abbreviation PSLV is the first operational launch vehicle of ISRO. PSLV is capable of launching 1600 kg satellites in 620 km sun-synchronous polar orbit and 1050 kg satellite in geo-synchronous transfer orbit. In the standard configuration, it measures 44.4 m tall, with a lift off weight of 295 tonnes. PSLV has four stages using solid and liquid propulsion systems alternately. The first stage is one of the largest solid propellant boosters in the world and carries 139 tonnes of propellant. A cluster of six strap-ons attached to the first stage motor, four of which are ignited on the ground and two are air-lit.The Polar Satellite Launch Vehicle (PSLV) caters to the requirements of launching satellites into Sun-Synchronous and Low Earth Orbits. PSLV is a Fourstage vehicle with alternate Solid and Liquid propulsion stages. The booster stage along with the strap-on motors and the third stage are solid motors while the second and Fourth stages use liquid engines. PSLV

has the capability to launch 1750 kg class satellites into 600 km Sun-Synchronous Polar Orbit (SSPO) and 1425 kg satellites into Sub-Geosynchronous Transfer Orbit (Sub GTO) of 284 km X 21000 km. The vehicle has provision to launch multiple satellites. PSLV has successfully accomplished 2 developmental and 21 operational Missions in a row. It has established itself as a work horse operational launcher of ISRO and has a demonstrated reliability of 0.96. Currently two variants of PSLV are operational, namely PSLV-XL (with six extended strap-on motors attached to the First stage) and PSLV-Core Alone (without strap-on motors). PSLV-C25/Mars Orbiter Mission employs the PSLV-XL version which has already been used in Four earlier Missions.

India's Mars mission – the Mars Orbiter Mission – or as informally known: *Mangalyaan* - is built with a cost of Rs. 454 crores ( Rs. 12 per km). It is the cheapest Mars mission, ever! It's a historic moment for India and space research worldwide as ISRO's Mars Orbiter Mission (MOM), dubbed as *Mangalyaan*, successfully entered the Martian orbit. The tense moments in the control station was followed by rounds of applause when the mission director, Kiran Kumar, announced the successful ejection of MOM into the elliptical orbit of Mars, which meant success for India's maiden Mars mission. *Mangalyaan*, which means "Mars craft" in many Indian languages, is said to be the size of a Tata Nano car. The craft was launched in November 2013, aboard India's Polar Satellite Launch Vehicle-C25 rocket. *Mangalyaan*'s mission was to gauge India's ability to place a spacecraft in Martian orbit and develop technologies that would be required for future interplanetary missions.

### **Mars Orbiter Mission: Chronology of events:-**

Following is the chronology of events that traces the journey of *Mangalyaan* which lasted over 300 days:

5 November 2013: ISRO's PSLV C25 launches India's Mars Orbiter Mission from Sriharikota, Andhra Pradesh.

7 November 2013: First Earth-bound manoeuvre performed.

8 November 2013: Second Earth-bound manoeuvre performed.

9 November 2013: Third Earth-bound manoeuvre performed.

11 November 2013: Fourth Earth-bound manoeuvre performed.

12 November 2013: Fifth Earth-bound manoeuvre performed.

16 November 2013: Sixth Earth-bound manoeuvre performed.

1 December 2013: MOM leaves Earth's orbit, Trans-Mars Injection performed.

4 December 2013: MOM leaves Earth's Sphere of Influence of 9.25 lakh km radius.

11 December 2013: First course correction manoeuvre performed on the spacecraft.

11 June 2014: Second course correction manoeuvre executed.

22 September 2014: MOM enters Mars' Gravitational Sphere of Influence; 440 Newton Liquid Apogee Motor test-fired after over 300 days of dormancy; last trajectory correction manoeuvre performed.

**24 September 2014:** MOM reaches the intended orbit around Mars, making India the first country in the world to have successfully launched its mission to the Red Planet on the very first attempt.

### **Objectives of the mission:-**

The primary objective is to conduct meaningful experiments such as looking for signs of life, taking pictures of Mars and studying the Martian environment. It will look for evidence of methane, whose presence can indicate if earth's closest neighbour has an environment to support life. The mission will include exploring the planet's surface features, morphology, mineralogy and atmosphere by indigenous scientific instruments. It would also help fill the technology gaps in interplanetary explorations.

### **India's step towards US –**

On Wednesday, 24 September 2014 NASA congratulates ISRO on its successful mission. NASA's Mars Atmosphere and Volatile Evolution (MAVEN) is currently orbiting Mars and had entered the orbit on Monday. NASA Administrator Charles Bolden congratulated India for its Mars success in a statement the space agency released Wednesday (Sept. 24). "It was an impressive engineering feat, and we welcome India to the family of nations studying another facet of the Red Planet. We look forward to MOM adding to the knowledge the international community is gathering with the other spacecraft at Mars," Bolden said. On September 30,

2014,U.S., India to Collaborate on Mars Exploration, Earth-Observing Mission In a meeting Tuesday in Toronto, NASA Administrator Charles Bolden and K. Radhakrishnan, chairman of the Indian Space Research Organization (ISRO), signed two documents to launch a NASA-ISRO satellite mission to observe Earth and establish a pathway for future joint missions to explore Mars. While attending the International Astronautical Congress, the two space agency leaders met to discuss and sign a charter that establishes a NASA-ISRO Mars Working Group to investigate enhanced cooperation between the two countries in Mars exploration. They also signed an international agreement that defines how the two agencies will work together on the NASA-ISRO Synthetic Aperture Radar (NISAR) mission, targeted to launch in 2020. will make global measurements of the causes and consequences of a variety of land surface changes on Earth.

American space agency has been incredibly supportive of our Mars Orbiter Mission. NASA's futuristic Deep Space Network (a collection of huge satellite antennas around the world that allow for navigation in interplanetary space) has been crucial to the mission, helping the Mangalyaan navigate the space where India's own Deep Space Network has no reach. Around the time when MOM was to be launched, American Government was facing a government shutdown and despite that, NASA stood by its word of providing communications and navigation facilities for the mission. Two weeks after MOM's launch, NASA's MAVEN, the mission of which is to study the upper Martian atmosphere, was launched and it made its orbital insertion two days ago. ISRO & NASA now plan to work closely together, sharing findings of either missions. The success of India's Mars Orbiter Mission, affectionately nicknamed MOM, brings India into an elite club of Martian explorers that includes United States, the European Space Agency and the former Soviet Union. The success of the Mars Orbiter Mission, lauded for its low price tag of \$74 million, will boost India's five-decade-old space programme that newly elected Prime Minister Narendra Modi aims to enlarge with better infrastructure and technology.

## **PM Narendra Modi's trip to USA- (25<sup>th</sup> Sept to 30<sup>th</sup> Sept 2014)-**

Indian Prime Minister Narendra Modi has visited New York and Washington, D.C. from September 25-30. This was his first visit to the U.S as leader of the world's largest democracy and the first opportunity for the prime minister and President Barack Obama to meet. Modi was also engaged with congressional leaders, the private sector and members of the Indian diaspora. The goal was to build on the India-U.S. relationship, which had bilateral, regional and multilateral dimensions. It also encompassed interaction in the fields of economics and trade, energy and climate change, cyber-governance, counter-terrorism, counter-proliferation, and defense issues, as well as health and immigration. Apart from these during delivering speech at New York City's Madison Square Garden he mentioned that Journey to Mars cheaper than auto ride, metaphor of cost of travel by auto in Ahmedabad to the expenditure incurred in the landmark Mars Orbiter Mission (MOM) which India accomplished in the very first attempt. "A one-kilometre auto rickshaw ride in Ahmedabad takes Rs 10 and India reached Mars at Rs 10 per kilometre which is really amazing.

### **Conclusion-**

In a nutshell, it is matter of proud for all Indians, for the first Mars mission from India reaching a resounding success takes India to the honors of being the first Asian country to reach Mars. ISRO has made tremendous progress over the years, like the director, Mr Radhakrishnan, said. Mangalyaan have sent 3D image, now its time for celebrating success and on the other hand according to Modi- Our scientists have achieved this at a cost which is lesser than some Hollywood movies defines that how India can use the technology skillfully and tactfully .It is authenticated that, for such a historical victory it has been included a indigenous effort in fact a pan-Indian effort, stretching from Bangalore to Bhubaneswar, and Faridabad to Rajkot. None of the nations have been successful in maiden attempt, India is only country which has been successful in its very first attempt. These, are all accomplishments, that will go down as landmarks, in history. Obama stated to Modi that it is for sure that India can emerge as a major power. It somehow gives a positive alarm to lead mutual beneficial relations. In fact two days after prime minister Narendra Modi returned from his successful trip to the United States, foreign policy experts express a deep

sense of satisfaction that the India-United States relations which have been dormant in the last few years have been revived.

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# GEOGRAPHICAL INDICATION; A CASE STUDY OF KASHMIR PASHMINA (SHAWLS)

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## *Abstract*

Geographical Indications (GIs) have gained more interest since its protection has been ensured multilaterally under the Trade-Related Aspects of Intellectual Property Rights (TRIPS) Agreement of the World Trade Organisation. Kashmir Pashmina (shawls) is the first officially registered item in GI registry of India under Handicraft goods form Jammu and Kashmir. A GI certification is licensed to the producers and other business operators of the GI production line through a membership application in a GI club. This paper aims at identifying factors that are likely to predict the behavior/characteristics/uniqueness of Kashmir Pashmina (shawls) in adopting a GI certification in general and by this bring to light the lacunas in the Geographical Indications and its implementation in particular.

## **Introduction**

A Geographical Indication (GI) identifies a good as originating in a delimited territory or region where a noted quality, reputation or other characteristic of the good is essentially attributable to its geographical origin and/or the human or natural factors there (ITC, 2009). GI registration is an indication that links the uniqueness of products towards the origin and thus, reduces the asymmetry of information between producer and consumer,

ensuring market transparency, price stability and reduction in information costs (Belletti and Maresscotti, 2006). GIs can be used as an effective tool for ensuring the quality of the produce as well as developing brands for local agriculture products. The Geographical Indications of Goods (Registration and Protection) Act, 1999 passed by Indian Parliament in December 1999 seeks to provide for the registration and better protection of GIs relating to goods in India. A total of 220 products got GI registration till July 2012. Of the total goods which got GI registration, 60 per cent belongs to handicrafts and 27 per cent to agricultural goods. These include Darjeeling (tea), Pochampalli, Ikat (textiles), Chanderi (sarees), Kancheepuram silk (textiles), Kashmir Pashmina (shawls), Kondapalli (toys) etc. There are many more Indian GI in the pipeline for registration under the GI Act (As per Sec 2 (f) of GI Act 1999).

### **Why it is important**

It is very important because it identifies a good as originating from a particular place where a given quality, reputation or other characteristics of the good are essentially attributable to its geographical origin, which helps in fetching a significant increase in the value-added through premium pricing and for the growth of the trade of identical product.

### **Kashmir Pashmina (shawls)**

Crafts of various forms play a significant role in the overall economic growth of the Jammu and Kashmir state. According to officials figure the state annually exports handicrafts worth Rs 785 crores. Most of the crafts are based on traditional material, traditional knowledge and local skill. It makes good economic sense to protect them legally under the GI Act. Among the craft items of Jammu and Kashmir, the first item which has been registered as GI is Kashmir Pashmina. Kashmiri Pashmina got its GI cover in September of 2008 acceding to the longstanding demands of Pashmina weavers of patenting it.

Pashmina is the highest quality cashmere wool and many kinds of textiles products are made from it, the most famous of them being Pashmina shawls. The wool comes from pashmina goat that is a special breed of goat indigenous to high altitudes of the Himalayas in Nepal, North India and Pakistan. This wool has a special luster due to its long fine fibers, which are as thin as 12 micros, comparing it to human hair which is 200 microns. So, it is impressively soft, light and incomparable warmth. In addition to this, Shawls prepared from any material, anywhere in the world have got their own identity but those prepared in Kashmir are different from all. These shawls are known all over the world for the way they are being prepared right from sorting of raw material to finishing of final product. As per the information gathered from the artisans, the traditional method of shawl making/processing in Kashmir is divided into four broad heads:

A). *Pre-spinning* processing; Pre-spinning processing is further bifurcated into four steps, it includes; *1. Harvesting*: The Pashmina is harvested during spring season, when animal naturally shed their under coat. On the basis of weather conditions and season, the goat starts moulting over a period from mid March to late May. It is done manually by combing. As pashmina fibers

are intermingled with coarse outer coat called guard hairs, so the process of combing is followed by manual dehairing. 2. *Sorting/De-hairing*: Sorting/dehairing means separation of undercoat/pashmina from guard hair. The sorting of pashmina is done manually, mostly by women folk. Now-a-days, at some places the process of manual dehairing is being replaced by machine dehairing. 3. *Combing*: Raw pashmina is having lot of impurities like vegetable matter, sloughed epithelial cells, dust, etc. with it, which needs to be removed for efficient processing. The objective of combing is to remove these impurities and parallelize the fibres. Traditionally, combing is done by impaling dehaired raw pashmina repeatedly on an upright comb (10 cm wide, set on a wooden stand). The small lumps of fibers are straightened on the teeth of the comb by drawing each tuft through it by hand. The process is repeated 3 or 4 times until the tuft seen is in a clean enough state to be spun. 4. *Glueing*: Glueing means application of glueing material to pashmina. This is done by applying pounded rice. The pashmina is placed in a container over which pounded powdered rice (kharioat) is sprinkled and left on pashmina for a night or two. The purpose of glueing is to provide extra strength, moisture and softness to the fiber. Pashmina is again combed to get rid of all traces of the crushed rice powder. The pashmina so cleaned is now given a shape of a patty, locally called thumb.

*B) Spinning*: Spinning converts continuous untwisted strand of fibers into required yarn count and twist suitable for further processing. Traditionally, spinning is being carried out on a spinning wheel termed yander or charkha. In this method, a small tuft/thumb of pashmina is held between the second and third finger of the left hand supported by the thumb. As the spinner turns the wheel with her right hand, she raises and lowers the hand holding the fiber in a perfect harmony to the rhythm of turning wheel. This is a skillful operation. The yarn produced by spinning wheel is spun on a grass straw or any light holder locally called phumblet. The spun yarn on these holders is doubled on hand reeler. The double yarn is subjected to twisting/pilling on the same charkha with the direction of twist reversed. These yarns are then made into hanks on the wooden reeler locally called Yarandul for marketing.

*C) Weaving*: Weaving is started with opening of the hanks on the large wooden stand locally called thanjoor and is mounted on a wooden spindle termed as prech. The yarn is separated for use as wrap and weft and is weighed before weaving. If the yarn needs to be dyed at this stage, it is sent to the dyer (rangrez). The yarn is washed with reetha soap in luke warm water and sun dried. After drying, yarn is reeled back on racks. The next stage is to make the warp. It is the warp-maker's job to twist the yarn into the required thickness and strength for wrap. The spun yarn is now placed in a copper bowl, where it is steeped in a rice water starch called maya. This is taken out after two days and spread out in the sun to dry. The dried yarn is wound now on wooden spool called prech, whereas the process is called tulun. Four to six rods are being erected into the ground. Two persons work together and transfer yarn from prech onto the iron rods by using sticks. This process is called yarun. About 1200 threads are stretched in this manner to

form warp locally called yaen which is enough for 4 to 6 shawls. The warp (yaen) is now given to wrap-dresser (Bharan-gour) to stretch the wrap. He spends a week or so to fix each wrap thread in the saaz (heddles of the loom). The loom is constructed of wood with a bench on which two people can sit comfortably. During the course of weaving, if a thread breaks, as it frequently does, the weaver picks another skein from the bunch that hangs in front of him on the loom. Approximately 10% wastage is considered acceptable during the weaving process. The finished length of woven material is known as thaan. This is washed in cold water with powdered soap nut, reetha or of special soap made from similar herbal ingredients.

*D).Finishing;* Finishing further bifurcated into four steps, it includes; 1.*Purzgar* with wouch: The washed fabric is now sent to the purzgar. Here the fabric is tweezed, clipped or brushed out to rid it of any superficial flaw on the surface. The frame on which this process is carried out consists of two heavy beams of approximately 2/3 m in diameter and 1.25 m long that are set at an angle of 45° and at a distance of a meter from each other. The fabric is mounted on these rollers named mound and held taut between the two where it is worked on to remove uneven thread by long handled tweezers called wouch. 2. *Kasher*: In this, the cloth is rubbed with a dried wiry core of gourd, bitter gourd, or a maize cob known as kasher. 3. *Washing*:The fabric is now washed by washer man or dhobi who washes the fabric in running water, by repeatedly striking it against a hard smooth surface or stone.4. *Dyeing*: If the fabric needs to be dyed, it is sent to the dyer who dyes it as per the demand and requirement. 5. *Stretching*: The fabric is rolled and left stretched for several days. It is then ironed packed in plastic bags and finally handed over to the broker (dral) who sells it. The plain shawl is then sold @ Rs 5000–6000/ piece while the cost of embroidered shawl varies, depending upon the quality and quantity of embroidery work (hand made embroidery work), and starts from Rs 10000/piece.

It is observed that different types of cashmere Pashmina Shawls made from top quality raw material, Pure Pashmina is expensive but mixed Pashmina with wool is less expensive. Kashmiri pashmina silk shawls are world widely praised for their unmatched quality & various kind of embroideries Art or hook embroidery. The most popular pashmina fabric is a 70% pashmina/30% silk blend, but 50/50 is also common. The 70/30 is tightly woven, has an elegant sheen and drapes nicely, but is still quite soft and light-weight. Pashmina accessories are available in a range of sizes, from "scarf" (12" x 60") to "wrap" or "stole" (28" x 80") to full sized shawl (36" x 80"). Although pure Pashmina is expensive, the cost is sometimes brought down by blending it with rabbit fur or with wool.

It is on Pashmina shawls that Kashmir's most exquisite embroidery is worked, sometimes covering the entire surface, earning it the name of 'jamawar'. A jamavar shawl can, by virtue of the embroidery, increase the value of a shawl three-fold. Not all Pashmina shawls, however, have such lavish embroidery some are embroidered on a narrow panel bordering the four sides of a shawl, others in narrow strips running diagonally through the shawl. A second, less frequently seen weave, done only on pashmina, covers the surface with tiny lozenge shaped squares,

earning it the delightful name of 'chashme bulbul,' or eye of the bulbul. As this weave is a masterpiece of the weaver's art, it is normally not embroidered upon.

But according to the Managing Director of Jammu & Kashmir Handloom Corporation the term Pashmina is still associated internationally with Nepal rather than Kashmir. A machine-made woollen product called Semi Pashmina shawl is also sold confusing the common public regarding the originality of a Pashmina shawl. Pashmina is also being machine-spun in Amritsar, China also launched pirated Pashmina Shawls by imitating the Kashmiri brand. For a lay buyer, it is difficult to distinguish between the original and these types of proximate imitations. Thus, the fundamental premise is that the GI Act facilitates registration of GI but a deeper analysis shows that crucial provisions lack harmony that may produce undesired results. This Act is not comprehensive enough to safeguard interest of the craftsmen. In addition to this, registered proprietor in relation to a GI means any association of persons or producer or any organisation for the time being entered in the register as the registered proprietor of the GI. The term producer in relation to handicraft means any person who makes such goods and includes any person who trade or deals in such production, exploitation, making or manufacturing, as the case may be, of the goods. Farooq Ahmad Mir and Farutal Ain, (2010) revealed that The rural Kashmiri and inhabitants of economically backward pockets in urban areas are generally associated with different crafts. It is their labour and skill which being is reaped by the traders. They toil hard but receive less. It is their haplessness which is being exploited by the moneyed people who have access to global market. The artisans have kept these handicrafts tagged with GI alive. They should have been at the centre stage of any legal protection. The GI Act has accorded protection to the trader of these handicrafts which will prove to be a license for exploitation of grass root workers who give breath and blood to these crafts. Moreover neither government nor non government initiative has been sufficient to carry on handicrafts in an organized way. The craftsmen need financial, infrastructural and technical support from the Government in addition to comprehensive legal support, Further, the object of GI is multi fold. It not only protects GI of the country but also recognizes the rights of the communities. It has made GI marketable by recognizing monopoly rights over it. TRIPS has prescribed minimum standard of protection and states are free to adopt *sui generis* system to safe guard economic interest of its subjects, India should take the lead and provide protection to traditional knowledge instead of looking other countries moreover the Indian Government made headway in adopting strategies for branding and promotion of GI products or their marketing and distribution in both domestic and export market.

A though and concise exploration of this case study lights on certain lacunas in GI ACT 1999. These are summarized as follows;

1. GIs have no exclusive character with regard to production. Anyone outside the designated area can still produce and sell the goods just under another name.

2. In addition to the marketing costs associated with promoting the GI product there may be production costs associated with ensuring the existence of the quality attributes that consumers associate with the GI. These extra costs will have to be subtracted from the premium to determine the net contribution of GIs to profits. Existing empirical literature is almost silent on this issue.
3. Another issue about GIs is the 'trickle down effect' of benefits. The price benefits need to be filtered through the product value chain and reach the producers who sit at the bottom end of the value chain. Institutions have to play a big role in order to ensure realization of potential benefits of GIs. Empirical evidence on this aspect is also scarce.
4. Actual realization of the potential benefits ingrained in the registered would require effective management in future. This would entail sustained efforts backed by appropriate planning and adequate investments over the medium to long term. Accordingly, strategic interventions by public or quasi-public institutions are an essential prerequisite for the GIs initiatives in India to succeed but this is not well defined.
5. Most of the Indian GIs are linked to traditional knowledge, culture and lives of the communities. So, India has a considerable scope for building the brand image of such exotic products by highlighting the cultural aspects historical stories, legends and myths associated with them And also has a considerable potential to develop 'cultural tourism' around its traditional products by drawing focused attention on the cultural aspects associated with them, particularly among foreign tourists there is not any specific policy about it.
6. There is an urgent need to improve the inter-departmental linkages and coordination to avoid duplication of efforts and optimize returns. Such a coordinated approach could immensely facilitate the process of exploiting the commercial and socio-economic potential of GIs in the India and simultaneously help in securing various spill-over benefits from this collective IPR. And at the multilateral level, it is extremely important for India to weigh the costs and benefits of GI protection in general and the extension of Article 23, in particular on the basis of rigorous empirical research.

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# आदर्श गांव की संकल्पना

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हमारा देश भारत कृषि प्रधान देश है। देश की ७२.२ प्रतिशत जनसंख्या गांवों में निवास करती है अतः यह कहा जा सकता है कि भारत की आत्मा ग्रामों में निवास करती है। ग्रामीणों का मुख्य पेशा कृषि व उससे सम्बंधित उद्योग व व्यापार है। जिस देश की जनसंख्या का ७२.२ प्रतिशत भाग गांवों में निवास करता हो तो निश्चित रूप से उस देश का आर्थिक, सामाजिक, सांस्कृतिक विकास वहाँ के ग्रामीण विकास से प्रभावित होगा। नेहरू जी ने अपनी पुस्तक 'डिस्कवरी और इण्डिया' में लिखा है कि "जरा सी बुद्धि रखने वाला भारतीय न तो कृषि की अवहेलना कर सकता है और न किसान को विस्मृत कर सकता है। किसी अन्य की तुलना में 'भारतीय किसान ही भारत है' और उसी के विकास तथा उन्नति पर भारत की प्रगति निर्भर है।" अतः स्पष्ट है कि यदि देश का समुचित आर्थिक, सामाजिक, सांस्कृतिक विकास करना है तो इस ७२.२ प्रतिशत वाले ग्रामीण क्षेत्र का सर्वांगीण विकास करना होगा। आदर्श गांव अर्थात् अनेकों में एक गांव को आदर्श बनाने की संकल्पना से आगे बढ़कर सम्पूर्ण ग्रामीण क्षेत्र को आदर्श बनाने की संकल्पना करने व उसे कार्य रूप में परिणित करने की आवश्यकता है।

हमारे प्रधानमंत्री श्री नरेन्द्र मोदी जी ने आदर्श ग्राम की संकल्पना की और प्रत्येक सांसद को अपने क्षेत्र के एक गांव को गोद लेकर आदर्श ग्राम के रूप में विकसित करने का आवाहन किया है। यह गांव सांसद का पैतृक स्थान या ससुराल नहीं होना चाहिये। मोदी जी ने अपने संसदीय क्षेत्र के जयापुर नामक गांव को गोद लिया है। दिनांक ०७.११.२०१४ मोदी जी जयापुर गांव पहुँचे और आदर्श गांव के सम्बंध में उन्होंने कहा कि स्वतंत्रता प्राप्ति के बाद शासन द्वारा ग्रामीण विकास की अनेक योजनाएं एवं कार्यक्रम बनाए गये पर ग्रामीण दशा में सुधार नहीं हो पाया है अतः अब ग्रामीण विकास हेतु उल्टा क्रम अपनाया जायेगा, गांव की समस्या का समाधान बाबुओं, अधिकारियों के बीच बैठकर नहीं होगा अब ग्राम के अनुभवी लोगों से पूछा जायेगा कि ग्राम की समस्या का समाधान कैसे हो सकता है शासकीय योजनाएं कैसे लागू करायी जायें। उन्होंने कहा कि आदर्श गांव के लिये अलग से कोई पैसा देने की कोई योजना नहीं है, इस हेतु गांव के विकास पर विशेष ध्यान दिया जायेगा, जो योजनाएं चल रही है उसके व्यवधान को दूर कर लागू कराया जायेगा। उन्होंने कहा कि

जातिवाद व व्यक्तिवाद से ऊपर उठकर समाज अपने क्षेत्र के विकास पर जोर दे, हाथ धोकर भोजन करे, लड़कियों को पढाएँ, स्वच्छता रखे, उनके अनुसार समाज के सहयोग से प्रत्येक गांव का विकास संभव है। निश्चित ही प्रधानमंत्री मोदी जी के आदर्श गांव की यह संकल्पना सम्पूर्ण ग्रामीण विकास की दिशा में एक उत्प्रेरक का कार्य करेगी। परन्तु इस दिशा में सांसदों में अपेक्षित उत्साह परिलक्षित नहीं हो रहा है। अक्टूबर २०१४ तक मात्र सात सांसदों द्वारा गांव गोद लिये गये हैं।

ग्रामीण समाज का अपना सांस्कृतिक, आर्थिक, सामाजिक तथा राजनैतिक ढांचा होता है। ग्रामीण संस्कृति की अपनी विशिष्ट विशेषताएं होती हैं जो उस समाज का परिचय देती हैं। प्रो ब्लाथ का विचार है कि "भारत ग्रामों का अति उत्कृष्ट देश है।" सन् २०११ की जनगणना के अनुसार हमारे देश की कुल जनसंख्या १२१ करोड़ थी और उसकी ७२.२ प्रतिशत आबादी गांवों में निवास करती है। अतः हमारे देश की संस्कृति निश्चित रूप से हमारे गांवों में रहती है। गांव पहले बने और नगर बाद में इसलिये हमारे गांव की जो भाषा, वेश-भूषा, परम्पराएं, प्रथाएं, नीतियां, लोक विश्वास, धर्म तथा आदर्श कहीं न कहीं और किसी न किसी रूप में गांवों से जुड़ी हुई हैं। यह कहा जा सकता है कि गांव हमारे आर्थिक सामाजिक, सांस्कृतिक विकास का आइना दिखाते हैं।

हमारे देश की अधिकांश ग्रामीण जनसंख्या किसी न किसी रूप में कृषि पर आधारित है, कृषि उसकी जीविका का मूल साधन है और प्राचीन काल से रही है। कृषि प्रधान प्राचीन समाज व्यवस्था में 'ग्राम' एक मजबूत इकाई बनी और ग्राम को इकाई मानकर सामाजिक, आर्थिक तथा राजनैतिक संस्थाओं को मजबूत स्वरूप दिया गया। भारत में स्थायी ग्रामों का विकास नदी घाटियों में हुआ। नदी भारतीय ग्राम संस्कृति की सामाजिक, आर्थिक एवं राजनैतिक संस्थाओं से जुड़ी रही हैं। नदी घटियों में अनेक प्रकार की सभ्यता एवं समूहों का विकास हुआ। बाहर से आने वाले समूहों ने भी यहाँ की ग्राम संस्कृति एवं ग्राम व्यवस्था को मजबूत बनाया। यहाँ की व्यवस्था के साथ समरस होने की यह प्रक्रिया एक सीमा तक मुगलकाल तक चलती रही। मुगल सभ्यता एवं संस्कृति बाहर से आयी लेकिन बाद में दोनों ने एक दूसरे को बहुत हद तक स्वीकार भी कर लिया खासकर ग्राम व्यवस्था में विशेष परिवर्तन नहीं हुआ। इस समय तक भारतीय गांवों में ग्रामीणों की आवश्यकता हेतु उत्पादों के उत्पादन के लिये लघु ग्रामीण उद्योग व कृषि आधारित व्यवसाय होशियार कारीगरों व मेहनती श्रमिकों द्वारा किये जाते थे। भारतीय कारीगरों द्वारा निर्मित ढाका की मलमल, चंदेरी साड़िया, बनारसी साड़िया, मिर्जापुर की कालीन नीमच तथा मंदसौर से लगे क्षेत्रों की अफीम, की खेती, जम्मू-कश्मीर की कढ़ाई, केरल के मसालों का व्यवसाय का नाम विश्व के अनेक देशों में था और भारत को सोने की चिड़िया कहा जाता था। एक ही वैद्य पूरे गांव के स्वास्थ्य का ध्यान रखता था जिसमें इलाज की तुलना में सावधानी पर ज्यादा ध्यान दिया जाता था। पर्यावरण को आस्था से जोड़ रखा था जैसे तुलसी, आंवला, पीपल, शमी, नीम, केला, बेल, बरगद, आदि पेड़ों को देव तुल्य मानकर पूजा की जाती थी जिससे ग्रामीण क्षेत्रों का

पर्यावरण संतुलित रहता था। पंचायती राज्य के माध्यम से गांव का प्रशासन न्याय पूर्ण ढंग से चलाया जाता था। पूरे गांव में आपसी प्रेमभाव व भाईचारे का भाव प्रत्येक ग्रामीण में था। प्राचीन पीढ़ी को कृषि उद्योग धंधों की शिक्षा स्कूलों में नहीं दी जाती थी बल्कि परिवार जनों द्वारा उन धंधों में सीधे क्रियात्मक भाग लेने की प्रक्रिया के द्वारा दी जाती थी। सामाजिक अनुकूलन की शिक्षा परिवार द्वारा दी जाती थी। युवा पीढ़ी अपनी नैतिक और बौद्धिक शिक्षा प्रायः पुरोहितों, कथाकारों संतों से तथा कुछ सीमा तक परिवार से भी ग्रहण करते थे।

ग्राम व्यवस्था के परम्परागत स्वरूप में बदलाव का क्रम ब्रिटिश काल में शुरू हुआ। अंग्रेजी राज में परम्परागत ग्राम व्यवस्था को योजनाबद्ध ढंग से तोड़ने का प्रयत्न किया गया। गांव में जिस तरह की मजबूत आर्थिक व्यवस्था थी उसे समाप्त किया गया कृषि तथा उद्योग धंधे समाप्त किये गये। ईस्ट इण्डिया कम्पनी व अन्य यूरोपीय कम्पनियों अपना तैयार माल गांवों में खपाने लगे और कच्चा माल अपने देश ले जाने लगे। मैथलीशरण गुप्त ने इस परिस्थिति का उल्लेख भारत भारती में इस प्रकार किया है —

”दूसरों को पांच सौ की बेचते हैं जब रूई, सानंद कहते हैं कि देखों आय क्या अच्छी हुई ।

दूसरे कहते कि ठहरो लौटकर जब हम आयेंगे, और पैतालीस सौ लेकर तुम्ही से जायेंगे।

ब्रिटिश सरकार की इस नीति का ग्रामीण उद्योग धंधों में विपरीत प्रभाव पड़ा इससे भारतीय कुशलता व उद्यमिता में गिरावट आने लगी। ईस्ट इण्डिया कम्पनी का राज्य बंगाल बिहार, उड़ीसा, में स्थापित होने के बाद वहाँ दोहरा शासन लागू किया गया, इससे ईस्ट इण्डिया कम्पनी को राजस्व वसूली का अधिकार मिला जबकि प्रशासकीय खर्च का जिम्मा बंगाल के नबाव (मीर जाफर) का रहा। ईस्ट इण्डिया कम्पनी ने जमीन का लगाव जमींदारों के माध्यम से वसूल किया। जमींदारों ने किसानों पर अत्याचार कर ज्यादा वसूली शुरू की और कृषक कृषि छोड़कर भागने लगे, फलतः कृषि अर्थव्यवस्था पूरीतरह चौपट होने लगी। भारत की दौलत से ब्रिटिश राज्य और उनकी कोलोनियों फलने फूलने लगी। इसका उल्लेख दादा भाई नौरोजी ने भी अपनी किताब में किया है। बिहार के चम्पारण में नील की खेती को लेकर ग्रामीणों का अत्यधिक शोषण हुआ जिसके विरोध में महात्मा गांधी को सत्याग्रह करना पड़ा। इस तरह ब्रिटिश शासन के दौरान ग्रामीण अर्थव्यवस्था पूरी तरह चरमरा गई।

स्वतंत्रता प्राप्ति के उपरान्त देश के सर्वांगीण विकास हेतु पंचवर्षीय योजनाएं बनाई गई प्रथम पंचवर्षीय (१९५१-५६) योजना में कृषि एवं ग्रामीण विकास को प्राथमिकता दी गयी। यह योजना २३७८ करोड़ रु० की थी जिसमें कृषि व सम्बंधित कार्यों के लिये ७५८ करोड़ रूपये का प्रावधान किया गया था। ग्रामीण हेतु २ अक्टूबर १९५२ को सामुदायिक विकास कार्यक्रम का शुरुआत किया गया। इसके बाद ग्रामीण समस्याओं को समझने और उनके निराकरण के लिये सरकार ने कई महत्वपूर्ण योजनाओं को क्रियान्वित किया है इन

योजनाओं का मुख्य उद्देश्य गांवों का पुनर्निर्माण करना वहाँ की दरिद्रता एवं निर्धनता की समस्या का समाधान करना, रहन सहन के स्तर में सुधार लाना, शिक्षा का प्रचार प्रसार करना, जीविकोपार्जन के साधनों में वृद्धि करना, सभी जातियों के व्यक्तियों में समानता का भाव पैदा करना और उन्हें नौकरी के लिये समान मौका देना है। यह सभी कार्य ग्रामीण पुनर्निर्माण के उद्देश्य पूर्ण करते हैं। इन उद्देश्यों की पूर्ति के लिये सरकार सेवा का विकेंद्रीकरण, पंचायत राज, सहकारिता, सामुदायिक विकास योजनाओं को प्रोत्साहन दे रही है।

स्वतंत्रता के ६७ वर्ष बीत जाने के बाद आज भी उपरोक्त उद्देश्यों की प्राप्ति नहीं हो सकी है ग्रामीण क्षेत्रों में बुनियादी सुविधाओं का अभाव अभी भी दृष्टिगोचर होता है ग्रामीण क्षेत्र की मुख्य समस्याएँ हैं —

१. **साक्षरता की कमी**— गांव के अधिकांश व्यक्ति आज भी अपना नाम नहीं लिख सकते। आज भी कई प्राथमिक शालाएं खुले आकाश में लग रही हैं। ग्रामीण उन्नतशील कृषि तकनीकीयों का प्रयोग नहीं कर पा रहा है। साक्षरता की कमी के कारण ग्रामीण राष्ट्रीय तथा अन्तर्राष्ट्रीय अर्थव्यवस्था की गतिविधियों को नहीं समझ पाता।
२. **आर्थिक पराधीनता**— समाज का कोई भी वर्ग आर्थिक रूप से पराधीन हो वह उन्नति नहीं कर सकता। आज भी कई भारतीय कृषक आर्थिक तंगी के कारण फांसी लगा रहे हैं। ग्रामीण क्षेत्र में बैंकिंग व साख सुविधाओं का पर्याप्त विकास नहीं हो पाया है।
३. **बेरोजगारी एवं पलायन** — शशासन द्वारा ग्रामीण रोजगार हेतु विभिन्न योजनाएँ लागू करने के बावजूद अभी भी ग्रामीण पूर्ण व आंशिक रूप से बेरोजगार हैं। बेरोजगारी के कारण गांवों से शहरों की ओर पलायन हमारे लोकतांत्रिक देश की व्यवस्था के सामने एक चुनौती है। कोई व्यक्ति शौक से अपनी जमीन नहीं छोड़ता। गरीबी व दो जून की रोटी की जुगत में गरीब अपना घर—वार छोड़कर महानगरों में खून पसीना एक करने निकल पड़ते हैं।
४. **अराजकता ईष्या द्वेष भाव में वृद्धि**— गांव में बढ रही अराजकता, ईष्या, व द्वेष भाव ने ग्रामों की एकता अखण्डता को तहस नहस करके रख दिया है। लोगों में दया क्षमा का भाव विलुप्त होता जा रहा है। अब गांवों की चौपालें सूनी हो गयी हैं। सुख—दुख में शारीक होने और एक दूसरे की मदद के स्थान पर ईष्या व द्वेष का भाव देखने व सुनने को मिलता है। ग्राम पंचायतों के चुनाव में यह ईष्या द्वेष और बढ जाता है।
५. **जल एवं मृदा प्रदूषण** — रासायनिक उर्वरकों, खरपतवारों तथा कीटनाशकों के बेतहाशा इस्तेमाल, शौचालयों का अभाव, घरों के पानी निकासी की अव्यवस्था, सिंचाई साधनों के अवैज्ञानिक प्रयोग कूड़े—कचरे के कारण ग्रामों में, जल व मृदा प्रदूषण की समस्या गंभीर होती जा रही है। इसका प्रभाव ग्रामीण जनस्वास्थ्य पर पड़ रहा है।

६. **चिकित्सा एवं स्वास्थ्य सेवाओं की कमी** —स्वास्थ्य के महत्व को स्वीकारते हुए देश की प्रथम पंचवर्षीय योजना में कहा गया 'समस्त प्रकार के संसाधनों का भरपूर उपयोग तभी संभव है जब आम आदमी के लिये चिकित्सा एवं स्वास्थ्य सेवाएं उपलब्ध हों। अतः ग्रामीण क्षेत्रों में स्वास्थ्य सेवाओं का प्रसार सरकार का मुख्य प्रयास होना चाहिए।'

पर दुख की बात है कि आजादी के ६७ वर्ष बाद आज भी समस्त ग्रामीण क्षेत्रों में प्राथमिक स्वास्थ्य केन्द्र नहीं है। जहां पर प्राथमिक स्वास्थ्य केन्द्र हैं उनमें भी कर्मचारियों व डॉक्टरों की तैनाती संतोषजनक नहीं है।

७. **पशुपालन व्यवसाय का पिछड़ापन** —भारत में पशुपालन व्यवसाय के पिछड़े होने का कारण अनुपयोगी पशुओं की संख्या अधिक होना, किसान की निर्धनता, आवश्यकता से अधिक पशु रखने की मजबूरी, अच्छी नस्ल के पशुओं का न होना, उत्तम चारे का अभाव, दोष पूर्ण अभिजनन क्रिया और पशुओं को रखने हेतु अस्वास्थ्यकर स्थानों का होना है। रोग व बीमारियों का उचित इलाज न होना, पशुओं के क्रय विक्रय के लिये उचित बाजार का अभाव, अशिक्षा के कारण लाभकारी व अलाभकारी पशुओं में भेद न कर पाना, चारागाह की कमी, पूंजी के अभाव में अच्छे पशु न खरीद पाना आदि कारणों से ग्रामीण पशुपालन व्यवसाय पनप नहीं पा रहा है।
८. **सिंचाई, बिजली व सड़क सुविधाओं की अपर्याप्तता** — बिजली व सड़क सुविधाओं की कमी ग्रामीण विकास में प्रमुख बांधा है। ग्रामीण हस्तशिल्पी, बिजली, सड़क, परिवहन और दूरसंचार जैसी सुविधाओं की कमी के कारण बुरीतरह प्रभावित है।

उपरोक्त समस्याओं के समाधान हेतु निम्न कदम उठाये जाने चाहिये—

१. शिक्षा पर विशेष ध्यान—शिक्षा को रोजगारोन्मुखी व व्यावहारिक बनाना अति आवश्यक है। ग्रामीण क्षेत्रों में नवोदय विद्यालयों की संख्या बढ़ाई जानी चाहिये। यदि ग्रामीण को दुनिया के बाजार की कठिनाइयों का शिकार नहीं होना है तो उसके लिये शिक्षित होना जरूरी है ताकि वह कृषि की उन्नत तकनीकों का लाभ ले सके व राष्ट्रीय व अंतर्राष्ट्रीय अर्थव्यवस्थाओं की गतिविधियों को समझ सके।

ग्रामीण समुदाय के लिये राजनैतिक तथा प्रशासकीय कारणों से भी शिक्षित होना जरूरी है। शिक्षित होने पर ही ग्रामीण विभिन्न नीतियों व कार्यक्रमों को सही ढंग से समझ सकेगा व ग्राम हित में कार्य कर सकेगा।

२. ग्रामीण क्षेत्रों में सार्वजनिक उद्योग धंधों की स्थापना — इससे रोजगार के अधिकाधिक अवसर पैदा होंगे। ग्रामीणों के जीवन स्तर में सुधार होगा। ग्रामीण क्षेत्रों में लघु एवं कुटीर उद्योग कम पूंजी और कम स्थान में ही शुरू किया जा सकते हैं।
३. कृषि की दशाओं को सुधारना—कृषि की दशाओं को सुधारने के लिये सिचाई की उचित व्यवस्था, कृषि के वैज्ञानिक तथा आधुनिक तरीकों का प्रयोग, उन्नत किस्म के बीजों व खादों का प्रयोग, कृषि के लिए उचित प्रशिक्षण, जल निकासी की उचित व्यवस्था, जैविक कृषि द्वारा कृषि की दशाओं को सुधारा जा सकता है। इस हेतु चल रहे प्रशिक्षण कार्यक्रमों की जबाब देही तय की जानी चाहिये।
४. स्वैच्छिक संगठनों की भागीदारी— ग्रामीण विकास में सरकारी तंत्र की भूमिका आशानुकूल नहीं है। प्रो.माहेश्वरी के अनुसार —नौकरशाही ही ग्रामीण पुनर्निर्माण के कार्यक्रमों का सूत्रपात और क्रियान्वयन करती है। यह नौकरशाही कुछ गतिविधियों के लिये उपयुक्त नहीं है जिसके कारण उसे इन कार्यक्रमों को चलाने में सफलता हाथ नहीं लगी है। अतः ये कार्य स्वैच्छिक अभिकरणों को सौंपे जाने चाहिये, क्योंकि वे सृजनशीलता, तात्कालिकता और नवीनता आदि प्रदान करते हैं। भोपाल के मौलाना आजाद राष्ट्रीय प्रायोगिकी संस्थान (मैनिट) ने प्रदेश एक एक गांव को गोद लेकर आदर्श गांव के रूप में विकसित करने का निर्णय लिया है। संस्थान गांव को गोद लेकर उसे देश भर के लिये एक मॉडल गांव के रूप में विकसित करेगा।
५. ग्रामीण क्षेत्रों में जल व मृदा प्रदूषण को रोकने के लिये जरूरी है कि गांव से निकले घरेलू कचरे, मलमूत्र आदि को सीधे कुएं, नदी, तालाब आदि में न डालें। खुले में शौच न करें, शौचालयों का प्रयोग करें। कीट नाशकों, खरपतवार नाशकों और रासायनिक उर्वरकों का संतुलित प्रयोग, प्रदूषित जल को पुनः शुद्ध करने व उसमें सन्फाइट, डिटरजेंट, ग्रीज, ऐसिट, फैनल आदि को साफ करने के लिये सस्ती वैज्ञानिक विधियों को प्रोत्साहन दिया जाये।

आज भारत का कोई भी गांव आत्म-निर्भर नहीं है। यदि आदर्श गांव की संकल्पना को साकार करना है तो ग्रामीण विकास से संबंधित सभी क्षेत्रों की कल्याणकारी योजनाओं का एकीकरण कर दिया जाना चाहिये। नये सिरे से प्रत्येक अधिकारी, कर्मचारी, ग्राम पंचायतों, सचिवों के कर्तव्य व दायित्व सुनिश्चित किये जाने चाहिये। सिर्फ योजनाएं बनाने वायदे करने या कुछ गांवों को गोद लेने से आदर्श गांव की संकल्पना के उद्देश्य को पूरा नहीं किया जा सकता है। इस हेतु दृढ़ इच्छा शक्ति व समर्पित भाव से कार्य करने तथा ग्रामीण क्षेत्र में कौने कौने तक समस्त सुविधाओं—सड़क, बिजली, खाद—पानी, स्वास्थ्य—चिकित्सा, बैंकिंग एवं ऋण सुविधा, शिक्षा, परिवहन, विपणन, दूरसंचार, भंडारण की समुचित व्यवस्था करना आवश्यक है।

किसी भी प्रगतिशील देश का भविष्य शिक्षित समाज की परिकल्पना से पुष्पित पल्लवित होता है। हमारे देश की ७२.२ प्रतिशत जनसंख्या ग्रामीण में है अतः आवश्यक है कि हम आदर्श गांव की संकल्पना करें। इस संकल्पना को पूरा करने के लिये ग्रामीण क्षेत्र के व्यक्तित्व विकास पर जोर दिया जाये। शशासन व समाज दोनों का कर्तव्य है कि भारत के स्वर्णिम गौरव हेतु दृढ संकल्प के साथ आदर्श ग्राम की संकल्पना को साकार करने में अपनी भूमिका अदा करें। हमारे पास ज्ञान, क्षमता, कार्य, आचरण के रूप में जो भी बेहतर है उसे गांव को अवश्य देना चाहिये। ताकि सभी के बेहतर योगदान से सुविकसित आदर्श गांव का निर्माण हो सके।

देश में जितनी भी नई औद्योगिक इकाइयाँ, वृहद चिकित्सालय, कृषि विद्यालय, महाविद्यालय, विश्वविद्यालय, तकनीकी संस्थान स्थापित किये जाने हैं उन्हें ग्रामीण क्षेत्रों में स्थापित किया जाये। इन संस्थानों की स्थापना के लिये इनकी अधो संरचना निर्मित होगी अर्थात् इनके लिये सड़क, शिक्षा, बिजली, पानी, परिवहन, दूरसंचार, बैंकिंग, आवास, स्वास्थ्य, आदि की सुविधाएँ जुटायी जायेंगी, ये सुविधाएँ सिर्फ इन संस्थानों के लिये न होकर पूरे गांव के लिये होनी चाहिये। इससे ग्रामीणों को प्रत्यक्ष व परोक्ष रूप से रोजगार मिलेगा, उनका जीवन स्तर सुधरेगा जो आदर्श ग्राम की स्थापना की ओर एक साकार कदम होगा।

आदर्श गांव के विकास करने के दौरान हम गांव के सौधे पन की महक को न भूलें। हमारा फसल से, माटी से, नदी से, कुओं से रिश्ता बना रहे। हमारे सिर पर नाज का रंगीन सपना हो सधे कदमों से यकीन भरी सधी चाल हो। निश्चित रूप से आदर्श ग्राम की संकल्पना सम्पूर्ण ग्रामीण विकास की दिशा में एक उत्प्रेरक का कार्य करेगी।

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# DIRECT METHOD AND L<sub>2</sub> LEARNING THE REFORM MOVEMENT

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Individual disagreements with the practice of teaching modern languages by text-based methods like Grammar Translation were being voiced for some time. The publication of Henry Sweet's path-breaking work *Handbook of Phonetics* in 1877 helped to bring a number of like minded researchers together. When the German phonetician, Wilhelm Viëtor published his landmark pamphlet *Language Teaching Must Start Afresh* (1882), the ground appeared to be ready for a revolutionary change in language teaching methodology. The changes assumed the proportions of a movement after Paul Passy formed the Phonetic Teachers' Association in France in 1886 and went on to publish a journal in phonetic script, *The Phonetics Teacher*. The collective effort of these reformists was directed mainly towards the description and analysis of speech sounds. This is how **phonetics**, the new science of speech sounds came to the aid of language learners. In 1886 Sweet (England), Viëtor (Germany), Passy (France) and Jespersen (Denmark) joined forces to form an organization that would be indispensable in carrying out such a task and it was named the **International Phonetic Association**. It devised a wide range of written symbols for speech sounds, **the International Phonetic Alphabet (IPA)**.

## GOALS OF THE REFORM MOVEMENT

Phonetic accuracy was the chief but certainly not the only goal of the Reform Movement. Phonetics was in its scheme of things, a part of a comprehensive plan for reorientation of language pedagogy. As the following list of objectives will show, the movement did propose a few fundamental changes:

- (a) Emphasis on spoken language; training in phonetics essential for teachers.
- (b) All teaching to be done in the target language; translation to be avoided.
- (c) Inductive approach to rules of grammar: language samples first, rules later.

(d) Learners should hear the language first before seeing it in written form.

(e) Words should be presented in sentences and sentences should be practiced in meaningful contexts and not be taught as isolated, disconnected elements.

These principles provided the theoretical foundations for a principled approach to language teaching, one based on a scientific approach to the study of language and of language learning. They reflect the beginnings of the discipline of applied linguists. The writings of such scholars as Sweet, Viëtor and Passy provided suggestions on how these linguistic principles could be best put into practice. None of these proposals assumed the status of a method, however, in the sense of a widely recognized and uniformly implemented design for teaching a language. But parallel to the ideas put forward by members of the Reform Movement was an interest in developing principles for language teaching out of naturalistic principles of language learning such as are seen in first language acquisition. This led to what have been termed **natural methods** and ultimately led to the development of what came to be known as the **Direct Method**.

### THE DIRECT METHOD

The Direct Method introduced in the last years of the 19<sup>th</sup> Century may be described as a fall out of the Reform Movement. It took the first decisive step towards rejecting the canonical literary text as the learner's staple diet, it now looked instead directly at the speech of man as its model of study. The constant two-way translations could now be dispensed with; on the other had attention was turned to naturalistic principles of language learning, the way a child acquires his first language.

Two linguists of the period made important contributions to the ideology of the Direct Method. The first one was Sauveur who argued that in learning a foreign language translation would be quite unnecessary if meaning was conveyed through demonstration and action. He advocated the use of a wide range of teaching aids (pictures, objects etc.) in the class room. Thus the teacher virtually took the place of the text book in the Direct Method controlling and directing all learning. Since Sauveur's methodology dealt with real objects and naturally produced language in context, it came to be known as the **Natural Method**.

The German scholar F. Franke wrote on the psychological principles of direct association between forms and meanings in the target language (1884) and provided a theoretical justification for a monolingual approach to teaching. According to Franke a language could be best taught by using it actively in the classroom. Rather than using analytical procedures that focus on explanation of grammar rules in classroom teaching, teachers must encourage direct and spontaneous use of the foreign language in the classroom. Learners would then be able to induce the rules of grammar. In the method speaking began with systematic attention to pronunciation. Known words could be used to teach new vocabulary using mime, demonstration and pictures. According to Howatt :

‘The vocabulary in the Direct Method is to be simple and familiar; the first few lessons of the Berlitz English course, for example, were based on objects in the classroom, clothing etc. followed by verb 'to be' and common adjectives like big, small, thin, thick etc.’ (Howatt, p. 206).

According to Rivers in the Direct Method ‘creative vocabulary was explained with labeled pictures and demonstration while abstract vocabulary was taught through the associating of ideas’.

The other notable contribution came from Gouin who made the pioneering move of basing his methodology on the observed phenomena of child language acquisition. The order in which a child acquires the four languages skills-listening, speaking, reading and writing was found to be the key also to adult language acquisition. It paved the way for a reorientation of second language pedagogy.

Gouin agreed with Sauveur on the importance of presenting new lexical items in context. He insisted on the learner being given an opportunity to induce the meaning of an unfamiliar word. In fact, Gouin had devised an elaborate plan for presenting lexical items orally to learners parallel to stimulated situations.

### PRINCIPLES OF THE DIRECT METHOD

- 1. Oral Teaching** - The Direct Method accepts the Principle that language is primarily by speech and good reading and writing follows from correct Speaking. So it stresses the oral aspect of the language.
- 2. Inhibition of the mother tongue** - The Direct Method restricts the use of the mother tongue to a minimum because according to the method the intervention of the mother tongue prevents the pupil from thinking in English. But Direct Method does not insist that mother-tongue should be eliminated from the whole of the learning process. When the teacher is satisfied that he is unable to explain the meaning of a new language form by the method of direct illustration or by verbal explanation in English he should not hesitate to use the mother-tongue.
- 3. The Speech Unit** - The Direct Method recognizes the sentence and not the word as the unit of speech. Children express themselves in sentences or group of words and not in isolated words. So when they learn a second language they should be given practice in the use of complete sentences.
- 4. Inductive teaching of grammar** - This method gives up the traditional way of teaching grammar deductively and adopts the inductive method of teaching grammar which insists that practice should precede theory, examples should precede rules and definitions and there should be a close connection between the grammar and the reader. To quote H. Champion ‘In the Direct Method grammar is not regarded as an end in itself but as a means to an end, as a guide to enable the pupil to correct errors of language’. (Gupta, p. 31).
- 5. Value of phonetics admitted** - The speaking of a language involves pronunciation. Since

this method aims at learning English through speech it lays much stress on the teaching of phonetics.

**6. Creation of the direct bond** - In this method the direct bond between experience and expression is formed in two ways -

- (i) by the direct association of the English words with the appropriate objects or ideas.
- (ii) by the minimum use of the mother-tongue and thereby giving the maximum scope for thinking in English.

#### **INTERACTIVE PROCEDURE IN DIRECT METHOD**

One of the most influential aspects of the Direct Method was not simply its emphasis on speech but the emphasis on interaction. Interaction is recognized to be at the heart of natural language acquisition. The Direct Method devised question and answer sessions for learners at various levels. In promoting the interactive procedure as a tool for language learning, the Direct Method anticipated the communicative Method which was to appear on the scene many years later.

The Direct method is comparatively simple to grasp although it involved a bit of hard and intense practice. It was widely accepted in commercial institutions like the Berlitz school in USA. The direct method had nevertheless to contend with several points of criticism :

1. It certainly offered an innovative approach in language teaching but did not have a thorough methodological base. It focused on bare classroom issues.
2. Direct Method principles were often counterproductive because teacher went to absurd lengths merely to avoid using the native tongue when a simple explanation or even a translation would have been enough.

The Harvard psychologist Roger Brown documented similar problems with strict Direct Method techniques. He described his frustration in observing a teacher performing verbal gymnastics in an attempt to convey the meaning of Japanese words when translation would have been a much more efficient technique to use.

3. The Direct Method requires a highly skilled native speaker teacher. It is largely dependent on the teacher's skill and not all the teachers are proficient enough in the foreign language to adhere to the principles of the method. It was possible for the well-organized Berlitz chain of schools to select and train its own teachers but once such control is loosened the Direct Method may appear as plain and inarticulate.

#### **RELEVANCE OF THE DIRECT METHOD IN MODERN TIMES**

Direct Method is very relevant in modern times due to the following reasons :

1. It provides ample opportunity for fluency in speech and good pronunciation.
2. It helps the pupil to think in the target language and develops his power of self-expression in the target language.
3. The method is psychologically sound for it puts into practice the main principles of modern education, e.g. 'the particular must precede the general, the concrete the abstract, practice must precede theory'. (Gupta, p. 32)

4. In the words of H. Champion, it has shifted 'the centre of gravity of language teaching from the aim of teaching pupils to understand and know its grammar, to the aim of giving pupils first and foremost the Command of language as a means of expression, to serve as a basis for the study of its literature and structure'. (Gupta, p. 32)

So, we have seen that Direct Method is relevant even in the 21<sup>st</sup> century and through the study of the method it is eventually realized that there is more to language learning than grammatical rules and phonetics, that is, emphasis is here given on the speaking and pronunciation and that a more comprehensive view has to be taken of the language learner's varied inputs.

Language pedagogy received in course of time insights from such diverse fields as linguistics, social psychology and anthropology. Experts from these areas especially between the two World Wars became increasingly involved in the teaching of English as a foreign language and it is perhaps not entirely surprising that psychologists and anthropologists rather than trained phoneticians have devised new methods of language teaching over the last seventy years.

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## कादंबरी आणि वास्तव

- प्रा. राजाराम अं. झोडगे

नूतन महाविद्यालय,  
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साहित्य आणि समाज यांच्यातील अन्योन्य संबंध सर्वश्रुतच आहेत. कादंबरी हा जीवन प्रवाहाबरोबर चालजारा, वाढजारा वाड्मय प्रजार आहे. रुपबंधाचा लवचिज व व्यापज पट असल्याने एज्जच मानवी जीवनाला कवेत घेण्याचे प्रचंड सामर्थ्य असलेल्या कादंबरीचा इतर साहित्य प्रकारापेक्षा वास्तवाशी अधिक जवळचा संबंध येतो. "साहित्यातील वास्तवाची चर्चा करतांना सर्वसाधारणपणे कादंबरी हाच साहित्यप्रकार नजरेसमोर उभा राहतो, याचे जारज जादंबरीने वास्तवाचे साहित्यिज चिन्हव्यवस्थेमध्ये जे लेले रुपांतर हेच आहे. जविता, नाटज आणि महाकाव्याच्याही संदर्भात वास्तवाचा प्रश्न एवढ्या तीव्रतेने उपस्थित केला जात नाही. कारण भाषा, रुप आणि आशयाच्या संदर्भात या प्रकारांचे साहित्यिक असे संकेतव्यूह उपलब्ध असतात. कादंबरीच्या संदर्भात सकृतदर्शनी अशा साहित्यिक संकेतव्यूहाचे अस्तित्व जाणवत नाही. वास्तव आणि कादंबरी यांच्यामध्ये यामुळे घनिष्ठ नाते निर्माण झाले आहे."<sup>१</sup> "समाजजीवनाची नोंद करणारा वाड्मयप्रकार म्हणून जन्माला आलेल्या कादंबरीत सामाजिक वास्तव हेच द्रव्य असते."<sup>२</sup>

कादंबरीच्या निर्मितीमागील प्रेरणा आणि प्रयोजनच मुळी वास्तवतेशी संबंधित आहे असे म्हणता येते. आपल्या साहित्य परंपरेतील अद्भुतरम्य गद्य साहित्याचा आणि पाश्चात्य परंपरेतील 'नोंद्वेल' मधील वास्तव साहित्याचा प्रभाव यांच्या संयोगातूनच मराठीत कादंबरी साहित्य प्रकार निर्माण झाला असे दिसते. कादंबरीचा समाजजीवनाशी निजटतम असा संबंध प्रस्थापित होत असतो. त्यामुळे "प्रत्येज जादंबरी मज ती रम्याद्भुत असो, पौराणिक असो की मनोविश्लेषणात्मक असो मुलतः सामाजिक कादंबरीच असते. एखादी वाड्मयकृती कुठल्याच अर्थाने सामाजिक नसेल तर ती कादंबरीच राहणार नाही."<sup>३</sup> असे मत द. भि. कुलकर्णी यांनी मांडले आहे. 'सामाजिकता' हे कादंबरीचे प्राणभूत तत्व त्यांनी मानले आहे.

जादंबरीतील वास्तव या संजल्पनेत आपल्या सभोवती घडजाऱ्या विविध घटना, येजारे अनुभव, जाजिवा यांचे प्रतिबिंब कादंबरीत अपेक्षित असते. "वास्तव ही वस्तुमय जग आणि ज्ञाता यांच्या द्वंद्वात्मक संबंधाची एक सतत चालू राहणारी प्रक्रिया असते. ज्ञात्याचा वस्तुरूप होण्याचा प्रयत्न आणि वस्तुमय जगाचा 'ज्ञाता' निर्माण करण्याचा आग्रह या समावर्तनी प्रक्रियेमधून 'वास्तव' निर्माण होते."<sup>४</sup> आपल्या भोवतालचे जग यालाच आपण

'वास्तव' असे मानलेले असते. कादंबरी ही या सभोवतालच्या जगाचा त्याच्या समग्रतेसह शोध घेण्याचा प्रयत्न करत असते.

वास्तवामुळे कादंबरी इतर साहित्य प्रकारांपेक्षा वेगळी ठरते याबाबत कोशात व्यक्त केलेले मत विचारात घेण्यासारखे आहे. 'कादंबरीतले वास्तव हे कादंबरीला इतर साहित्यप्रकारांपेक्षा वेगळे ठरवणारे असे व्यवच्छेदक लक्षण आहे. खंडकाव्य, महाकाव्ये, लोककथा, पुराणे, प्रवासकथा, साहसपूर्ण नवलकथा हेही कथात्म, निवेदनप्रधान साहित्यप्रकार आहेत. या बहुतेक प्रकारांच्या निर्मितीमागे लोकरंजन व नीतीबोध हे उद्देश असतात. महाकाव्यामागे नीतीबोधाबरोबरच व्यापक असे मानवी जीवनाचे दर्शन हे प्रयोजनही असते. महाकाव्य इतिहास सांगत असतात. तसा 'इतिहास' कादंबरीत नसतो. कादंबरीत 'वर्तमान' असतो. कादंबरीतले वास्तव समजालीन वास्तव असते. त्यामुळे महाकाव्ये आणि इतर सर्व वाङ्मय प्रकारांहून कादंबरी वेगळी ठरते.

एकूणच साहित्य हे कालसंबद्ध, कालसापेक्ष असते. त्या त्या काळाचा, परिस्थितीचा प्रभाव, परिणाम साहित्यावर पडत असतो. लेखकाला आजूबाजूचे आलेले अनुभव, त्याला जाणवलेले भावसत्य तो त्याच्या कलाकृतीत अभिव्यक्त करत असतो. जीवनशोध ही अनेकदा लेखनाची प्रेरणा ठरत असते. याबाबत रविंद्र ठाकूर म्हणतात, " इतर सर्व वाङ्मय प्रकारांचे सत्व पचवून मानवी मन, जीवन आणि त्याभोवतीचा समाज यांच्या शोधासाठी जटिबद्ध असलेला कादंबरी हा एज वैशिष्ट्यपूर्ण वाङ्मयप्रकार होय. इतर वाङ्मयप्रकार आपापल्या परीने जीवन शोधात सहभागी झालेले असतातच. तथापि, कादंबरी या साहित्यप्रकाराकडून आपण नेहमीच गांभीर्यपूर्वक जीवनदर्शनाची अपेक्षा बाळगत आलो आहोत. कादंबरी या साहित्य प्रकारानेही आपली ही अपेक्षा पूर्ण जेली आहे. कारण कादंबरीची प्रकृतीच मुळात जीवनावस्तवस-मुज अशी असते. यादृष्टीने कादंबरी हा मानवी मनाचा व जीवनाचा एज वास्तवतापूर्ण जलारूप वेध असतो."<sup>4</sup> वास्तवता हे वैशिष्ट्य तर आहेच पण त्याबरोबर कलात्मकता ठाकूरांनी महत्त्वाची मानली आहे.

कादंबरी वाचत असतांना कादंबरीचे जथानज, त्यातील आशय, त्यातील पात्रे, घटना, प्रसंग, वातावरण इत्यादी घटज आपल्याला सतत आपल्या सभोवतालाची आठवण जरून देत असतात. बरेचदा त्यातील घटना आपल्या बाजूलाच घडत असल्याचे आपल्याला जाजवते. तर त्यातील पात्रे ही आपल्यातीलच एज वाटत असतात. कधी कधी स्वतःला आपण त्यात पाहत असतो. त्यामुळे अनेक कादंबऱ्यांच्या सुरुवातीस या कादंबरीतील पात्रे व घटना जल्पनिज आहेत त्यांचा जोजाशीही संबंध नाही. नांव व घटनांत साधर्म्य आढळल्यास तो योजायोज मानावा अशी भूमिज स्पष्ट जेलेली असते. या सजळ्यांच्या पाठीमाजे कादंबरीची वास्तवस-मुजता हेच कारण असते.

कादंबरीतील घटनांचा अर्थ समजून घेण्यासाठी जिं वा व्यक्तिरेजा समजून घेण्यासाठी आपल्याला जुठल्या कोशाचा वापर करण्याची आवश्यकता भासत नाही. आपल्या सभोवतालातच या बाबी आपणास आढळून येत असतात. "वास्तव विषयक संकेतव्यूह आणि कादंबरीचा संकेतव्यूह एवढे एकजीव झाले आहेत, की अत्यंत सहजतेने कादंबरीचा अर्थ आपण भोवतालाशी जोडत जातो. कादंबरीतील पात्रे आणि प्रत्यक्ष जीवनातील व्यक्ती,

जदंबरीतील घट-ना आजि प्रत्यज जीव-नातील घट-ना यांच्यातील सीमारेषा जदंबरीने एवढ्या पुसट ज रुन ठेवल्या आहेत की कादंबरीच्या खरेपणावर वाचकाचा मनःपूर्वक विश्वास बसतो."<sup>६</sup>

कादंबरी हा व्यापक आशय सामावून घेणारा व विस्तृत स्वरूपाचा रचनाबंध असणारा साहित्यप्रकार असल्याने संपूर्ण मानवी जीवनाचे चित्रण करण्याचे सामर्थ्य त्यात असते. त्यामुळे जीवन व्यवहाराच्या विविध बाबी, घट-ना, वृत्ती - प्रवृत्ती, निसर्ज, प्राजी इत्यादी जदंबरीचे विषय झालेले आढळतात. आता जीव-नच म्हटल्यास ते एज सारजे जिं वा सर्व सुंदरच ज से असेल ? जीव-नात चांजले आहे तसे वाईटही आहे. सुंदरता आहे तशी जु रुपताही आहे, प्रेम, दया आहे तशी क्रूरताही आहे. समस्या आहेत, संघर्ष आहे. जीवनातील या सर्व बाबी कादंबरीचा विषय झालेल्या आहेत. याबाबत भालचंद्र नेमाडे म्हणतात, "कादंबरीकाराला कोणतीही सामाजिक वा वैयक्तिक बाब वर्ज्य नसते. जोजतेच नैतिज मूल्य, पथ्य नसते. हे इतर वाङ्मय प्रजरांबाबत म्हजता येत नाही. ज म्युनिस्ट, जॅ पिटॅलिस्ट फार जाय फॅसिस्ट जदंबरीही लिहिता येते, हे आपल्याला इतिहासावरून दिसेल. येथे जोजत्याही राजकीय प्रणालीची मर्यादा नसते. कोणत्याच प्रवृत्तीचे सोवळे नसते. अर्थातच वापरणाऱ्याला प्रचंड सामर्थ्य देणारा हा प्रकार आहे."<sup>७</sup> जीवनात उघडपणे बोलण्यास निषिध्द मानलेले विषयही कादंबरीत येऊ शकतात. तसेच जातीवाद, धर्मांधता, राजजारज, राष्ट्रवाद अशा जलिच्छ जोष्टींना फक्त जदंबरीच उघडपणे सामोरी जाऊ शकते, याचे कारण वास्तवदर्शी असणे हा तिचा मूळ धर्म आहे."<sup>८</sup>

साठोत्तरी काळात मराठी कादंबरी समाजाभिमुख, वास्तववादाकडे अधिक झुकलेली आढळते. विविध समाजजटातील विविध उपेजित, दुर्लजित घटज, जीव-न जाजिवा जदंबरीचा विषय झाले. मध्यमवर्जीय जीव-नातील भुजेचे प्रश्न मिटलेल्या लोजंच्या चोचल्यांवर लिहिज्यापेजा जष्टजरी, उपेजित, वंचित, दलित, शेतजरी यांच्या व्यथा वेदनांवर लिहिले गेले. अनेक सामाजिक प्रश्न कादंबरीचा विषय झाले. परंतु कालांतराने जीवनातील फक्त हिणकस बाबींचे, समस्यांचे चित्रण करणे म्हणजे वास्तववाद असा एक पायंडा पडून ओढून ताणून असल्या-नसलेल्या समस्यांचे चित्रण करून आपल्या कादंबरीला 'वास्तववादी' बनवण्याचे प्रयत्न होऊ लागले. मात्र सगळा समाज वाईट प्रवृत्तींनीच भरलेला नसतो. उदात्त ध्येयाची, चांजली माजसे, त्यांचे जार्य हे ही सामाजिज वास्तवच असते. त्याचाही वेध कादंबरीने घेणे आवश्यक असते. याबाबत नरहर कुरुंदकरांचे मत विचारात घेण्यासारखे आहे. ते म्हणतात -

"वास्तववाद म्हणजे जीवनाच्या हिणकस बाजूंचेच चित्र नव्हे तर हीनही क्रमाने शुध्दतर कसे होत जाते हाही वास्तववाचाच भाज आहे. भुजेपोटी माजूस लाचार, जु-हेजार होतो हा जसा वास्तववाद आहे. तसा समोर दिसत असलेले अन्न अव्हेरून एखादा ध्येयवादी प्रायोपवेषन करून जीवनाची परिसमाप्ती करतो हा ही वास्तववादच आहे. मात्र या दुसऱ्या वास्तववादाच्या मागे चिंतनातून स्थिर झालेल्या श्रध्दांच्यावर कठोर आग्रह धरणारे मन उभे असते."<sup>९</sup> अशा घट-नांचे चित्रज मराठीत वाम-न मल्हार यांच्या जदंबऱ्यात सापडते असे जुरुंदजरांनी म्हटले आहे. येथे कुरुंदकरांना आदर्शवादी वास्तववाद अभिप्रेत आहे. मानवी जीवन हे व्यामिश्र व विशाल व्याप्ती असलेले असते. त्यामुळे त्याच्या केवळ एकाच बाजूचे चित्रण करून एकूण समाजवास्तवाला न्याय देणे शक्य होणारे नसते.

जदंबरी ही लेज्जाने वर्तमानाला दिलेला प्रतिसाद असते असे म्हटले जाते. या वर्तमानालाच आपजास वास्तव असे म्हणता येईल मात्र 'वास्तव' हे निरंतर असते. ते वर्तमानाबरोबरच भूतकाळ आणि भविष्यातही राहणारच असते. ऐतिहासिक कादंबरी लिहितांना लेखकाला तत्कालीन सामाजिक वास्तवाचा अभ्यास करावा लागतो. तसेच अनेक कादंबऱ्यातून भविष्यकालीन समस्यांचा वेधही घेतलेला असतो. त्यामुळे कादंबरीतील वास्तवाची व्याप्ती त्रिकालाबाधित असते. अर्थात ते तसे असलेच पाहिजे असे बंधन नसते किंवा ते सत्य असतेच असेही छातीठोकपणे सांगता येणे शक्य नसते. परंतु कादंबरीतून तसे जाणवले पाहिजे. कादंबरी ही जीवनसंबंध असल्याने विविध समाजघट्ट, त्यांचे जीवन, समस्या, संघर्ष यांचे चित्रण जदंबरीतून आलेले आहे. त्यातूनच ग्रामीण कादंबरी, दलित कादंबरी, स्त्रीवादी कादंबरी, राजकीय कादंबरी आदी प्रकार अस्तित्वात आल्याचे दिसते.

वास्तवदर्शन हे जदंबरीचे अंजभूत वैशिष्ट्ये असले तरी लौज्ज जीवनातील वास्तव हे जसेच्या तसे जदंबरीत प्रतिबिंबित होत नसते. शेवटी जदंबरी हा एज वाङ्मय प्रजार आहे हे ही ध्यानात घ्यावे लागते. त्यामुळे केवळ वास्तवाचे दर्शन घडवते तीच कादंबरी अशी एकांगी भुमिका घेता येणार नाही. "वास्तवाचा अन्वयार्थ (Interpretation) लावण्याचा आणि वास्तवाचा अंतर्भेद (Penetrate) करण्याची आवश्यकता असते. जसेच्या तसे वास्तव कादंबरीत अपेक्षित नसते. वास्तवाला अनेकविध परिमाणे असतात. तिचे अर्थबोधन करण्यासाठी कल्पनाशक्तीचा वापर करावाच लागतो. म्हणून कादंबरीसारखा कथात्म साहित्यात वास्तवाबरोबर कल्पितही येते."<sup>१०</sup>

ज्याला वास्तवाचा आधार नसतो आणि जे आपल्या कल्पनाशक्तीने निर्माण केलेले असते ते कल्पित. प्रत्यक्ष जीवनातील वास्तव कादंबरीत स्थानांतरीत करतांना कल्पिताचा आधार घ्यावा लागतो. ज्यामुळे वास्तवसत्याचा आभास निर्माण करता येतो. साहित्यात 'प्रत्यक्षगत वास्तव' नसते तर 'आभासात्मक वास्तव' असते. त्यामुळे वास्तवतेच्या खालोखाल कल्पितालाही महत्व द्यावेच लागते. मात्र कादंबरीत येणारे कल्पित ज्जि तीही अद्भूत वा वेज्जळे असले तरी त्याच्या ज सोट्या वास्तव निष्ठच असतात. त्या ज ल्पितामाजे वास्तवाचे अधिष्ठान असतेच एवढे मात्र खरे. थोडक्यात 'वास्तव' आणि 'कल्पित' यांच्या संयोगातून कादंबरी घडत जाते. "म्हणून वास्तवता कादंबरीचे 'तत्व' आहे आणि वास्तव व कल्पित यांचा सुसंवाद ही कादंबरीची 'वृत्ती' आहे, असे म्हणता येते."<sup>११</sup>

कादंबरी ही एकाच वेळी वास्तव आणि कल्पित या दोहोंशी संबंधित असते. या दोन्हींचा सुंदर मेळ जदंबरीत साधलेला असतो. त्यांच्यात जटेजेर सीमारेषा आजून निव्वळ एजच प्रजारातील जदंबरी फसज्याची शक्यता असते. याबाबत वि.का. राजवाडे यांनी अशी भुमिका मांडली आहे की, "शुध्द अद्भूत किंवा शुध्द वास्तविक असे ह्या जगात काहीच नाही. सर्व मिश्र असाच प्रकार आहे ; आणि असा जर प्रकार आहे, तर निव्वळ शुध्द वास्तविक कादंबरी लिहू जाण्याचा आव घालणे केवळ थोतांड आहे व थोतांड नसले तर चूक आहे. चित्रकर्माप्रमाणे कादंबरीलेखन ही कला आहे आणि चित्रात हुबेहुब वस्तू उठवून देणे हे जसे अशक्य असते, पांढरे व काळे ह्यांचे मिश्रण करून नेत्रांना हुबेहुब वस्तू दिसली असा भ्रम पाडावयाचा असतो. तीच तऱ्हा कादंबरीची असते."<sup>१२</sup> कल्पिताच्या माध्यमातून वास्तवाची जाणीव करून देण्याचे कार्य कादंबरी करत असते.

अमुक एक कादंबरी निव्वळ वास्तववादी असून त्यात कल्पिताचा लवलेशही नाही असे म्हणणे जसे शक्य नसते तसे लेखकाच्या कल्पनेतून साकारलेल्या कादंबरीमागेही त्याच्या सभोवतीच्या सामाजिक, सांस्कृतिक संदर्भाचे अधिष्ठान असल्याने ती निव्वळ काल्पनिक आहे असेही म्हणता येत नाही. थोडक्यात "वास्तवाची अनुकृती करत कादंबरीकार कल्पित वास्तवाचे एक नवे जग आपल्या कादंबरीत उभे करतो. यातून वास्तव हा कादंबरीचा एक ध्रुव मानला तर कल्पित हा त्याचा दुसरा ध्रुव मानावा लागेल. या दोन ध्रुवाला स्पर्श करत, एकमेकाला प्रभावित करत आणि एकमेकांचे प्रभाव पचवत कादंबरी आकाराला येते."१३ अर्थात कादंबरीतील या दोन्हींचा संयोग मान्य करुनही कल्पितापेक्षा कादंबरीचा वास्तवाकडे अधिक ओढा दिसून येतो. कादंबरीतील जल्पितही वाचजाला जरे वाटले पाहिजे. त्यातील पात्रांच्या हर्षजेदादी भावना वाचजाल्याही मनात उत्पन्न झाल्या पाहिजेत. अशी वास्तवाधिष्ठित रचना कादंबरीची असते. मात्र, कादंबरीतून येणारे वास्तव हे छायाचित्राप्रमाणे केवळ डोळ्यांना जे दिसते तेवढ्यापुरतेच मर्यादित न राहता त्याच्यापलीकडे जाऊन जे वरवर दिसत नाही. परंतु जे जगण्याला प्रभावित करते त्याचाही वेध कादंबरीकाराने घेतला पाहिजे. एखाद्या पात्राचे केवळ बाह्यवर्णनच नाही तर त्याचे मनोविश्व, त्याच्या धारजा, जीव-विषयज दृष्टीजेन इत्यादी बाबीही जदंबरीतून व्यक्त झाल्या पाहिजेत.

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## POE'S 'THE BLACK CAT' – A GOLDMINE OF PSYCHOLOGICAL STUDY

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### *Abstract:-*

*The Black Cat by Edgar Allan Poe (1809-1849) is a soul-stirring tale of murder and inhuman violence. In this story, Poe plunges into the darkest recesses of human mind and presents before us the most startling yet the most realistic portrayal of human mind. Far from all the rosy, idealistic notions of a human being as a supreme creation of God, 'the paragon of animals' in Shakespearean term, Poe pictures 'the quintessence of dust' as mirrored in the behavioral patterns of an ordinary person. The researcher finds much room for the psychological excavation in 'The Black Cat' with regard to the principles of psychoanalysis as propounded by Dr. Sigmund Freud (1856-1939).*

*Freud's audacious and ground-breaking tome, The Interpretation of Dreams, has never ceased to stimulate controversy since its publication in 1900. One of the reasons why Freud has been regarded as the founding father of the science of human psychology is that the concepts he propounded are universally significant regardless of people's caste, creed or ethnicity. Freud saw that man is at war with himself and often unable to tolerate too much reality. The current research paper intends to construe aspects of the aforementioned story through the prism of Freudian psychoanalysis. By applying concepts like Id, Ego and Superego, abnormality or perversity of human mind, sublimation, symbolism, Eros and Thanatos etc, the researcher aspires to concentrate on these phenomena in the ambience of Poe's story.*

“...perverseness is one of the primitive impulses of the human heart – one of the indivisible primary faculties or sentiments which gives direction to the character of man.”(Poe 106)

*The Black Cat* by Edgar Allan Poe (1809-1849) is a soul-stirring tale of murder and inhuman violence. In a feat of ferocity and influence of alcohol, the narrator once plucks out an eye of his favorite and adorable pet cat, hangs her to death and later on kills his own wife simply because she attempted to resist his violence. In this story, Poe plunges into the darkest recesses of human mind and presents before us the most startling yet the most realistic portrayal of human mind. Far from all the rosy, idealistic notions of a human being as a supreme creation of God, a ‘*the paragon of animals*’ in Shakespearean term, Poe pictures ‘*the quintessence of dust*’ as mirrored in the behavioral patterns of an ordinary person. It is depicted in first person narrative and that gives it a touch of authenticity and credibility. The narrator depicts some ghastly acts he has committed but interestingly, he ponders over madness in the commencing paragraph. The actions presented by him undoubtedly make readers feel him to be an insane, perverse person but the way he describes with minute details, makes the reader realize that it is a case of *method in madness*. In order to make candid confession before his death, the narrator explains how his personality witnesses an unexpected change. A human being is “normal” largely due to the social inhibitions upon him. Socio-cultural values play a watchdog for the actions and emotions of a person but beneath that surface of sophistication lays a creature as wild and dangerous as any other. As they say: Man is a social animal – that is true but ultimately he/she has an animal lying dormant within the psyche. Certain events of a person’s life may throw open the lid of *Morality principle* and the vices start crawling out of the Pandora box of human mind.

Just like the narrator of ‘*The Tell-tale Heart*’, this man also raises questions about his psychological health by making self-contradictory statements. The narrator is at war with his own self. He is tormented by immense remorse but at the same time nothing could stop him from acting like a fiend. Poe very beautifully draws the graph of the narrator’s personality, from someone who had always been gentle and affectionate towards animals to the one who can be unimaginably brutal to them. Poe, the champion of brevity in a short story spends an entire paragraph in projecting personality of the narrator as a compassionate, affectionate and animal-loving man before the events take place. Everything goes well until a black cat is brought to their home. On the surface, the narrator manifests his disbelief in the superstition of a black cat as a witch (that’s what his wife tells him) but it seems that he is possessed by this baseless belief. Superstition, naturally, is an outcome of a weak human mind. Pluto, the cat was too close to her owner but the more affection she showed, the more the narrator got weary of it, allergic of it. At this juncture, his downfall from a gentle human to an obsessed, pervert criminal commences.

This man has otherwise been an animal-loving, tender-hearted human being; if at all one can trust his words. After a paradigm shift in his personality, he develops bizarre and sadist tendencies. His temperament and character spiral down from the height of humanity towards an abyss of inhuman violence. To hear it straight from the horse's mouth:-

"I grew, day by day, more moody, more irritable, more regardless of the feelings of others. I suffered myself to use intemperate language to my wife. At length, I even offered her personal violence."

(Sharma)

Initially, however, Pluto - the black cat is spared from the horror of the abovementioned transformation. Just like the narrator of *The Tell-tale Heart*, this man also considers such tendencies as a "disease". Unlike that narrator, this person blames alcohol for it. It has been noticed world over that the effect of alcohol is dangerous, a drunkard loses his psychological equilibrium and even the most horrible of crimes have been the repercussions of alcoholism.

However, it can be stated that far more than alcohol, this person's psychological illness is to be blamed for the series of gruesome acts in the story. That is because the narration of his wife's murder does not have a mention of the effect of alcohol on him. There are sufficient evidences for his psychological illness. For example, the depiction of his first attack on the cat manifests what goes within his head. There is no denial of the fact that he got furious due to high intoxication. Under the misconception that the cat has neglected him and the cat's slight wound acting as a trigger, he seizes the cat and plucks out its eye with a pen-knife. The entire incident is depicted by Poe with such pictorial narration that it sends a shiver down the reader's spine, without fail. Just by reading it, one can get disturbed but sadly, this cold-blooded, ruthless narrator seems to stay unaffected. This is not to say that he is not at all bothered by the evil rising within him but it is evident that he is helpless, the righteousness within him is eclipsed by the devilish side of his mind. It is interesting to note the self-contradiction in his words:-

"I blush, I burn, I shudder, while I pen this damnable atrocity. When reason returned with the morning, -when I had slept off the fumes of the night's debauch - I experienced a sentiment half of horror, half of remorse, for the crime of which I had been guilty, but it was at best a feeble and equivocal feeling, and the soul remained untouched. I again plunged into excess, and soon drowned in wine all memory of the deed."

(Poe 16)

Poe's self-explanatory narrative suffices to trace the whirlpool of complex thoughts in the narrator's mind. It would be strikingly significant to contextualize Freudian concepts of Id - Ego Superego here. Id is Pleasure Principle (Raw/animalistic desires), Ego is Rationality Principle (Watchdog) and Superego is Morality Principle (Socio-cultural values). Freud presents human mind as a tripartite structure and human sanity depends on the equilibrium between all of them. Sheema Aleem – Assistant Professor of Psychology at Jamia Millia Islamia University, interestingly explains these concepts in ‘*Theories of Personality*’:-

“The id is the storehouse of primitive biological urges and is totally unconscious. These urges strive for expression in all human beings and includes the need to eat, sleep, the desire to have all kinds of sexual stimulation and the tendencies to be aggressive and destructive. ... It has no regard for logic or morality. ... The ego is thus said to be the executive of personality. ... It balances the demands of the id, external reality and superego. ... Superego is the moral wing, and tries to evaluate all the activities of the individual against its moral standards and value system.”

(Aleem 30-31)

Call him a man of weak moral fiber or a man with brittle ethical values, or a man with Id-dominated mindset; the narrator is an apt analogy for the aforementioned Freudian ideas that is for sure.

This insanity or abnormality in general terms is his inability to come to terms with his own volcanic violent self. One can't help but appreciate the transparency and frankness with which he unleashes his heart.

For the time being, he manages to behave sympathetically, like a normal, social animal but soon the pervert self blows away all lids of sophistication and he indulges into debauchery of inexplicable perversity.

While discussing perversity, Poe presents his own in-depth understanding of human psychology. Human mind is extremely unpredictable, as unfathomable as an ocean. The law of causality does not always apply to human behavioral patterns. One may violate rules; perform violent deeds just for the sake of doing them, without having accurate justification. Poe mentions that philosophy takes no account for such a perversion. Breaking a taboo or going against a rule has a thrill of its own. As they say, forbidden fruit is always tempting. A person's nature, the '*humor*' in Ben Jonson's term, may have such dark shades. This, precisely, was the plight of Duryodhana - one of the key villains of the epic *Mahabharata*. He feels:-

*Jaanami dharmam n ch me pravrutti, Jaanami adharmam n ch me nivrutti.*

(I know what is righteous but I can't practice it, I equally know what is unrighteous but I can't refrain from it.)

Poe's narrator says:-

"It was this unfathomable longing of the soul to vex itself - to offer violence to its own nature - to do wrong for the wrong's sake only - that urged me to continue. and finally to consummate the injury I had inflicted upon the unoffending brute."

(Sharma 16)

One could have given a benefit of doubt to this man, had he seized to commit such malicious crimes even after that one incident but his sadism knows no bound. The dictionary of psychology defines *sadism* as:-

"Derivation of pleasure as a result of inflicting pain or watching pain inflicted on others, especially sexual partners (see: sexual sadism), and is crucial to sexual arousal and function. Animal abuse or torture may also contribute to pleasure attained in this manner. Usually chronic and seen primarily in men, resultant of conscious or unconscious motivations or desires, and can lead to rape, torture, and murder."

<http://psychologydictionary.org/sadism>

As per this definition, the narrator is undeniably a victim of strong sadist tendencies. It is perhaps beyond the realm of human understanding how one can ever hang an innocent cat till death! Poe pens,

"One morning, in cold blood, I slipped a noose about its neck and hung it to the limb of a tree; - hung it with the tears streaming from my eyes: and with the bitterest remorse at my heart;- hung it because I knew that it had loved me, and because I felt it had given me no reason for offence;- hung it because I knew that in doing so I was committing a sin - a deadly sin that would so jeopardize my immortal soul as to place it."

(Poe 106)

The use of words like *'sin'*, *'immortal soul'*, *'Most Merciful'*, *'Most Terrible God'* etc gives a touch of spirituality to this spine-chilling tale. A sin is expectedly followed by suffering. Freudian concept of Superego (Morality Principle) finds a specific mention at this juncture.

Call it a consequence of his unpardonable sin or a mere chance, his house catches fire on that very night. However, the narrator considers it a 'weakness' to link the disaster and his atrocity. As a scrupulous narrator, he depicts each event with minute and elaborate detailing.

Getting rid of the cat doesn't help the man get rid of his nagging, tormenting conscience. The happenings dominate his fancy day and night. This validates Freud's notion that even the most monstrous criminal has some sort of conscience to pull him back to human kindness. C.M. Sharma has this to say about this pivotal character:-

"He continues to perpetuate unimaginable horrors on the physical plane. But on the spiritual plane, he remains conscious losing his grip over his soul. The psychological appeal of the story lies in the continuous broodings of the protagonist even when he is in the midst of committing the most heinous crime.'

(Sharma 24-25)

He visualizes the figure of a gigantic cat engraved on the wall and people expressing bewilderment at it. However, it seems to be his hallucination. This is akin to Macbeth viewing a dagger hanging in the air in Shakespeare's *Macbeth*.

This intelligent speaker of the story says that he received a deep impression of this fancy and fails to get rid of that phantasm for days. He undoubtedly feels some sort of sentiment but that is far from being what we call 'remorse'. Poe perplexes the readers even more when he makes his narrator get another black cat despite such bloodshed. It requires just a pinch of salt to realize that the narrator is caught in the tentacles of his own obsession. Oxford dictionary defines the term 'obsession' as '*something that you cannot stop thinking about*'. He, it seems, is haunted by the thoughts of the cat and that creates a chain of reactions. He brings home another cat that looks exactly like the previous one except the white spot on the body. Initially, all goes well but then slowly and surely, he develops aversion to it. This speaks volumes for the weirdness of mind. Human emotions can never be categorized in distinct binary oppositions. Water-tight compartmentalization can't be practiced in dealing with human emotions. There are certain blur, grey areas in a person's psychological constitution. In the vortex of his own perplexing, paradoxical sentiments, the character develops an irresistible urge to wound that another innocent cat. To quote his own words:-

"I soon found a dislike to it arising within me. This was just the reverse of what I had anticipated, but - I know not how or why it was -its evident fondness for myself rather disgusted and annoyed. By slow degrees these feelings of disgust and annoyance rose into the bitterness of hatred. I avoided the creature; a certain

sense of shame, and remembrance of my former deed of cruelty, preventing me from physically abusing it."

(Sharma 18)

This indicates that the lid of Superego - sophistication, social values, human tenderness etc doesn't stay for long on the Pandora box of the conscience in such a man. By this time, the cat has captured his spirit for each moment. His mind is flooded with thoughts, voices and images of the diseased creature. Similar to the narrator's obsession with the old man's eye in *The Tell-tale Heart*, this fellow is obsessed with the black cat. Caught in the vicious circle of his own obsessed thoughts, the narrator's psyche is drained off all rationality and normalcy. The story reads:-

"Beneath the pressure of torments such as these, the feeble remnant of the good within me succumbed. Evil thoughts became my sole intimates - the darkest and most evil of thoughts. The moodiness of my usual temper increased to hatred of all things and of all mankind; while, from the sudden, frequent, and ungovernable outbursts of a fury to which I now blindly abandoned myself, my uncomplaining wife, alas! was the most usual and the most patient of sufferers."

(Poe 110)

In the second half, the author holds the reader's attention and cautiously escorts him into the step well of crime psychology. It manifests to which extreme one can go in a feat of rage. At one point, he makes up his mind to murder the new cat as well but his wife interrupts him. Her dissuasion infuriates him and proves fatal for her. He slays his beloved wife with an axe. Had there been any drop of compassion left in this brutish beast, he would not have planned to dispose of her corpse. Interestingly, he calls it a "project" for tentative options to dispose of her dead body. He walls up the corpse in a cellar. He enjoys sound sleep after this act of cruelty.

After assassinating his wife, he hunts for that unfortunate cat that unknowingly triggered this macabre murder but the cat is nowhere to be found. He is hell bent on ending the life of that cat to be free from the shackles of his unbearable obsession. It is bizarre to note that this character can be at ease even after atrocious acts and that is largely due to his freedom from that creature. He says:-

"It is impossible to describe or to imagine the deep, the blissful sense of relief which the absence of the detested creature occasioned in my bosom. ... Once again I breathed as a free man. ... My happiness was supreme! The guilt of my dark deed disturbed me but little."

(Poe 112)

During police officers' investigation, the narrator feigns innocence and that makes him fall in his own grave. He audaciously tapes a cane on that very wall where he hid his wife's corpse. His crime is all out! The police recover the dead body but strangely, the black cat is also found walled there. Poe closes the story with a kind of poetic justice. Crime must not go unpunished; sin must be followed by suffering.

As Pamela Thruschwell discusses in her biography of Dr. Sigmund Freud, Freud studied people's comments, their gestures and postures to dig deep into their psyche. Crime always manifests itself in each movement of the culprit. It would not be insignificant to sum up with these words of the father of human psychology:-

“He that has eyes to see and ears to hear may convince himself that no mortal can keep a secret. If his lips are silent, he chatters with his finger-tips; betrayal oozes out of him at every pore.’

(Thruschwell)

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## FEMININE TONE IN THE NOVELS OF RUTH PRAVAR JHABVALA

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### **Introduction:-**

Ruth Praver Jhabvala herself being a woman has a deeper and better understanding of female life. She, through her novels, presents an Image of woman as a whole.... in body, mind and spirit. A European by birth she lived in India for a considerably long time thus having opportunity to observe the lives and minds of both European and Indian women. We, therefore, find both the categories of women in her novels.

A wide spectrum of female characters with their varied reactions and shifting roles in a rapidly changing society is a major theme of her novels.

She examines the psyche of her women characters from different angles in various situations of life. Be it Indian or Europeans there are some universal traits amongst them.

Again, Jhabvala seems to be more concerned with; and near to the Indian women than the European ones. Amrita, Nimmi, Gulab, Indu, Sarladevi, and other Indian women are handled with love and compassion while the European women like Etta, Clarissa, Lee, Evie, Margaret, Narrator and Olivia are mainly satirized for their frivolity and materialism with the only exception of Judy.

### **1. Amrita:**

#### **From Innocence To Experience:-**

Ruth Praver Jhabvala's 'To Whom She Will' has certain similarities with Shanta Ram Rau's 'Remember the House'. Amrita, like Gaory, never thinks of Krishna Sen Gupta, a Bengali intellectual and a lodger in their house as her prospective suitor. She thinks she has fallen in love

with Han, a colleague of hers, and in fact uses Krishna Sen as her confidant, in the matter of her love for Han. Han is in love with the idea of love, rather than with Amrita. He is easily veered away from Amrita, the moment young and healthy Susheela Anand is offered to him in marriage. Amrita, on her part, progresses from her calf love for Han towards a genuine affection and sincere love for Krishna Sen. She realizes that her happiness lies in the company of Krishna Sen and not Hari. Her growth lies in her change of attitude towards life. The novel portrays Amrita's growth from an inexperienced girl to one who has achieved proper wisdom. Indira Goray sees in Han simplicity as opposed to her background. Yasmine Gooneratne rightly observes that

*"On a more thematic level Amrita or 'To Whom She Will' is a story about maturity."*

*"Life of Amrita begins with a song of innocence and culminates in a song of experience."*<sup>1</sup>

## 2. Nimmi:

### **In Search Of Modernity:-**

Nimmi believes that, of all the women of the family, she alone has experienced life as it should be lived. Yet the Pheroze-Nimmi relationship fizzles out almost immediately after it moves to a climax symbolized by Nimmi's act of rebellion in cutting off her hair. Pheroze's indifference to her fate compels Nimmi to make the transition from foolish romance to hard-headed common sense. It is on the rebound that Nimmi accepts life on the terms of her family and the society to which she belongs. Her acceptance, however, is complete.

But it is not only Pheroze's desertion that gives Nimmi her new perspective. Community and family pressure compel Lalaji to revert to the trodden path. The fear of the loss of Nimmi's reputation levels him and his ideas about the worth of his daughter, forcing him to accept the fact that in the final analysis his daughter, for all her beauty and delicacy is not different from any one else's. The Paterfamilias has to relinquish his personal vision and follow the instincts of the heart in order to bring his family back to a state of assimilation within itself and to a position of prestige in the community.

*"The conquest of Nimmi is even easier. She accepts the wealthy marriage arranged for her with alacrity for the Pheroze episode has taught her that one's cultural heritage is not a voice but a virtue."*<sup>2</sup>

## 3. Gulab:

### **The Clash Of Cultures:-**

The major theme in Ruth Praver Jhabvala's novels is marital dissonance, which arises from

maladjustment. In 'Esmond in India', Gulab marries cutting across colour and racial frontiers, a profligate Englishman Esmond. The easy-going Gulab, with her Oriental taste for carrot halwa, spices and hot red curries, her typically Indian bashfulness and indifference towards modern furniture, is a glaring contrast to her husband, Esmond, with his innate craze for orderliness, smart and sophisticated society, and up-to-date furnishings.

The marriage fails because their basic attitudes towards life are different. The root cause of their dissonance is not only racial and cultural gap but temperamental differences also. Esmond is selfish and mean, and Gulab is sluttish and unsophisticated. The sharp contrast between the two ways of living and thinking causes awkward and unseemly situations in their conjugal life. Though Jhabvala is a European yet she is not all admiration for the sophisticated western society. It is true that she is more for the accepted traditional view of life, which has stood the test of time. She feels that most of the Indian women have been adversely affected by the westernized education.

#### 4. **Sarladevi :**

##### **The Disaster Of Dissonance:-**

Sarla Devi and Gulzari Lai are wife and husband but one is totally materialistic and the other is totally idealistic. There is little scope for assonance. So they fall apart. Sarla Devi leaves her husband and goes to live with her brother and Gulzari Lai keeps a mistress Mrs. Kusum Mehra who is a widow with grownup children.

The author has elaborately sketched the problem. Sarla Devi is idealistic who has left her millionaire husband. Kusum is materialistic who defies all the rules of society and traditions for the sake of her personal comforts. For Sarla Devi materialism is nothing, while for Kusum materialism is everything. Birds of a feather flock together, so Gulzari Lal and Kusum join hands. There develops a love between the two, but the way the divorce case is handled is really intriguing, theirs is a measured morality.

Her is the calculated love even with Gulzari Lai. She wants him to take divorce from his legal wife so that she can marry him and be his legal heir. The respect, which she has for the conventional traditional ways of life is only at the superficial level. She regards them as long as these serve her purpose or give her social security otherwise she least cares for anything. The way she talks about the divorce case with Sarla Devi and her brother shows her shrewdness.

The unravelling of the mysteries of the Indian psyche, although with an air of amused detachment, is certainly a strong point of Ruth Praver Jhabvala's fiction. Her 'Get Ready for Baffle' focuses on the inner world of a neurotic social worker, Sarla Devi.

*"This character has not been psychologically examined so far which explains why she has been hailed as an idealist and even a saint".<sup>3</sup>*

## 1. Indu :

### **The Wifely Indian Wife :-**

Yet another important character is Indu, Prem's wife in 'The Householder' who belongs to the camp of the Indian woman characters of Jhabvala. Her portrait which begins with her submissiveness to her husband and also to the society finally culminates into her becoming a true compatriot to husband who accomplishes the position of a true householder Indu is passive and submissive in the beginning:

'She accepts the dictates of the society to think of her crouching alone in quietly and to herself. She always cried very quietly accidentally discovered herself on two occasions.' (The Householder. London: PenguinPublishers, 1960.-p.16)

While Prem strives to establish himself in the linked roles of husband, breadwinner and householder; Indu finds some difficulty in accommodating her individual, lively outlook to the requirements of her role as married woman and housewife. She comes from a fun-loving family, and though she wishes to be a credit to her parents and to Prem, she cannot help being amused by the very idea of herself as the dignified lady of the household. Indian tradition lays down time-honoured rules for a wife's conduct and Indu finds that there exist certain ideals according to which her husband and her mother-in-law expect her to behave.

Indu and Prem are little more than children, innocent like the embracing cherubs carved on their bed, doing their best to conduct themselves according to the traditional rules governing the adult world to which marriage has brought them. Unfortunately, their good intentions often place them in comical opposition to each other as when Prem's plan to assert himself in the role of authoritative husband collides with Indu's intention to prove herself a model housewife:

Indu is annoyed with Prem., Indu might serve his food to him with a defiant slam but she will still prepare it with care and herself serve it to him. Prem, a teacher of Hindi well versed in the classics, whose ideas about marriage have been shaped primarily by his mother's exemplary reverence to her husband applies ancient rule and childhood memory to present experience with amusing results. Returning home rather late to find the house dark and silent and Indu asleep,

'He reflects that it was not right for a wife to go to sleep before she had served her husband however late he might come. He considered to wake her up and tell her so.' (The Householder. London: Penguin blishers, 1960.p. 62)

*“By the end of the book, discord has been resolved in harmony. Having learned first to love and be loved by each other, Prem and Indu take their places as members of the adult society.”<sup>4</sup>*

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**Note:-** The primary references from the novels of Ruth Praver Jhabvala have been absorbed within the text.

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