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SECTION - A

(C.A.)

CULTURE EXPRESSION IN HUMANITIES**Dnyaneshwar D. Banasode**

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ABSTRACT:

Digital commerce impacts every industry, company and function, but perhaps none more so than marketing. In a sense, all marketing is about driving revenue. By extension, all digital marketing is about digital commerce and all marketing leaders, whether they know it or not, are digital commerce marketers. Marketing's heightened role in digital commerce isn't the only thing that has changed. There was a time when digital commerce meant static storefronts and shopping carts. Today, digital commerce spans an integrated set of personalized digital experiences, from customer acquisition through retention, which are often owned and managed by marketing. Marketers need to know where to invest tactics, talent and/or technology and how to use that investment to make an impact on top- and bottom-line metrics, like revenue and profit, as well as long-term measures of success, like lifetime customer value. For some, this means shifting strategy toward digital commerce goals. For others, it means new ways of measuring marketing impact in terms of digital commerce results.

KEYWORDS: Marketing, Investment, Revenue, Profit.**INTRODUCTION:**

In the past, digital commerce strategies were often managed and executed in isolation from digital marketing. This never made sense — but, today, it's unacceptable because marketing is the fuel that drives customer engagement and customer buying journeys. As marketing budgets grow, so do senior management's expectations of the marketing function. According to Gartner's recent CMO Spend Survey, expectations are particularly on the rise in the area of digital commerce. It ranked third in terms of increased CEO expectations, where CMOs can bridge the gap between their efforts and investments and the measurable revenue CEOs expect. In the past, digital commerce strategies were often managed and executed in isolation from digital marketing. This never made sense but, today, it's unacceptable because marketing is the fuel that drives customer engagement and customer buying journeys. As marketing budgets grow, so do senior management's expectations of the marketing function. According to Gartner's recent CMO Spend Survey, expectations are particularly on the rise in the area of digital commerce. It

ranked third in terms of increased CEO expectations, where CMOs can bridge the gap between their efforts and investments and the measurable revenue CEOs expect.

Definition:

Digital commerce (D-commerce) is a type of e-commerce used by an organization that delivers and sells products online. D-commerce is used by companies that sell news, subscriptions, documents or any form of electronic content, and the digital commerce company collects payments, handles customer refunds and billing and manages other accounting functions for online publisher clients. D-commerce is considered a form of e-commerce because it deals with the exchange of electronic goods. Digital Commerce is defined as the electronic selling and buying of goods however it goes further than that, nowadays technology is having a tremendous influence in our lives; currently we have to deal with the fact that a large share of market economy is being done electronically. The Internet now gives us the opportunity to purchase a wide variety of products, as toys, clothes, cars, food, etc yet this faces a problem as illegal goods are being sold as well and this makes Digital Commerce something to think about. The access to almost any products makes us wonder about the legal and illegal acts that could be done simply by trading on the net. The point of this explanation is to make others aware, especially young students that the electronic commerce might be dangerous thus at the same time might be useful, it is important to know how to commerce electronically correctly. The rise of the digital economy does not change the issue of right and wrong, but it does enhance the user's access to buying and selling goods, which magnifies the issue of illegal activities.

We may summarize what Digital Commerce is in 4 points:

- Online buying
- Online selling
- Media subscriptions (i.e., i tunes)
- Buying and selling "virtual merchandise" for online games

OBJECTIVE:

- To Build a strategy that rejects marketing's evolving role in digital commerce and enables marketing to achieve short- and long-term digital commerce goals.
- To Use customer journey analytics to align multichannel marketing to the buying journey and personalize tactics, content and offers.
- To Structure marketing teams and incentives, and select and manage technology and service providers to deliver and improve digital commerce results.
- To Understand and take advantage of digital commerce innovation, including emerging business models, sales channels and next-generation commerce experiences.

CONCEPTUAL FRAMEWORK:

Four Ways to Drive Digital Commerce Innovation

Digital commerce exemplars don't merely convert their product catalogues into ecommerce sites and mobile commerce applications. Leaders in commerce achieve success by disrupting the customer buying journey itself, starting with understanding that journey. Digital commerce interactions that stand out employ four critical capabilities—automation, personalization, contextualization and innovation—to create “sticky” experiences that keep customers coming back. Sometimes the creation of a new experience requires or results in development of an entirely new digital commerce business model. Use these four techniques to innovate your commerce experience

- **Digital Commerce Journey Automation:** Digital technology can be used to deploy novel ideas, but truly successful commerce business models are nothing if not utilitarian. Consider how mobile banking applications automated steps in the buying journey, like loan applications, and led to new business models like banks that exclusively operate online. This type of automation helps customers get things faster, cheaper or better. Another example of digital commerce journey automation is Kroger, who added online ordering and in-store pickup, thereby saving shoppers time during their weekly grocery trips. Analyze the customer journey. Identify obstacles or pain points. Use automation to alleviate barriers to purchase, making it easier for customers to buy more products and services, more often. In an industry like grocery, where most sales still occur in a physical store, this could be the beginning of a new business model that helps the organization remain relevant as consumer behaviors shift.
- **Proactive Personalization in Digital Commerce:** Customer retention is the new acquisition. Proactive personalization involves using what you know about

your customers, and in some cases your prospects, to deliver a bespoke commerce experience. Ecommerce sites, like Amazon, deliver personalized product recommendations based on past purchases and real-time site behavior. In fact, this is fast becoming table stakes. Emerging technology like machine learning and the Internet of Things enables brands to tailor the complete commerce experience, all the way through product ownership and service experience, which can improve customer retention and increase lifetime customer value. Can sensors in a car proactively alert a driver to an automotive issue, provide a list of nearby service shops based on location, ratings and reviews and schedule an appointment? If not now, certainly in the not too distant future.

- **Contextualized Interactions across Online and Offline Channels:** For many industries that still rely on in-person interactions to drive sales, digital commerce once posed a threat to their established business model. Now, even established brands are investing in emerging technology that allows them to modernize physical environments by connecting physical and digital channels, recognizing where customers are and using that contextual awareness to alter the experience across channels. Take Macy's, for instance, which recently added an in-store mode to its mobile application, effectively turning shoppers' mobile devices into shopping assistants capable of price-scanning and delivering real-time alerts. Another example is Starwood which uses its mobile application, geo-location and contextual awareness to recognize when a guest has checked in and allow the guest to use their smart watch as a room key. These features bring the speed, ease and convenience of digital commerce into physical locations and interactions.
- **Digital Commerce Journey Innovation:** Breakthrough business models do more than fix what's broken, they innovate beyond the current offering. From voice-activated digital commerce supported by Amazon's Alexa to virtual reality applications from Moosejaw, from drone delivery designed to eliminate shipping delays to image recognition enabling visual search, leaders in commerce push the boundaries by investing in bleeding edge capabilities that allow customers to browse, shop and receive products and services in new ways. And, these innovations are being adopted by both emerging and established organizations. Kraft, for instance, partners with Peapod to enable customers to move seamlessly from looking at recipes on Kraft's site to putting ingredients in their Peapod grocery cart. Some innovations ignite a change in how customers behave (a difficult feat), sparking new business models and new entrants.

Others fizzle and fade for lack of adoption. But you have to play to win.

The new mindset of a (digital commerce) marketer has four components:

1. Customer centric Email marketers aren't just concerned about understanding the product, click through rates and open rates. They need to care about and understand the customer and the audience to whom they sell. Who is buying the product? This knowledge allows marketers to model look-alike audiences to attract more people like their actual buyers. Next, personalize outreach to speak to the audience's specific needs. Use customer journey analytics to understand where to focus efforts that matter to the customer and to the business.
2. **Data-driven**
One reason all marketers are digital marketers is the need to influence the behavior of shoppers through the use of data. To deliver marketing results, marketers turn to event- and data-based triggers such as contract expiration to send tailored messaging. Use a hierarchical measurement approach to understand data dependencies to avoid reporting impressions and calling it data-driven. The point of data-driven marketing is to use data to show business impact. One key activity to build a data-driven infrastructure is to get access to the needed systems. After all, how can you be data driven if you don't have access to the data systems? One way to get access to systems and be an effective digital commerce marketer is to collaborate.
3. **Collaborative**
Collaboration can be both internal and external. Marketers collaborate internally through activities such as aligning marketing to the sales process. This involves speaking in the language of business-outcomes since that is marketing's new mandate. Marketers also align externally through partnership activities. Kraft foods worked with Peapod to allow home cooks to easily order recipe ingredient online directly from the recipe page.
4. **Business-oriented**
when moving from the metrics of activity to the metrics of outcomes, it's important to set business goals. It's no longer enough to measure through vanity metrics, commented Ms. Polk. Impression and traffic numbers sound big and bold but don't actually link to the success of the business. Have a clear line of sight to what the business is trying to achieve and work with your team to connect your activities to those goals.

FINDINGS:

- With internet and E-commerce hosting services like shopify, opening up an e-commerce store today is

not very difficult. And by very nature of "e"-commerce, you're not only competing with your neighbors, but with the entire world. Unless your product is extremely unique and one-of-a-kind, consumers will easily be targeted by gazillion other brands.

- Shipment depends on your area of service, but shipping eats up a huge chunk of your cost. Shipping cost will decrease with volume, but that's kind of like chicken and egg situation. You won't reach high volume to start with but you may need that lower price to reach that high volume. I'm sure there's a way around it, but shipping is one of the main obstacles to many e-commerce companies.
- Competition for Shoppers - Firstly I agree with Tina Hsu, in that although overall E-Commerce sales are increasing globally, competition for those incremental sales is also increasing with the majority of those increases accruing to the largest players (Amazon, Alibaba etc.)
- Brand Loyalty is decreasing - Product homogenization means that consumers will readily switch brand when items are closely matched in quality, but one offers superior value. This means that brands & retailers need to squeeze ever more sales from their existing customer base.
- Low Conversion Rates - The average conversion rate for site visits to sales globally is only 3% as of Q1 2016! Driving traffic to a site is the easy part, converting that to a sale is where many E-Commerce players fall short.
- Low Average Order Values (AOV) - Buying high ticket, or specialty products online is a painful process, requiring consumers to undertake days of their own research (at a minimum, if they know where to look), in order to find the product that fits their needs. This is despite 75% of product searches starting online, but only 8% of sales ultimately closing online

SUGGESTION:

- Create a Content Marketing Strategy Before Starting
- Generate an Email Marketing Campaign That's Automated
- Put a Personalization Strategy into Action
- Reach Out to Customers in Their Native Languages
- Optimize for the Mobile World
- Start Targeting Wearable Technology
- Use Social Ads for the Ideal Testing Atmosphere
- Brand Yourself with Your Own Personal Flavor
- Build Authority with Online Discussion Areas
- Make Your Delivery Options Better Than the Rest

- Look for Alternative Automated Marketing Techniques
- Use Pay Per Click Marketing Wisely
- Launch Stores on Multiple Platforms (Ebay and Facebook)
- Push Your Customers to Make Product Reviews

COCLUSION:

Distributed commerce is the enablement of digital sales transactions outside a digital commerce site, such as through a mobile application, social network, wearable device, digital media, shoppable content or the Internet of Things. Digital commerce means selling through Web, mobile and social as part of an integrated commerce experience — not as independent channels. Digital commerce teams fall into different organizational archetypes, depending on variables such as their industry, business model and P&L ownership. Marketing leaders looking to reorganize to support digital commerce should know there's no single, right answer. Each archetype has its own pros and cons, which marketing must weigh to maximize results.

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TAX REFORMS AS A VEHICLE TOWARD SUSTAINABLE DEVELOPMENT**DR. ARVIND W. UBALE**Assistant Professor, A.Vartak College, Vasai-Road, Dist- Palghar
Mob. No: 7718802963**ABSTRACT:**

Sustainable development can be defined as the practice of reserving resources for future generation without any harm to the nature and other components of it. Sustainable development ties together concern for the carrying capacity of natural system with the social, political, and economic challenges faced by humanity. The philosophy of tax reform has undergone significant changes over the years in keeping with the changing perception of the role of the state. With the change in the development strategy in favor of market determined resource allocation, the traditional approach of raising revenues to finance a large public sector without much regard to economic effects has been given up. The recent approaches to reform lay emphasis on minimizing distortions in tax policy to keep the economy competitive. This paper provides an inside to theoretical reasoning for the links between sustainable development and taxation reforms and to evaluate the development in taxation system to promote sustainable development. Taxation offers an antidote to developing countries' dependence on external concessional finance and provides the fiscal reliance and sustainability needed to promote growth (OECD, 2008b).

KEYWORDS: Sustainable Development, Tax Reform.**INTRODUCTION**

Sustainable development can be defined as the practice of reserving resources for future generation without any harm to the nature and other components of it. Sustainable development together concern for the carrying capacity of natural system with the social, political, and economic challenges faced by humanity.

EVOLUTION OF INDIAN TAXATION SYSTEM

The basic framework for the tax system in independent India was provided in the constitutional assignment of tax powers. The important feature of the tax assignment is the adoption of the principle of separation in tax powers between the central and state governments. The central government has the power to levy the major broad-based and mobile tax bases, which include taxes on nonagricultural incomes and wealth, corporate income taxes, customs duties, and excise duties on manufactured products. Over the years, the last item has evolved into a manufacturers' VAT on goods.

PARADIGMS OF TAX REFORM

The philosophy of tax reform has undergone significant changes over the years in keeping with the

changing perception of the role of the state. With the change in the development strategy in favor of market determined resource allocation, the traditional approach of raising revenues to finance a large public sector without much regard to economic effects has been given up. The recent approaches to reform lay emphasis on minimizing distortions in tax policy to keep the economy competitive. Minimizing distortions implies reducing the marginal rates of both direct and indirect taxes. This also calls for reducing differentiation in tax rates to reduce unintended distortions in relative prices. To achieve this, the approach suggests broadening of the tax bases. Thus, over the years, emphasis has shifted from vertical equity in which both direct and indirect taxes are subject to high marginal rates with minute differentiation in rates, to horizontal equity in which, the taxes are broad-based, simple and transparent, and subject to low and less differentiated rates. Equity in general, is taken to mean improving the living conditions of the poor. This has to be achieved mainly through expenditure policy and human resource development rather than reducing the incomes of the rich as was envisaged in the 1950s and 1960s. Conventional wisdom on tax reforms provides us with at least three different model of tax reform. The optimal tax (OT) model (Ahmad and Stern 1991) is satisfactory in terms of its theoretical soundness, but has been found to be impractical in its applications. Besides the trade-off between efficiency and equity in tax policy, the information and administrative costs of designing an optimal tax model have been found to be prohibitive and, therefore, as a practical guide to tax policy this has not been useful.

OBJECTIVE OF STUDY

- To provide theoretical reasoning for the links between sustainable development and taxation reforms.
- To evaluate the development in taxation system to promote sustainable development.

TAXATION PLAYS AN IMPORTANT ROLE IN SUSTAINABLE DEVELOPMENT

Tax revenues are the most fundamental component of home-grown revenues, and they grow in importance as a country develops. Taxation offers an antidote to developing countries' dependence on external concessional finance and provides the fiscal reliance and sustainability needed to promote growth (OECD, 2008b). It strengthens the effective functioning of the state and reinforces the social contract between governments and

citizens. The taxation process also helps to build effective and accountable states, as reforms that begin in the tax administration may spread to other parts of the public sector. Thus, strengthening domestic resource mobilization is not just a question of raising revenue: it is also about designing a tax system that promotes inclusiveness, encourages good governance, responds to society's concerns over income and wealth inequalities, and promotes social justice. More fundamentally, the centrality of taxation in the exercise of state power means that more efficient, transparent and fairer tax systems, and less corrupt tax administrations, can spearhead improvement on wider governance issues.

TAXATION CHALLENGES FACED BY DEVELOPING COUNTRIES

Many of the tax challenges faced by developing countries affect more advanced economies as well, but the specific challenges that loom especially large in developing countries include:

- **WEAK TAX ADMINISTRATIONS:**

A well-functioning tax administration is critical to mobilizing domestic resources in developing countries. Yet many administrations are staffed by poorly trained and low-paid officials, have structures that do not encourage an integrated approach to all taxes and do not strike the right balance between enforcement and taxpayer services. The design of a tax system should, therefore, consider the ability of the tax administration to manage it.

- **LOW TAXPAYER MORALE, CORRUPTION AND POOR GOVERNANCE:**

Research shows a significant correlation between tax morale – people's willingness to pay taxes – and tax compliance. High levels of corruption are strongly associated with low state revenue, as are other poor governance indicators (weak rule of law, political instability). The centrality of tax collection as an exercise of state power gives governance issues in tax collection great importance.

- **PREVALENCE OF "HARD-TO-TAX" SECTORS:**

Including small businesses, small farms and professionals. This is particularly important where administrative capacity and incentives to comply are weak. While the informal sector is extensive in developing countries – contributing around 40% of GDP on average and up to 60% in many – it is arguably not in itself the problem. Even though small traders and professionals may be informal, their income and sales are likely to be well below any reasonable tax threshold. Much of the most serious evasion is by qualified professionals. The issue is perhaps better framed as one of non-compliance. Estimates of non-compliance are scarce, but value-added tax (VAT) "gaps" have been put at

50-60% in some developing countries, compared to 7-13% in developed countries.

- **DEALING WITH NATURAL RESOURCE WEALTH:**

Many resource-rich countries struggle to design and implement fiscal regimes that are not only transparent, but also capable of raising reasonable public revenue from their natural and mineral resources. This issue is being brought to the fore by recent discoveries of natural resource endowments in developing countries.

- **GEOGRAPHICAL AND HISTORICAL FACTORS:**

A wealth of geographical or historical factors may affect a country's ability to collect taxes. Small islands, for example, are better able to impose taxes at the border than are landlocked countries. Post-conflict countries with shattered administrations and tax bases face particular difficulties in mobilizing domestic revenue (see Chapter 20), while successor states³ are often especially eager to establish investor-friendly reputations. History also plays a role, such as a legacy of legal traditions that reflect various colonial pasts with diverse revenue approaches and performances.

- **THE STRUCTURAL ROLE OF TAXATION IN ECONOMIC SUSTAINABILITY**

The key challenge is to establish a strong policy and institutional framework that will help developing countries to attract increase trade and investment and to ensure that these flows benefit their societies and promote sustainable development. In TAX terms it means Providing a fiscal environment that is favorable to FDI and International trade in developing countries At the international level, cooperation between developed and the developing countries to ensure that developing countries get a fair allocation of tax base in relation to FDI they attracts Helping developing countries to develop efficient and fair taxation policies and tax collection mechanism that allow their governments to effectively fund sustainable policy measures in the economic, social field

At the international level and in particular in investors home countries involving civil society by encouraging tax payers and in particular MNEs to behave in the responsible way when managing their taxes.

- **ENVIRONMENT TAX REFORM AND SUSTAINABILITY DEVELOPMENT**

Environment taxes are an economic measure that not only promotes the approach against pollution but also leads to accumulation of funds for implementation of environment projects and compensation of environment damage.

Environmental tax reforms leads to the increase of taxes on the use of natural resources, polluting products, thus reducing other taxes, in particular those related to employment

TYPES OF ENVIRONMENTAL TAXES

1. FIXED EMISSIONS TAXES:

It form a group of measures based on market and covering tax payment directly related to measurable or fixed pollution amounts.

2. NON FIXED EMISSION TAXES:

Goods and services related to environmental damage may be subject to taxation at a higher rate in the process of consumption or production, while goods that are considered to be less environmental damaging may enjoy a lower tax rate.

3. COMPLEX TAXES:

Application of emission taxes under authorization may help reduce administrative costs by direct calculations and measurement of pollution level.

TAXATION FOR INVESTMENT AND DEVELOPMENT

Taxation is an integral part of countries development policies, interwoven with numerous other areas, from good governance and formalizing the economy, to spurring growth through, for example, promoting small and medium sized enterprises (SMEs) and stimulating export activities. Among other things, taxation: Provides governments with the funding required to build the infrastructure on which Economic development and growth are based; Creates an environment in which business is conducted and wealth is created; Shapes the way government activities are undertaken; and Plays a central role in domestic resource mobilization.

1. Taxation provides a predictable and stable flow of revenue to finance development objectives. In fact, the 2002 Monterrey Consensus recognized taxations key role in domestic resource mobilization, an acknowledgement sentiment echoed at the 2008 United Nations Doha conference on Financing for Development.
2. Indeed, taxation shapes the environment in which international trade and investment take place. Certainty and consistency of tax treatment, the avoidance of double taxation, and efficient tax administration are all important considerations for business
3. Taxation plays a key role in helping African countries to reach their Millennium Development Goals (MDGs).
4. Governments aim to use taxation to finance their social and physical infrastructure needs.
5. Provide a stable and predictable fiscal environment to promote economic growth and Investment.

6. Promote good governance and accountability by strengthening the relationship between government and citizens.
7. Ensure that the costs and benefits of development are fairly shared. But the role of taxation goes further than promoting economic growth. Tax evasion and the siphoning of funds to tax havens deprive African countries of the fiscal benefits of growth. The development of effective tax responses to counter these challenges is also central to development agenda of many countries.
8. It also focuses on the tax policy challenges with regards to promoting a business and investment friendly climate on the continent.

CONCLUSION

- Sustainability development is ensured by applying environmental taxes as one of the economic measures.
- Countries that have implemented the environmental tax reforms have shown the greatest increase in the share of transport taxes in GDP.
- The role of taxation in sustainable development covers many aspects. The most commonly discussed ones are the use of taxes or tax incentives designed to encourage or discourage specific behavior that effect economic, environmental and social sustainability

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IMPACT OF AYURVEDA TOURISM**Prof. Vandana R. Benke**

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ABSTRACT :

India has always been famous for its rich heritage & ancient culture. India's rich heritage is amply reflected in the various temples, palaces, monuments, forts, fairs & festivals, Indian people & their religion, languages, music, dance ,Arts & crafts, sculpture, idols, medicines, Ayurveda & many more things that can be found everywhere in the country.

Stress torn population of the modern world is turning towards naturopathy healing of Ayurveda for soothing relief & comfort. Ayurveda is composed of two Sanskrit Terms- 'Ayu' means **Life** & 'Veda' means **Knowledge**. Therefore, Ayurveda means **Knowledge of Life**. Sprouted in the pristine land of India some 5000 years ago, Ayurveda, "Science of life & longevity" is the oldest health care system in the world. Many rejuvenation therapies & treatments are practiced in Kerala to refresh oneself by eliminating all toxic imbalances from the body & thus gain good health. Aggressive Marketing Campaign Corporation- the Govt., agency that oversee tourism prospects of the state laid the foundation for the growth of the tourism industry. The tag of Kerala- **God's own country** was adopted in its tourism promotions & became a global superbrand. Ayurveda tourism has overall impact on the income, employment, foreign exchange earning, infrastructure development & promoting peace as well stability.

INTRODUCTION :

India has always been famous for its rich heritage & ancient culture. So on the onset of heritage tourism in India was long anticipated. India's glorious past & cultural diversity make a potent blend which attracts millions of tourists each year to its heritage tourist attraction.

India's rich heritage is amply reflected in the various temples, palaces, monuments, forts, fairs & festivals, Indian people & their religion, languages, music, dance ,Arts & crafts, sculpture, idols, medicines, Ayurveda & many more things that can be found everywhere in the country.

Types of Tourism: Tourism in India could be broadly classified in following categories :

Leisure tourism Business tourism Ecological tourism

Pilgrimage tourism Historical tourism Adventure tourism
Sports tourism Wildlife tourism Medical & Ayurveda
tourism**OBJETIVES :**

- To explore the potential of Ayurveda Tourism in India
- To study the effectiveness of Ayurveda Treatment in India
- To examine the role of Government in promoting Ayurveda Tourism in India.

METHODOLOGY :

This paper is solely drafted with the help of secondary data, extracted from various sources namely internet, annual reports & some online published conferences.

LIMITATIONS :

1. Paper is confined to the state of Kerala.
2. Paper is confined to the Ayurveda Tourism amongst many tourism sectors.

HISTORY :

Medical Tourism in India is growing tremendously in the recent years as the cost of treatment is low compared to other countries like US & UK. So many people from western countries visit India for solving their health issues. It is not limited to only surgeries or other medical procedures but also rejuvenating the body & soul using techniques like Yoga. So the resorts & Spas using Ayurvedic medicines are getting popular which does not create side effect & solves the problem permanently.

Stress torn population of the modern world is turning towards naturopathy healing of Ayurveda for soothing relief & comfort. Massaging with the help of essential oils which is one of the effective procedures of Ayurveda in order to relieve an individual from tension & anxiety is also employed as part of the treatment in the health centers. While massaging can be also done individually, but specialized way of massaging employed at health centers not only makes relief but also enlightens the soul.

Ayurveda is composed of two Sanskrit Terms- 'Ayu' means **Life** & 'Veda' means **Knowledge**. Therefore, Ayurveda means **Knowledge of Life**.

Sprouted in the pristine land of India some 5000 years ago, Ayurveda, "Science of life & longevity" is the oldest health care system in the world & it combines the profound thoughts of medicine & philosophy. Since then Ayurveda has stood for the wholesome physical, mental & spiritual growth of humanity around the world. Today, its a unique indispensable branch of medicine, a complete naturalistic system that depend on the diagnosis of your body's humours- Vata, Pitta & Kapha- to achieve the right balance. Thus Ayurveda, the ancient medical wisdom is one of the proud contribution of India to the world. Thus, Ayurveda is the ancient medical system of India & is a great philosophy of relief & rejuvenation for body treatments.

KERALA – LAND OF AYURVEDA:

Kerala, a state situated on the Tropical Malabar Coast of south western India, is one of the most popular tourist destination in the country. Named as one of the ten paradises of world by National Geographic Traveler, Kerala is famous for its Beaches, Backwaters, Hill stations, Forest & Wild life, Waterfalls, Lighthouses, Festivals, Cultural dance like Kathakali, its Food , Music & Ayurveda.

Kerala possess an unbroken tradition of Ayurveda that has surpassed the many invasions & intrusions both foreign & native. for hundreds of years, the Ayurveda vaidyas (traditional practitioner of Ayurveda) were almost the only access for people seeking healing from every kind of diseases in Kerala. The legendary eight families of vaidyas (Ashta vaidyas) & their successors trated the entire stat for centuries. Unlike other Indian states, the status of Ayurveda in Kerala is the only state in India which practice this system of medicine with absolute dedication.

Being the only resort of treatment for the people, the vaidyas of Kerala were challenged to interpret the theories of Ayurveda & adapt them actively into effective healing systems in every day life. Thus almost all the contemporary procedures & protocols of Ayurveda have evolved lin & around Kerala.

THE BOONS OF NATURE:

Its equable climate, natural abundance of forests & the cool monsoon season are best suited for Ayurveda's curative & restorative packages. Kerala is perhaps one of the few places on earth where a temperature of 24-28 degree is maintained during a period of continuous rain. This prevalence of moisture in the air & on the surface of the skin makes it the ideal place for natural medicines to work at their highest level of potency. The land is also blessed with innumerable medicinal plants & provides the continuity & consistency of Ayurveda medicines needed

for effective treatment procedures. The same herbs with the same potency are available year after year across every season. The alkaloid content of soil enhances the intensity & potency of many Ayurvedic medicines when compared the places with different soil constitution.

According to Ayurveda specialists, the monsoon season is the best time for treatment as the atmosphere remains dust free & cool, which open the pores of the body to the maximum. This makes the body more receptive to herbal oils & other Ayurveda medicines. Ayurveda is considered as natural way to refresh oneself by eliminating all toxic imbalances from the body & thus gain good health.

ADVANTAGES OF AYURVEDA IN KERALA :

Ashtanahridayam, the practical user friendly interpretation of Ayurveda compiled by the great vagbata is seldom used anywhere in the world as it is extensively done in Kerala. The vaidyars of Kerala are proficient in this most contemporary treatments of Ayurveda which many scholars consider an advancement over the earlier samhitas of Charaka & Sushruta, the pioneers of Ayurveda. It is in Kerala that Kashaya Chikitsa (treatment with concoction) has become a standardized protocol involving hundreds of Kashayams that were scientifically classified & organized according to various treatment needs. The largest number of Ayurveda colleges & the largest number of practitioners in comparison to any place in the world has led to tradition of Ayurveda research in a scientific manner in Kerala.

REJUVENATION THERAPY OF AYURVEDA IN KERALA :

1. **Rasayana Chikitsa :**
Rasayana Chikitsa tones up the skin & rejuvenates & strengthen all the tissues so as to achieve ideal health & longevity. It increases 'Ojas'(primary vitality) & improves 'Sattva' (mental clarity) & thereby increase the resistance of the body. It includes head & face massage with medicated oils & creams, body massage with herbal oil or powder by hand & foot, internal rejuvenative medicines & medicated steam bath including herbal bath.
2. **Body Immunization & Longevity Treatment (Kayakalpa Chikitsa) :**
It is a prime treatment for retarding the ageing process, arresting the degeneration of body cells & immunization of the system . This includes intake of Rasayana (special Ayurvedic medicines & diet) & comprehensive body care programmes. The treatment is most effective if undertaken before the age of 50.
3. **Body Sudation (Sweda Karma) :**
Medicated steam bath eliminates impurities from the body, improves the tone & complexion of the skin, reduces fat & is recommended for certain rheumatic diseases particularly for pain, precious

herbs & herbal leaves are boiled & the steam is passed over the entire body for 10-20 minutes daily. Hand massage with herbal oil or herbal powder improves blood circulation & tones up the muscles.

4. **Body Slimming :**

Medicated herbal powder & medicated herbal oil massages as well Ayurvedic diet of herbal juices etc. are the part of the programme.

5. **Beauty Care :**

Herbal face pack, herbal oil massage, intake of herbal tea etc. improves complexion & beautifies the body.

6. **Mental & physical wellbeing (Meditation & Yoga) :**

Mental & physical exercises meant to isolate ego from the body & mind designed to hone your concentration, improves health & help attain peace of mind through eight stages of training :

- i. Disciplined behaviour (Yama)
- ii. Self purification (Niyama)
- iii. Bodily postures such as the lotus position (Asana)
- iv. Control of breathing (Pranayam)
- v. Control of senses (Pratyahara)
- vi. Fixing of the mind on a chosen object (Dharana)
- vii. Meditation (Dhyana)
- viii. Samadhi- a state of being where you experience absolute tranquility & well being

7. **Overall Fitness (Panchakarma Treatments) :**

A five fold treatment for mental & physical well being which tunes the body, organs, mind, brain, nerves & purifies the blood.

AYURVEDA TREATMENTS :

1. **Abhyanga Snana :**

Abhyanga Snana or medicated oil massage belongs to the purvakarma or the preparatory measures for panchkarma treatment in Ayurveda. It is an ancient oleation therapy, traditionally given by two masseurs , who work in tandem synchronizing their strokes & massage according to the circulatory & marma points for sixty minutes.

2. **Akshitarpana (Netravasti) :**

Akshitarpana or Netravasti is traditional treatment for eyes in Ayurveda. This treatment is effective for glaucoma, night blindness & other eye related problems.

3. **Snehapana :**

Snehapana is one of the purvakarma therapies in Ayurveda, a system of medicine in India. Sneha means oil, Thiktha Ghrutha or ghee infused with

herbs is orally administered to the patient for specific period.

4. **Kativasti :**

Kativasti is an Ayurvedic therapy to cure the ailments of this area like lower back ache or stiffness or pain felt down the back. The waist area of the body is called kati.

5. **Sarvangadhara with milk :**

Sarvangadhara, a treatment method with medicated milk is poured all over the body while massaging. This treatment is one of the preparatory procedures in panchkarma, the rejuvenation & revitalization therapy in Ayurveda.

6. **Udvarthanam :**

Udvarthanam is stimulation & exfoliating therapy using a specially prepared herbal powder in Ayurveda. This powder is rubbed all over the body to slough off dead skin cells & help to reduce subcutaneous fats. Udvarthanam means to elevate or to promote. This therapy effectively reduces the fat collected around the abdomen & in the inner thighs of women due to nutritional disorders.

7. **Shirodhara with oil :**

Shirodhara with oil is a treatment to cure ailments like headache, fatigue, insomnia, nervousness & stress with herbal oil. It is performed as part of the poorvakarma practice prior to the panchakarma treatment in Ayurveda.

8. **Takradhara with buttermilk :**

Takradhara is a sudation therapy with medicated buttermilk in Ayurveda. It can be done either Shirodhara or dhara over the entire body. This treatment is also effective in insomnia, chronic headache like migraine, ear nose diseases, neuropathy & spondylitis, memory loss etc.

9. **Lepana :**

Lepana is the external application of medicated paste on any part of the body where pain associated with inflammatory condition persist. The ingredients of the paste vary according to the nature of the ailment. It is a treatment method in traditional Ayurveda.

10. **Sirovasti :**

Treatment for dryness of nostrils, mouth & throat, severe headache, facial paralysis & burning sensation in the head. Under this treatment lukewarm herbal oil are poured into a leather cap fitted on the head for specific duration as per physician's recommendations.

11. **Pizhichil :**

Treatment for spondilosis, rheumatic diseases like arthritis, paralysis, hemiplegia, nervous weaknesses & nervous disorders. Under this treatment lukewarm herbal oil is applied with fresh linen all over the body by trained masseurs in a rhythmic manner for a period of 1-1.5 hours daily for 7 – 21 days.

12. Marma Chikitsa :

Treatment for musculoskeletal ailments due to accidents. This treatment works on the extremely sensitive vital points of body (107 marmas)

13. Nasyam :

Treatment for nasal ailments, under this, there is inhalation of medicated herbal preparations decoction oils, ghee etc. to eliminate the morbid factors from the head & neck area.

14. Karnapooranam :

Treatment for ear ailments, under this medicated oils are applied to the ear for 5-10 minutes daily to clean as well as treat specific ailments.

15. Tharpanam :

Treatment for preventing cataract & strengthening vision. This is effective in preventing cataract & strengthening the optic nerve.

SUPPORTIVE ROLE OF THE GOVERNMENT.

Until, the early 1980s Kerala was a relatively unknown destination. Aggressive Marketing Campaign Corporation- the Govt., agency that oversee tourism prospects of the state laid the foundation for the growth of the tourism industry. In the following decades, Kerala tourism was able to transform itself into one niche holiday destination in India. The tag of Kerala- **God's own country** was adopted in its tourism promotions & became a global superbrand. Thus Kerala is regarded as one of the destination with the highest brand recall.

The government of India & the Ministry of Tourism & Culture encourage heritage tourism in India by offering several benefits to the Indian states that are particularly famous for attracting tourists. Kerala is paving new ways to enter the tourism market for countries such Russia, Europe & East Asia with Ayurveda tourism.

Kerala initiated tourism development programmes by establishing an International Beach Resort at Kovalam in 1976 with the patronage of the Central Govt. Realizing the economic potential, Govt. of Kerala declared tourism as an industry in 1986. Within a short span of two & half decades, Kerala succeeded in establishing its tourism brand in the international market. The first tourism policy of the state was announced in 1995.

The deputy director of Kerala Tourism, Nanda Kumar said that, “ Foreign visitors are often looking a

relaxation place so we are planning to mix Ayurvedic treatment along with sight seeing in such a way that the experience is truly a stress buster for them”

According to him, the main target audience though are the retired foreign visitors, “ They have earned their money in their youth & are looking for a place to relax & that is how we are marketing Kerala in many places. Even in Russia, where there is not much sun through the year, Kerala climate is welcome experience. Hence we are trying to capitalize on the natural beauty & the immense culture of Ayurveda in the state. “

IMPACT OF TOURISM SECTOR ON THE ECONOMY

Year	Domestic Tourist	Foreign Tourist	Foreign Exchange Earning (Crores)	Revenue generated Total (crores)
2005	59,46,423	3,46,499	1552.31	7738.00
2006	62,71,724	4,28,534	1988.40	9126.00
2007	66,42,941	5,15,808	2640.94	11433.00
2008	75,91,250	5,98,929	3066.52	13130.00
2009	79,13,537	5,57,258	2853.16	13231.00
2010	85,95,075	6,59,265	3797.37	17348.00
2011	93,81,455	7,32,985	4221.99	19037.00
2012	100,76,854	7,93,696	4571.69	20430.00
2013	108,57,811	8,58,143	5560.77	22926.55
2014	116,95,411	9,23,366	6398.93	24885.44
2015	124,65,571	9,77,479	6949.88	26689.63

1. Generating Income & Employment :

Ayurveda tourism has emerged as an instrument of income & employment generation, poverty alleviation & sustainable human development. It contributes 6.23 % to the national GDP & 8.78% of the total employment in India.

The travel & tourism sector supported 25 million jobs in 2012 directly related to the tourism sector & it will estimated to rise to 31 million by 2023. These numbers indicates direct employment supported by

the tourism sector reflecting employment by hotels, travel agents, passenger transport services, restaurant etc. This has multiplier impact on the economy resulting in greater employment generation.

2. Source of Foreign Exchange Earning :

Tourism is an imp. Source of foreign exchange earning in India. This sector has favourable impact on the balance of payment of the country.

3. Developing Infrastructure :

Tourism tends to encourage the development of multiple-use infrastructure that benefits the host community including various means of transports, health care facilities, sports centres, in addition to the hotels & restaurants that cater to foreign visitors. The development of infrastructure in turn induced the development of other directly productive activities.

4. Promoting Peace & Stability :

Tourism can also help to promote peace & stability in the developing country like India by providing jobs, generating income, diversifying the economy, protecting the environment & promoting cross-culture awareness.

CONCLUSION :

Ayurveda Tourism has vast potential for generating employment & earning large sums of foreign exchange, besides giving a fillip to the country's overall economic & social development. Much has been achieved but much more remains to do. Since Ayurveda tourism is multi-dimensional activity & basically a service industry, it would be necessary that all wings of central & state governments, private sector & voluntary organizations become active partners in the endeavour to attain sustainable growth in tourism if India is to become a world player in the tourist industry.

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The Changing Traits in Accounting – Emergence of Environmental Accounting

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Abstract

Environmental issues have created pressures at international, national and corporate level. Environmental issues are responsible for the emergence of environmental accounting and have forced the company to manage the environmental impacts of their business (Gadade & Rachchh, 2015). To manage the environmental issues all the relevant information are required. The internal and external information need of stakeholders may be in financial terms or non financial terms. The financial information is provided by accounting. Now it has become essential for companies to collect, use and discloses environmental information. The development of accounting and reporting of environmental issues by the companies have brought the change in the accounting systems.

The main objective of the study is to explain the development in the field of environmental accounting.

Key words: Environmental issues, environmental accounting, information need.

Introduction

Due to globalization, economic development and worldwide environmental disasters the environmental consequences have gained the increasing attention (Gadade & Rachchh, 2015). The need for environmental protection is highly realized and strong environmental regulations being implemented in various countries. It is the business responsibility to meet regulatory requirements by accounting and reporting the environmental concern. Companies can no longer ignore the implications of their financial and non financial impacts on the environment.

Environmental issues are into high agenda of all countries. Environmental issues have created pressures at international, national and corporate level. The environmental pressures have realized the need for accounting for environmental issues.

• International Level

Various reports, guidelines and agreements are implemented for conservation and preservation of the environment. The new policy of sustainable development has been implemented. Concern about

accounting and reporting the environmental information has been recognised.

Various associations and organisations address the uniformity and standardization of environmental accounting and reporting. Various standardised corporate environmental practices like International Standards Organization's ISO 14001 guidelines and European Union's Eco-Management and Audit Scheme (EMAS) have been introduced. Some standards for environmental reporting such as the Public Environmental Reporting Initiative (PERI), the CERES Report from the Coalition for Environmentally Responsible Economics (CERES), the ICC Business Charter for Sustainable Development (ICC), and the Global Reporting Initiative (GRI) were framed.

• National Level

Environmental pressure has influence on various pressures at the national level also.

- The environmental pressure has changed the financial pattern, investment pattern, rating system and investment policy.
- Environmental pressure is responsible for various regulatory control pressures implemented in various countries. Some are the RoHS Directive, a European Union (EU) regulations etc.
- Environmental pressure is responsible for the implementation of environmental related taxes in various countries. Many countries have imposed carbon taxes, energy use taxes, landfill fees and other emission fees etc.
- The emission cap and trading aspects of the Kyoto Protocol is the outcome of the increasing environmental pressure.
- **Corporate Level**

At the corporate level, the environmental movement consists of two different stages characterised by different forces. At the initial stage, the main forces behind corporate responses were legal and regulatory considerations. Due to the legal and regulatory requirement the companies have started accounting and proving required information in the required form. Thus, this stage was externally characterized by command and

control or regulatory regime-based considerations and internally justified by cost considerations. The second stage is driven by the competitive advantage-based view. The view indicates that the organizations with environmental consideration have a competitive advantage because their good reputation, increased profitability, better technology etc. The second stage is based on the view that the companies voluntarily consider environmental issues for the stakeholders' expectations.

Stakeholder pressure expects companies to effectively manage the environmental performance. The accounting makes the organizations accountable to various stakeholders. Accountability is the duty to provide an account of the actions for which one is held responsible. So, the stakeholder pressure expects the organizations to be accountable for the environmental performance. Amongst the others, NGOs, environmentally interested organizations and public are the interested parties for the concern about the environment. The pressure from such parties have influenced the regulatory pattern and its implementation, accounting, reporting and management system of the firms, social activities of government and firms, investment patterns, need for eco friendly products etc.

The actions of companies on environmental issues have increasingly significant effects on its business performance. Company's financial performance is now influenced by the level of its energy efficiency and resource efficiency record, given the growing scarcity of energy and other resources caused by rapid economic development in large emerging economies, most prominently, China and India. Thus, the companies who can manage the environmental issues can also gain profit-making opportunities. (Japanese Institute of Certified Public Accountants, 2006).

There has been growing interest in corporate environmental accounting and reporting. Companies publishing environmental information are growing in number (KPMG, 1999 and KPMG, 2002). A growing number of companies consider conservation an intrinsic part of business strategy. Many methods are devised to support investment in such companies. Many companies are interested in tackling environmental issues. Systems are developed to facilitate more environmentally friendly business in some countries. The trend has been followed for a recycling economy that balances the environment and economics better than before.

The varied need of stakeholder results into various types and forms of environmental accounting and reporting. Various frames of environmental accounting have been developed. The reporting of environmental issues in the form of separate report is gradually developed.

The information need of the various stakeholders of the companies is varied in nature and growing in India. Indian companies are facing competition from international firms. Global firms are accounting and disclosing the environmental issues in their annual reports or other reports. The same expectations from Indian companies are rising.

Numerous studies are available in the field of environmental accounting and reporting covering different views and different aspects. These research works have been contributed by researchers all around the world such as Rob Gray, Stefan Schaltegger and M. R. Mathews in the field of environmental accounting and reporting of corporate entities.

Conclusion

The environmental issues have impact at various levels. At corporate level, they have influenced the corporate accounting procedures and reporting requirements. The raising environmental factors have initiated companies to account and report the environmental information. Businesses have felt the new system of accounting and reporting.

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ABSTRACT

Entrepreneurship is the process of creating something new with value, devoting the necessary time and effort and assuming the risks and rewards. Entrepreneurs assemble resources, innovations and finance and business acumen and transform them into economic goods.

Each year growing member of women set out on the journey to become entrepreneurs, entrepreneurship still remains a traditionally male dominated territory and there are still some significant obstacles that many female entrepreneurs have to face. Women's achievements are viewed almost exclusively in terms of supportive and dependent role such as a homemaker although the scenario has changed significantly as women have proved that they are not less than their counterparts in any sphere of life in spite of performing multiple roles and facing numerous constraints.

This paper emphasizes on the challenges faced by women entrepreneurs and their prospects. Women face obstacles such as lack of knowledge about institutions working for entrepreneurship development, lack of financial resources, non-availability of skilled workforce, non-cooperative attitude of the workforce, lack of marketing knowledge, etc. These obstacles have to be overcome in order to give women access to same opportunities as men.

Women entrepreneurship can make a particularly strong contribution to the economic wellbeing of the family and economic development of the country. Thus governments across the world as well as various developmental organizations are actively undertaking promotion of women entrepreneurs through various schemes, incentives and promotional measures.

Key Words: Entrepreneurship, Opportunities, Development, Challenges, Incentives, Promotional Measures

INTRODUCTION:

All the countries in the world are undergoing social, industrial and technological changes due to which there has been a lot of economic development. In spite of this,

the overall development of women has not improved much due to a number of social and cultural factors. With the spread of education and awareness, women have shifted from home to higher level of professional activities.

Over the years more and more women are opting for higher education and their participation in workforce has increased. Education has given women immense confidence and encouragement to serve and discover new business avenues. Today women are qualified as men to succeed as entrepreneurs but they suffer disadvantages like lack of family support, lack of confidence of the society, lack of their own confidence in their abilities to venture into new initiatives. One major challenge that many women entrepreneurs may face is the traditional gender roles society imposes on women. The traditions, customs, ethics, socio-cultural values, motherhood, feeling of insecurity, etc are some problems Indian women come across while they start entrepreneurship. Entrepreneurship is still considered as a male dominated field and it is a challenge for them to surpass these conventional views. Increasing number of Indian women are becoming entrepreneurs and are progressively changing the face of business today but have still not taken advantage of their potential in India the way it should be.

OBJECTIVES OF THE STUDY:

1. To evaluate various problems faced by women entrepreneurs in India.
2. To suggest certain remedial measures to solve the problems of women entrepreneurs.
3. To study the factors responsible for encouraging women to take up entrepreneurship activities.

RESEARCH METHODOLOGY:

Study is based on secondary data collected from journals and websites and conclusions are drawn on the basis of the analysis of the collected data.

CHALLENGES FACED BY WOMEN ENTREPRENEURS:

Women entrepreneurs face a series of problems and challenges right from the foundation till the enterprise functions.

The various challenges faced are:

1. Problem of Finance:

The financial institutions are skeptical about the entrepreneurial abilities of women. In general women have lesser financial assets than men and also have less exposure to business and risk hence women entrepreneurs find it difficult to obtain finance from the organized sector as commercial banks are reluctant to lend loans to women entrepreneurs. Obtaining support of bankers, managing working capital and credit resources are the issues which to a greater extent remain under male domain.

2. Problem of Raw Materials:

Women entrepreneurs face a lot of problems due to delay and non availability of raw materials which affects smooth production.

3. Lack of Awareness of technology:

Women controlled businesses are often small and it is not always easy for women to access information they need regarding technology, training, innovative schemes, concessions and alternative markets. Women entrepreneurs often use outdated technology due lack of technological know-how due to which the quality of output is affected.

4. Marketing Problems:

Negotiating with the intermediaries (who are usually males) is also one of the major problems faced by women entrepreneurs as they lack negotiating skills.

5. Problems of Low productivity:

Women entrepreneurs face low productivity due to lack of training to the employees and also due to poor recruitment, selection and placement procedures.

6. Low Managerial Skills:

Women entrepreneurs usually depend on office staff to get things done and they also find it difficult to manage male workers as most of them look down upon female managers and do not tolerate dominance by female superiors.

7. Male Dominated Society:

Men and women are not treated equally as entrepreneurship is still considered as a male dominated field. The male superiority complex creates a barrier in the smooth operation of a business undertaking.

8. Dual commitment:

Women entrepreneurs have to maintain a work – life balance. They have to cope in balancing their household responsibilities of nurturing their families and simultaneously running their business which is very challenging. Whereas male entrepreneurs can concentrate only on work therefore women entrepreneurs have a disadvantage and this affects their performance.

9. Lack of Family Support:

Women entrepreneurs usually do not get support from their families. At times their families make them feel guilty of neglecting household duties in their pursuit of business. This forces them to drop the idea of excelling in the markets.

10. Restricted Mobility:

Business demands greater mobility but women entrepreneurs have limited mobility as compared to their counterparts. A good deal of travelling for negotiations and meetings is required for an entrepreneur. The cultural factors, safety provisions and attitude of society towards women are responsible for their low mobility. Hence mobility is a big challenge as women are unable to overlook and ignore their families and social responsibilities which limit their performance.

11. Lack of right institutions:

Many trade associations like Chambers of Commerce do not cater to women. Most incentives do not reach women unless she gets backed by a male.

SCHEMES FOR WOMEN ENTREPRENEURSHIP:

Governments at the centre as well as state have designed a number of schemes for women entrepreneurs in order to alleviate their problems such as:

1. Entrepreneurship development programmes to upgrade the skills of women entrepreneurs. These are undertaken by various institutions to encourage women entrepreneurs to set up small enterprises.
2. In 1998, the Government of India launched a scheme called Trade Related Entrepreneurship Assistance and Development which is designed to generate self employment for women in rural urban areas and involves financial assistance and services.
3. SIDBI has introduced two special schemes for women entrepreneurs namely:
 - (i) Mahila Udyan Nidhi:- Scheme for providing equity to women entrepreneurs.

- (ii) Mahila Vikas Nidhi:- Providing women with training for carrying on income generating activities.
- Bank of India operates Priyadarshan Yojna under which it has appointed Entrepreneurial Development Counselor at every zonal office to provide financial assistance to women entrepreneurs.
 - Women entrepreneurs can obtain direct finance from State Financial Corporations and State Industrial Development Corporations for setting up enterprises.
 - Khadi Village Industries Commission undertakes schemes for benefit of women entrepreneurs which provide both financial and non financial assistance to women to set up small business units in rural and semi urban areas.
 - Many nationalized banks offer loans to women entrepreneurs at a concessional rate of interest.

SUGGESTIONS:

Efforts from all areas are required for the development of women entrepreneurs and their greater participation in entrepreneurial activities. Following efforts can be taken into account for effective development of women entrepreneurs.

- Organize training programs to develop professional competencies in managerial leadership, marketing, financial, production process, profit planning and other skills.
- Better educational facilities and schemes should be extended to women.
- Adequate training programs on managerial skills to be arranged for women entrepreneurs.
- Changing the social attitude towards women and cultivating a progressive outlook and encouraging women to compete with men.
- Women should acquaint themselves with laws pertaining to their rights so that they can approach courts to get justice.
- Vocational training to be extended to women which enables them to understand the production process and production management.
- A Women Entrepreneur Guidance Cell may be set up to handle various problems of women entrepreneurs.
- Efforts should be taken to enhance the standards of education of women in general as well as to make effective provision for their training, practical experience and personality

development.

- Organize self help groups of women entrepreneurs to mobilize resources and pooling capital funds, in order to help the women in industry, trade and commerce.

CONCLUSION:

Women today are willing to take up activities those that were once considered as reserved for men and have proved their worth. Although it is true that for women entrepreneurs, the path to success is full of hurdles and constrains as women have multiple responsibilities and are facing challenges but they are taking these as a part of life and trying to overcome them. Women have the potential and the determination to setup and manage their enterprises in a very efficient and systematic manner as a result of which women entrepreneurs have become a strong driving force in today's corporate world.

Appropriate support from family and society is required to help them scale new heights in their business ventures. It is therefore necessary to involve them on an equal footing with men and this can be done only if women entrepreneurs are given the proper means to improve themselves. Hence it is necessary to formulate appropriate strategies for stimulating, supporting and sustaining the efforts of women entrepreneurs so that they can be a part of the mainstream of national economy.

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WOMEN ENTREPRENEURS: CULTURAL AND ETHNIC IDENTITIES IN MARKETING**Mrs. Surekha Rajendra Dhende**

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Abstract:

India, being a multi-cultural, multi-ethnic and multi-religious society, celebrates holidays and festivals of various religions with zeal and enthusiasm across India. The emergence of entrepreneurs in a society depends to a great extent on the social, economic, religious, cultural, psychological and environmental factors prevailing in a society. Indian women were very shy in nature and emotionally attached to the family. They were treated as weak and dependent on men. They are the neglected sections in the society.

With growing awareness about business and due to growth of educational level, in professional education, industrialisation, urbanisation and democratic values awareness, the tradition bound Indian society has undergone a change and women have shifted their entrepreneurial activities to engineering, electronics and energy.

The aim and objective of this paper is to study the Cultural and Ethnic identities of India as well as some of the successful Women Entrepreneurs in Marketing. And also the researcher focuses on various scheme introduced by the Government to inculcate the Entrepreneurships culture among women.

Key words: Women Entrepreneurs, Cultural and Ethnic identity, Government policy

Introduction:

Since ancient times, the spiritual land of India has displayed varied hues of culture, religion, race, language, and so on. This variety in race, culture, religion, etc. accounts for the existence of different ethnic groups who, although, live within the sanctums of one single nation, profess different social habits and characteristics. Regional territories in India play an important role in differentiating these ethnic groups, with their own social and cultural identities.

Ethnicity of India

India is a colorful canvas portraying a unique assimilation of ethnic groups displaying varied cultures and religions. In fact, this uniqueness in the

ethnicity of the country is the factor that makes it different from other nations. The religions that are prevalent in the country are with the freedom for citizens to practice any religion they want to. There has originated a sense of regionalism amongst the various parts, with different states displaying different cultures, which although eventually fuse through a common bond to showcase a national cultural identity. The Constitution of India has recognised 22 different languages that are prevalent in the country; there are hundreds of dialects that add to the multilingual nature of the country.

Culture of India

The culture of India is the way of living of the people of India. India's languages, religions, dance, music, architecture, food, and customs differ from place to place within the country. The Indian culture often labelled as an amalgamation of several cultures, spans across the Indian subcontinent and has been influenced by a history that is several millennia old.

The status of women in India has been subject to many great changes over the past few millennia. The much low literacy rate, low work participation rate and low urban population share of women as compared to their male counterpart well confirm their precarious position in the society. Almost half of India's population consists of women. But they constitute a very negligible proportion of the total entrepreneurs. Entrepreneurial traits and competencies have not been well developed amongst the women.

In spite of the above, the increase in cost of living has prompted the Indian women to undertake economic activities in order to support their families. They are coming forward to take risks, face challenges and prove to the world that their role in the society is no more limited to that of buyers but they can be also successful sellers.

Meaning and Concept of Women Entrepreneur:

In the simplest sense, women entrepreneurs are those women who take the lead and organise the business or industry and provide employment to others. It signifies that section of female population who venture out into industrial activities. It may be defined as a woman or

group of women who initiate, organise and run a business enterprise.

However, Government of India has given a broader definition of the term women entrepreneur. It defined women entrepreneur as "an enterprise owned and controlled by women having a minimum financial interest of 51% of the capital and giving at least 51% of the employment generated in the enterprise to women".

According to J.A. Schumpeter, "Woman who innovates, imitates, or adopts a business activity is called woman entrepreneur."

Objectives of the study:

1. To know the meaning of entrepreneur.
2. To know Cultural and Ethnic identities of some of the successful Women Entrepreneurs of India.
3. To study the schemes of Indian Government for inculcating the culture of women entrepreneurs.

Methodology:

This paper is basically descriptive and analytical in nature. The data used in it is primarily based upon the secondary sources according to the need of this study. Different E-books, databases, websites and other available sources were collected.

Challenges:

Women entrepreneurship has been recognised as an important source of economic growth. They create new jobs for themselves and others and also provide society with different solutions to management, organisations and business problems. However, they still represent a minority of all entrepreneurs, and often face gender-based barriers to starting and growing their businesses, like discriminatory property, matrimonial and inheritance laws and/or cultural practices; lack of access to formal finance mechanisms; limited mobility and access to information and networks, etc.

Growth of woman entrepreneurship in India

Though women, in traditional societies are confined to the four walls of houses doing all the household works including taking care of the children and are treated as property of men, the concept and status of women in the modern society has been changed substantially. Modern age has lifted the veil of ignorance. Slowly and subtly changes are creeping in. Women have come out of the four walls to participate in all sorts of activities. They are growing and blossoming as successful persons in their own right.

They are treated equally in teaching jobs, IT firms, hospitals and administrative jobs, military and defence fields, law, science, medicines and even aeronautics and space exploration. Now they have jumped into industrial activities and run their enterprises successfully. They are

emerging as potential entrepreneurs. They have been making significant impact in all segments of the economy.

In the 1960s, the entrepreneurial movement began in India in a small way with the establishment of NISIET (National Institute of Small Industry Extension Training) for promoting and encouraging entrepreneurship amongst the people of India. India has taken many steps since then in building up a startup ecosystem.

- ❖ In sixties, women have started entrepreneurial activities as one- woman enterprises at home and from home for self-occupation and engagement.
- ❖ Indian women started their entrepreneurial work in 1970s. Their entrepreneurship is traced out as an extension of kitchen activities mainly pickles, powder and pappad.
- ❖ In the seventies, Government of India has also brought a change in its policy objective of welfare approach of women to development approach of women. Women were given priorities in all the sectors including small scale industries sector.
- ❖ During 1980s, government and non-government bodies have adopted a multi-disciplinary approach for development of women entrepreneurs, and given top priority for implementation of programme under agricultural and its allied activities of diary farming, poultry, animal husbandry, handlooms, handicrafts and small scale industries, etc.
- ❖ During the ninth five year plan, the government has introduced in 1998 an important scheme on Trade Related Entrepreneurship of Assistance and Development (TREAD) aiming at economic empowerment of women in rural, urban and semi-urban areas. It develops their entrepreneurial skill and eliminates the constraints faced by women entrepreneurs.
- ❖ In the context of the opening up of the economy and the need for up gradation of technology, the Consortium of Women Entrepreneurs of India (CWEI) is a common platform to help the very women entrepreneurs in finding innovative techniques of production and marketing and finance.
- ❖ Prime-Minister Rozgar Yojana (PMRY), National Rural Employment Programme and (NREP), Rural Landless Employment Guarantee Programme (RLEGP) are some of the important schemes floated by the Government which encourage women to enter into work entrepreneurial activities.
- ❖ The Stand Up India scheme, launched on 2016 April 5, ensures that women and SC/ST entrepreneurs have a fair chance at setting up their own businesses. The scheme facilitates loans from Rs 10 lakh to Rs 1 crore.

Cultural and Ethnic identities of Women Entrepreneurs in Marketing:

There are thousands of good examples where women have shown entrepreneurial talents and have succeeded. They are the key players in country in terms of their contribution to economic development. They made personal choices, stood up for their convictions and had the courage and strength to enter into new ventures. As a result of these efforts, number of women entrepreneurs has increased over the years.

Indu Jain

Indu Jain, the Chairperson of India's biggest media group, Bennett, Coleman & Co. Ltd which also owns the Times Group, is one of the well known of the top 5 Indian women entrepreneurs, known as "Multi Faceted" lady for different identities that is from being entrepreneur to humanist to educationalist to spiritualist and patron of art and culture. This lady has played a very prominent role in the success of the Times Group.

She is also the founder President of the Ladies Wing of FICCI and Bharatiya Jnanpith Trust which hosts India's most prestigious and highest literary award (Jnanpith Award). She was ranked 317 richest people in the World and India's top 20 richest person.

She is a strong believer of oneness among faiths and has spread this message in UN at the Millennium World Peace Summit.

Kiran Mazumdar-Shaw

Kiran Mazumdar-Shaw from Bangalore, is an Indian entrepreneur. She is the chairman and managing director of Biocon Limited, a biotechnology company based in Bangalore (Bengaluru), India and the current chairperson of IIM-Bangalore. In 2014, she was awarded the Othmer Gold Medal, for outstanding contributions to the progress of science and chemistry. As of 2015, she was listed as the 85th most powerful woman in the world by Forbes.

In Bangalore itself, Biocon, Infosys and other companies have had a significant impact on the city. These companies attract many scientists who would otherwise go overseas. Once a "pensioner's paradise", Bangalore is now called "the best urban working environment in India". After the 2009 flood, Biocon, Infosys and Wipro all committed to rebuilding homes for flood victims in north Karnataka. Biocon committed to building 3,000 houses at a cost of Rs 30 crore.

Indra Nooyi

Indra Nooyi, Born in Chennai is the CEO and President of PepsiCo. Nooyi held several senior positions at Motorola and Asea Brown Boveri before joining PepsiCo. Nooyi joined PepsiCo in 1994 and was named president and CEO in 2001. Nooyi has directed the

company's global strategy for more than a decade and led PepsiCo's restructuring, including the 1997 divestiture of its restaurants into Tricon, now known as Yum! Brands. Nooyi also took the lead in the acquisition of Tropicana in 1998, and the merger with Quaker Oats Company, which also brought Gatorade to Pepsi Co. In 2006 she became the fifth CEO in Pepsi Co's 44-year history. She was named as the 3rd Most Powerful Woman in Business by Fortune in 2014.

She has been conferred with prestigious Padma Bhushan for her business achievements and being an inspiration to India's corporate leadership.

Vandana Luthra

VLCC, a beauty and wellness giant has its presence in 11 countries across Asia, Africa and the GCC (Gulf Cooperation Council) and the credit goes to Vandana Luthra, born in Kolkata, West Bengal. Initially, a homemaker, Vandana started her journey in 1989 when the first of her two daughters was only 3 years-old, this beauty expert got herself well versed with beauty, fitness, food and nutrition and skin care. VLCC centres provide several health solutions, from beauty treatments and care to health management programme. It also runs the largest vocational academy network in Asia in the fields of beauty and nutrition.

She was awarded the Padma Shri in 2013 for her contribution. and in 2015, she was listed as the 33rd most powerful woman in business in India by Fortune India.

Chanda Kochhar

Rajasthan born Chanda Kochhar is currently the MD & CEO of India's largest private bank ICICI Bank. Under Kochhar's leadership, ICICI Bank won the "Best Retail Bank in India" award in 2001, 2003, 2004 and 2005 and "Excellence in Retail Banking Award" in 2002; both awards was given by The Asian Banker.

Kochhar personally was awarded "Retail Banker of the Year 2004 (Asia-Pacific region)" by the Asian Banker, "Business Woman of the Year 2005" by The Economic Times and "Rising Star Award" for Global Awards 2006 by Retail Banker International.

Ekta Kapoor

The woman who changed the face of Indian television – Love them or hate them, you just cannot ignore Balaji serials and Ekta Kapoor is the woman who single-handedly founded and made Balaji Telefilms the household name it is today. This baby-faced teenager, is the creative head of Balaji Telefilms and counted as one of the top 10 women entrepreneurs of today. Her production house has many hit serials to its credit, making her the Queen Bee of the Indian soap opera scene.

She has won the Hall of Fame award at the 6th Indian Telly Awards during 2006 for her contribution to the Indian television industry.

Richa Kar

Richa is the founder of online lingerie store Zivame, she grew up in Jamshedpur and completed her engineering from BITS Pilani in 2002 and worked with a retailer and global technology company before starting Zivame.com.

Zivame is probably the first in the online lingerie space in India and has played a role in educating women across the country about intimate wear and shaping consumer behaviour.

Aditi Gupta

One of the most common taboos is Menstruation, but with time, it is getting the attention that is needed for the society to accept the fact and talk openly about it. One such initiative has been taken by Aditi Gupta. Aditi was born and brought up in Garhwa, a small town in Jharkhand. In 2012, she co-founded Menstrupedia with Tuhin Paul, a crowd-funded initiative. The company provides a resourceful guide about menstruation which helps women to stay healthy and active during their menstruation.

Thus, Indian most successful Women Entrepreneurs has proved that they are no less than men in efficiency, hard work or intelligence. This all they done by handling the responsibility of their family very carefully and also fulfill their responsibility towards the society and thus contribute to the social and economic development of the country as well as world trade. They reached their business globally but also follow culture which they belong and maintain their ethnic identity while marketing.

Conclusion:

Entrepreneurs, with their inherent intelligence, drive and hard work, making the best use of the opportunities that are made available in the society. Women are no exception to this. They have the potential and the determination to set up, uphold and supervise their own enterprises in a very systematic manner. Women's entrepreneurship can make a particularly strong contribution to the economic well-being of the family and communities, poverty reduction and women's empowerment.

Appropriate support and encouragement from the Society in general and family members in particular is required to help them scale new heights in their business ventures. Then they can contribute to the economic progress of India in this era of globalization.

Thus, governments across the world as well as various developmental organizations should actively

undertake promotion of women entrepreneurs through various schemes, incentives and promotional measures in each state, district apart from regional, religious restrictions. And also take effective measures to implement it so that benefit passes on to the promising women.

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A MATRIX OF GDP AND GROWTH RATE OF INDIA AND CHINA: A COMPARATIVE STUDY”

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ABSTRACT:

China and India is the two emerging economy of the world. The growth rate in GDP, India & GDP China has growing outstandingly in the recent period due to various factors leading to an economic upliftment of both the countries. India and China jointly account for 2.4 billion people, which is roughly 40 percent of the overall population of the world. This paper studying the recent performance of both economy on the basis of GDP and GDP growth rate. China is a neighbor country of India with abundant resources & high GDP (Gross Domestic Product) then India. But the current scenario of India's economic growth is speedy then China as per comparison of GDP growth rate. It is not necessary to decide the performance only to compare the increment in GDP amount but to analyze the rate of change or increase in the GDP amount as compare to previous years or quarter. The Indian economy expanded 7.4 percent year-on-year in the three months to September of 2015, following an upwardly revised 7.1 percent expansion in the second quarter. China's economy expanded by 6.9 percent in 2015, lower than 7.3 percent in 2014 and the weakest since 1990. It means India's growth rate set to cross China this year which is good indicator for economic growth. However the both countries (India and China) set to surpass all G7 (United States of America, Canada, France, Germany, Italy, Japan, and United Kingdom.) countries in future period as per their current performance of GDP.

KEY WORDS- GDP, ANNUAL GROWTH RATE, INDIA, CHINA.

METHODOLOGY-

The study is primarily based upon the secondary data. Different databases, websites and other available sources were collected.

INTRODUCTION:

GDP (Gross Domestic Product): The OECD defines GDP as “an aggregate measure of production equal to the sum of the gross value added of all resident,

institutional units engaged in production plus any taxes and minus any subsidies, on products not included in the value of their output.” The GDP is one of the primary indicator used to determine the health of a country's economy. It represent the total value of goods & services produced over a specific period. GDP is monetary measure of the value of all final goods and services produced in a period i.e. quarterly or yearly. Its estimation are generally used to determine the economic performance of a whole country and to make international comparison. GDP is similar as bottom line (earning) of an accounting statement.

GDP ANNUAL GROWTH RATE;

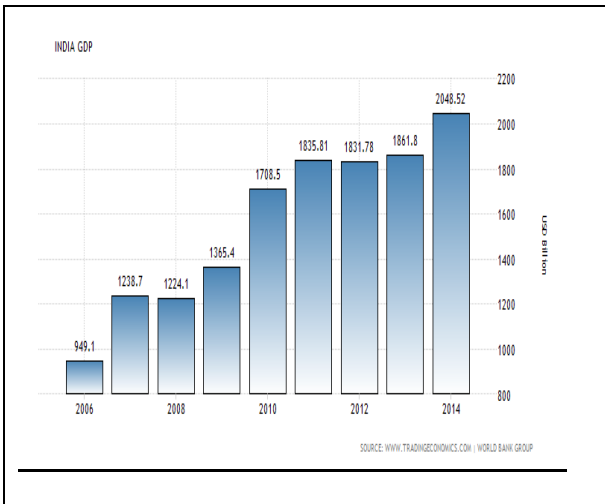
The GDP annual growth rate measures how fast the economy is growing by comparing one quarter of the country's economic output. The GDP growth rate is most important indicator of economic health. When the economy is expanding, the GDP growth rate is positive and vice versa. So, the annual growth rate is the rate at which a nation's Gross Domestic Product (GDP) grows or changes from one year to another year.

RELATION BETWEEN GDP AND GDP ANNUAL GROWTH RATE:

GDP is the total dollar amount of all goods and services produced where as growth rate is the percentage increase or decrease of GDP from previous measurement cycle. Therefore to study the current scenario of economic growth, is not necessary to compare the increment in GDP amount but to analyze the rate of change or increase in the GDP amount as compare to previous years or quarter.

GDP OF INDIA:

The **Economy of India** is the seventh-largest in the world by nominal GDP and the third largest by purchasing power parity (PPP). The country is classified as a newly industrialized country, one of the G-20 major economies, a member of BRICS and a developing economy with an average growth rate of approximately 7% over the last two decades.

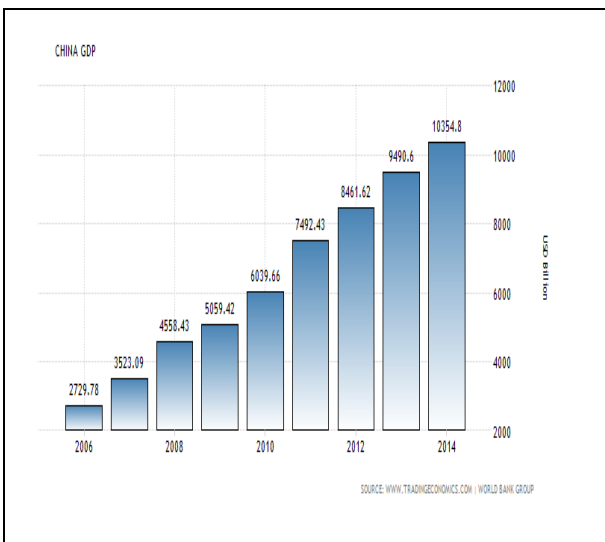


Source: WWW.TRADINGECONOMICS.COM / WORLD BANK GROUP

The Gross Domestic Product (GDP) in India was worth 2066.90 billion US dollars in 2014. The GDP value of India represents 3.33% of the world economy. GDP in India averaged 550.27 USD Billion from 1970 until 2014, reaching an all-time high of 2066.90 USD Billion in 2014 and a record low of 63.50 USD Billion in 1970. GDP in India reported by World Bank Group.

GDP OF CHINA:

China's socialist market economy is the world's second largest economy by nominal GDP, and the world's largest economy by purchasing power parity according to the IMF. Although China's National Bureau of Statistics rejects this claim. Until 2015, China was the world's fastest-growing major economy, with growth rates averaging 10% over 30 years, until it was surpassed by neighboring country India.



Source: WWW.TRADINGECONOMICS.COM / WORLD BANK GROUP

The Gross Domestic Product (GDP) in China was worth 10354.80 billion US dollars in 2014. The GDP value of China represents 16.70 percent of the world economy. GDP in China averaged 1437.04 USD Billion from 1960 until 2014, reaching an all-time high of 10354.80 USD Billion in 2014 and a record low of 46.68 USD Billion in 1962. GDP in China is reported by the World Bank Group.

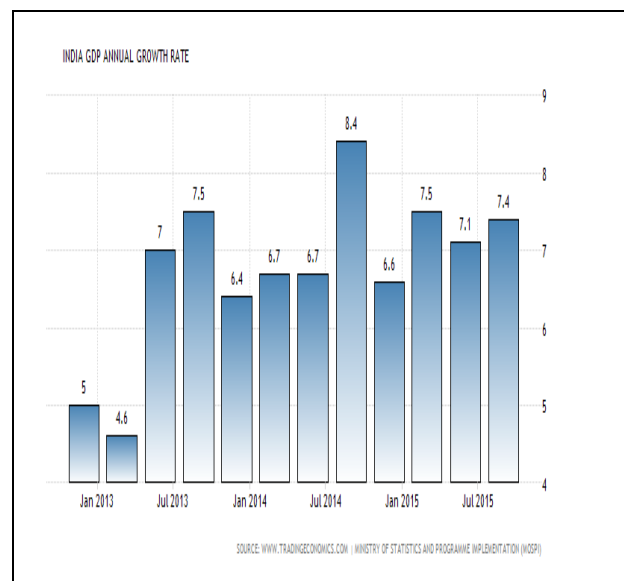
COMPARISON AS PER GDP OF INDIA AND CHINA:

China and India are the two emerging economies of the world. China and India are the 2nd and 9th largest country of the world, respectively, in nominal terms. On PPP basis, China is at 1st and India is at 3rd place in 2014. Both countries together share 16.08% and 23.16% of total global wealth in nominal and PPP terms, respectively.

Sector-wise GDP composition of India in 2014 are as follows: Agriculture (17.9%), Industry (24.2%) and Services (57.9%). Sector-wise GDP composition of China in 2014 are: Agriculture (9.7%), Industry (43.9%) and Services (46.4%)---According to CIA Facebook.

This comparison shows that India's GDP amount is far less than China's GDP amount. But GDP amount does not show the current growth of economy, so it can be studied by GDP growth rate further.

GDP ANNUAL GROWTH RATE OF INDIA:

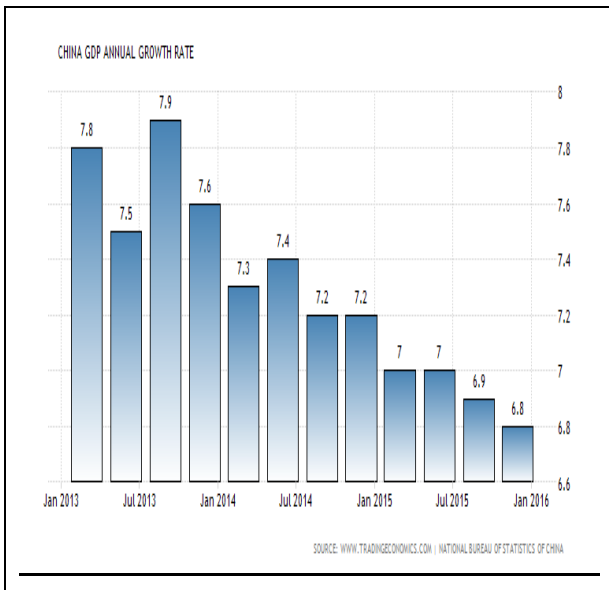


Source: WWW.TRADINGECONOMICS.COM/ MINISTRY OF STATISTICS AND PROGRAMME IMPLEMENTATION (MOSPI)

The Indian economy expanded 7.4 percent year-on-year in the three months to September of 2015, following an upwardly revised 7.1 percent expansion in the second quarter. Figures came better than market expectations of a 7.3 percent increase, boosted by financial, real estate

and insurance activities and manufacturing. GDP Annual Growth Rate in India averaged 6.02 percent from 1951 until 2015, reaching an all time high of 11.40 percent in the first quarter of 2010 and a record low of -5.20 percent in the fourth quarter of 1979. GDP Annual Growth Rate in India is reported by the Ministry of Statistics and Programme Implementation (MOSPI). In India, the annual growth rate in GDP at market prices measures the change in the value of the goods and services produced in India.

GDP ANNUAL GROWTH RATE OF CHINA:



Source: WWW.TRADINGECONOMICS.COM NATIONAL BUREAU OF STATISTICS OF CHINA

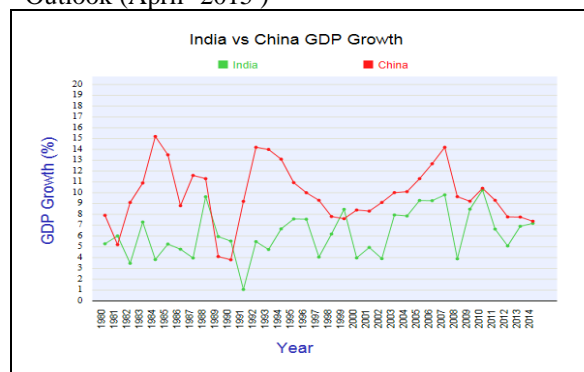
The Chinese economy grew an annual 6.8 percent in the fourth quarter of 2015, slightly down from 6.9 percent in the previous quarter and the weakest since the first quarter of 2009. The figure was in line with market expectations as strength in services and consumption offset weaker manufacturing and exports.

For full year of 2015, GDP expanded by 6.9 percent, lower than 7.3 percent in 2014 and the weakest growth in 25 years. The government targeted the economy to expand at around 7.0 percent for the year. GDP Annual Growth Rate in China averaged 9.88 percent from 1989 until 2015, reaching an all time high of 15.40 percent in the first quarter of 1993 and a record low of 3.80 percent in the fourth quarter of 1990. GDP Annual Growth Rate in China is reported by the National Bureau of Statistics of China.

TABULAR STATEMENT:

YEARS	NOMINAL GDP (BILLION \$)		GROWTH RATE %	
	India	China	India	China
2020	3,639.80	16,157.11	7.75	6.33
2019	3,311.75	14,968.59	7.7	6.33
2018	3,012.90	13,876.11	7.65	6.1
2017	2,755.83	12,864.40	7.55	6
2016	2,510.60	11,968.41	7.47	6.3
2015	2,308,018	11,211.93	7.46	6.76
2014	2,049.50	10,380.38	7.17	7.36
2013	1,875.16	9,469.13	6.9	7.75
2012	1,835.82	8,386.68	5.08	7.76
2011	1,843.02	7,314.482	6.64	9.3
2010	1,708.46	5,105.769	10.26	10.41

Sources-International Monetary Fund World Economic Outlook (April- 2015)



Sources-International Monetary Fund World Economic Outlook (April- 2015)

COMPARISON AS PER GDP ANNUAL GROWTH RATE OF INDIA AND CHINA:

The Indian economy expanded **7.4 percent** year-on-year in the three months to September of 2015, following an upwardly revised 7.1 percent **expansion** in the second quarter. Figures came better than market expectations of a 7.3 percent increase, boosted by financial, real estate and insurance activities and manufacturing.

Chinese economy expanded by **6.9 percent** in 2015, **lower** than 7.3 percent in 2014 and the weakest since 1990. The figure was in line with market expectations as strength in services and consumption offset weaker manufacturing and exports.

From estimation of above tabular statement the growth rate of India is continuously rising from 7.46% in 2015 to 7.75% up to 2020 whereas the growth rate of China diminishes from 6.76% in 2015 to 6.33% in 2020.

According to The Financial Express, World Bank, India may officially surpass China in its growth rate as it is now leading major emerging economies in growth chart. India's economic growth picked up in July-September, outpacing China on improving domestic demand and manufacturing activity, and the acceleration could persuade the country's central bank to keep interest rates unchanged at its Tuesday meeting. China's GDP growth rate was 7.4% in 2014 and while this is nothing to scoff at, the world's second-largest economy expanded at its slowest pace in 24 years. Experts say the economy will further decelerate in 2015. Meanwhile, India elected a new government in 2014 whose aggressive message is that it is working towards an economic revival. In an extremely challenging global economic environment, whether India can catch up with China's growth rate and overtake it, as the World Bank forecasts, will depend on many factors.

CONCLUSION

As per GDP growth Rate India's economy is growing faster than china's economy which is a signal that India can cross the GDP in future years.

Former World Bank Chief James Wolfensohn declared in one of his speeches that soon GDP India and GDP China will witness an overwhelming growth that will transcend the G7 countries, that includes United States of America, Canada, France, Germany, Italy, Japan, and United Kingdom.

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DIGITAL INDIA: A NEW VISION AND A PAPERLESS GOVERNANCE CULTURE**Miss Sonam R. More**

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Abstract:

India has been breathing fresh and new in the dawn of twenty-first century with the uprise and maximum utilization of technology. Digitalization of public sector and paperless policy has been emerging as the prime digital cultures of modern India. Digital marks out to electronic technology that generates, stores and processes data, so that it is stored in a virtual central repository and is easy to access anytime, anywhere, through established protocols. This creates a transparent environment in public and corporate world. Digital Technologies include Cloud Computing and Mobile Applications transpire as catalysts for shaping human world. Digital India drive is a dream project of the Indian Government to remodel India into a knowledgeable economy and digitally empowered society, with good governance for citizens by bringing synchronization and coordination in public accountability, digitally connecting and delivering the government programs and services to mobilize the capability of information technology across government departments. The present research paper attempts to trace how the government services can work for reducing paperwork with upcoming practical solutions and innovative ideas to accomplish the vision of a digital India- a reality and new governance culture.

Key Words: Digitalization, technology, governance**Introduction:**

The modern and post-global world has transformed from knowledge savvy to techno savvy as everyone is connected with technology compulsorily. Today every possible information is available in just one click. The present central government has proclaimed a drive named, Digital India which is a step by the government to inspire and connect Indian Economy to such a knowledge savvy world. This program intends to make public services available to people digitally. It brings out various schemes like E-Health, Digital Locker, E-Sign, E-Education and so on. The program strives to provide equal benefit to the user and service provider. Similarly, public will be benefited by way of saving time, money, physical and cognitive energy spent in lengthy government processes. The aim of Digital India is to give a Unique ID and e-Pramaan based on authentic and

standard based interoperable and integrated government applications and data basis. Digital India – the dream project of the government could help in connecting the dots of various projects, past and present, to bring India to a global platform. It will help in moving with the universal trends of digital innovation and create positive impact in the lives of people - rural and urban, young and old. Digital India is a Programme to prepare India for a knowledge future. The focus is on making technology central to enabling change, a new techno culture in governance.

It is an Umbrella Programme covering many departments. It weaves together a large number of ideas and thoughts into a single, comprehensive vision so that each of them is seen as part of a larger goal. Each individual element stands on its own. But is also part of the larger picture. It is coordinated by DeitY, implemented by the entire government. The weaving together makes the Mission transformative in totality.

Digital India is a campaign launched by the Government of India on 2 July 2015 by Prime Minister Narendra Modi. The initiative includes plans to connect rural areas with high-speed internet networks. Digital India consists of three core components. These include:

1. The creation of digital infrastructure as utility to every citizen:

The enablement of the urban and rural digital infrastructure is the prime focus to provide e-Governance /m-Governance to citizens. The government is planning to provide high-speed internet connectivity to 2,50,000 Gram Panchayats, which will be a core utility for digital inclusion. The citizens will be provided with a digital identity which will be unique, lifelong, online, and valid.

2. Delivery of services digitally:

Modernization and reengineering of government processes and services will simplify governance and these services will be provided on an electronic or mobile channel to reach the remotest parts of India.

3. Digital Empowerment of Citizen:

Universal Digital Literacy , Universally accessible digital resources , all documents/ certificates to be available on cloud, availability of digital resources /

services in Indian languages, collaborative digital platforms for participative governance, portability of all entitlements through cloud. This vision is to empower citizens through digital literacy and universal access to digital resources.

The Government of India hopes to achieve growth on multiple fronts with the Digital India Programme. Specifically, the government aims to target nine 'Pillars of the Digital India' as following:

1. **Broadband Highways:** In this Pillar they include broadband for all rural, cost Rs.32,000/-Crores and Timeline: December, 2016. For Urban- National Information Infrastructure cost Rs. 15,686 Crores and Timeline: March, 2017.
2. **Universal Access to Mobile Connectivity:** costing Rs. 16,000 Crores till 2018.
3. **Public Internet Access Programme:** coverage: 2,50,000 villages till March 2017 •Cost: Rs 4750 Cr •Nodal Agency: DeitY
4. **e-Governance- Reforming Government through Technology:** Government Business Process Re-engineering using IT to improve transactions • Form Simplification, reduction • Online applications and tracking, Interface between departments • Use of online repositories e.g. school certificates, voter ID cards, etc. • Integration of services and platforms – UIDAI, Payment Gateway, Mobile Platform, EDI. Electronic Databases – all databases and information to be electronic, not manual, Workflow automation inside government ,Public Grievance Redressal - using IT to automate, respond, analyse data to identify and resolve persistent problems – largely process improvements ,To be implemented across government - critical for transformation.
5. **eKranti - Electronic delivery of services:**
 - **Technology for Education- e-Education**
 - All Schools connected with broadband • Free wifi in all schools (250,000) • Digital Literacy program • MOOCs – develop pilot Massive Online Open Courses.
 - **Technology for Health- e-Healthcare**
 - Online medical consultation • Online medical records
 - Online medicine supply • Pan-India exchange for patient information • Pilots – 2015; Full coverage in 3 years.
 - **Technology for Farmers**
 - Real time price information • Online ordering of inputs • Online cash, loan, relief payment with mobile banking.

- **Technology for Security** • Mobile Emergency Services • National Cyber Security Co-ordination Center
- **Technology for Financial Inclusion**
 - Mobile Banking • Micro-ATM program • CSCs/ Post Offices
- **Technology for Justice**
 - e-Courts, e-Police, e-Jails, e-Prosecution
- 6. **Information for All:** Online Hosting of Information and documents. MyGov.in, 2-way communication between citizens and government.
- 7. **Electronics Manufacturing (Target Net Zero Imports By 2020)** Focused areas – Big Ticket Items- FABS, Fab-less design, Set top boxes, VSATs, Mobiles, Consumer and Medical Electronics, Smart Energy meters, Smart cards, micro-ATMs , Incubators, clusters , Skill development ,Government procurement.
- 8. **Digital or IT for Jobs:** It includes train people in smaller towns and villages for IT sector jobs • Coverage:1 Crore students within 5 years
- 9. **Early Harvest Programmes:** It covers IT platform for messages covering all elected representatives, all government employees' Biometric attendance, Wi-Fi in all Universities public Wi-Fi hotspots, tourist centres and Digital Cities. Further, School Books to be turned into eBooks, SMS based weather information, disaster alerts, National Portal for Lost and Found children.

Digital India project is designed to help increasing the broadband penetration across India by 50% and mobile penetration in rural India by 30% in next 2 years, the corresponding increase in GDP could be 9%. This is just the impact of 2 out of 9 pillars of Digital India project. Adding to this growth and prosperity would be the impact of other pillars that would empower the citizens with gamut of services at their fingertips.

With increased penetration of mobile, they become obvious choice for attaining inclusiveness in others sectors like financial, education and healthcare. Moreover, with several industries undergoing digitization lately, local language content would help to gain adoption and to bridge the rural-urban divide. Problem of urbanization could be tackled by enabling equivalent infrastructure in rural areas or building satellite towns through 3 types of connectivity proposed by APJ Abdul Kalam namely: physical, electronic and knowledge.

Scope of Digital India

1. To develop India for a knowledgeable future by Developing central technology for allowing

revolution which covers many departments under one umbrella programme.

2. On being transformative, that is to realize IT (Indian Talent) + IT (Information Technology) = IT (India Tomorrow).
3. Digital India targets to provide the much needed sense to the following nine pillars of growth areas.

Impacts of Digital India:

The Digital India project provides a huge opportunity to use the latest technology to redefine the paradigms of service delivery. A digitally connected India can help in improving social and economic condition of people living in rural areas through development of non-agricultural economic activities apart from providing access to education, health and financial services.

1. **Economic impact:** It can play a key role in macro-economic factors such as GDP growth, employment generation, labour productivity, growth in number of businesses and revenue leakages for the Government. As per the World Bank report, a 10% increase in mobile and broadband penetration increases the per capita GDP by 0.81% and 1.38% respectively in the developing countries. India is the 2nd largest telecom market in the world with 915 million wireless subscribers and world's 3rd largest Internet market with almost 259 million broadband users. Telecommunication can play a key role in macro-economic factors such as GDP growth, employment generation, labour productivity, growth in number of businesses and revenue leakages for the Government.
2. **Social impact:** Social sectors such as education, healthcare, and banking are unable to reach out to the citizens due to obstructions and limitations such as intermediaries, illiteracy, ignorance and poverty, lack of funds, information and investments.
3. **Environmental impact:** The major changes in the technology space are also contributing to the environmental changes. The next generation technologies are helping in lowering the carbon footprint by reducing fuel consumption, waste management, greener workplaces and thus leading to a greener ecosystem. The ICT sector helps in efficient management and usage of scarce and non-renewable resources. Tele presence in work environment as well as home helps in creating a virtual environment for face to face conversations and minimizes the need for travel.

Digital strategy and objective for future India:

1. Government to enable devices, systems, applications, infrastructure and data that is effective and optimal, secure and cost-sensitive.

2. Empower citizens of India with data and information that is available with government across all departments.
3. Enable availability of government data and services and facilitate innovation to bring several opportunities to general public e.g. farming, education, and health-care.

Digital India initiative has launched some amazing projects some of them are:

➤ [Digi Locker](#)

Digital Locker facility will help citizens to digitally store their important documents like PAN card, passport, mark sheets and degree certificates. Three key stakeholders of DigiLocker are Citizen, Issuer and requester. The service was launched as an important facility to store crucial documents like Voter ID Card, Pan Card, BPL Card, Driving License, education certificates, etc. in the cloud.

➤ [Attendance.gov.in](#)

[attendance.gov.in](#) is a website, launched by the Prime Minister of India, Mr Narendra Modi on 2 July 2015 to keep a record of the attendance of Government employees on a real-time basis. This initiative started with implementation of a common Biometric Attendance System (BAS) in the central government offices located in Delhi.

➤ [MyGov.in](#)

MyGov.in is a platform to share inputs and ideas on matters of policy and governance. It is a platform for citizen engagement in governance, through a "Discuss", "Do" and "Disseminate" approach.

➤ [eSign framework](#)

eSign framework allows citizens to digitally sign a document online using Aadhaar authentication.

➤ [e-Hospital](#)

The eHospital application provides important services such as online registration, payment of fees and appointment, online diagnostic reports, enquiring availability of blood online etc.

➤ [National Scholarships Portal](#)

National Scholarship Portal is a one stop solution for end to end scholarship process right from submission of student application, verification, sanction and disbursement to end beneficiary for all the scholarships provided by the Government of India.

➤ [Digitize India Platform](#)

This initiative will involve digitization of data and records on a large scale in the country to make easy and quick access.

➤ **Bharat Net**

Under this initiative, a high-speed digital highway will connect all 250,000 gram panchayats of the country. This is the world's largest rural broadband project using optical fibre.

➤ **Wi-fi Hotspots**

Development of high speed BSNL wi-fi hotspots throughout the country is yet another initiative to improve digital connectivity in the country.

The Partnership of government for Digitalization of India is with following firms:

➤ **Digital India Week**

At the launch ceremony of Digital India Week by Prime Minister [Narendra Modi](#) in Delhi on 2 July 2015, top CEOs from India and abroad committed to invest ₹224.5 lakh crore towards this initiative.

➤ **Silicon Valley**

Leaders from [Silicon Valley](#), [San Jose](#), [California](#) expressed their support for Digital India during [PM Narendra Modi's](#) visit in September 2015. [Facebook's](#) CEO, [Mark Zuckerberg](#), changed his profile picture in support of Digital India and started a chain on Facebook and promised to work on WiFi Hotspots in rural area of India. [Google](#) committed to provide broadband connectivity on 500 railway stations in [India](#). [Microsoft](#) agreed to provide broadband connectivity to five hundred thousand villages in India and make India its cloud hub through Indian data centres.

Performance

On 28 December 2015, the [Panchkula district](#) of [Haryana](#) was awarded for being the top performing district in the state under the Digital India campaign.

Digital Technologies which include Cloud Computing and Mobile Applications have emerged as catalysts for rapid economic growth and citizen empowerment across the globe.

The objective of the Digital India Group is to come out with innovative ideas and practical solutions to realise Prime Minister Narendra Modi's vision of a digital India. Prime Minister Modi envisions transforming our nation and creating opportunities for all citizens by harnessing digital technologies. This Group will come up with policies and best practices from around the world to make this vision of a digital India a reality.

The governance will shift from e-governance to m-governance where "M is not Modi Governance, it is mobile governance," said Modi. The initiative aims to bring big investments in the technology sector and this Rs 1.13 lakh crore initiative will help in creating a participative, transparent and responsive government.

Digitization Steering Smart Cities:

Technology is among the recent canons in India while the government sanctioning 98,000 Crores for transformation of 100 cities in the country to Smart Cities. Living and Lifestyle in these cities will be facilitated by intensive use of information and communication technology (ICT). The role of digital technology is critical in this transformation, as it provides the best possible solution to monitor the wide array of aspects of city living and amenities, connecting every citizen to policy-making and administration.

The government is on the way to substantiate a concrete infrastructure for e-governance through the Digital India Program. This will be the essential supportive framework for success of smart city implementation in the country.

Digital India platform will be the base of connectivity between the diverse authorities, public bodies, private entities and other players in the scenario. The vision of the program is to empower the society through digital means and to drive knowledge economy the country.

The program will act as the backbone of information sharing and connectivity in Smart Cities. It will render an effectual impetus to shape up a healthy and aware society. It will facilitate, people's participation in governance and administrative programs, inducing growth in human and social capital.

The rollout of Digital India Program and emerging development of smart cities is a visionary step, the synergy of which will break in through the number of issues in urban development.

As digital India is centred on providing utility to citizens, offering on demand services and digital empowerment, the program will be the nexus of public services, public service providers and the public. On the other hand, digital technology being the central avenue to access services and government amenities, Digital India's role will be consequential in successful implementation of smart cities.

Urban Sprawl, Transportation, distribution of public amenities and waste management has been the critical aspects of urban management in India. Insightful use of digital technology will assist to solve these issues and promote a healthy society in smart cities.

Urban sprawl is pertinent due to lack of connectivity and services in cloistered location. On the other hand,

lack of monitoring in locations across cities adds to uncertainty and misinformation in government data. This in return, weakens administration in such areas depriving people from amenities and services.

Moreover, mobile apps and web-enabled services are being used for real time updates about timings and schedules of bus services. Digital technology can be leveraged as the one stop solution for address the lacunae in distribution of public services. Use of digital technologies in administration, regulation, financing, planning and operations at smart cities will improve the grip of government in governance. Meanwhile, paving the way for digital living, it will support a sustainable environment. Devices such as Camera, Smart Meters and Mobile Applications and Cloud Services will provide comprehensive solutions to solve the issues of urbanization.

A strong security infrastructure is essential to ensure a healthy and secure ICT platform. Digitization will play the pivotal role to fast forward Smart Cities. However, the current IT landscape of India is tainted with a weak security infrastructure and issues such as cyber crime may grow out to be a major impasse.

In fact, digital aspect in Smart Cities is only one among other imperatives such as Renewable Energy, Sustainable Environment and the intrinsic correlation between social life and urban planning.

It must be realized that only technology cannot be the “Magic Wand” to solve the intricate socio economic issues. Smart cities must be materialized by equating the array of critical aspects of society, human development and their relations with technology.

Response to the Digital India initiative from global investors:

Global investors like Sundar Pichai, Satya Nadella, Elon Musk have supported Modi's Digital India initiative.

Microsoft CEO, Satya Nadella intends to become India's partner in the Digital India program. He said that his company will set up low cost broadband technology services to 5 lakh villages across the country.

Digital India is all about democratisation of information:

The seeds of India's Digital vision were first laid by Rajiv Gandhi in the 1980s when his government took the pioneering steps for creating the National Informatics Centre (NIC), the digital arm of the then very much 'manually operated' government. NIC laid the groundwork for computerising government systems by building a national network with data centres in Delhi. In essence, this was the first piece of the vision of a digital India - connectivity.

The first part is connectivity. The connectivity provided by NIC was the beginning of an effort to computerise government and digitise India for the 21st century. In the last 25 years, NIC has done a remarkable job of building human capacity, institutional frameworks and programmes for e-governance functionalities.

Along with NIC, organisations such as C-DOT digitised India's networks and in the last 25 years, the Indian telecom network has been digitised and the number of phones has increased from five million to 1 billion. India now is a country of a connected billion and generates over \$125 billion in software and services. This connectivity is the backbone on which we can dream of a billion connected people.

This base further paved the way for the creation of the National Knowledge Network (NKN) under the UPA-I government.

NKN is a high bandwidth network to connect all educational institutions in the country to enable high-end research and collaboration as well as seamless virtual interactions. Today, almost all our educational and research institutions are connected via NKN. The final part of this connectivity to ensure last-mile delivery and internet access for the rural population is the National Optical Fibre Network (NOFN). NOFN was first envisaged during UPA-II and it aimed to provide high speed broadband connectivity to 2,50,000 panchayats in the country. The programme was at the pilot stage and is now being taken forward by the National Democratic Alliance (NDA) government.

Nandan Nilekani conceptualised and implemented a unique identification (UID) platform with facial, fingerprints, and iris scan for the UPA government and today, India is proud to have 800 million UID registered residents, the largest ever in the world. This UID platform once connected to mobile phones, bank accounts etc will help deliver benefits of Digital India to all residents. Similarly, Dr Krishnaswamy Kasturirangan, Dr Shailesh Nayak and I worked closely with various ministries to build the National GIS platform.

The third critical part is applications that can ride on this aforesaid connectivity and platforms. This is where the opportunity lies for our budding entrepreneurs and industry to unleash their creative talent. While the government is providing applications to improve governance under the e-governance umbrella, including passport, driver's licence etc, there is tremendous scope for applications in health, education, service delivery that can re-imagine access and opportunity in India for millions of people, especially in rural communities.

This will generate Digital culture across the nation. And this is where the common man will see how a 'Digital India' can make a difference in their life in the 21st century.

The fourth pillar of Digital India is the creation of data centres and a framework for cyber security to battle the increasingly threatening issue of cyber attacks and leaks. To handle Digital India, four large national data centres have been set up in Delhi, Bhubaneshwar, Hyderabad and Pune. Similarly, data centres are also being set up at all state capitals. All of this work on Digital India has been going on at various levels for the last 10 years at the cost of over \$20 billion.

The real challenge is not to computerise age-old practices left behind by British Raj but to redesign existing processes to reflect new realities. Digital India has to initiate administrative reforms, judiciary reforms and process reengineering. This includes first and foremost getting rid of the age-old symbol of bureaucratic delays - the paper file.

Digital India is all about a digital culture that projects democratisation of information at all levels with openness, accessibility, connectivity, networking and decentralisation. It demands a whole new way of thinking about India and the Indian government for the young generation and is about the total transformation of government institutions and infrastructure to deliver real development equitably to all citizens.

Facts about Digital India Initiative

Digital India drive questions like, what benefits citizen will get? How it will help in reducing corruption? Digital India is an initiative by Government of India to make sure that all Government work go online which will facilitate citizens to avail benefits and get their work done easily and with transparently. It will also help in reducing paper work and a move towards paperless office.

Advantages:

- It will be a boost to industry; both large and small enterprises.
- It will ostensibly create job opportunities.
- It will create ideal citizens-government connectivity.

Drawbacks: This Digital India drive has certain drawbacks which can surmised as below:

1. Barriers to internet access
2. High digital illiteracy
3. Threat of hacking the personal data
4. Dubious digital lockers and their safety
5. Frequent cuts in supply of Electricity
6. Cyber Crimes

Challenges before Digital India:

The Government of India entity Bharat Broadband Limited which executes the National optical fibre network project will be the custodian of Digital India (DI) project. BBNL had ordered United Telecoms to connect 250,000 villages through GPON to ensure FTTH based broadband. This will provide the first basic setup to achieve towards DI and is expected to be completed

by 2017. India has poor regulations in the field of privacy protection, data protection, cyber law, telegraph, e-governance, etc. Further, many legal experts believe that e-governance and DI without cyber security is useless. The cyber security trends in India have exposed the vulnerability of Indian cyberspace. Even the National cyber security police has not been implemented till now. In these circumstances, Critical infrastructural problem would be a really tough task to manage for the Indian Government. The project also lacks the concept of proper E-waste management.

Conclusion:

Communicating with the citizens has been a big challenge for the government of India with widespread geography, massive population, and enormous linguistic and cultural diversity. The way of communication has changed a lot from postal and telegraph era to print and broadcasting media to the era of Digital Communication. The efficient way to communicate with the citizens of the world's largest democracy with a population of 1.2 billion is only possible by connecting with everyone on a digital platform. Though India is considered as the IT powerhouse of the world, there is a huge digital divide. Digital India drive also spawns off the 'Make in India' program which has been launched globally. The vision of 'Net Zero Imports by 2020' will have a much needed, huge boosting effect on the Indian Manufacturing sector. Digital platforms can help farmers in know-how and market information. This ambitious project will certainly take India to a greater height as the nation will be acknowledged by the globe for its age old traditions and the more recent digital culture.

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BANKING IN THE DIGITAL WORLD**Mr Raghunath D. Kor,**

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E-mail Id: raghukor1970@gmail.com**Abstract:**

Digital banking is not just more hype about the next big thing in the market. It is a necessary part of every bank's agenda as a way to overcome outdated approaches and mismanaged client relationships. Banks around the world are actively pushing digital topics both internally and externally. However, the steps taken so far a combination of testing new offerings and following other market leaders are just the beginning. True transformation will require deep, extensive change and letting go of old habits such as offering complex products and requiring clients to go to branches. It will also mean cleaning up legacy processes and technologies within the organization. Ancient structures will need to be dismantled to create a new, nurturing environment. The journey could be painful, but forward-thinking players will start now. The environment for digital banking is more advanced, thanks to regional banking capabilities, domestic customer demands, external market dynamics, and regulations. Although the ideal timing will depend on the regional atmosphere, banks all over the world are going digital, and their approaches are fascinating.

(Keywords: Digitalization, Banking, Beyond machines: The cultural challenge)

Introduction:

Digital banking means more than just going paperless. Leading players are offering a new and improved customer experience and delivering faster and more efficient services. Smart, convenient, demanded - but still missing Digital banking has been around for years, with many experts calling it the cure for the shattered banking industry after the recent financial crisis. However, banks are not known for being fast movers. Customers are still waiting for this new banking experience, touted as a revolutionary transformation that will bring many new features, including anytime and anywhere banking, ultra-fast response times, and universal advisors. The industry has been in a comfortable position for decades with low customer turnover, almost no regional competition, good personal relationships and trust as selling points, and not much intervention from regulators. Staying ahead of the curve was easy, and there was no pressure to change. Now, new competitors from adjacent industries and financial technology startups are flooding the market with innovative, technology-driven deviations from the traditional banking model. Customers attitude have

fundamentally change. They are making decisions much faster and have access to a plethora of offers, leaving financial institutions struggling for customer loyalty. The challenges in this fast-moving, demanding digital world are tough.

The digital banking promise:

Ideally, digital banking combines the benefits of two worlds: a new customer experience on the outside and an efficient, effective operating model on the inside-both enabled by digitization and the underlying technologies, processes, and structures on the outside, customers benefit from fair prices with increased transparency and comparability. Banks meet their needs with immediate, high-quality interactions, and transactions are performed quickly and securely. Purchasing a product no longer requires 14 days. Customers are proactively informed about a rich spectrum of person-alized products and services, including financial advice, new opportunities, and peer comparisons. Overall, customers enjoy the banking experience, and they are happy to hear from their bank (or non-bank). Making all of this possible will require support from the inside. The underlying operating model will need reshaping, with lean channel and organization structures in place to allow for fast processing. Decision and governance processes will need to be streamlined, with a new more-agile culture that has the right spirit to support a superior customer experience. An integrated IT infrastructure will be needed to meet all requirements, with fast computing to allow for super-fast processing. Last but not least, digital banking will change the way revenue is generated. As customer centricity becomes more important, deep customer insights will open up new sources of revenue, such as third-party advertising and customers paying for value-added services.

Banks on the Move:

Banks are cautiously approaching these new challenges. While digitization is making internal processes more efficient, it is only slightly enhancing the customer offering with value-added services such as wallet solutions, personal finance management tools, and an Omni-channel experience. Few solutions on the market are fully mature. Only small steps so far: Enhancing products and services. The first steps on the digital banking journey have been primarily focused on adding to the existing offering using new, technology-enabled services to increase the convenience and value for customers. The most prominent examples are mobile

apps, e-wallet solutions, and personal finance management (PFM) tools (see figure 2). In particular, mobile banking and PFM are well received by consumers, with download rates reaching 60 percent of the customer base in most regions. For example, on the mobile banking front, USAA, a U.S.-based banking and insurance provider, recently released an app with a Siri-like virtual mobile assistant, which allows customers to use voice commands to navigate and complete more than 200 actions from their smartphones. In Spain, Caixa Bank offers a bill-management PFM service called ReciBox. Compatible with computers, tablets, and mobile devices, the free service helps customers organize their bills, and if there is an unusually large bill or insufficient funds, ReciBox will warn customers via text message or email before funds are deducted from their accounts. However, few banks offer more advanced PFM tools, with functions such as peer comparisons, automated product recommendations, and predictive capabilities. Other solutions such as artificial intelligence, video and chat functions for advisory services, crowd funding, peer-to-peer payments, and social investing are acknowledged but not considered mature. Some banks have more interest in these topics and have collaborated with technology companies to explore possible new business models. For example, Citigroup, Royal Bank of Canada, and Australia's ANZ Bank have all announced plans to work with IBM's Watson, the robot that made its name by beating humans on the television quiz show Jeopardy, to enhance customer advisory experiences.

Disruptive changes have not yet occurred on the digital journey. Product and service portfolios have been enhanced, processes and procedures have been automated or supported by workflows, information and data have been shared across multiple channels, and branches have been redesigned and thinned out. And although this was costly, achieving the promise of a new banking experience through digitization will require even more change. The digital banking journey has just begun. So far, the playground has been limited to small initiatives, such as app suites, video advisory, and PFM tools. Big game changers such as a remodeled organization and work culture have not yet been addressed, but it's just a matter of time—and it will fundamentally change the industry. It will mean breaking with tradition with customers no longer belonging to branches, IT driving the business, and new structures for revenue and pricing. As disruptive as it may sound, these shifts will bring opportunities to get something valuable in return: delighted customers. And with delight comes rapid change in a market that has so far been less than agile. Because the new banking experience will be much more enjoyable, next-generation customers will rethink their existing choices and jump on the bandwagon, the same way cell-phone users jumped from Nokia to Apple's iPhone and Google-powered Samsung devices.

Being among the first movers will be vital to maintain market position.

Beyond banking: Value-chain disaggregation and new revenue models

With digitization, another wave of value-chain disaggregation is likely to occur. The demand for more sophisticated elements within the value chain, such as managing customer insights and closing the capability gap banks have with industry leaders, will open up doors for new entrants. Big IT providers and niche financial technology players are entering the market with innovative solutions. And once customers get used to that kind of service, banks will need to react, either by shaping up their internal capabilities—a lengthy and expensive process—or by teaming up with new service providers. In one possible scenario, the value-chain disaggregation could start with know your-customer (KYC) services, where more advanced players provide deep customer insights from banking transactions and a variety of other sources such as social networks, digital footprints, and shopping preferences to better understand customer needs and align CRM actions accordingly.

After CRM, the next logical step could include risk-scoring activities, where the CRM provider delivers insights to better understand risks associated with customers. This scenario could ultimately split up core banking businesses, such as product development to external providers that know about customer preferences and associated risks, reducing banks to pure transaction handling—a highly regulated aspect that is less attractive to non-banks. Although this scenario may seem distant and improbable, it highlights the importance of building the right capabilities early enough to navigate toward the most desired outcome instead of waiting for others to make the first move. Banks in Northern Europe and the United States are scrutinizing processes and entire value chains to determine which players will be in charge of the customer and which will be purely product providers. Around the world, banks and non-banks are looking to work out new solutions and propositions to better serve their customers. The much talked-about move into banking by telco players and large players such as Google and Amazon is another scenario that could disrupt the industry. While legislation and regulation are still preventing fast-moving companies from fully entering the market, closer collaborations are likely to occur. For example, Google could provide deep customer knowledge and manage demands while the bank moves to the background as product provider and processing unit. Disruptive changes are also expected in the product and service portfolio and in the revenue model. While banks are working on rationalizing their core product portfolio in terms of variants and specific offerings, the number of value-added services will surge as technology paves the way to support customers' quest for convenience, individualization, and transparency. This

trend will radically disrupt existing business models. Banks will be able to offer a broader, richer, more efficient spectrum of services that are automated, self-directed, or even managed by third parties. And it will open up new revenue sources. The pricing for enhanced services could be mixed, with some services paid by the customers and others paid by service providers that want access to the bank's clients, which could generate advertising income. Revenue and pricing models will also get an overhaul. For much too long, banks have relied on customers' lack of understanding about their offerings, with complex solutions typically having the highest margins. However, digital banking will create transparency and comparability in price and performance. Pricing will be adjusted accordingly, and unjustified fees could fall by the wayside.

Beyond machines: The cultural challenge

One of the biggest challenges will be culture and people. Transforming from the traditional bankers' club into a customer-focused, innovative, and fast player is seen as a major issue. "There is no Steve Jobs out there who can say, 'Follow me,'" one Italian bank executive said. "At a traditional bank, you need solid business cases and 120 percent support from all stakeholders." Addressing the attitude toward innovation and new ideas may be the best place to start. "Our inherent banking culture is preventing us from being truly innovative,"

an executive at one Austrian bank said. "So we created a think tank outside the bank to design and decide new offerings, by bankers and non-bankers." Trial-and-error approaches are typically not suited to the conservative way of banking, but it may be required in a fast, digital world where first-mover advantages are worth more than a perfect business case. "Two main changes are required," according to one German bank executive. "We need to incorporate a trial-and-error approach to banking and accept that in some cases the machine is the better seller." Getting staff to embrace digital as a way to improve efficiency and effectiveness is another issue. So far, they have not been given much incentive. In fact, some see it as a threat to their jobs and have begun boycotts. "The problem is that branch staff still considers digital as a threat that will ultimately take away their job rather than embracing new opportunities to better serve their customers," one Spanish bank executive said. Two moves can pave the way: Install new decision-making authorities that allow for faster innovation, and get more buy-in from staff. One of the biggest challenges will be culture and people. Transforming from the traditional bankers' club into a customer-focused, innovative, and fast player is seen as a major issue.

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Regional Differences

Banks worldwide are on the move. They may not be moving at the same pace, but digital banking is on every player's agenda from the United States to Europe and Asia Pacific. However, regional environments are defining each country's readiness for digital banking. Our study sheds light on the regional differences in how ready the markets are and the approaches banks are taking. To learn more, we compared the digital readiness of 27 countries worldwide by taking a deep look at banking capabilities, market dynamics, customer readiness, and regulatory factors. We used insights from our interviews with leading bank executives and market research to pinpoint the hot spots for digital banking. The most developed environments are in the United Kingdom, Singapore, Denmark, Sweden, the Netherlands, the United States, and Australia (see figure 10 on page 14). These regions offer forward-thinking, nurturing environments for digital banking—be it the strong voice of customers, an advanced banking landscape, or tech-savvy financial technology markets. The Netherlands, Australia, and Singapore show strong banking capabilities, including advanced digital offerings, strong financial positions, and digital structures while the United Kingdom strongly benefits from a very dynamic market with an attractive financial sector and aggressive technology-oriented companies spurring change in banking solutions. From a customer perspective, the markets in Singapore, Sweden, and Denmark are the most advanced with many digital natives, high smartphone penetration, and strong e-commerce shopping behavior. Within Europe, there is an

interesting mix of readiness. In some regions, banks are pushing digital topics, but other factors are not following at the same pace. Consider Spain, for example, where digital banking offerings are already advanced but customers and the regulatory environment are lagging behind.

This report analyzes the impact of digital banking worldwide. About 50 in-depth interviews with leading retail banks all over the world were conducted to better understand their approaches and motivation toward digitization (see figure). Interviews focused on the impact on products and services, organization, culture, operations, and IT.

The Road Ahead

Banks will become more digital. It's only a matter of time. As customers, competitors, and even regulatory agencies push in this direction, the promise of anytime, anywhere banking with transparency and convenience will ultimately bring together today's branch-based traditional players with the no-frills offers of direct banks and innovative financial technology players, all coming from different directions. And it's hard to say who will arrive first.

For traditional banks carrying a heavy heritage, it will be crucial to overcome internal obstacles to achieve fast, robust decision making and processing, customer-centric channel management with revised governance mechanisms, and agile, high-performance IT landscapes. But the cultural barriers may be even more challenging: a new mindset is required in many regards. Better and faster innovation, fair and transparent product and service offerings, and new sources of revenue need to be tapped into. For direct banks, the challenge will be refreshing their image from a low-cost provider relying primarily on self-service to a valuable player with rich products and services that bring customer satisfaction and convenience. In some cases, rebranding may be required, similar to ING Direct's rebranding as Capital One 360°. With all the non-banks and other financial technology players also being part of the mix, we will definitely see more collaboration scenarios between banks and innovators. These partnerships will accelerate the digital journey as their offerings show customers fascinating new ways to improve their banking experience. Banking will encompass a wider range of services with multiple parties involved while at the same delivering a seamless customer experience. This will ultimately create banking that is convenient, fast, and proactively meeting needs—a stark contrast to today's more reactive and less-than-transparent business model.

Forward-thinking players will carefully consider when and how to move forward, with an eye on the regional banking landscape and an understanding of their most unrelenting internal roadblocks. Will organizational agility be the most daunting obstacle to digital banking,

or will it be the lack of centrality in crucial customer-facing activities? What about IT capabilities? Putting all this into the overall context of the competitive market and customer expectations will define the way forward as the digital journey continues.

Banks need to focus their strategies on a customer relationship primacy model, by regaining trust and building engagement with the customer. In the 'new reality' of banking, financial engineering is no longer sufficient to create value and banks need to look at demonstrating customer value to remain relevant in the market. Today, a successful digital offering in banking implies the provision of high quality online and mobile banking access. The new 'digital feature set', which includes improvements in user experience design, advances in mobile devices and networks, social media and collaboration tools, digital analytics and channel integration, can be used to meet the increasing demands of the customer. Not only does digital media deepen levels of customer engagement, it also opens up avenues for the monetization of new services. In our research, we tested the level of interest in a number of theoretical digital capabilities and found that there is a real opportunity to enhance customer engagement for banks by investing in digital capabilities that drive additional value and better service for customers. There are several new entrants competing for inclusion in the banking value chain and we believe that a number of these will be successful in securing their position as part of the banking ecosystem. Our research suggests, however, that these are unlikely to displace banks as the primary provider of financial services, especially in markets where banking is widely accessible. With the battle lines being redrawn amongst banks, the winning bank should focus on taking steps to develop deeper relationships with their customers. Focusing on gaining trust, building engagement and creating value for the consumer should be the guiding principles for doing this.

Conclusion:

Across the globe, banks are exploring ways to convert to a more digital business model. So far, the changes have not been too disruptive, despite aggressive new offerings from non-banks. Besides gradually reducing paper-based interactions, the primary focus has been on enhancing the product suite with value-added services and achieving an integrated channel experience. Thus, the focus has clearly been on the outside—the customer-facing side. Very few players have fundamentally changed their internal organizations or governance principles. Most customers still belong to branches, and in the back office the preparation for being the central customer interaction coordinator has been timid. Consolidated IT systems have helped reduce cost but do not cater to fast time-to-market and processing. In addition to this mismatch for banks, the pace of change is increasing: New technology-savvy companies are

flooding the market with innovative offers for financial services, customers are becoming more confident in using the full range of e-commerce offerings, and even regulators are reshaping long-established procedures to adapt to new concepts. Some regions are more advanced than others, and the timing of change is hard to predict, but banks are well advised in already preparing today. Digitization will become more disruptive as value chains break apart, especially around customer interaction, product configuration and transaction processing. Moving forward will require flexible processes, new revenue models armed with new products and services, and sweeping cultural changes—all in sync with the regional environment. Our Digital Banking Readiness Index (DiBRix) can be used to guide this journey.

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SECTION- B

(CHEMISTRY)

Review on Roll of Chemistry Research for the Development of Indigenous Community

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Abstract:

The 20th century has seen the birth of three Ages, each with profound social implications. These have been called the Nuclear Age, the Electronic Age and the Chemical Age. The development of options, as noted in the third question, calls upon our full range of chemical understanding, and often obliges us to make controversial choices. The emergence of man, the shift in his role from minor component of natural systems to predominant and sometimes exclusive occupant of modern industrial cultures, is a story of change in his basis of power support. Progress has become so rapid and dramatic in the twentieth century that many citizens believe anything is possible. United States and some Mexican indigenous communities have begun to develop environmental programs and build their capacity to understand and monitor potential environmental health hazards. It is found number of accident is happening due to the lack of knowledge of chemicals in tribal regions. The present study focus on past, present and future plans for awareness of the amounts, sources and handling of toxic chemicals generated by industrial facilities in tribal areas. It is also important to inform the new research in chemistry for becoming irrational from the culprits. The path of chemistry in the future will be determined both by its participation in solving large-scale societal problems and by its generation of new ideas through basic research.

Keywords: age, choices, cultures, hazard, awareness, culprits.

I. Introduction:

Historically, tribal communities have had limited capacity and resources to address potential environmental health issues arising from the presence of pollutants on or near their lands. However, in recent years, tribes in the indigenous communities have begun to develop environmental programs and build their capacity to understand and monitor potential environmental health hazards. *Environment, Power, and Society offers a macroscopic view of man and his part in the delicate balance of forces that sustains life. In the 1960s, for example, the German Lutheran minister Kurt Koch waged war against what he called the “flood of magical conjuration which washes the Alps”, namely the superstitions he had found across southern Germany, Austria and Switzerland.*



Fig. 1 Johann Kruse's 1950s campaign against superstition and sorcery targeted books conveying such beliefs (inset, right).

Each tooth is composed of unique regional diversity of anatomy, chemistry, sensory physiology, and mineral and organic components that constantly change throughout life. The interested reader is referred to Ten Cate's text for a comprehensive review of oral facial development, maturation, and growth [1]. But grimoires weren't always ridiculous. Some collections of recipes and tricks from antiquity, such as the Stockholm and Leiden papyri — discovered in the 1820s and probably made in Egypt in the third century ad — provide a valuable window on the technologies of their age, describing the preparation of medicines, pigments, dyes and metals.

In this regard, Davies's book disappoints. Despite offering an overview of magical tradition, he never really beds it into the history of ideas wherein magic occupies a valid prescientific role. One looks in vain for the sort of

synoptic theses that motivate, for example, Keith Thomas's magisterial *Religion and the Decline of Magic* (Weidenfeld and Nicholson, 1971), or Norman Cohn's study of witchcraft and persecution, *Europe's Inner Demons* (Basic Books, 1975). In the Middle Ages, many uneducated parish priests conducted services as arcane rituals, with an incomprehensible liturgy and the Eucharistic host wielded like a talisman or cure-all.

Magic could be defined as that which science has not yet made intelligible. But "even if science could explain everything, there would still be a place for magic," noted Kiko Mayorga, a Peruvian engineer and artist who co-founded the Escuelab centre that hosted the installations. "Magic, in the traditional sense, doesn't occur in the world, it occurs inside people," explains Oliver. "The magician merely helps people to trick themselves."

Current chemical testing guidelines set by the E.P.A. requires a chemical company to test a chemical for health effects upon test animals only one chemical at a time. This, unfortunately, is what many scientists state is a serious flaw in judging the safety of a chemical because this is not what our children are exposed to in the real world. In fact, a child is subjected to hundreds of chemicals simultaneously from chemical flavors and preservatives in food to chemicals in cleaning compounds cosmetics plastic vapors in carpeting, paints and upholstery vehicle exhaust fabric softeners and chlorine products on bedding while they sleep and pesticides used in schools and the home. Because of this wide range of exposure, to determine the potential for true "reallife" effects it would be necessary to test all these compounds simultaneously at low level exposures and this just isn't being done.

The path of chemistry in the future will be determined both by its participation in solving large-scale societal problems and by its generation of new ideas through basic research. This article sketches four of the areas of societal "pull" in which chemistry will play a role in solving applied problems-national security, health care, the environment, and energy-and four areas in which basic research will be especially fruitful-materials chemistry, biological chemistry, computational chemistry, and chemistry exploring the limits of size and speed in chemical phenomena.

II. Need of study:

Our overview of the literature here suggests that Chemical literacy is an important and current educational issue. It also suggests that, with a few exceptions, chemistry has seen by the public. The issue of chemical literacy in this work is thus explored by a qualitative, indepth, investigation of scientists' views of scientific evidence. The overarching aim is: How do scientists judge evidence claims? The research reported here

comprises two intensive interpretivist-based studies. The first study is concerned with scientists' superstitious beliefs (some details of which have been presented elsewhere, Coll & Taylor, 2004). The second concerned potential conflicts between scientific theories and evidence, and scientists' religious beliefs. Our argument here is that developing an understanding of actual scientists' views about evidence and rationale of evidence claims provides insights into their habits of mind (as defined by Gauld, 2005).

Objectives and scope of study:

- a) Also to understand the scenario and challenges associated with chemical disaster risks and consequences.
- b) To state various legal/regulatory framework, provisions, guidelines and institutional arrangements for concerning activities.
- c) To describe preparedness for chemical emergencies and response of various services in chemical disasters.
- d) To integrate environmental planning with disaster management in siting of Industries and Industrial estates Develop capabilities for the evaluation of the effectiveness of onsite and offsite plans
- e) To provide an global and national overview on past incidences of chemical accidents and prevailing risks
- f) Provides and explains results of evaluations, medical consultations, and investigations to communities and tribes
- g) Provides environmental health education to health care providers, communities, and tribes

III. Methods

We conducted this systematic review using electronic databases to report on arsenic related mental health and social consequences. To find relevant studies we used various databases for online Journals. We also accessed to numerous library catalogues, subject specific databases and international catalogues, including the databases *Arts and Humanities Citation Index (A&HCI)*, article database *Jade*, *Science Citation Index Expanded (SCIE)* and *Social Sciences Citation Index (SSCI)* and various journals available at the University of Mumbai. Relevant studies have been searched by using the following key words: *arsenic* as a single word or *arsenic** or *arsenicosis* and "*mental health*", or *depress**, or "*mental defect**", or "*wellbeing*", or *psychosis**, or *social**, *social conclusion**, *social hazard**, *social influence**, *brain* function**, *neurotoxicologi* effect**.

We included all types of relevant studies like journal articles, reports and book chapters into our review, because of limited information regarding our topic of interest. Moreover, our research question could be

answered by any type of study. Initially we read all the abstracts to judge the suitability of the studies and then all the suitable references were added to the list of articles. Next we retrieved and saved the full texts of the selected references.

IV. Results and Discussion:

1. Structure of Tribal society in India:

Every tribes has some environmental, biological and cultural needs. These needs can broadly be as follows –

- Environmental needs which include needs like drinking water, food, etc .
- Biological/physical needs includes safety, shelter, etc.
- Cultural needs include education, religion, etc.

These need interactions with various elements of society comprise of *Chemistry*. Therefore, Chemistry covers wide range of activities related to day to day life and not just income generating activities.

2. The list of names of Important tribal groups and Communities in India are:

- Abors: Arunachal Pradesh
- Aptanis: Arunachal Pradesh
- Badagas: Nilgiri (TN)
- Baiga: Madhya Pradesh
- Bhils: Madhya Pradesh and Rajasthan, some in Gujarat and Maharashtra
- Bhot: Himachal Pradesh
- Bhotias: Garhwal and Kumaon regions of U. P.
- Chakma: Tripura
- Chenchus: Andhra Pradesh, Orissa
- Gaddis: Himachal Pradesh
- Garos: Meghalaya
- Gonds: Madhya Pradesh. Also in Bihar, Orissa and A.P.
- Gujjars: Himachal Pradesh
- Jarawas: Little Andamans
- Khas: Jaunsar-Babar area in U.P.
- Khasis: Assam, Meghalaya
- Kol: Madhya Pradesh
- Kotas: Nilgiri (Tamil Nadu)
- Kuki: Manipur
- Lepchas: Sikkim
- Lushais: Mizoram
- Murias: Bastar (Madhya Pradesh)
- Mikirs: Assam
- Mundas: Bihar, Orissa, West Bengal
- Nagas (Angami, Sema, Ao, Tangkul, Lahora): Nagaland, some in Assam and NEFA region.
- Oarons (also called Kurukh): Bihar, Orissa and West Bengal.
- Onges: Andaman and Nicobar islands

- Santals: Birbhum region in Bengal, Hazaribagh, Purnea in Bihar, Orissa
- Sentinelese: Sentinel Island, Andaman and Nicobar
- Shompens: Andaman and Nicobar
- Todas: Nilgiri (Tamil Nadu)
- Uralis: Kerala
- Warlis: Maharashtra

This list indicate that numerous community with different need are present in India.

Table 1. List of chemicals banned or severely restricted to certain uses owing to their effects on health and the environment in the countries of EU

Chemical	CAS number	Use category	Use limitation
MERCURIC OXIDE	21908-53-2	P	SR
MERCUROUS CHLORIDE	10112-91-1	P	SR
OTHER INORGANIC MERCURY COMPOUNDS		P	B
ALKYL MERCURY COMPOUNDS		P	SR
ALKOXYALKYL AND ARYL MERCURY COMPOUNDS		P	B
ALDRIN	309-00-2	P	SR
CHLORDANE	57-74-9	P	B
DIELDRIN	60-57-1	P	B
DDT	50-29-3	P	B
ENDRIN	72-20-8	P	SR
HCH (contains < 99% gamma isomer)	608-73-1	P	B
HEPTACHLOR	74-44-8	P	B
HEXACHLOROBENZENE	118-74-1	P	B
CAMPHECHLOR (TOXAPHENE)	8001-35-2	P	B
POLYCHLORINATED BIPHENYLS (PCB), except MONO- and DICHLORINATED BIPHENYLS	1336-36-3	I	B
POLYCHLORINATED TERPHENYLS (PCT)	61788-33-8	I	B
PREPARATIONS with a PCB or PCT content higher than 0.01% by weight		I	B
TRIS(2,3-DIBROMOPROPYL) PHOSPHATE	126-72-7	I	SR
TRIS-AZIRIDINYL-PHOSPHOXIDE	545-55-1	I	SR
POLYBROMINATED BIPHENYLS (PBB)		I	SR
CROCIDOLITE	12001-28-4	I	SR
NITROFEN	1836-75-5	P	B
1,2-DIBROMOETHANE	106-93-4	P	B
1,2-DICHLOROETHANE	107-06-2	P	B
AMOSITE	12172-73-5		B
ANTHOPHYLLITE ASBESTOS	77536-67-5		B
ACTINOLITE ASBESTOS	77536-66-4		B
TREMOLITE ASBESTOS	77536-68-6		B
CADMIUM and its compounds	7440-43-9		R
2-NAPHTHYLAMINE and its salts	91-59-8		B
4-AMINOPHENYL and its salts	92-67-1		B
BENZIDINE and its salts	92-87-5		B

4-NITROPHENYL 92-93-3 B

LEGEND:

- Use category:
- CAS -Chemical Abstracts Service
- P- plant-protection product
- I- industrial chemical
- SR- severe restriction
- B- ban
- R -restrictions

An international ban on nine toxic chemicals -- most of them pesticides and flame retardants -- will take effect.

Chemicals:

- i. Alpha hexachlorocyclohexane
- ii. Beta hexachlorocyclohexane
- iii. Chlordecone
- iv. Hexabromobiphenyl
- v. Hexabromodiphenylether and heptabromodi-phenyl ether (commercial octabromodiphenyl ether)
- vi. Lindane
- vii. Pentachlorobenzene
- viii. Perfluorooctane sulfonic acid, its salts and perfluorooctane sulfonyl fluoride;
- ix. Tetrabromodiphenyl ether and pentabromodi-phenyl

ether (commercial pentabromodiphenyl ether).

Most of the nine are pesticides and flame retardants, and many have been phased out of production already. But they are still present in electronics, semiconductors and numerous other applications as a way to keep heat down. The insecticide lindane and perfluorooctane sulfonic acid or PFOS are still being produced. (Persistent Organic Pollutants, or POPs)

An exposure pathway is made up of five elements:

1. Source of contamination (e.g., landfill)
2. Environmental medium through which contaminants travel (e.g., water)
3. Point of exposure (e.g., water tap)
4. Route of exposure (keep in mind cultural practices that might result in exposure)
5. Exposed population

Route of exposure

- Ingestion (eating and drinking)
- Inhalation (breathing)
- Dermal (skin contact)
- Injection (medicinal or accidental)
- Human (placenta, breast milk)

Fig. 2 Typical Exposure Assessment Model, Suburban Lifestyle:

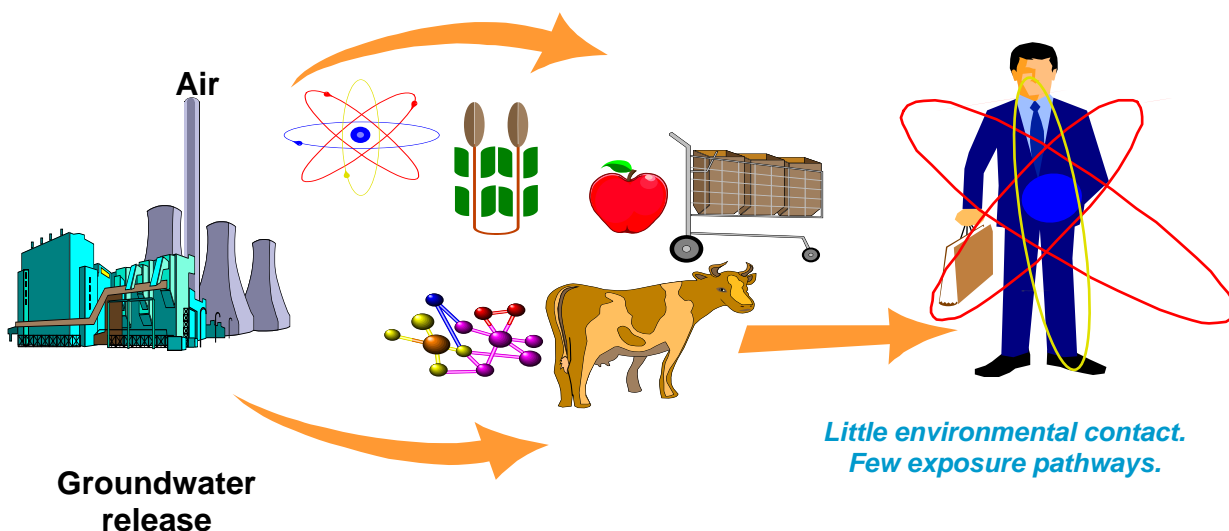


Fig.3 Caveat: dietary surveys cannot identify all of the links and pathways for even a single species (cattail)

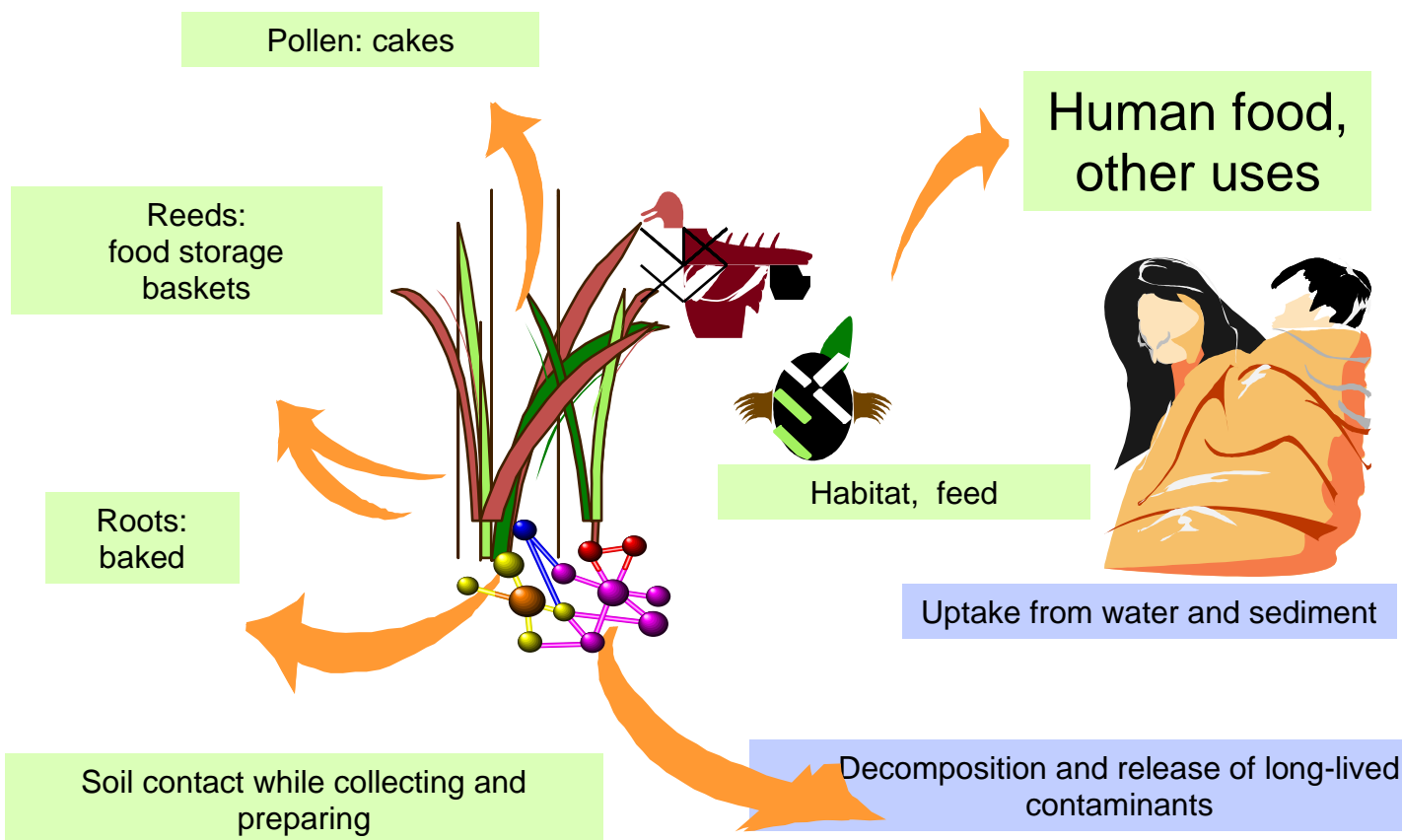
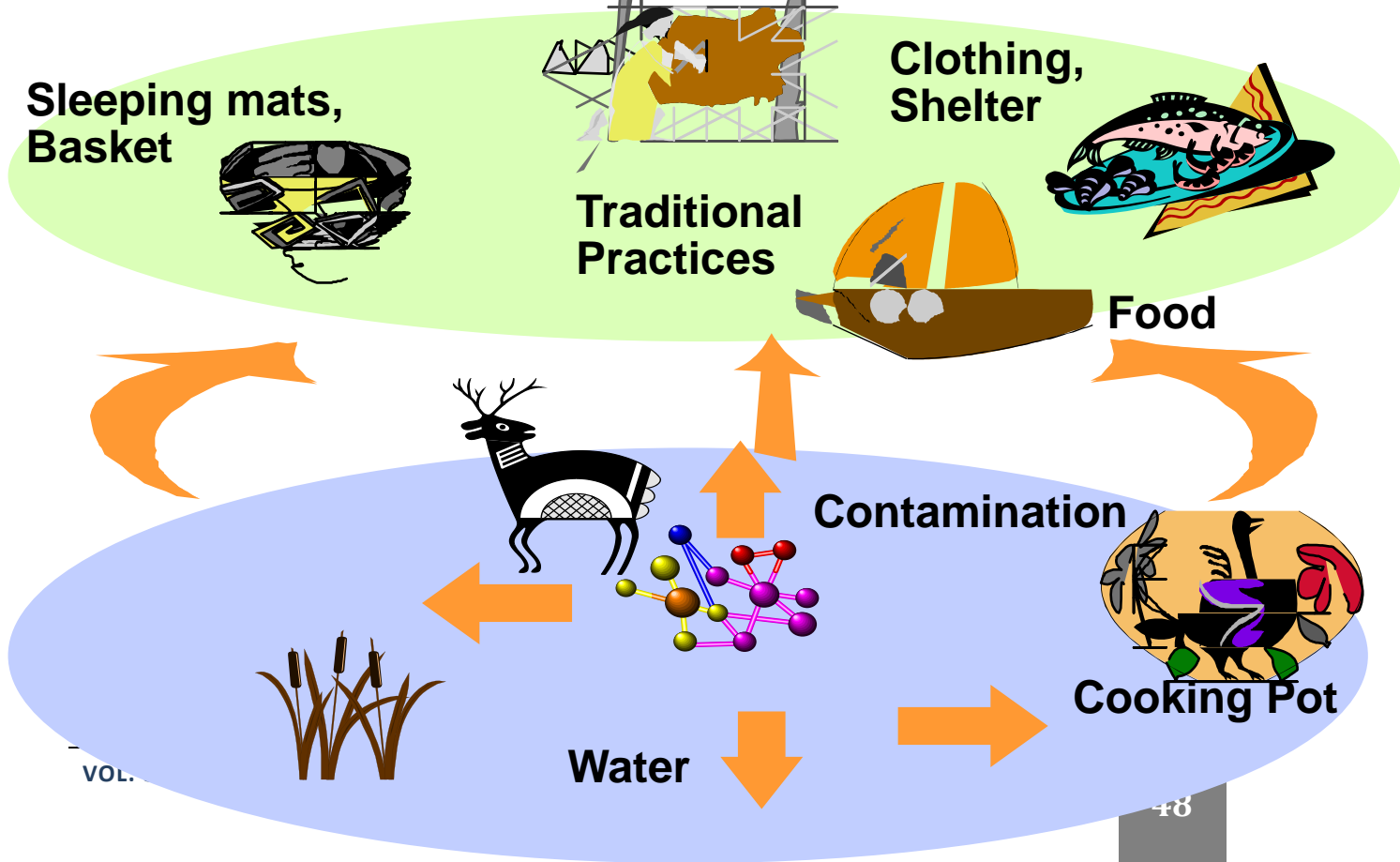
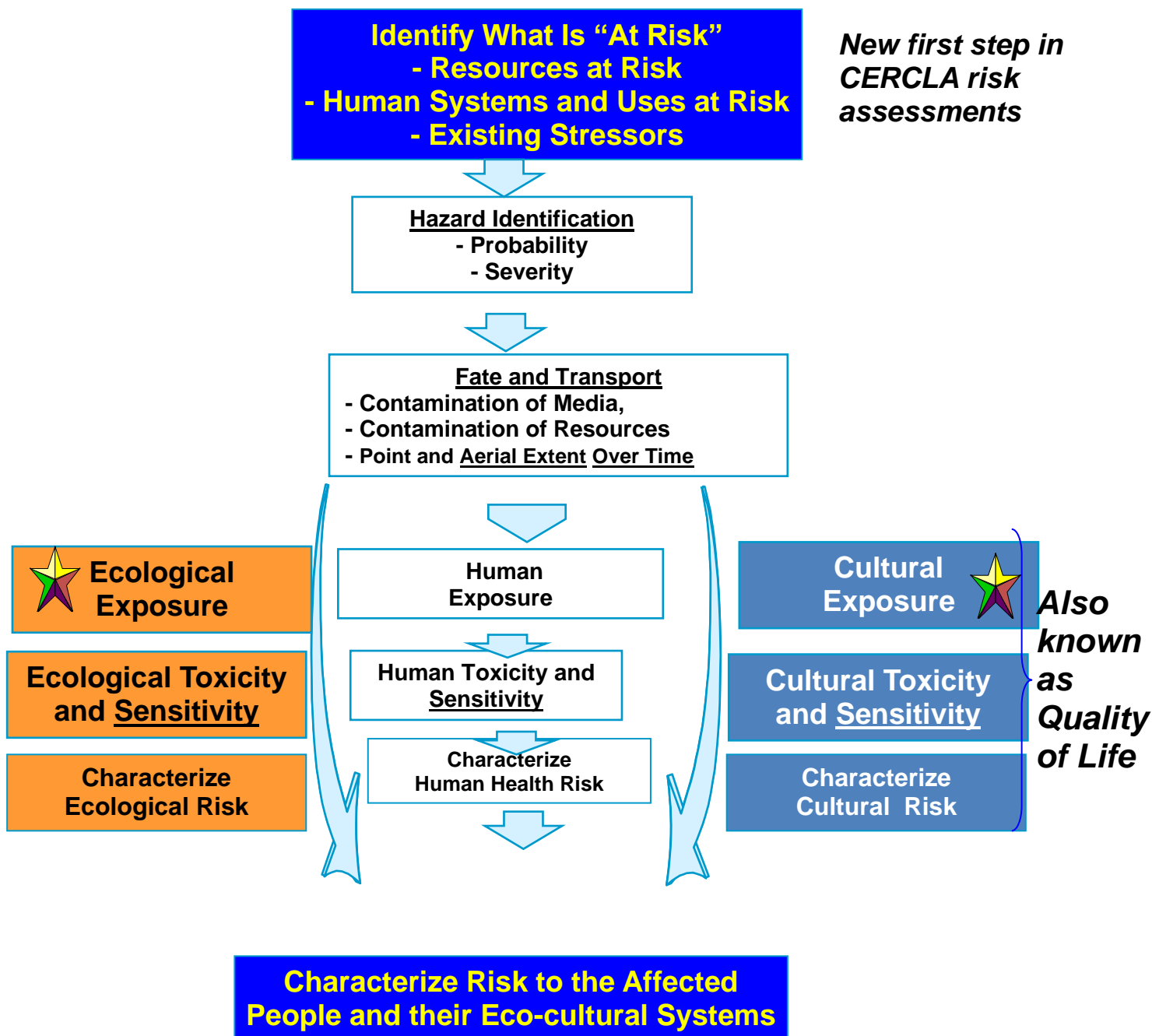


Fig. 4 People are inextricably intertwined with the environment through unique and multiple uses of resources for food, cultural, ceremonial, and religious practices.



The chemistry tells you where materials were coming from, what types of materials they used and different practices at different times.

Fig. 5. Expanded Risk Framework



New first step in CERCLA risk assessments

Also known as Quality of Life

Characterization of Cumulative Risks requires that all risks and impacts be included within the risk assessment framework.

- Risk = exposure x sensitivity
- There is such as thing as Cultural Exposure and Toxicity.

The objectives of PHCs (Primary Health Centres.) are:

1. To provide comprehensive primary health care to the community through the Primary Health Centres.
2. To achieve and maintain an acceptable standard of quality of care.
3. To make the services more responsive and sensitive to the needs of the community.

Thus, a number of factors could trigger chemical accidents, some of which are as follows:

(a) Process and safety system failures

- Technical errors

- Human errors

(b) Natural Calamities: For example, Release of acrylonitrile at Bhuji during earthquake 2001, damage to Phosphoric acid sludge containment during Orissa supercyclone 1999, hazardous chemical releases in China earthquake, and release of radiation in Japan earthquake, etc.

(c) Terrorist attacks/sabotage

(d) Hazardous waste processing/disposal

Effect of Arsenic

Social Hazards and Poverty

Arsenic is not only a physical but also a social phenomenon [9]. Besides arsenic toxicity and arsenicosis diseases, arsenic poisoning creates extensive social implications for its victims and their families in affected areas. A number of socioeconomic problems like social uncertainty, social injustice, social isolation and problematic family issues are reported due to arsenicosis [15,16].

Social Instability

Arsenic is producing social stigmatization and discrimination [18]. Unaffected people are generally scared of arsenicosis, therefore they tend to avoid and isolate arsenic victims [9,18,20,21]. Social conflicts over contaminated water destroy the social harmony and network relationships [9,18].

Ostracism and Marriage Related Problems

Arsenic victims are abandoned, not only by society but also by their family members. There are some instances that arsenicosis leads to a breakdown of the marital relationships. For instance, wives were divorced or separated or sent back to their parents' house because of the arsenicosis disease [18,24]. There are also some evidences that wives left arsenic affected husbands because they were afraid of arsenicosis [9].

Superstition

Public awareness is necessary to fight against arsenicosis [18]. Unfortunately poor people living in rural areas of Bangladesh are not adequately informed about arsenic contamination and arsenicosis [9,12,15,25,26]. As a result of ignorance, mainly among the illiterate people in the remote villages, some people believe in superstitions, prejudices and fairy tales [9,18].

Mental Health

As health is defined by the World Health Organization as "a state of complete physical, mental and social wellbeing" [2], therefore the mentioned psychological and social dimensions have a large impact on individual's mental health. Chronic illness affects all kind of activities, including the activities of daily living, which deteriorates the quality of life of the victims, as well as subjective wellbeing and mental health [24].

For all of the excitement these programs are causing, we need to be honest about the task in front of us. Improving Indigenous Australians' presence in Australian scientific community will be a multi-decade effort. The initial work has already been undertaken, and we now know what works and where we can make improvements. Importantly, continuing commitment will be needed from a range of governments, schools, universities, scientific institutions and the active engagement of individual scientists, focused on making a difference

Conclusion and perspectives

The most global solution will be that it confronts taking into account the problem of the attitude towards science penetrating all aspects of learning, from the forms in the introduction of the concepts or the orientation of practical work to the contents or the atmosphere of the classroom. It will be necessary to establish concrete proposals from the different aspects of the teaching, tending to generate positive attitudes towards science and the learning of it, maximizing if we take into account as the didactic investigation has made clear, that a positive attitude towards science in the students develops an improved comprehension and achieves the best results overall in the learning of the subject. (Yager and McCormack, 1989).

Sensitization of community members and law enforcement authority to prevent separation and ostracism may be helpful to improve mental health of the arsenic victims. Rehabilitation programs for arsenicosis patients especially for women are needed. To overcome the socioeconomic crisis, psychosocial support and employment opportunities should be provided to the patients. Victims need accurate health information as well as supportive counseling to improve their stress situation. Finally, the mental health burden in arsenicaffected areas should be estimated by larger studies and considered in the wider context of public and

community health to understand the underlying mechanism of poor mental health due to arsenic and arsenicosis.

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Malnutrition and Drinking water of the children's in tribal area in India: Review

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Abstract:

Malnutrition is caused by complex mechanisms and is reversing throughout the social, political and economic arenas. When a person is deprived of proper nutrition, he / she may face multiple disabilities and his productivity reduces drastically. Nutrition is also crucial for the fulfillment of human rights – especially those of the most vulnerable children, girls and women, locked in an intergenerational cycle of multiple deprivations. Malnutrition is often used specifically to refer to under nutrition where there are not enough calories, protein or micronutrients. The symptoms of micronutrient deficiencies also depend on the micronutrient that is lacking. Malnourishment or in particular Undernourishment is becoming one of the major concern for India and all the developing countries.

As per a Global Survey Report released by Save the Children on 19th July 2012, India is ranked at 112 among the 141 nations as regards to child development index (CDI). The recent Global Study referred to earlier also says that 42% children in India are underweight and 58% of children are stunted by two years of age. In another study conducted by UNICEF it says that about one third of under-five mortality is attributable to Drinking Water and Malnourishment (IMPROVING CHILD NUTRITION – 2013, UNICEF).

Keywords: Malnutrition, Drinking water, Disease, Tribal, SAM

Introduction

Proper diet or right Nutrition is the basic need for all the Human beings for the development and the growth. Nutrition constitutes the foundation for human development, by reducing susceptibility to infections, reducing related morbidity, disability and mortality, enhancing cumulative lifelong learning capacities, and adult productivity. Hunger and Malnourishment have a distinct gender dimension and are mostly widespread among the children and women/mothers. Food security, feeding and health seeking practices, improved health status of women, and availability of better health care facilities are only some of the factors that determine the nutritional status. Malnourishment affects the entire life

cycle of a human being, a low weight baby girl grows into a malnourished mother who further delivers a low birth weight baby. Early childhood interventions emerge as the natural entry point for more inclusive growth and as an effective way of breaking an intergenerational cycle of multiple deprivations -of undernutrition, poverty, exclusion and gender discrimination. Since malnourishment covers both over nutrition and under nutrition, in this research, the term malnourishment is applied to undernutrition which includes both macronutrient and micronutrient malnutrition leading to overall undernutrition in terms of low weight-for-age, low height-for-age and low weight-for-height of children as compared with the reference standards i.e. WHO Child Growth and Development Standards, 2006.

Statement of Problem

The Constitution of India contains several provisions for ensuring a better quality of life for the weaker sections of society and STs, in particular, based on a policy of positive discrimination and affirmative action on the developmental and regulatory fronts. Tribal Children at early age are more prone to be under nourished due to the lack of the awareness among the parents, like importance of breast feeding, nutritive food intake, immunization, care during sickness, clean drinking water, sanitation practices etc. Tribal and village children are left to their own and they keep playing with sand/mud/soil and eat whatever little provided to them. Tribal children remain mostly half naked till the age of 5 and are prone to various disease.

Monitoring Malnutrition in child

India still loses between 0.4 to 0.5 million children under five years due to diarrhoea. Infant mortality and under five mortality rates have declined over the years for the country as a whole, in many states, these have stagnated in recent years. One of the reasons is the failure to make significant headway in improving personal and home hygienic condition. Drinking water is one of the several routes for transmission of diseases. Others are poor hygiene behaviour, contaminated food and unclean toilets are equally important, yet receive far less attention. Hand washing practices are as important from

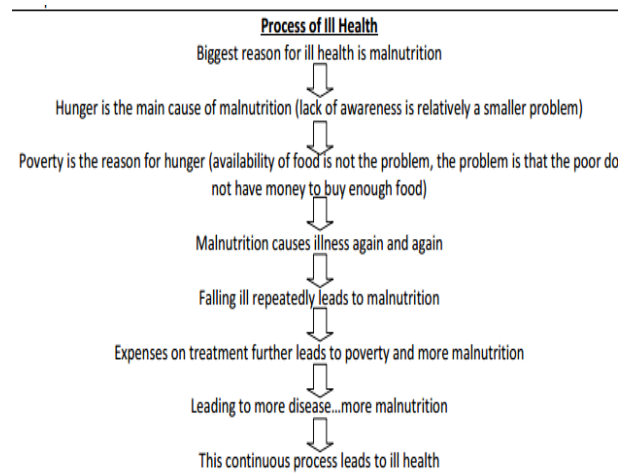
a disease reduction perspective as are the use of toilets or drinking safe water or the use of hygienic toilets.

Here is how unsafe water and lack of sanitation leads to ill health and other health related problems.

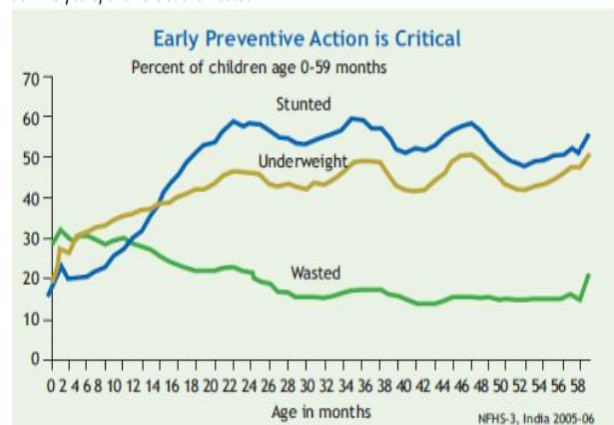
- 1.1 Unsafe water is cause of many diseases.
- 2.1 The lack of sanitation leads to contaminated and unsafe drinking water.
- 3.1 In both villages and cities, the non-availability of safe drinking water facilities for all residents also leads to more diseases
- 4.1 Diarrhea, cholera, jaundice, typhoid spread due to unsafe drinking water
- 5.1 Malaria, dengue Filaria, encephalitis spread due to mosquitoes breeding in stagnant water.

Effect of drinking water in health and malnutrition

Thus the health and malnutrition are very closely related and one follows other. A malnourished person falls ill very easily because they have reduced capacity to keep themselves free from diseases. They fall ill very easily and stay ill for a long time. Malnourishment may not result in death directly but diseases like diarrhoea, measles, malaria and pneumonia are often the cause death of malnourished people.



This intergenerational cycle of undernutrition is perpetuated, with high incidence of babies born with low birth weight (22 %), more susceptible to infections. While overall picture of undernutrition is shockingly high, the status is further exacerbated by the significant inequalities across states and socioeconomic groups – girls, rural areas, the poorest and scheduled tribes and castes are the worst affected and these inequalities appear to be increasing.



This intergenerational cycle of undernutrition is accentuated by multiple deprivations related to gender discrimination, poverty and exclusion. High levels of undernutrition persist: Improvements over successive plan periods have been inadequate, with a decrease of less than 0.5 percentage points per year in underweight prevalence in children under 3 years between 2008-09 and 2014-16. Another finding from NFHS 2,3 is that there has been deterioration in child nutrition status in states such as Madhya Pradesh, Jharkhand, Bihar, Gujarat and Meghalaya.

Objective of Study Broad Objective of the study is to find and understand various factors Contributed/contributing to the present nutrition status of the tribal people living in West Singhbhum District of Jharkhand. **Specific objectives**

1. To assess the nutritional status of tribal children aged 6 months to 5 years in the study area.
2. To examine the access to sanitation, hygiene, drinking water, feeding practices, care during sickness and their linkages to child nutrition.
3. To study the association between living conditions, cultural norms / beliefs, nutritional status and health outcomes.
4. To identify and assess the role of existing nutritional intervention programmes in dealing with the problem of child under nutrition in the study area.

Severe acute malnutrition (SAM):

It is a life threatening form of child undernutrition. SAM or severe wasting is defined by very low weight-for-height (below -3 z-scores of the median WHO child growth standards), a mid-upper arm circumference < 115 mm, or by the presence of bilateral pitting edema of nutritional origin among children 6-60 months of age. Undernutrition amongst children happens very early in life. The average weight and height of Indian children, especially Tribal Children at birth is already below the expected mean weight and height in a healthy and well-nourished population. The nutrition status of children deteriorates gradually through the first two years of life.

Therefore there is a critical window of opportunity to prevent undernutrition from before pregnancy to the first two years of life. Increasing nutritional intake in later childhood can increase the risk of obesity, hypertension and heart disease in later life (Barker's Hypothesis). A child's future nutrition status is affected before conception and is greatly dependent on the mother's nutrition status prior to and during pregnancy. A chronically undernourished woman will give birth to a baby who is likely to be undernourished as a child, causing the cycle of undernutrition to be repeated over generations (UNICEF, 2009). Every level of undernutrition increases the risk of a child's dying. While children suffering from SAM are more than nine times more likely to die than children who are not undernourished, a large number of deaths also occurs among moderately and mildly undernourished children who may otherwise appear healthy. SAM remains one of the major killers of children under five; it contributes to approximately 1 million child deaths every year. It kills children by increasing the case fatality of common childhood infections, and therefore it is an immediate or direct cause of child death. Malnourished children who are ill die because they are malnourished. Globally, it is estimated that 26 million children under five years are severely acutely malnourished, most of who live in South Asia and in sub-Saharan Africa. India alone is home to 8,105,000 children with SAM (31.2 % of the world's severely wasted children). Micronutrient malnutrition, caused by deficiencies in vitamins and minerals, can manifest itself through such conditions as fatigue, pallor associated with anemia (iron deficiency), reduced learning ability (mainly iron and iodine deficiency), goitre (iodine deficiency), reduced immunity, and night blindness (severe vitamin A deficiency)

Tribal Population in India - Demographic and their Socio-economic Profile Scheduled Tribes:

Article 366 (25) of the Constitution of India refers to Scheduled Tribes as those communities, who are scheduled in accordance with Article 342 of the Constitution. This Article says that only those communities who have been declared as such by the President through an initial public notification or through a subsequent amending Act of Parliament will be considered to be Scheduled Tribes. The list of Scheduled Tribes is State/ UT specific and a community declared as a Scheduled Tribe in a State need not be so in another State. The inclusion of a community as a Scheduled Tribe is an ongoing process. The essential characteristics, first laid down by the Lokur Committee, for a community to be identified as Scheduled Tribes are –

- a) Indications of primitive traits;
- b) Distinctive culture;
- c) Shyness of contact with the community at large;
- d) Geographical isolation; and
- e) Backwardness.

The tribal population groups of India are known to be the autochthonous people of the land. Tribals are often referred to as ADIVASI, VANYAJATI, VANVASI, PAHARI, ADIMJATI and ANUSUCHIT JAN JATI, the latter being the constitutional name. The concept of tribe emerged in India with the coming of the British. Gradually, the concept of reservation emerged and through that emerged the idea of scheduled tribe in independent India. In India, 693 groups have been recognized as scheduled tribes. They form approximately 8.6 per cent of the total Indian population. These tribal groups inhabit widely varying ecological and geo-climatic conditions (hilly, forest, desert, etc.) in different concentration throughout the country with different cultural and socioeconomic backgrounds. Due to their remote and isolated living, tribal groups are difficult to reach.

Nutritional status of India's Tribal Children

As per the recent report published by the Unicef "Nourishing India's Tribal Children" - India's tribal communities continue to remain the most nutritionally deprived social groups in the country. It is undeniable that their deprivation is influenced by a cobweb of factors ranging from poverty and hunger due to loss of forest land and livelihood, poor re-habitation measures, poor reach and quality of essential food and nutrition services during critical periods of life, geographical remoteness, weak governance and inadequate accountability mechanisms. More than half of tribal children under five years of age in India are stunted and fail to meet their potential for growth and development. Child stunting is potentially the biggest threat to children's growth and development. Stunted children have stunted bodies, stunted brains and stunted lives. Stunted children are more likely to fall ill, fall behind in class and when they start work, do not perform as well and earn less than their non-stunted peers.

Key research questions

- Is Under nutrition very high amongst the Tribal people especially Tribal Children?
- Is under nutrition one of the major causes of high Mortality rate amongst the Tribal Children?
- How socio economic, demographic, cultural and feeding practices effect the nutritional status?
- Is Drinking water facility provided by government appropriate and acceptable; how it is contributing towards their malnutrition?
- Is sanitation facility provided by government appropriate, acceptable, and usable?
- Is the focus of government program only on mainstreaming instead of empowering (gardening, cow Poultry rearing)?

- How is Living style of children and care during the illness contributing towards their malnutrition? Are current government mechanism / system / facility / services (ICDS, PDS, MTC) adequate to
- Control under nutrition?

Conclusion

The Malnutrition and drinking water problem in tribal area should be aware day to day by the survey of such places. The above survey we conclude to provide primary awareness regarding the nutrition and drinking water for child of tribal area, which will be solving problem of children's in tribal area. Better nutrition, good quality of water for better health of the children's needful of tribal area in India.

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Impact of the Drinking Water Quality for the Tribal area People in India: Review

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Abstract:

The rural population of India comprises more than 700 million people residing in about 1.42 million habitations spread over 15 diverse ecological regions. It is true that providing drinking water to such a large population is an enormous challenge. Our country is also characterized by non-uniformity in level of awareness, socio-economic development, education, poverty, practices and rituals which add to the complexity of providing water.

There can be little doubt that water is a basic necessity for the survival of humans. There is interplay of various factors that govern access and utilization of water resources and in light of the increasing demand for water it becomes important to look for holistic and people-centre approaches for water management. of waste and pollution. The problem is sometimes aggravated due to the non-uniform distribution of rainfall. Individual practices also play an important role in determining the quality of water.

Keywords: Drinking water, tribal, aquatic system, Chemical Parameters, awareness

Introduction

Rural India has more than 700 million people residing in about 1.42 million habitations spread over 15 diverse ecological regions. Meeting the drinking water needs of such a large population can be a daunting task. The non-uniformity in level of awareness, socio-economic development, education, poverty, practices and rituals and water availability add to the complexity of the task. Despite an estimated total of Rs. 1,105 billion spent on providing safe drinking water since the First Five Year Plan was launched in 1951, lack of safe and secure drinking water continues to be a major hurdle and a national economic burden. To assess the quality of drinking water consumed by Tribal Community by Physical, Chemical parameters.

Objective of the study

Water-borne diseases are of immense public health importance in India because of

- i. High morbidity and mortality

- ii. Potential for causing large and explosive epidemics (for example, cholera) which create panic in The community.
- iii. Non-availability of specific treatment for some viral diseases such as Viral Hepatitis E, and
- iv. Increasingly difficult treatment due to anti-microbial drug resistance in bacterial diseases such as Typhoid fever and bacillary dysentery.

More importantly, young children bear a huge part of the burden of disease resulting from the lack of hygiene. India still loses between 0.4 to 0.5 million children under five years due to diarrhoea. While infant mortality and under five mortality rates have declined over the years for the country as a whole, in many states, these have stagnated in recent years. One of the reasons is the failure to make significant headway in improving personal and home. Hygiene, especially in the care of young children and the conditions surrounding birth. Drinking water is but one of the several routes for transmission of diseases. Others such as poor hygiene behavior, contaminated food and unclean toilets are equally important, yet receive far less attention. Hand washing practices are as important from a disease reduction perspective as are the use of toilets or drinking safe water or the use of hygienic toilets.

Here is how unsafe water and lack of sanitation leads to ill health and other health related problems.

1. Unsafe water is cause of many diseases.
2. The lack of sanitation leads to contaminated and unsafe drinking water
3. In villages and cities, the non-availability of safe drinking water facilities for all residents also Leads to more diseases
4. Diarrhea, cholera, jaundice, typhoid spread due to unsafe drinking water
5. Malaria, dengue Filaria, encephalitis spread due to mosquitoes breeding in stagnant water.

Water Quality Monitoring

Water Quality Monitoring In India, the financial and technical support for rural and urban water supplies are provided by the central government while the planning, designing, construction, operation and maintenance is undertaken by state government agencies. While larger cities have their own laboratories for testing water,

institutional framework for water quality monitoring and data processing is inadequate in rural area.

Research Methodology

This section will brief about how study will be carried out to meet the aim and objective of the study. Section will also outline the research design and procedures employed in the study. It will tell about the tool and technique of data collection and will describe the methods which will be used for gathering and analyzing data. This section also argues for adoption of method suited to find the status of the malnutrition and linkages between the factors responsible for under nutrition.

Research Design and Procedure

This research is descriptive, correlational and explanatory in nature. Study will use mixed methodology to conduct the research. Both Qualitative and Quantitative methods will be used. Quantitative methods will be used to find the secondary / existing data available and also to collect and analyze the primary data through anthropometric tools. Qualitative methods will be used to Study groups and individuals in natural settings, it will attempt to understand insider's views, meaning, and perspectives related to the nutrition and services provided to them. The study will describe the current scenario and explain the correlation between the existing situations. Study will begin with the extensive review of literature on undernutrition amongst the tribal people and correlate with their living style, access to the sanitation, drinking water facilities, feeding practices and health seeking behavior during the illnesses. It will also find role and functioning of government mechanism (ICDS/PDS/MTC and its Referral and follow up mechanism) to combat under nutrition.

Secondary Data

Study will begin with the extensive review of literature to find out status of malnutrition in the country, state and the study district as well as amongst the Tribal people. It will refer the existing sources like NFHS 2, 3; DLHS 3, 4; ICDS reports and state MIS and MTC reports etc. to find the current status of malnutrition. It will also compare these data and try to find out if there has been any major decline or increase in the malnutrition status amongst the Tribal people in recent times. It will also find out the historical perspective and the various transition that the tribal people are undergoing in the process of development and how these factors are effecting there food habits and life style. The study will also look into various interventions and outcome-reports of the studies done by the government or NGOs / agencies.

Health Seeking Behavior of the Tribal People:

Despite a number of welfare measures undertaken by the Government of India to improve their general welfare, including health, the tribes still consider modern health care system as alien. However, they have been showing willingness to engage with the system, if such opportunities are made available. For the tribes, the most common face of modern medicine is the RMP, who provides services at their doorstep or at haats (local markets). ANMs are rarely present in hard to reach areas. Occasionally, tribal ANMs do stay in the villages, but their availability at the time of need is not reliable. AWWs are present but are not considered health providers, as they are not well trained or educated in most health care cases.

Rational of Study / Conceptual Framework:

In Maharashtra, proportion of underweight children belonging to Scheduled Tribes is (64.3%), Scheduled Caste (56.0%), and Other backward caste (55.7%) is very high, compared to others. Maharashtra being the Tribal State, people living here are mostly Tribal's and North Maharashtra has the highest no. of Tribal Population, and more than 90% of the tribal people live in the rural and forest area. Tribal people have different life style, tradition and cultural norms. They have been following these norms for centuries and they are still not willing to modify these norms due to various cultural believes. They have different food habits and they mainly depend on forest food product. They have been following their own medicinal system, they still believe in special rituals and do "PUJA" in every sickness. Beliefs like disease is caused by spirits or by nature prevent them from approaching health services. Instead they prefer to rely on home remedies for cure. These socio economic, demographic, and cultural and food consumption pattern could be some of the reasons for high number of less than five deaths amongst the tribal population. Under nutrition has a long term effect on the socio demographic and economic condition of the people especially tribal's. It could be one of the major factors responsible for their slow decadal growth rate. Tribal Children at early age are more prone to be under nourished due to the lack of the awareness among the parents, like importance of breast feeding, nutrimix food intake, immunization, care during sickness, clean drinking water, sanitation practices etc. The Study will try to find out, how socio economic, demographic, cultural norms, food habits and their life style is influencing high under five Under nutrition. Study will also access the role and functioning of the government system for combating under nutrition.

Problems of drinking water in peoples

Most of the tribal people depend upon springs and streams for drinking water, but where people reside at a mid-point of the hills, these water sources are located at either top or bottom of that hill. The tribal women and children are spending their most of the time and energy

to bring water from these sources (top or bottom of the hill). Children of these communities are dropping out of school due to the increased pressure to support their families. In the rainy season they frequently sustain injuries while bringing the water from these sources while attempting to navigate the difficult hilly terrain.

Materials and Methods:

For the purpose of study of well water quality in some selected tribal villages. The samples were collected quarterly, in early morning hours, in clean plastic carboy of 2 liters capacity. Air temperature, water temperature was recorded on the spot at the sites. The samples for DO were fixed immediately in the field itself. Other parameters such as B.O.D., Chlorides, Carbon Dioxide, Total Alkalinity, Total Hardness, Calcium Hardness, Magnesium Hardness, Silicates etc., were analysis as per the methods describe in the standard methods (APHA, 1990); Trivedi and Goel (1984) and Kodarkar (1992).

Dissolved Oxygen

Dissolved Oxygen is one of the most important parameters in aquatic systems. It is considered as water quality indicator (Manna and Das, 2004; Ghavzan et al.2005; Koshy, 2005; Mathur and Maheshwari, 2005). Dissolved Oxygen (DO) refers to the volume of oxygen that is dissolved in water. The atmosphere is an only major source of dissolved oxygen in river water. Waves and tumbling water mix atmospheric oxygen with river water. Oxygen is also produced by rooted aquatic plants and algae as a product of photosynthesis. The amount of oxygen that can be held by the water depends on the water temperature, salinity and pressure. Usually cold water holds more oxygen than warm water. It is also affected by water flow as stagnant water has less oxygen because of less internal mixing. Natural stream purification processes require adequate oxygen levels in order to provide for aerobic life forms. This gas is an absolute requirement for the metabolism of aerobic organisms and also influences inorganic chemical reactions. Therefore, knowledge of the solubility and dynamics of oxygen distribution is essential to interpret both biological and chemical processes within water bodies.

Biochemical Oxygen Demand (BOD)

Biochemical Oxygen Demand or Biological Oxygen Demand (BOD) is a chemical procedure for determining how fast biological organisms use up oxygen in a body of water. It measures the amount of oxygen consumed in the biological processes that break down organic matter in water. It is used in water quality management and assessment, ecology and environmental science. Most of pristine rivers have a 5-day BOD below 1 mg/l. For non-polluted water, the BOD₅ is less than 5mg/l (Singh et al .2008). During the present study the BOD ranged from 0.1 to 4 mg/l. It was within permissible limit for with

occasional higher values which may be attributed to increased organic load.

Chlorides

Chlorides are salts resulting from the combination of the gas chlorine with a metal. Chloride is widely distributed in nature, generally in the form of sodium (NaCl) and potassium (KCl) salts. It constitutes about 0.05% of the earth's outer crust. Chloride is an essential element for an aquatic and terrestrial biota, representing the main extra cellular anion in animals, including humans. It is a highly mobile ion that easily crosses cell membranes and is involved in maintaining proper osmotic pressure, water balance and acid -base balance in animal tissues. Chloride ion also plays and active role in renal function, neurophysiology and nutrition. Chloride ions are conservative (Newton et al.2007), which means that they are not degraded in the environment and tend to remain in solution, once dissolved. Chloride ions that enter ground water can ultimately be expected to reach surface water and therefore, influence aquatic environments and humans.

Free Carbon Dioxide

Free carbon dioxide (CO₂) refers to carbon dioxide gas dissolved in water. The term is used to distinguish a solution of the gas from the combined carbon dioxide present in bicarbonate and carbonate ions. This gas on solution in water produces carbonic acid resulting in lowering of pH. With a decrease in pH corrosive characteristics is induced in water resulting severe corrosion of heat exchanger, pipes, valves etc.

Alkalinity

Alkalinity refers to the acid-neutralizing capacity of water. It is a factor that accounts for the buffering ability of water. Water without sufficient alkalinity will drop in pH when even small amounts of acids are present, disturbing the living systems within the water supply.

Total Hardness

Hardness is defined as the concentration of calcium and magnesium ions expressed in terms of calcium carbonate. Hard water has high minerals, primarily calcium and magnesium. Other minerals, such as iron, may contribute to the water hardness to some extent. The principle sources of hardness in water are sedimentary rocks, seepage and runoff from soil. The total hardness of water may range from trace amounts to hundred of milligrams per liter. The total hardness is of two types namely, temporary and permanent.

Calcium Hardness (Ca-H)

Calcium Hardness is caused by the presence of calcium ions in the water. Calcium, in the form of the Ca⁺⁺ ion, is one of the major inorganic cations, or positive ions, in saltwater and freshwater. Calcium salts

can be readily precipitated from water and high levels of calcium hardness tend to promote scale formation in the water system. Calcium Hardness is an important control test in industrial water systems such as boilers and steam raising plants and for swimming pools.

Silicates

Silica is widespread and always present in surface and groundwaters. It exists in water in products of its dissociation and association and organosilicon compounds. Reactive silicon (principally silicic acid but usually recorded as dissolved silica (SiO₂) or sometimes as silicate (H₄SiO₄)) mainly arises from chemical weathering of siliceous minerals dissolved, suspended and colloidal states. Dissolved forms are represented mostly by silicic acid, Silica may be discharged into water bodies with wastewaters from industries using siliceous compounds in their processes such as potteries, glass works and abrasive manufacture.

Conclusion

The awareness must be created in the Tribal Area about safe drinking water. The tribal area should be made aware of basic water treatments to improve water quality. Finally safe drinking water must be made available for the tribal area. There should be a continuous monitoring

for water supplying areas, which will be beneficial to the people residing in the area.

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SECTION - C

(COMPUTER SCIENCE)

1

E- LEARNING EMBEDDED TOOLS IN LEARNING MANAGEMENT SYSTEMS AND EDUCATION**Vivek Patil**

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vinodrajput1976@gmail.com**Abstract**

In recent years there has been constant pressure on the universities e-learning practices for teaching and learning. In particular, emphasis was placed on the already use of learning management systems (LMS) and related collaboration tools to engage students, scholars and teaching staff. Hosting a central LMS is important for universities, colleges and higher education institution, since such a system ensures security, proper data continuity and data privacy compared to the available free applications. However, while LMSs are widespread the university sector is lack of literature, a comprehensive study of the state user engagement with LMS tools that both students and faculty perspectives from different disciplines. Therefore, it is important to study the state with LMS tools of user intervention and to examine questions relevant factors available affecting more information about the factors user engagement with LMS tools in higher Education.

The results of the study show that often the participants LMS used as Online repository of learning materials and collaboration tools within the LMS were often do not realize their full strength to be used. The study also found six large themes and more than 20 subtopics the use and recording of LMS tools influence. The major Topics include: LMS Design, preference for other tools, the availability of time, lack sufficient knowledge of tools, teaching practices and social influences.

While each subject had a relationship with the literature, were a new meaning interpreted in this research. The synthesis of results and support Literature led to a new framework which explains the possible props and detailed determinants of user engagement with LMS tools. The frame differs regarding the details it has to explain each of the main categories, namely LMS design and pedagogy constructs. The study also discovered further Details in the perceived ease of use (PEU) and perceived usefulness (PU) Parameters of LMS.

INTRODUCTION

In the last decade, higher education institutions (HEIs) have become more competitive, in order to attract more students (Turner & Stylianou, 2004;

Zielinski, 2005). This has increased their investment in e-learning (electronic learning) courses and Learning Management Systems (LMSs), as an e-learning platform. The role of e-learning has changed from being only a tool to connect with external and distance education students to becoming a vital part of the education experience for many higher education students (Allen & Seaman, 2007; Mason, 2006). LMS synchronous and asynchronous tools can potentially help students build collaborative knowledge, develop social interaction, and enhance communication skills (Kyza, 2013). Collaboration and conversation can enhance student higher order skills such as critical thinking and deep understanding and improve task efficiency and accuracy (Palloff & Pratt, 2010; Romiszowski, 2004; Stahl, 2002; Thagard, 1997). This can happen through sharing cognitive load, self-explanation, internalisation, disagreement, and justification of ideas to others (Dillenbourg, 1999) during discussions with peers. Therefore providing a collaborative environment within which students can easily interact with peers and lecturers may assist students to achieve a higher level of learning. LMS collaboration tools can facilitate this process. While there is a huge investment in providing LMSs for HEIs, it is critical to investigate whether this e-learning facility could engage students and enhance collaboration more effectively.

To achieve this goal, this study has investigated the effectiveness of the use of LMS tools in a HEI. More specifically, it aimed to study the state of the use of LMS collaboration tools. The institution under investigation is one in which the LMS has become a core component of teaching and learning and is mandatory for all staff to use. The university combines face-to-face teaching with online learning in some units offered internally to students. The study shows how teaching staff and students have been using the current LMS tools and highlights a number of problems associated with its research questions to engage students effectively in teaching and learning.

BACKGROUND TO THE STUDY

The average growth of e-learning around the globe between 2012 forecasted to be 23% (HM Government, 2013), thus there may be significant changes ahead in this area. The Internet has given

lecturers a new set of information and communication tools that facilitate connection with students and development of critical thinking and problem-solving (Nykqvist, 2008). HEIs are now investing in online teaching and learning programs to benefit from these new opportunities.

Information and communication tools provide communication and interactive opportunities, store large data sets, and support the manipulation and presentation of information in different formats. They thus enable active and empirical educational environments where students are engaged in challenging and open-ended activities to enhance their cognitive abilities (Kirkwood, 2009; Loveless, 2003).

In adopting the available Information and Communication (ICT) tools for educational purposes, LMSs have attracted the attention of many HEIs and organisations (Selim, 2007). A number of institutions have mandated the use of LMSs as one of the available e-learning platforms in conjunction with face-to-face instruction (Borden, 2011; Keengwe & Kidd, 2010; Palloff & Pratt, 2001), often referred to as blended learning.

AIMS OF THE RESEARCH

This investigation of the use of interactive online learning environments in the higher education sector lies within the broad domain referred to as e-learning. Specifically, this study intends to:

To identify factors affecting the engagement of lecturers and students with the e-learning tools provided by learning management systems in a higher education institution.

Considering the broad range of collaboration tools available through existing LMSs, such as chat room, wiki and blog, and the promised capability of these tools to enhance higher order learning through student interactions and collaboration, this study has narrowed its focus to identify user engagement with collaboration tools of LMS. As a result, the following research questions were developed to explore the aim of the study:

1. How are collaboration tools within an LMS being used?
2. What problems influence the effectiveness of collaboration tools within LMSs?
3. What factors influence the successful engagement of students and lecturers with LMS collaboration tools?

CONTRIBUTION OF THE RESEARCH

The research findings described in this thesis provide a detailed understanding of how the tools

embedded in an LMS are used within a particular higher education institution, and suggest methods for employing these tools more effectively. Many universities invest heavily in e-learning facilities, therefore it is vital that these facilities are used to their full capacity to improve the teaching and learning process. Everson (2009) advises not to “waste your valuable time preparing tools that will only frustrate and disenchant your students”. This study offers a new framework that covers multiple aspects of the factors influencing the engagement of students and lecturers with an LMS. This thesis contributes to the body of knowledge both through its data collection and analysis approach (compared to other studies in this area) and its final outcome.

The methodology includes:

- Both students' and lecturers' points of view;
- Participants from multiple disciplines;
- Open-ended semi-structured interviews; and
- “Applied thematic analysis” (Guest, MacQueen, & Namey,)

OVERVIEW OF THE STUDY

The purpose of this study is to explore the factors affecting students' and lecturers' engagement with LMS tools. Hence, it was logical to seek the opinions of lecturers and students who had the experience of working with these tools. The qualitative method was employed to investigate lecturers and students' personal perspectives about their experiences with LMS tools, in order to identify the factors influencing their engagement with LMS. Qualitative data collection can be conducted either by using interviews or an open-ended questionnaire (Dudley, 2010; Jansen, 2010). Open ended semi-structured interviews which afford opportunities for the researcher to request more details from participants to explain their perspectives and opinions (Sanders, Steward, & Bridges, 2009) were found to serve this study as an exploratory research. Seventy-four open-ended semi-structured interviews were conducted with students and lecturers in a university where the use of Blackboard was mandatory. The interviews collected participant viewpoints on how they had used Blackboard tools, specifically the collaboration ones.

Next, the recorded interview data were transcribed, coded, and analysed, utilising the applied thematic analysis method. The research findings then were outlined, discussing the six main themes and over twenty sub-themes that were extracted from the interview data. Finally, a novel framework was developed to identify multiple factors that should be considered to enable the successful use of LMSs in the higher education sector.

ICT IN HIGHER EDUCATION

The focus on ubiquitous access to technology has strongly affected communication and learning methods and means (Gura & Percy, 2005). This change is evident in higher education since one of the learning options in many universities is online courses, which are increasing steadily in number. Allen and Seaman (2010) reported that almost 5.6 million university students had enrolled in an online course in 2009 in US, an increase of approximately 21% over 2008. HEIs are now investing in online educational programs to benefit from new opportunities.

More recently, the computer has been used as a tool to access and use a range of Internet-based resources in education. The Internet evolution and its impact on education has revolutionized the way in which educators now work, giving them a new set of ICT tools to connect with students while also having the ability to use these tools for the development of critical thinking and problem solving (Nykqvist, 2008).

ICT tools can contribute to enabling learners to extend their thinking abilities and provide an interactive environment that challenges students. When students receive interactive feedback and support from their lecturers and peers, ICT can provide the opportunity for them to extend their learning experiences, track the consequences of thoughts, and move to another level of difficulty (Loveless, 2003). The capacity of ICT to provide communication and interactive facilities, store large amounts of data, and support the manipulation and presentation of information in different forms, shows its potential to create active and empirical learning environments where students are engaged in challenging and open-ended activities to develop their cognitive abilities (Kirkwood, 2009; Loveless, 2003). ICT can facilitate increasing access of students to the higher education sector by enhancing the flexibility of teaching and learning approaches and covering a more diverse range of students from different places. Using ICT facilities also prepares students for working and living in a technology rich setting.

However, the positive results of using ICT tools should not be overestimated and only be attributed to the medium by itself. Many HEIs now capitalise on some type of Content Management System (CMS) or Virtual Learning Environment (VLE) that supports students' learning activities by providing an extensive and integrated range of services and tools for learners. However, many of these institutions have tended to supplement or reproduce their existing educational practices in online environments

(Cramer et al., 2007; Evans, 2008; Stephenson et al., 2008). Institutional strategies and high-level policies tend to make claims that technologies impact upon student learning, but there is insufficient awareness of the multifaceted relations involved, and they provide little or no supporting evidence for claims that ICT used for teaching and learning will accomplish desirable shifts in students' learning attitudes (Kirkwood, 2009). There seems to be a gap between the potential educational benefits of ICT and the outcomes derived from real world learning practices (Becker & Jokivirta, 2007). Despite the high access and use of information technology in HEIs, and a large number of students in the higher education sector that make use of the systems set up to enhance their learning, many others make limited use of ICT facilities. A large-scale study in US into the use of ICT facilities by undergraduate students revealed that information technology was widely integrated into the students' daily lives (Kirkwood, 2009). That investigation showed generally positive perceptions of students about the role of information technologies on their education. However, only 61% of the participants believed that using ICT tools could improve their learning, and only slightly more than half (58%) indicated that lecturers could use these tools effectively. Thus, the fact that information technology is being used by many students for their studies does not necessarily show that HEIs were able to effectively adopt ICT for teaching and learning purposes (Kirkwood, 2009). In the rest of this section, relevant concepts on the role of ICT in the educational context are described.

E-learning

The application of ICT in education has been described in different terms including e-learning, online learning, networked learning, computer-assisted learning, technology-enhanced learning, and tele-learning (Kirkwood, 2009), each of which has tended to describe a range of teaching and learning activities. E-learning is perhaps the most commonly used term; however, as Mason and Rennie (2006, p. xiv) have indicated, "Definitions of e-learning abound on the web and each has a different emphasis; some focus on the content, some on communication, some on the technology." Although the word 'learning' is generally common within these terms, in practice the focus has been more on 'teaching', applying technologies. A broad range of applications have been described under the label of e-learning, and the use of LMSs is often identified as a core component of this. E-learning systems can be teacher-led or self-based and comprise media in the form of streaming video, audio, photo, and

text. Anderson (2008a, p. 17) defines online learning as:

The use of the Internet to access learning material; to interact with the content, instructor, and other learners; and to obtain support during the learning process in order to acquire knowledge, to construct personal meaning, and to grow from the learning experience.

E-learning has also come to encompass terms such as *mobile learning* or *orm-learning*. According to Keegan (2005), mobile learning provides training and education on devices such as portable digital assistants (PDAs), handhelds, mobile phones and smart phones. Lykins (2011, p. 5) believes: "Mobile devices represent an optimal extension of classroom and e-learning, and form the bridge between formal and informal learning." E-learning systems facilitate and encourage learning, support equity of access, and are efficient and financially justifiable in terms of sharing resources (Mehlenbacher et al., 2005). They can potentially link communities of learners together, provide considerable shared resources to accomplish research-based tasks, and support students' learning through discussion and inquiry that helps them to achieve in-depth understanding of the subject (Ellis, 2009). The notion of students supporting each other and learning together is referred to as collaborative learning. The use of e-learning courses, especially in HEIs is expanding. According to Allen and Seaman (2007), the number of university and college students in the US enrolled in at least one online course showed a 9.7% growth rate which is significantly higher than the overall 1.5% growth rate of the higher education student population over the same period. This growth shows the importance of investigating how effective e-learning systems are and what problems exist in this area.

Learning Management System (LMS)

An LMS is associated with the application of ICT to the teaching and learning process. It is the e-learning web-based environment that provides a platform for sharing and managing learning materials, submitting assignments, tracking the progress of learners and assessing them, providing required data to manage the institutional learning process, and communicating online. An LMS can help to organise different segments of a course more effectively, provide more convenient tools for the faculty to announce course requirements and facilitate open-ended feedback (Rubin, Fernandes, Avgerinou, & Moore, 2010; Hariri, 2013). Blackboard is a commercial LMS that is widely used within the education area. Eighty percents of US universities and 50% of

universities around the world use Blackboard (Pishva et al., 2010). According to the case studies published on the Blackboard website, Blackboard applications implemented in higher education include: distributing learning resources and podcasts of recorded lectures; using grading and announcement tools (Blackboard Inc., 2008a); assessing students, communication, community engagement, job searches, student voting (Blackboard Inc., 2008b); course delivery, content management (Blackboard Inc., 2009a); arranging blended learning options for students with serious mobility difficulties and disabilities (Blackboard Inc., 2009b); and using discussion board (Blackboard Inc., 2008c). The open-source Moodle is another widely-used LMS. According to the Moodle statistics web page (2014), it has 54,261 registered sites, serving 67.5 million users in 7.4 million courses. It serves as a platform to facilitate online communication between students and lecturers by providing facilities for submitting assignments, running discussion forum, downloading files, grading, instant messaging, sending announcements, running online quizzes, and collaborating on wikis. Moodle's modular construction is extendable by developing plugins to accomplish new specific functionalities. LMSs now are supported by a number of collaboration tools such as chatrooms, discussion forums, weblogs, and wikis that can potentially enhance students' engagement. Based on socio-constructivist learning models such as Vygotsky's (1978) theory of social constructivism the social context has a significant role to enhance learners' cognitive development. Vygotsky argued that with the help of lecturers or more advanced peers, students are able to master ideas and concepts that they cannot understand per se. Collaboration tools such as wikis or weblogs can provide opportunities for students to improve interactions with their educators and peers which may help them to learn better.

1 RESULT AND ANALYSIS:

E-learning is an important part of higher education teaching and learning, and the way it is used to support and encourage positive learning experiences for all, is crucially important. The mere existence of e-learning tools in an LMS does not automatically prompt lecturers and students to use them for teaching and learning purposes. As detailed in the introduction, the purpose of this thesis is to investigate lecturers' and students' engagement with the e-learning tools within LMS in higher education settings. Chapter Three identified the methods that were selected to investigate this research's propositions. This chapter reports on the results of the data collected, in relation to research questions that sought the state of using LMS tools in HEIs as

well as the factors affecting student and lecturer engagement with these tools. The data source for exploring the state of using the LMS (Blackboard) tools was the responses to the interviews. Interviews were open-ended and focused on the way students and lecturers had used the collaboration tools of Blackboard. However, since participants shared their experiences with the LMS as a whole, and not specifically its collaboration tools, findings expanded from identifying only the factors affecting user engagement with collaboration tools of LMS to a broader scope. The participants interviewed in this study were 60 students and 14 lecturers. Table 1.1 shows the descriptive statistics of the participants interviewed.

Table 1.1 Descriptive Statistics of Interviewees

Female	Male	Internal	External	Undergraduate/	Master
Students	34	26	52	84	3
Lecturers	6	8	—	—	—

Participants were from different disciplines including Health, Education, Law, Business, and the Faculty of Science and Engineering. Master's degree students were all course work students, since they were potentially more engaged with Blackboard tools than research master's students. Internal students were those who studied on-campus, while external students were categorised in the distance education sector. Students were required to be at least in second year to be sure that they had experienced working with the LMS.

The collected data was scrutinised, coded, and analysed using applied thematic analysis techniques and following the steps described in Chapter Three, to identify how LMS tools were being used among students and lecturers and what problems they encountered while working with these tools. The analysis produced sixty-six codes which were then brought together to make higher level categories or themes based on their relations and similarities, as well as occurrence and co-occurrence frequencies. The themes in this study present the patterns of the research participants' perceptions and experiences of the potential problems pertaining to the use of LMS tools, and possible strategies for enhancing student engagement with these tools.

The analysis discovered six themes that illustrate factors affecting participant engagement with e-learning tools within LMS. The themes included:

- LMS Design
- Availability of time
- Preferences for other tools

- Lack of adequate knowledge about tools
- Pedagogical practices
- Social influence

THE ADVANTAGES OF LMS TOOLS

The Blackboard LMS is being used in many universities, and it has functionalities that can facilitate teaching and learning practices. It can provide an opportunity for students with different lifestyles to be able to study free from time and space limitations in a secure environment. It can also facilitate organising and managing course content, submitting assignments, and assessing students. Participants in this research described a similar variety of advantages they had experienced with these tools. Some of the benefits outlined by participants included: support of different learning styles, ease of sharing information, facilitation of student social connectivity, support of group settings, and organisation of learning materials.

CONCLUSION

The purpose of this study is to investigate factors affecting users' engagement with LMS e-learning tools. The study findings suggest that the existing LMS tools are not user-friendly and users generally lack adequate knowledge and skills to employ them effectively. The study found six main themes and over twenty sub-categories that could explain the existing problems and possible solutions.

Briefly, the results from this limited study of students' and lecturers' experiences of using an LMS suggest that the usage of collaboration tools within LMSs in higher education sector is limited. Factors underpinning this problem are: the LMS's design limitations, preference for other tools, availability of time, lack of adequate knowledge about tools, pedagogical practices, and social influence. The study revealed further detailed determinants in regard to each of the identified themes.

The study also discovered further details regarding the PEU and PU parameters of an LMS. An LMS with a higher level of PEU and PU supports a more engaging learning environment. New parameters, uniquely identified by this research, regarding the PEU of an LMS include: easy editing procedure, notification and auto-correction functionalities, customisability, avoiding technology overload, and consistent configuration of learning materials within LMSs. Additionally, explaining the clear purpose of doing a task online was shown to enhance the user PU of an LMS.

This research also addresses the requirements for further study in several areas. Students and lecturers preferred to use tools that they were accustomed to. This opens another area for research

to explore current online environments that can be customised for educational purposes, and the specific pedagogical requirements to employ those applications effectively to support blended learning realms. Another area that requires further investigation is identifying and designing detailed strategies and methods to apply online tools in each individual higher education unit. Designing collaborative activities for any specific unit is less emphasised in the literature, although this strategy can help educators to implement e-learning approaches more effectively.

The findings of this study are qualitative and mostly tentative, and may require further testing and validation. Therefore, the most important area for further investigation could be to conduct a quantitative study to validate and generalise the presented work, as well as the identified PEU and PU parameters of an LMS.

Finally, the study emphasises that user engagement with LMS tools multifaceted problem. The identified pedagogical and technological elements (support, pedagogy, LMS design, and social influence) of active engagement with LMS tools are coupled together and must be employed concurrently to result in successful LMS adoption and acceptance.

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SECTION - D

(EDUCATION)

Student Exchange Programme: A Strategy for Cultural Exchange

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Abstract:

Education system has been practising student exchange programmes from secondary school levels till graduation and post-graduation programmes. In such programmes students are exchanged with other institution either within the nation or across the nations. This facilitates many factors involved in the process of education. The major beneficiaries of this programme are students who are actually involved in this process of exchange, the teaching faculty who attends the programme alongwith students, the institution involved and the nations at large. Sometimes, the families where the students are lodged get benefitted. Such student exchange programmes are primarily designed to study the culture of each other alongwith the social, political, lingual and educational differences and similarities. Education is one of the major tools to bring about change in the social, political and cultural scenario. The present paper, therefore, attempts to evaluate significance of student exchange programmes in educational institutions as political and cultural strategies of nations.

The paper will attempt to locate how cultural exchange is focused more than the academic exchange. After the World War II, almost every sensible nation is trying to understand culture of other country through variant ways; student exchange programme is one such effort.

Key Words: Student exchange, culture, cultural exchange

Generally student exchange programme is an exchange of students from an educational institution to another and vice versa. Wikipedia defines, "A student exchange program is a program in which students from a secondary school or university study abroad at one of their institution's partner institutions." In this endeavor two institution imparting education are involved in exchanging students from one another for a specific period of time. A student exchange program may involve international travel, but does not necessarily require the student to study outside of his or her home country. For example, the National Student Exchange program (NSE) offers placements throughout the United States and Canada.

Foreign exchange programs provides students with an opportunity to study in a different country and environment experiencing the history and culture of another country.^[3]

The term "exchange" means that a partner institution accepts a student, but does not necessarily mean that the students have to find a counterpart from the other institution with whom to exchange. Exchange students live with a host family or in a designated place such as a hostel, an apartment, or a student lodging. Costs for the program vary by the country and institution. Participants fund their participation via scholarships, loans, or self-funding.

Student exchanges became popular after World War II, and are intended to increase the participants' understanding and tolerance of other cultures, as well as improving their language skills and broadening their social horizons. Student exchanges also increased further after the end of the Cold War. An exchange student typically stays in the host country for a period of 6 to 10 months. International students or those on study abroad programs may stay in the host country for several years. Some exchange programs also offer academic credit.^[citation needed]

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Types of exchange programs[edit]

National exchange programs[edit]

National Student Exchange (NSE) is a not-for-profit education consortium based in the United States that provides affordable and practical opportunities for students enrolled at member campuses to study and live in a new location.^[2] More than 94,000 students have participated in the program since it was founded in 1968. NSE is designed for students who are looking for opportunities to study in a different state rather than a different country. NSE operates at member colleges and universities in the United States, Canada, Guam, Puerto Rico, and the U.S. Virgin Islands. Nearly 200 universities and colleges are registered as NSE members. The application process, placement, and the pre-departure process are coordinated by the home NSE coordinator. The student can choose to pay the required tuition fees to their home campus or to the host campus.^[2] Students may only participate in the exchange for a cumulative total of one calendar year, defined as an academic year and a summer session.

Short-term exchange[edit]

A short-term exchange program is also known as summer/intensive or cultural exchange program. These focus on homestays, language skills, community service, or cultural activities. High school and university students can apply for the programs through various government or non-governmental organizations that organize the programs. A short-term exchange lasts from one week to three months and doesn't require the student to study in any particular school or institution. The students are exposed to an intensive program that increases their understanding of other cultures, communities, and languages.

Long-term exchange[edit]



Enthusiastic welcome offered to the first Indian student to arrive to Dresden, Germany (1951)

A long-term exchange is one which lasts six to ten months or up to one full year. Participants attend high school in their host countries, through a student visa. Typically, guest students coming to the United States are issued a J-1 cultural exchange visa or an F-1 foreign student visa. Students are expected to integrate themselves into the host family, immersing themselves in the local community and surroundings. Upon their return to their home country they are expected to incorporate this knowledge into their daily lives, as well as give a presentation on their experience to their sponsors. Many exchange programs expect students to be able to converse in the language of the host country, at least on a basic level. Some programs require students to pass a standardized test for English language comprehension prior to being accepted into a program taking them to the United States. Other programs do not examine language ability. Most exchange students become fluent in the language of the host country within a few months. Some exchange programs, such as the Congress-Bundestag Youth Exchange, are government-funded programs.

The Council on Standards for International Educational Travel is a not-for-profit organization committed to quality international educational travel and exchange for youth at the high school level.^[4]

Application process[edit]

Long-term (10 to 12 month) exchange applications and interviews generally take place 10 months in advance of departure, but sometimes as little as four months. Students generally must be between the ages of 15 and 18.5. Some programs allow students older than 18 years of age in a specialized work-study program.

Some programs require a preliminary application form with fees, and then schedule interviews and a longer application form. Other programs request a full application from the beginning and then schedule interviews. High school scholarship programs often require a set GPA of around 3.0 or higher. Programs select the candidates most likely to complete the program and serve as the best ambassadors to the foreign nation. Students in some programs, such as Rotary, are expected to go to any location where the organization places them, and students are encouraged not to have strict expectations of their host country. Students are allowed to choose a country, but may live at any spot within that country.

The home country organization will contact a partner organization in the country of the student's choice. Students accepted for the program may or

may not be screened by the organization in their home country. Partner organizations in the destination country each have differing levels of screening they require students to pass through before being accepted into their program. For example, students coming to the U.S. may be allowed to come on the recommendation of the organization in their home country, or the hosting partner may require the student to submit a detailed application, including previous school report cards, letters from teachers and administrators, and standardized English fluency exam papers. The U.S. agency may then accept or decline the applicant. Some organizations also have Rules of Participation. For example, almost all U.S. organizations cannot allow an exchange student to drive an automobile during their visit. Some organizations require a written contract that sets standards for personal behavior and grades, while others may be less rigorous. Lower cost programs can result in a student participating without a supervisor being available nearby to check on the student's well-being. Programs provided by agencies that provide compensation for representatives are more likely to retain local representatives to assist and guide the student and keep track of their well-being.

Australian Context[edit]

Australian High school exchange programs[edit]

Each state in Australia provides a different program of student exchange for secondary students. The programmes from each state are different for whether a student in Australia is looking to study internationally or a student from another country is looking to study in Australia. Student exchange in Australia depending on the state must be managed by registered exchange organisations or the school chosen for study must be registered.^[5] The countries that are most popular for Australian students to choose to study are, Japan, France, Germany, USA, Italy, Canada, Belgium, Spain and Argentina. The main purpose of student exchange in Australia is to allow students to study, engage and experience a new culture. International students who choose to study in Australia are given different opportunities through the programmes at set schools will learn about Australian culture, but also gain English language skills at a high school level.

Australian University students exchange programs[edit]

Exchange programs for University students to study abroad varies depending on the university campus offers. International student exchange programs for university students is aimed to enhance students intercultural skills and knowledge. Student exchange programs for University students gives the opportunity to broaden their knowledge on their

study of choice from a different country, this gives university students a chance to develop their work experience by seeing how the profession they are studying is practised in another country. International exchange for tertiary students allows them to gain a cultural experience on their studies, but also giving them a change to travel abroad while completing their degree.^[6]

Costs[edit]

The costs of student exchange are determined by the charges from a student exchange program organisation or the university or college.^[5] The costs vary depending on the country, length of study and other personal factors. Different programs through the school/university of choice may offer students scholarships that cover the expenses of travel and accommodation and the personal needs of a student.^[7]

Accommodation[edit]

Host family[edit]

A host family volunteers to house a student from a different place during their exchange program visit. The family often doesn't receive any payment for hosting. Students are responsible for their own spending, including school fees, uniform, text books, internet, and phone calls. Host families could be family units with or without children or retired couples; most programs require one host to be at least 25 years of age. The host families are well prepared to experience a new culture and give a new cultural experience to the student. A student could live with more than one family in an exchange program to expand their knowledge and experience more of the new culture. Host families are responsible for providing a room, meals, and a stable family environment for the student. Most exchange programs allow for a switch of hosts if problems arise.

Housing[edit]

A university student involved in an exchange program can choose to live on campus or off campus. Living off campus is a popular choice, because students are more independent and learn more about the new culture when they are on their own. Universities that host exchange students will offer assistance in obtaining accommodation. Universities in Asia have on-campus housing for international students on exchange or studying full-time. Temporary options include hostels, hotels, or renting. Homestays, paid accommodation with a host family, are available in some countries.

Drawbacks[edit]

Even though exchange students learn to improve themselves through the experience of studying and staying in another country, there are also many difficulties to be encountered. One of them is when conflicts between the host family and the students can not be solved by communicating with each other and that is when the student will be asked to stay with another host until they find a new match. This process, however, could take time while the students' duration of stay is limited. Even with preparation and knowledge about the new environment, they could still experience culture shock, which can affect them in different ways. Students from a completely different culture^[8] can also encounter homesickness for a longer period of time. Lack of transportation can also become a major problem, because the chances students buying a car during a short period of stay is less likely to happen. Moreover, students will find it hard to find a job, even part-time since most exchange visas do not allow students to work and it is difficult to obtain one that does. Another potential drawback is health issues that can occur during the stay in a foreign country. All students are encouraged to consult a travel health expert, and be up to date with their vaccinations. Always have health insurance while traveling abroad, and carry emergency contact details of your local hosts and of multiple family members as well.^[9]

Positives[edit]

Student exchange is a valuable program for students as it is intended to increase the students' knowledge and understanding of other cultures. International education helps students with their language and communicating skills, but also encourages students to improve and broaden their language skills. Students who study internationally develop a different perspective and cross cultural understanding of their studies which will further their education in which will also benefit them when they are in the workplace.^[10]

The w-curve adjustment model[edit]

The w-curve model created by Gullahorn and Gullahorn (1963) is W shaped model that attempts to give a visual description of a travelers possible experience of culture shock when entering a new culture and the re-entry shock experienced when returning home. The model has seven stages.

- A. Honeymoon Stage
- B. Hostility Stage
- C. Humorous/Rebounding Stage
- D. In-Sync Stage
- E. Ambivalence Stage
- F. Re-Entry Culture Shock Stage
- G. Re-Socialization Stage

Each stage of the model aims to prepare travellers for the rollercoaster of emotions that they may experience both while returning and traveling from a trip abroad. The hope in the creation of this model is to help prepare travelers for the negative feelings often associated with living in another culture. By doing so, it is the goal that these emotions will be better dealt with.^[11]

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SECTION - E

(ENGLISH)

INDIAN NATIONAL IDENTITY AS REFLECTED IN A *SUITABLE BOY*

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National Identity could be defined as a sense of belonging to a particular Nation. Distinctive traditions, culture, language and even politics are the markers of the Identity. When all these markers find an expression in a work of Art it could be said that the work represents the Identity of the Nation. Vikram Seth's 1993 novel, *A Suitable Boy* could be cited as a fine example of it.

Set in a newly independent India, *A Suitable Boy* is, perhaps, the most commonly known novel by Vikram Seth. It narrates the story of finding a suitable match for its protagonist- 19 years old, attractive and well educated girl, Lata Mehra. Her mother, Mrs. Rupa Mehra tells or rather warns her, "You too will marry a boy I choose" (1) during her (Lata's) elder sister's marriage. Savita, Lata's elder sister is marrying Pran Kapoor, a pale and asthmatic professor of English, her mother had chosen for her. In the same function, Pran's father, Mahesh Kapoor too tells his younger son, Maan the same thing, "What is good enough for your brother is good enough for you"(2) Clearly, both the parents are in favour of arranged marriages for their children. This opening incidence itself underlines the Indianness in the novel as this system of parents finding a suitable spouse for their children is peculiar to Indian culture.

Help is sought from all the relatives and friends in this mission. Getting a girl married off is seen as the responsibility of the parents and the relatives. The option that the girl herself may find a boy of her own choice is totally ruled out.

The girl has to depend on her parents and relatives for finding her Mr. Right whereas it is seen as a matter of personal choice in the Western culture. Haresh's proposal comes through Kalpana Gaur who is the daughter of Late Mr. Mehra's friend. This too brings out the typical Indian sensibility in the novel.

Lata has two other suitors Kabir Durrani and Amit Chatterji. Kabir is a handsome boy who plays Cricket for his college. Lata is attracted to his boyish charms. Her mother, however, rejects him completely as he is Muslim. This again is an indicator of the Indian psyche. She does not approve of Amit either, a poet and a writer, as he comes from an affluent family and is a Brahmo. Religion, Caste, Sub caste

play a major role in India while choosing a suitable partner.

Lata finally marries paan-chewing, colour blind, Khatri boy working in a shoe factory namely, Harish Khanna who is chosen by her mother for her. She rejects Kabir and Amit not because her mother does not like any of them. She rejects them both as she realizes that passion is prelude to disaster. She understands that she becomes very possessive and jealous in the company of Kabir. She has seen how obsession and jealousy can ruin one's life in Maan who is so madly involved in Saeeda bai that he almost kills his best friend Firoz in fit of anger and jealousy. Lata does not want to be one like him bringing disgrace to her family. Amit is rejected because she realizes that Amit is full of himself and could be insensitive to people around him when he is inspired creatively. Harish is practical, optimistic and sincere. Lata thinks that he can let her be herself, can allow her to pursue her dream of being a teacher as he hates to see talent wasted. Lata, it could be said here, represents the matured youths of India who chose wisely without being a rebel without a cause.

Lata choosing a partner has a parallel story – India choosing the government. There are detailed reference to the parliamentary debates, Zamindari Abolition bill and the first general elections that are to take place in India. There are politicians like Pandit Jawaharlal Nehru, Rafi Ahmed Kidwai, and R.P.Das among others who appear in the novel with their own names. All these politicians do have an ideology of their own. Now, it is time for India to choose rationally and carefully. She should choose going beyond the dynasty and charismatic personality just the way Lata chooses down to earth boy (Harish) over charms (Kabir) and money (Amit).

There are reference to Alamgiri Mosque and Lord Shiv temple issues and communal riots which bring to the readers mind similar incidences that had taken place in the recent history. The necessity of religious tolerance from both the sides emerges as another reflection of contemporary India.

There are vivid descriptions of religious festivals such as Dasara, Moharrum, Pul Mela and Holi which add to the Indianness of the novel. Holi played at the house of Mahesh Kapoor is described with minute details. A gazal performance by Saeeda bai is

arranged. It is a typical "Mehefil" where the audience present in large number is exclaiming 'wah, wah' or completing the couplets with the singer, asking her to sing gazals of their choices. The readers are transported to the world of "Nawabs" and aristocrats of Northern India. Seth's description of Indian classical music and its concerts add to the Indian essence of the novel.

Indian flora and fauna also finds a detailed description in the novel. Amit explains to Lata the process of writing through the example of the Banyan tree. Saeeda bai too refers to it to point out how deep rooted the Zamindari system is. Trees like Gulmohur, Jacaranda, Neem, Harisingar etc. find a mention every now and then. Mrs. Mahesh Kapoor is very fond of gardening and has a huge garden around her house, "Prem Niwas". The fruit of India -Mango- is also mentioned in the novel.

Typically Indian kinship words like "Baoji", "Bua", "Apa", "Taiji", "Mago" are used frequently. Certain Indian words or phrases like, "Ekadashi," "Jai Hind", ki jai" "Zindabad" add to the effect.

In this manner, the theme, the locale with its indigenous flora and fauna, the music, the characters, their thought process, the language they use make the novel a very Indian novel.

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Pablo Neruda's Odes as Cultural Expressions of Earthly Matter

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Abstract

The odes of Pablo Neruda exploit the praise ethic of the traditional ode in glorifying nature but greatly differ from them in style, diction and poetic sensibility in general. The *Elemental Odes* were written on almost every common object, feeling or incident and give a vividly painted picture of objects as widely varied as salt, feet and artichoke. In delineating the ordinary objects around the poet with a quality of extraordinariness, Neruda draws our attention to the sights, sounds and tactile experiences that nature offers with pleasure. By doing so the poet subscribes to the philosophy of eco-phenomenology—a strain of thought which looks at earth/place as a primitive being preceding all other beings arising from the perception, cognition and activities of man. According to the philosophy, perception is not an intellectual or anthropocentric activity but has its roots in the physical world. It values nature and man's relationship with it and helps man to form their cultural identities through a deep, sensuous response to a wide range of natural experiences. Neruda's odes are indeed cultural expressions which take earthly matter as the starting point of all human experience and the ultimate mode of knowledge of the world and of the self with respect to it. Identity thus, becomes a spatial category in the odes. The earth along with its matter is conceived as the source of cultural identities even before one embarks upon the process of reflection, perception and introspection. It is precisely this predilection for materiality in Neruda which is instrumental in creating cultural identities and forms the essence of his odes.

Keywords: ode, eco-phenomenology, materiality, sensuousness, cultural/spatial identity

Full Paper

When asked about his poetic vision in the *Elemental Odes*, Neruda replied to his interviewer:

"What I like is to change tones, seek out all possible sounds, pursue every color, and look for life forces wherever they may be." (Peden 1990, 1)

This is a befitting introduction to his odes which were written in three parts between 1954 and 1957 and all of which subscribe to the ethic of celebration and heightened praise in the manner of classical verse in their eulogy of ordinary objects as varied as onion, feet, book, wine, birds and many more. They have a lyrical quality too in the conventional manner, but are free from the artificiality of exaggerated praise. They differ in style and diction and avoid the elevated style of the classical ode. The word "Elementales" in Spanish translate in English as both 'elemental' and 'elementary' and thus the *Elemental Odes* are both an invocation of the elements of nature as well as deal simplistically with the bare essentials of life. It encourages the reader to appreciate the 'elements' of nature as well as de-familiarize common everyday objects and cast a fresh glance at them so as to recognize their extraordinariness. The purpose behind this project was probably a greater poetic vision which believed in the sensuous involvement of the reader rather than an intellectual appreciation of a few erudite poets. Neruda writes in his *Memoirs*:

"Well, this thing where one poet publishes for other poets, doesn't tempt me, doesn't lure me, only drives me to bury myself deep in nature's woods, before a rock or a wave, far from the publishing houses...Poetry has lost its ties with the reader, he is out of reach...It has to get him back.. it has to walk in the darkness and encounter the heart of man...so they will suddenly pick up something of ours from the street, from the sand, from the leaves that have fallen for a thousand years in the same forest...and will take up gently the object we made...Only then will we truly be poets...In that object, poetry will live..." (Neruda 1974, 260)

Neruda's deep political engagement and his concern for human suffering are the driving forces behind the poetic project of praising small but fundamental everyday objects so that the poet reaches out to the common people with his songs sometimes praising onions which spell out pleasure for a

common man with phrases such as “star of the poor” or an uncommon description of a chestnut which is an easily obtainable food for many in Latin America. The praise of the birds of Chile further roots one to one’s immediate surroundings and cultural contexts, just as the olfactory experiences of reading about an artichoke or tomato or salt does. Multi-sensual perception becomes a modality of identity formation in the cultural expressions of the material world in Neruda’s odes. Neruda insisted on writing “impure poetry” by which he meant looking at objects of the world so closely so as to capture “the confused impurity of the human condition”. He writes in “Toward an Impure Poetry”:

“ Let that be the poetry we search for :
worn with the hand's obligations, as by acids,
steeped in sweat and in smoke, smelling of
lilies and urine, spattered diversely by the
trades that we live by, inside the law or
beyond it.

A poetry impure as the clothing we wear,
or our bodies, soup-stained, soiled with our
shameful behavior, our wrinkles and vigils
and dreams, observations and prophecies,
declarations of loathing and love, idyls and
beasts, the shocks of encounter, political
loyalties, denials and doubts, affirmations and
taxes.” (Neruda 1961, 39)

This engagement with material man in his cultural contexts –“soup-stained”, “political loyalties”, “doubts, affirmations and taxes” make his odes qualify as cultural expressions of earthly matter.

In Neruda’s odes, nature and culture aren’t binaries but they co-constitute each other. The historical identity of man is no longer viewed as separate from his geographical or geological identity and by celebrating the particular objects of the world like salt or a stamp album Neruda brings about this nature-culture nexus where materiality acts as the driving force of poetry. Neruda declares his materialist vision of poetry in an interview with Eric Bockstael :

“...I am a materialist in the sense of visible poetry, which is to say I can’t speak or sing or write except about things that are extremely visible and touchable. If one calls that materialism, I am a materialist” (Neruda, *The Liberator Magazine*, 2011)

This material experience of the world opens up eternal spaces for defining cultural identity and this is precisely what he facilitates in his odes through multi-sensuous imagery. Neruda’s predilection for materiality aligns him with the eco-

phenomenological strain of thought which may be traced back to the writings of Edmund Husserl who believed that the earth is a “primitive home-place” which precedes every “world-possibility” (Husserl 1981, 230). Eco-phenomenologists take one’s experience of the earth as the starting point and the ultimate mode of knowledge. It also sees man’s relationship with nature as constituting an experience –based value system, which is seen as an alternative to anthropocentric concerns of value and scientific naturalism with its myopic insistence on objectivity that forgets its roots in experience. This thought was developed by later phenomenologists like Maurice Merleau-Ponty who sought to explore the intrinsic relationship between Husserl’s “world-possibility” and “earth-basis” and posited that nature and culture are intertwined. According to him, time and space, history and geography come together to construct one’s cultural/natural identity.

The Chilean poet Pablo Neruda’s “Ode to the Birds of Chile” deals at length and minutely with the flight trails and preying habits of the different species of birds that may be seen in Chile. In following the trail, the poet actually marks out his own cultural habitat and discovers a spatial dimension to an identity pre-given by Nature:

Long hours I scan
the vast sky
searching for the motion
of your wings...
Tirelessly I navigated
the shorelines,
the toothless littoral, the street
between the islands
of the ocean,
the great Pacific sea,
blue rosebush of raging petals,
and in the Golfo de Penas
the sky
and the albatross,
the solitude of air and its vastness,
the black wave of the sky.

The poetic persona/reader involved into the experience hardly has to fight state or societal power structures to believe that all these places with their specific names belong to him and that he belongs to them and he doesn’t need to care for a state authority to grant him that. This natural inheritance is represented in the ode in the unfettered flight of the birds. However one must follow his senses honestly to catch the sights, sounds, and textures of one’s natural environment which is now no longer a setting but a character in the narrative of one’s spatial mapping of identity.

Jean Luc Nancy, 20th century French philosopher of Deconstruction who writes extensively on issues such as body, mind, community and singular/plural identity writes in his 1988 book *The Sense of the World*: “The world is structured as sense, and reciprocally, sense is structured as world...” (Nancy, 1998, 8) This line is often quoted by eco-phenomenologists who believe in the materiality of meaning though experience and, that matter operates through us through cultural manifestations. Neruda wanted to enhance the senses of the people of his country through a reading of his poems, so as to intricately involve them with the material world and locate a concrete ‘place’, for them rather than carrying forward a revolutionary or propagandist agenda of mobilizing them for a cause. He says in an interview in *The Liberator Magazine*:

“I don’t want to be a revolutionary in poetry; I don’t have a poetic doctrine; I don’t have a poetic ideology. I am a poet by vital, biological need, and that is my whole doctrine. And I detest in general philological interpretation.”

This elemental need to write has a latent agenda to unite the biotic and abiotic elements of one’s natural environment. It is this impulse that aligns Neruda’s poems with an eco-phenomenological line of thought. The ode ends:

Birds of Chile, hurricanes,
carnivorous birdships
or sweet, small
creatures
of flower and grape,
your nests structure
the fragrant unity of the land:
your winging lives
compose the nation of the sky
and sing to us,
your flight
unites my country's stars
(*Elemental Odes*)

The rich visual and kinetic imagery in “your winging lives compose the nation of the sky” and the concluding lines clinch the poet’s vision about uniting his nation by calling upon individuals to reclaim their given identities through a sensory appreciation and acknowledgement of their immediate environment—both biotic and a-biotic. These lines not only show Neruda’s strong commitment to the cause of his nation, but bring out the intimate nature of such engagement.

Neruda however, refused to be classified as a political poet. If he did have an agenda it was to restore man to his elemental nature of harmonious existence with the environment and in doing so he helped man to discover and recognize an identity

which already existed from the time they first learnt to perceive the natural world, but from which they were estranged in the face of anthropocentric activities leading to wars, migration, industrialization and the identity crises these historical turns have engendered. Irene J. Klaver quotes from the works of various the phenomenologists who have explored the relationship between history, geography, anthropology, cultural practices and other cultural markers of space and time in the perception of human identity:

““In fact it is a question of grasping the *nexus* – neither ‘historical’ nor ‘geographic’- of history and transcendental geology...there be a historical landscape and a quasi-geographical inscription of history.””(Klaver, “Phenomenology on the Rocks”, 2003 157)

Neruda’s “Ode to a Chestnut on the Ground” brings together these cultural markers of the times to construct an identity for the readers through a rich olfactory, visual and tactile experience of an ordinary object and the common event of its falling on the ground:

From bristly foliage
you fell
complete,
polished wood,
gleaming mahogany,
as perfect
as a violin newly
born of the treetops,
that falling
offers its sealed-in gifts,
the hidden sweetness
that grew in secret
amid birds and leaves,
(*Elemental Odes*)

Phrases like “as perfect as a violin newly born of the treetops”, “an oval instrument that holds within it intact delight”, “an edible rose”, “firm and smooth as the small breasts of the islands of America”, “the maternal eyelids” referring to a chestnut seed requires an intensely multi-sensual involvement with the natural object. At the same time, the visual, tactile and olfactory images describing the locally edible seed chestnut, evokes a consciousness of the American nationhood, history and culture on a global arena. This intertwining of the local and the global, nature and culture become instrumental in identity formation in Neruda’s sensuous praise ethic.

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“Cultural Hybridity: A Manifestation of Mixed Cultures in Bharati Mukherjee’s

The Tiger’s Daughter”

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Abstract:

Culture designates a way of life, set of values, beliefs and behaviours that make one particular life distinguishable from other. It is not immutable and undergoes transformation in the course of time. In case of migration, migrant carries his/her indigenous culture to the adopted land and observes the same in conflict with the host culture. Bharati Mukherjee in her debut novel, The Tiger’s Daughter (1971) portrays a young lady Tara Banerjee Cartwright caught in the cultural skirmish. Born and brought up in typical Bengali Brahmin family, Tara travels overseas for educational purpose, marries an American boy David Cartwright and resides there for seven years. Her residence in America evidences many incidents of cultural conflicts. When she visits back to India, she finds herself misfit in her own native culture which had left behind seven years ago. Her Americanized sensibility does not acknowledge the Indianness of her family. Bharati Mukherjee attempts to convey here all possible cultural issues that are normally faced by the first generation immigrant. Immigrant cannot uproot the native culture deeply planted in his/her psyche which subsequently results in a cultural turmoil. Initially, Tara lives in a foreign land on her ex-status, by the time undergoes cultural assimilation, and finally comes up with cultural hybridity. This cultural hybridity makes her estranged in her family, relatives and friends. She looks towards everything happening around her with Americanized vision. It is because of the cultural hybridity, she experiences cultural dilemma and in-betweenness both in America and India. The present paper attempts to explain the cultural hybridity that Tara Banerjee Cartwright experiences and how her behaviour manifests her indigenous and adopted culture in Bharati Mukherjee’s ‘The Tiger’s Daughter’.

Key Words: culture, immigrant, cultural conflict, cultural hybridity, in-betweenness, cultural dilemma, cultural assimilation.

Indians do not share common faith, rites and rituals, language, cuisine, dress and way of living. Resultantly, this diversity, we have in India, gets

reflected in the literature of these people of diverse backgrounds. The cultural baggage, they carry, is different and unique to the region they belong to. When they write their nostalgic outpourings or describe things ‘back home’, each one has a different landscape in every way. Therefore, each Indian diasporic writer writes very differently from other writer living and writing abroad. No other non-Parsi writer can portray Parsi culture as Rohinton Mistry can do. Similarly, Bharati Mukherjee and Jhumpa Lahiri’s delineation of Bengali culture will significantly be unique to them.

Bharati Mukherjee, an influential and internationally acclaimed novelist, introduced herself as well as Bengali culture to the literary world with her debut novel *The Tiger’s Daughter* in 1971. This is an autobiographical novel in which the protagonist named Tara Banerjee Cartwright serves as Mukherjee’s mouthpiece. Like Mukherjee, Tara travels overseas to accomplish her educational purpose and marries an American boy, David Cartwright. Both belong to the same Bengali Brahmin family. Mukherjee has subtly entwined together autobiography and fiction and produced a good piece of literature which delineates every probable predicament of an immigrant in the adopted land of his/her hope. S. P. Swain comments, “The theme of acculturation and adjustment to an alien culture, the trials, tribulations, the tremors and traumas that afflict immigrants in a foreign soil have been very deftly delineated by Bharati Mukherjee” (229). Tara’s life can significantly and recognizably be distinguished into two different but interrelated phases: firstly her seven years residence in America as an Indian, and secondly, her come back to India as an Americanized Indian. In the former phase, Tara suffers the glitches of culture as her native culture is deeply rooted in her psyche; while in the latter phase, cultural assimilation makes her psyche Americanized, therefore, she detests her mother culture.

Tara, a daughter of Bengal Tiger, belongs to an noble family as her great grandfather Hari Lal Banerjee of Pachapara was the *zamindar* and the

richest person. Tara grows up for 15 years in a typical aristocratic Bengali Brahmin culture and adopts a way of living life, rites and rituals and other things from her family and surroundings. Arati, Tara's mother, is a typical Bengali woman who spends hours together in a prayer room doing *pujah* and meditation as well as singing *bhajans*. Mukherjee notes, "Taking three baths a day was a principle with her" (48). Tara, brought up in that atmosphere, was habitual to all these rituals and daily routines before her departure to America. Mukherjee mentions, "In her childhood these icons had worn gold ornaments, tiny 22 karat necklaces and anklets that she had dusted clean with cotton balls" (52). Tara had sung *bhajans* "RaghupatiRaghavaRajaram" (54) with a very holy man in that house when she was a child. She had faith in God and believed that God succors his devotees in their adversities. Therefore, she carries an idol of Mata Kali to America.

Tara falls prey to discrimination with her very first step on American land at Vassar when her white-mates ill-treat her as she is non-white. Mukherjee pens, "The girls in the residence hall tried to draw her out. They lent her books and records and hand lotions unasked" (10-11). In America, she finds her culture and God related activities disrespected and ridiculed by her foreign mates. Mukherjee records Tara's complaint as, "It's hard to explain," she had said to the foreign student adviser at Vassar. "I just can't pray here. It doesn't come. Do you know what I mean?" (49) This cultural shock makes her alien among the whites. "She prayed to Kali for strength so she would not break down before these polite Americans" (11).

After the wedlock with David Cartwright, a Christian boy, Tara assumes a cultural discrimination will fizzle out as David will understand and prop up her. But her presumption proves wrong and her cultural practices exasperate David. Being a representative of occidentalists, he does not leave any opportunity to humiliate her culture and nation. David is an orthodox American, who prefers to rely on books to know about India despite believing in his wife. Tara has not been endowed with a proper atmosphere to practice her rituals, *pujah*, *bhajan*, and celebrate festival like *Durgapujah*, in its place her life-mate laughs at Arati's principle of three baths for God's sake. Mukherjee narrates, "Really there was no end to David's naïve questions" (48).

As the years pass, Tara's constant proximity of American culture puts her into cultural assimilation. Bharati Mukherjee observes, "At first the human mind suffers premonitions, then it learns to submit" (7). The process of acculturation leads her to a manifestation of mixed feelings of both the cultures.

Tara's seven years of long residence makes her Americanized and it is explicitly spotted when she visits back to India. Wavering between the two cultures to exist, Tara develops into oblivious of many of the Hindu rites and rituals. She feels that she has forgotten many of her Hindu rituals of worshipping icons which she had seen her mother performing during her childhood. Mukherjee elucidates:

When the sandalwood paste had been ground Tara scraped it off the slimy stone tablet with her fingers and poured it into a smaller silver bowl. But she could not remember the next step of the ritual. It was not a simple loss, Tara feared, this forgetting of prescribed actions; it was a little death, a hardening of the heart, a cracking of axis and center. (51)

Ram Sharma comments, "The phrase 'cracking of axis and center' symbolically points out the psyche of Tara which has come in her due to the loss of her own cultural heritage" (276). This incident makes Tara feel estranged and marginalized in her own culture and her childhood interest in singing is perceived evaporated. Arati offers her special *bhajans* at night but the very imagination of *bhajan* embarrasses her. "But Tara hid behind flippant remarks, dragging up half-forgotten invitations to parties and charity carnivals as defenses against her mother's request" (54), Mukherjee narrates. Tara's visit to the ashram of Mata Kananbala Debi in Darjeeling is also not voluntary but only to go away from Reena and Pronob. Mukherjee records Tara's involuntariness, "She had committed herself to an unusually holy experience: a visit to the ashram of Mata Kananbala Debi, whom devotees came to see not only from all over India, but from America and England as well" (168). Mukherjee rightly explains the present state of religion, in Tara's life as, "Her early encounters with religion had been restricted to little more than bedtime mythological tales; dressing up for the *DurgaPujah* feast days and hearing her friends recite the Act of Perfect Contrition at St. Blaise's" (168). Detachment accompanies oblivion in Tara's aloofness for seven years from her homeland makes her forget not only the daily routines and rituals but it also changes her beliefs and attitude towards culture and life. This alteration is responsible for the death of her old sensibility which finally puts her into cultural skirmish with the indigenous culture.

Marriage has a sociocultural connotation that ties a man and woman into a relationship intending mutual understanding and support between them. It reflects the culture of a particular community, group, religion etc. In the present novel, Mukherjee handles marriage as the second important theme. Tara's attraction towards Manik Mukherjee rather than the

American boy refers to the cultural impact on her since the childhood. The span from her first meet with David till their marriage is a restless period of her life as the prevailing beliefs of culture throws her in struggle with the host culture. Subsequently, acculturation resolves the problem and Tara enters into the wedlock with David Cartwright. Tara's decision on the other hand registers reverberations among her relatives and friends in India. They detest her act of going away from her customs and traditions. Aunt Jharna scolds Tara, when she goes to meet her, "Why do you despise our ways? That's what comes of going to a school like St. Blaises's" (37) and Tara's friends record their hatred by keeping silence on the issue of Tara's marriage whenever they meet. They call David 'mlechha' and detest him and think her marriage has been imprudent; it has eroded all that is fine and sensitive in her. Tara thinks, "She was not married to a person but to a foreigner; and this foreignness was a burden" (62). Tara's protest of her marriage is basically due to her acculturation. Marriage appears to her strange and unimaginable. Her friends and relatives seem "racial purists" (86) to her. Mukherjee writes, "She (Tara) had expected admiration from these friends. She had wanted them to consider her marriage an emancipated gesture. But emancipation was suspicious – it presupposed bondage" (86). Calcutta's frequent attempts of making Tara realize her violation of Bengali culture makes her wary and aloof in her own home. She hesitates and fears to enter into the sacred room and thinks that she is no longer a real Brahmin.

Though American culture considers love and sex common and natural instincts, in Bengali culture they are forbidden topics of discussion in public. Mukherjee tells us, "At St. Blaise's she had not been permitted to think about sex; love was all right if it could be linked to the poetry of Francis Thompson or Alice Meynell" (11). Initially, Tara felt awkward and hesitated to discuss about love and sex as they were prohibited topics of discussion since her childhood but in America she neglects the cultural conflict and feels free to bring them into informal gossip. Cultural conflict in this respect can be detected when she has attracted to Manik Mukherjee but could not reveal that to anyone else in Calcutta. Mukherjee narrates:

Tara's immigration, in the custody of St. Blaise's nuns since the age of three, while not willingly touching on sex, quite often centered on love. She fancied herself in love with Mota. Though she did not confide in any one, not even in the Camac Street girls who had seemed ghostly by December, her father was quick to detect her concealed emotion. (12)

Tara appears as an Americanized lady in India, when she finds her friends hesitating to talk about the

disgusting incident in Pronob's life when he was caught in the gherao in his company. But Tara stimulates him, "Come on, Pronob, be a sport" (44). Tara thinks, "They would have to learn to endure gheraos and Coke bottles filled with urine and vulgar men leering at them" (45). The same lady worries to express this to David because she thinks that David will laugh at her friends. This in-between space explicitly records a cultural conflict of her mind. She looks at her native culture as old and conservative that needs to be changed. On the contrary, her fear shows her affection for the native culture which she does not want to be insulted by David.

Mukherjee brings American and Indian culture, especially the Bengali culture, into battlefield directly against one other when Antonia Whitehead, an American girl, insists on a bathing suit in the beauty contest held at the KinchenJanga Hotel in Darjeeling. Antonia states, "You can't have a real beauty contest in clothes like that (sari)" (186). The contest is intended to entertain as well as to select a beautiful girl. Antonia's wish is nothing but a representation of her culture. Her proposal gets disapproved almost by everyone, as it is against the Indian culture. "But why not a bathing suit contest?" Tara demanded. That's a legitimate demand if you are going to judge a person's physical appearance" (186). Tara's stance shocks everyone sitting in the hall. One of them says, "Really, Mrs. Cartwright. I think your years abroad have robbed you of feminine propriety or you are joking with us. You know as well as I do our modest Indian girls would not submit to such disgrace" (187).

Tara's visit to India is devoid of her old sense of perception and views about Indian culture with a keenness of a foreigner. She dislikes her relatives as well as their way of receiving her at the Bombay Airport, with garlands and sweetmeats. Their intention is to put her at ease but she feels uneasy and embarrassed. She also feels it strange when her little nephews touch her feet in *pronam*. The nickname Tultul sounds embarrassing to her Americanized ears. Marine Drive, one of her favourite places in Bombay, appears to her crowded and its shabbiness appalls her. When she leaves for Calcutta, everyone feels sad but she experiences a sense of relief from the `custody. The railway station looks like a hospital with so many sick and deformed men sitting on the bundles and trunks. In the compartment, she finds it difficult to travel with a Marwari and a Nepali. Now she considers America a dream land. When surrounded by her relatives and vendors at the Hawrah railway station, Tara feels uncomfortable. It is likely that she hates everyone and everything in India where she was born, brought up and taught many values, all because of her cultural assimilation

in America. Her Americanism dominates her Indianness and she looks at her home through her Americanized eyes. Jasbir Jain observes, "Tara's consciousness of the present is rooted in her life in the States and when she looks at India a new it is not through her childhood associations or her past memories but through the eyes of her foreign husband David. Her reactions are those of a tourist, of a foreigner" (13).

Tara's Americanized vision is just one side of a coin. The other side is her love for the nation and culture deeply rooted in her psyche. She does not consider India as merely a geographical space on the world map. It occupies a well-defined space both in history as well as in culture. Thus, the Indian migrant in the West looks back not only at the spatial contour of the subcontinent but at its history, society and culture also. In spite of her Americanized personality, the Indian pulse vibrating in Tara makes her realize that the life in Calcutta, in spite of all the dark spots and drawbacks, has its own features, not found anywhere else and which her husband will not be able to recognize through books. "He accused her of 'stupid inanities' and 'Callousness'. He thought the customs she praised merely degraded the poor in India" (131). But Mukherjee writes Tara's reply, "She thought about Calcutta. Not of the poor sleeping on main streets, dying on obscure thoroughfares. But of the consolation Calcutta offers. Life can be very pleasant here, thought Tara" (132). Tara's reply to David demonstrates her affection for India in her heart. This love confuses as well as frightens her for getting humiliated whenever she sits to write David. Ram Sharma says, "Tara feels herself as misfit everywhere she goes. She is forced to look at her inner world consisting of two cultures and the two different ideologies which are two worlds wide apart" (277). After endless confrontations between her adopted culture and home culture and constant attempts of self-fashioning she concludes that reconciliation is imagined and impossible therefore she decides to go back to David.

Conclusion

Mukherjee delineates primary and basic problem of cultural conflict of an immigrant through the protagonist of the novel, Tara Banerjee Cartwright. Tara encounters cultural conflict in two phases: firstly in America with an unfamiliar American culture, secondly in India with her indigenous culture. Cultural conflict can be detected on two levels that are physical/external and psychological. Tara's cultural clash with her white mates in America as well as friends and family members in Calcutta is on physical/external level. But the dilemma of her mind when two cultures stand before her and she finds herself unable to resolve it

can be described as her cultural conflict on psychological level. Cultural assimilation appears to be an adjustment on both conscious and unconscious levels. But it cannot simply result into complete transformation. It begets hybridity, and hybridity ultimately raises the question of identity.

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The Study of Cultural Conflicts and Identity Issues in Kiran Desai's *The Inheritance of Loss*

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Abstract

Identity is often explored certain elements of a diaspora, including language, religion, and the arts. The acceptance of cultural hierarchy leads to some enduring personal dilemmas resulting into identity crisis. Desai's *Inheritance of Loss* depicts a cross-section of Indian society which leads so many cultural and political upheavals among characters. Despite political freedom, cultural differences are directly manifested through the characters. They fail to assimilate new culture and give up original culture in totality. There remains the identity crisis which many of the Indians face despite multicultural reactions which endeavors to revitalize indigenous culture and its values. The novel exhibits the sufferings and disorder of an Indian family that is entangled into a conflict between multiple identities and cultures and cultural conflicts simultaneously. The protagonist and other major minor characters also confront a struggle to achieve a stable identity but at the same time face so many cultural conflicts. The present paper explores the different cultural and identity issues as reflected in Desai's *Inheritance of Loss*.

Key Words: Identity, Diaspora, Culture, Cultural Conflicts, Migration

Kiran Desai's *The Inheritance of Loss* is set in mid-1980s India, a period of great disorder, on the issue of the Nepalese movement and their struggle for an independent state. The setting of the novel appears in Kalimpong, situated at the foot of Mount Kanchenjunga in the North Eastern part of India, where the borders of various Himalayan states like Bhutan and Sikkim meet. Such a setting creates volatile situation because of religious and ethnicities struggle to defeat biased treatment by Indians to indigenous people whose culture is more like their neighboring Asians. From the outset it is clear that the country and the people are crying out for an identity of their own, fighting between themselves and claiming ground for their own existence, as a nation and as individuals. Desai, in this novel explores the contemporary international issues like immigration, westernization, cultural conflict, class-discrimination, race, colonialism, post colonialism, exile, alienation, fundamentalism, globalization, multiculturalism, economic inequality, and terrorist-violence etc. She wonderfully attempts to handle the

cause of suffering of the modern society. Most of the time she merges cultural environments to create a complex and confusing setting for her characters. They hold on to a questionable or mistaken identity and are unable to define them in another, more positive way. The dominance of western civilization over Indian culture lingers in India. In colonial days, the Indians who accepted the cultural hierarchy appeared as to be great admirers of western culture. She minutely paints this through the characters of Jemubhai and Biju and even more other characters too. He grows up under the colonial project and follows the British Culture blindly. The novel portrays the characters that are the target of cultural dilemmas, which lead them towards isolation and identity crisis at the end.

The author outlines the themes of dislocation, nostalgia, yearning for home, and longing for identity through the character of Biju who dreams of the greener life and of course, the Green Card in the US. But he is severely humiliated even when he is issued a visa. He could not even understand the announcements at the American embassy. Thus he experiences a sense of alienation even before leaving the country. Just as the Judge feels alienated in England, Biju feels alienated in the host country because of his race and colour.

The protagonist Biju confronts a struggle to achieve a stable identity but at the same time faces so many cultural conflicts. His situation is more pathetic as he is an illegal immigrant unlike the Judge. He leads a wretched life and he is even exploited by his Indian employee Harish-Harry, owner of the Gandhi Café. He is deprived of his basic rights as a worker as he stays there illegally. Both the Judge and Biju remain as the outsiders in the periphery of the host countries in spite of their attempts of acculturation. Biju's negotiation of his identity as an illegal immigrant in a foreign city is contrasted with the more complex situation of Sai and her grandfather who find themselves as strangers in their homeland due to their education, language and wealth. Biju stands for the young crazy men of the Third World who dream of going to West for money making; unflinchingly, they sacrifice their own culture and social convention. Through Biju, Desai explores the pain of the immigrants, the experiences of the world. Jemubhai Popatlal Patel, a retired Cambridge-educated judge living in Kalimpong in his house

named Cho Oyu, who came across the cultural conflicts and even losses his identity when he was in foreign country. He prefers to live his life with British culture that's why he cannot get himself free from the manacles of traditional Gujrati and Indian mentality. He seems to be a man who is caught, caught between the past and the present, between his days in foreign country, and his slow and ordinary life in the crumbling house Cho Oyu.

Sai is a young girl of sixteen and belongs to the upper class society. She spends some years of her education in westernized convent school. She comes to India with the westernized views and culture. Gyan, on the other hand, is a descendent of a Nepali Gurkha family. He is a science graduate student. Sai's grandfather appoints him as a tutor. Gyan comes in Sai's life as a mathematic tutor. Sai and Gyan both belong to the Indian family but they are not from the same caste and culture. He believes only in Indian culture and hates the westernized principles. But on the other hand, Sai believes in English culture and traditions. She speaks English language, eats English food, and celebrates western festivals. She forgets her indigenous Indian cultural values while learning in a western school. Gyan as a pure Indian gentleman does not like her living with western culture and hates her thinking. The first clash takes place in their love relationship when Sai invites him for celebration of Christmas party but he feels irritated, he shouts her:

"I am not interested in Christmas!" he shouted. "Why do you celebrate Christmas? You're Hindus and you don't celebrate Id or Guru Nanak's birthday or even Durga Puja or Dussehra or Tibetan New Year." (The Inheritance of Loss, p.163)

Gyan does not like her celebrating the western festivals, her English speaking, her eating foreign food, and so on. He starts hating her because of her adaptation of western manners. He thinks that the upper western Indian society is responsible for the trouble and mistreatment of the poor Nepalese. The cultural differences become an obstacle in their relationship and both start hating each other. Sai cannot change her mind from the western values and manners. She even refuses Gyan's opinion of celebrating Diwali or Id. Gyan, on the other hand respects the Indian culture. Sai seems to do likewise with Gyan, challenging him to recognize the contradictions in which he finds himself and not to see them as problems. She also resists becoming an anglophile who despises Indian culture like the judge, who also demonstrates a degree of agency, actively maintaining his staunch rigidity and suppressing his

own potential for change. So, it shows the barriers in their relationship as it reflects the cultural conflict.

The conflict arising between Sai and Gyan appears to be another multicultural conflict. Their background and style each of them is brought up in will be the essential problem causing them many troubles. Their love affair carries on until the upcoming political dissatisfaction. This multicultural conflict, describing the judge's experience from abroad, counts among the most important in Desai's novel. It is the judge from whom the other characters' lives uphold.

The judge and his wife often arouses the multicultural conflict that it shows a position of women in India. Their role changed rapidly during history but it still remains the important issue in the society. This conflict shows Desai's intention to describe the cruel reality of women in India. Her duty is to behave in accordance with the deeply rooted traditions. These senseless traditions, though, degraded the position of women on its lowest level. The situation becomes more pitiable, when Jemubhai returns to India; even to the members of his family, he is like a 'foreigner'. Thereby Desai's characters discover cultural conflicts.

The characters from the novel, Jemubhai Patel's father, Popatlal Patel and his father-in-law, Bonabhai, Jemubhai Patel, Panna Lal (Cook), Nimi, Lola, Noni, Mrs. Sen, Father Booty, Uncle Potty, etc. all generic characters, reflect the pain of transition and the younger generation includes Sai, Biju, Gyan, Pixie, Mun Mun, Harish Harry, Saeed Saeed etc. belong to the different cultural background. Every character searches his or her own identity and suffered a lot with cultural upheavals. The most memorable issue is Saeed who teaches Biju everything he knows, all belong to different cultural backgrounds. In both places, New York and Kalimpong, Indians live similar lives, conflicted by class and nationality. Biju's frustration on his experience in America is almost similar to the judge's first experience in Britain.

The novel depicts a cross-section of Indian society in characters such as Jemubhai Popatlal Patel, Panna Lal, Gyan, Biju, Saeed-Saeed, Sai Mistry, Haresh-Harry and the two sisters, Lolita and Nonita, to highlight how the simultaneous experience of the colonial, the global and the local, creates "ambivalence" in the individual's perception of his/her identity and imparts behaviour in the local institutions of Kalimpong. Internal conflicts are complicated elements in the novel exemplified through the characters such as Saeed. He certainly thinks people have a choice. He strongly encourages Biju to change the way he thinks and to accept

change. Saeed succeeds in New York precisely because differences do not bother him. His (Saeed's) attitude towards his religion illustrates how he manages to avoid the kinds of internal conflict that paralyze Biju.

Biju is an Indian immigrant living in America. Biju lives alone in alien country, separated from his family and he cannot visit them because he wouldn't have another chance to return to the USA. That arouses the feeling of confusion and homesickness. All along, the immigrant has difficult dilemma whether to withstand terrible conditions he lives in and financially support his family or whether to go back to India. The conflict appears when he meets one Pakistani at work. Despite no reasonable argument, Biju is not able to talk to him. He writes a letter to his father who is strongly startled by the fact that someone in America is willing to hire the Pakistani. Biju works in the restaurant called Brittany. He washes the dishes. This conflict points out the internal dilemma of the character. He must choose whether to live as immigrant or live with his family.

Almost all of the characters of the novel suffered from identity. Jemubhai has lost almost everything and his identity. Sai, his granddaughter encounters a dilemma regarding her identity. She speaks English and celebrates Christmas while she is a Hindu girl who is completely unaware of her religion. Biju suffers the embittered feelings of loss during his stay at America where he loses his dream of success and happiness in life. The cook has lost his love and association with his native culture as he feels regret for not being able to serve a white man like his father.

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Cultural representation of Manjushree Thapa's *The Tutor Of History*.

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Abstract:

The concept of cultural representation was proposed by Stuart Hall and it is considered as a branch of cultural studies. The term encompasses that cultural expressions such as film and literature are representations of realities. Cultural representations are also the reflections of the cultural institutions such as; Language, religion, marriage, food and dress. Manjushree Thapa's *The Tutor of the History* is such a cultural text that examines the above mentioned institutions in Nepal.

This paper investigates how Manjushree Thapa depicts socio-cultural realities of Nepal. The paper employs the tools of humanistic studies to identify and analyse cultural representations. The paper employs the method of analytical research and deploys the tools derived from cultural studies. It explains how Thapa's novel enables the reader to experience the culture of Nepal.

Key terms: Cultural studies, Cultural experience, Cultural institutions.

Introduction:

Fiction can be considered as a literary form that imparts the cultural experience of a society or a community. It constructs within its plot and narrative, various cultural practices; such as religion, festivals, food habit and marriage conventions. A cultural practice refers to the manifestation of a culture with regard to the customary practice of a particular ethnic and cultural group. Cultural practices are also subjects of discussion in cultural studies. They change and involve as in when a culture undergoes transformation.

This paper is an investigation of the cultural reality reflected in Manjushree Thapa's *The Tutor of History*. It examines how Thapa represents social reality of a contemporary Nepal by mobilizing cultural realities. The paper also takes a close look at the cultural context of the novel, that provides cultural experience of Nepal for the readers.

Culture can be seen as a symbolic system as well as a field of experience and practical action,

it is too closely related to everyday life that it would be possible to transcend it. However, the word representation really means, to describe or depict something by description or portrayal or imagination and also it means to symbolize. Cultural studies is a cultural analysis which focuses upon the political dynamics of contemporary culture, its historical foundations, defining traits and conflicts. Cultural studies mainly deals with the investigation of cultural practices which is controlled by social phenomena, such as ideology, class structures, national formations, ethnicity, sexual orientation, gender and generation. Ziauddin Sardar in his book, *Introducing Cultural Studies*, shows five characteristics of cultural studies as; Culture studies examine Cultural practices and their relation to power, analyzing the social and political context in which culture manifests itself, analyse political actions, attempts to expose divisions of knowledge, and an ethnical evaluation of modern society and to a radical line of political action.

Richard Hoggart used the term Culture studies in 1964 in founding The Birmingham School, it became the world's first institutional home of Cultural studies. Then Stuart Hall, proposed cultural representation as the branch of Cultural studies. Culture studies deal with analysis of issues and concepts like race, gender, ideology and identity. Though Culture study's central focus is on practices and institutions of culture.

In the novel there are stories of idealism, alienation, human relationships and love in Thapa's novel *The Tutor of History*. It also captures the emerging cultural realities of Nepal. Paper attempts to focus on the Cultural institutions, which this novel provides. Thapa can be considered, the changing literary voice of a country which is caught in the waves of cultural changes. Thapa deals with two types of cultures here in this novel, traditional culture and western culture. This novel divided into two thematic background of culture, political culture and individuals lifestyle culture. Characters are caught between these two cultures and it is difficult for them to act upon it. The novel represents cultural institutions and its effects on the character's movements are as thematic background. This

cultural institutions are categorised under following headings- Political institution of culture, language as representation of culture, rural life caught between tradition and western culture, and local color, dress, religion, caste.

The people who belong to the same culture, who share the same conceptual map and who speak or write the same language know that the arbitrary combination of letters and sounds that makes up the word, will represent the concept. Language share conceptual maps, language systems and the codes which gives the relationship of translation between signs. Different languages and different cultures shows different meanings. The contemporary Nepal has multi languages culture background. They speak Nepali, Hindi, English and othe regional languages. Language gives knowledge about characters.

" In the bazaar people could be heard speaking Nepali, Gurung, Hindi, Kumhale- and bursts of English: ' Tata, bye- bye, hello sir' ".

Language and its representation are such critical elements in the study of culture. Thapa discusses concepts and ideas translate into different languages, and language interprets to refer to or reference the world.

Political culture refers to the pattern of beliefs and assumptions which ordinary people have towards the world. Political culture not the same as ideology but more diffuse and less goal directed. It is relatively stable over time and reproduced by political socialization. Some critics claim that political culture causes democratic stability, but in reality the thing is, a stable and effective democratic government depends upon the orientationns that people have to the political process- upon the political culture. For instance; *The Tutor of History*, novel has recurrent theme of politics and also about the lives of number of people in Khaireni Tar, a small town. All of the main characters are connected in one way or other with a small political party trying to get just a few seats in the national parliament. Khaireni Tar is one of their best hopes because their candidate is famous film star, charismatic, courteous to all, and idealistic, if somewhat naive about democracy. He was born in the region and has relatives nearby. Most of the people are in his side, because he is star and familiar candidate. Nepal had only been holding elections since 1990 and novel set in 1990s therefore novel refers bittersweet experiences of character. 90s style election campaign in Nepal with depiction of warmly alive gossip town in the time of election, which, at the same time, contrasts with

the violent Maoist insurgency that has altered the life in country. It causes extreme chaos in characters' life. Politics in Nepal is full of corruption. Thapa gives us bits of speeches from the various parties to show the illusionary promises the make. The Congress and Communist parties are the major contenders, but village supporters of the people's party are hopeful.

Thapa adapts the rural culture to describe the village itself and different ways of life that are meeting and changing there.

Khaireni Tar was a middling kind of town where it was common, while walking through the alley, to enter the twilight of cultures: to hear the screech of Nirvana on a transistor radio while passing a group of women carrying loads of freshly scoped dung ".

Khaireni Tar is traditional village but because of the foreign influence people of This village caught between western and traditional. For example one character describes the village,

" The city had come here to meet the villages, he thought. Nepal' s wandering populations had gathered by the highway to make neighbors of farmers and businessmen, of squatters and landlords, of Hindu, Buddhists, Christians, Musalman, and the godless like him, and of Gurungs, Magars, Chettris, Bahuns, Kumals, and indescribable half- breeds... The faces that passed by were hewn by ambitions no longer met by local means" .

when the village change in the novel, Kathmandu is like foreign territory, as another character tries to ununderstand.

" The problem was the bigness of this city, its indifference, its people pushing against each other not knowing the background of those they talked to its assumptions, its way of controlling the talk, iits colors, its crowds, its disguises, its secret wives of communication, its whispers and its hidden power" .

Setting of novel is village and Thapa highlights men characters mostly in this novel. They are village men who bring their own needs and dreams to politics. In traditional stereotype or conventional Nepal, men dominance and patriarchal society represents women are suppressed by men. And politics is mainly for men and women play supportive role. Men characters belong to rural culture, shows how they act with political problems and how they just want to complete their own needs. A former banker, deeply addicted to alcohol, who thinks he is the authority on how the region works. His friend is a kind and

hoplessly optimistic man who served as British Gurkha. A wealthy contractor is inspired by the words of the candidate to shift his life from the pursuit of money to seek redemption by helping those he had formerly cheated. He is extremely conservative Hindu seeks to gain financially from the party. There is one more character from Kathmandu comes a disillusioned Communist who was sent to spy on the local village party and to use them to draw votes away from the Congress party. Thapa ironically deals with each male character in the novel. All of them are caught between their own desires and cultural background of the village, hence they become less passionate and passive about their dreams.

On another hand village women are not that much involved in political campaign, local women are just "too busy learning letters" to take care about politics. In their literacy class, they are not only learning to read, but are hearing challenges to ideas like, "A women isn't a woman without a baby". However, Thapa shows contrast culture in one single village, that is men are busy with unreachable political goals and women are busy to make themselves literate and involved in idiotic movements. Traditional women do not feel to pay attention towards outer world politics, but the western thinker women feel to rebel for their rights. Thapa perfectly deals with these two cultures.

Urban cultured and literate person accepts what is moralistic and idiotic thinking is. Urban culture represents free thinking, human rights and beyond the caste and religious systems. Caste is not formally given in this novel but it affects how individuals regard each other. For example; Binita, the sister-in-law of candidate, who runs teashop where he stays. She is being viewed as a respectable widow,

"Alone woman, still young, draped in a widows' fariya, a woman unloosened from the control of men: she tried to ward off criticism by subduing herself".

She is not like other village women, she had attended college and eloped with her teacher, a man from a different caste. When he died, his family rejected her and she was extremely vulnerable. She is bold enough to blame herself for having given herself to a man who is dying had deserted her. Candidate gives her respectful treatment gives her a place she could enjoy.

"He had given her people, and protection from them".

At first she resistant to joining the mothers club, because she feels, she is not like other village women, she is not needing it. To rebel against something and politics and all are nothing for her. This is a bright side of contemporary Nepali culture.

"Was this her place? Among unsure and insecure women, among women defeated, crushed and bound, among women easily ridiculed for their clumsy attempts at freedom; was this where she belonged?".

Probably, the answer is 'no'. It is not easy to accept the culture where one can not find place for herself or himself. Binita, also caught between these two cultures but slowly slowly she finds a place for herself among these women, but it was difficult task. However, trusting on man for love is even more difficult for her.

Relationship among food and culture in culture studies looks at people's relationships with food and reveals an abundance of information about them. Food choices expose a group or person's beliefs, passions, background knowledge, assumptions and personalities. What one eats defines who one is and is not. For example; Milk, tea, rice, vegetables, daal these foods are usually used in this novel. It reflects South Asian cultural food.

Much of Nepal's Culture remains term of folklore and belief systems followed by traditional Nepalis. A mixture of Hindu and Buddhist festivals- Dashayan in Autumn, Tihar in late Autumn, Maha Pooja to celebrate new years day along with martyrs day- are the major celebrations. Food is another component in Nepali culture, which includes Daal- Bhat, Tarkari, Achars and Chatani. The traditional delicacies in Nepal are the reflection of the cultural past and they also reveal the confluence of different cultural influences.

Traditional clothing in Nepal greatly various across different parts of the country and influenced by local culture. Popular style of dresses include in the novel are;

"Some of the newly arrived party workers were young and urbane, wearing danyish slacks, shirts, windbreakers and skirts. Older workers wore traditional bhotos, homespun fariyas or pajamas tailored inn their village".

Marriage is another Cultural institution, marriage is the tradition in Nepali society. Even today love marriages are not officially allowed in Nepal. In this novel Binita marries her teacher who is from different caste.

Conclusion:

The paper draws following conclusion from the analysis of text *The Tutor of History*, that it is focuses on Nepali Culture. This novel can be considered as cultural records of Nepali life. Manjushree Thapa writes about political and social changes, the village life and individual characters. Thapa provides sharp, precise descriptions. Her book has its light, humorous moments, but underneath them she shows her care for people, their joys and their pain. Thus, countries adapt the changes but larger challenge is of individuals. Its difficult to individuals to make their own decisions. Novel deals with Culture in Nepal; traditional, western, political and individuals encountering change and about the interaction of the personal and the political.

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Identity Crisis and Spaces of Assimilation in Chitra Banerjee Divakaruni's *Oleander Girl*: A Novel

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ABSTRACT:

Chitra Banerjee Divakaruni's Oleander Girl is a coming-of-age novel. This paper aims to highlight the themes of identity crisis and space assimilation. The novel projects the protagonist Korobi's quest for the identity of her father, which in turn becomes her own identity crisis. Oleander girl signals the change in Divakaruni's narrative style from character looking back towards India for identity and roots to characters, who are able to traverse both Indian traditions and American westernization and finds its own identity and space in their own settings. Korobi neither rooted in Indian traditions nor American tradition. But this represents the global cosmopolitan citizen, who travels between both eastern and western cultures, in both eastern and western settings, facing identity crisis and trying to assimilate in a given space.

Key words–Korobi, Identity crisis, assimilation

Introduction :

“He who binds to himself a Joy
Doth the winged life destroy;
But he who kisses the Joy as it flies
Lives in Eternity's sunrise.” (288)

Chitra Banerjee Divakaruni's novel *Oleander Girl* revolves around the protagonist's Korobi's quest for identity and her struggle with identity crisis encountered and assimilating herself totally in unacceptable social conditions here in India and there in America. She is tattered between the cultures of East and West. She has to balance between the goodness of both cultures assimilating herself in a given space.

Korobi who is conscious about her own identity since the beginning, realizes and experiences all the emotions of anger, protest, sorrow, distress and disgust. The answer to her real identity lies across the ocean, the United States where her mother Anu had spent a few years as a student, kept live-in-relationship with Rob Lacey an Afro-American, racially a Black and given birth to Korobi, raising an issue of illegitimacy. It was very difficult task for Korobi to find out her father in a foreign land without

having his photograph and knowing only first name i.e Rob.

Despite knowing the hard journey, Korobi decides to give up all comforts and even ready to sacrifice her love in order to find her identity. Though with hope of getting something better, chooses to walk in path of hardship and challenge and assimilate into the foreign land. Here Chitra Banerjee Divakaruni's has shown her original identity-

“I love you, Korobi. Don't abandon me and go to America!”

I want to say *Okay*. I want it so badly, I can barely breathe. But I can't.

If I do, I know I will never feel complete, in his arms or anywhere else.

I have too many unanswered questions to just let this go.” (85)

Korobi has been shown to be conscious about herself like any other women characters in Divakaruni's fiction. She's been loved immensely and being adorable darling of grandparents, she muses her mother and meaning of her own self and her name given by her mother. Korobi in confusion asks her father the question that has plagued her all in life – why she has been named Korobi on poisonous flower, which is hardly popular. She gets to know that Anu, her mother wanted to have the qualities of the *Oleander* – the beautiful, yet tough enough to protect itself from predators –

“Did my mother ever tell you why she wanted to name me Korobi?”

“Because the oleander was beautiful – but also tough. It knew how to protect itself from predators. Anu wanted that toughness for you because she didn't have enough of it herself.” (253)

Divakaruni consciously presents a real picture of Indian society. She presents rudimentary, orthodox, patriarchal and conservative attitudes in a way of Bimal Roy to whom the docile granddaughter Korobi can't offer to hurt or disobey and her love for him makes accept his decisions, though a bit grudging sometimes. But Korobi is an amalgamation of

contradiction- docile, but confident at the same time when she buys an “off -the -shoulder Kurti – in maroon-chiffon with slim fitting pants” (18). She is unwittingly trying to be adventures in her own way but nonetheless she is afraid of her grandfather’s reaction-

“From time to time, I imagined- a mix of horror and pride- what Grandfather’s reaction would be when he saw me in it.” (18)

Hence Korobi becomes tough enough to retaliate her grandfather when he decides her marriage with Rajat to be solominized within three months. She is upset at being pushed into something she is not quite ready for. Her retaliation is expressed as –

“How could you do this without checking with me!” (23)

“I stare at them all, outraged, Do they think that they can pick my life like a ball of dough and roll it into whatever shape they fancy ?”(22)

Korobi finds herself in the blend of two conflicted ideas, at one she loves Rajat, her fiancé and at other hand she expresses her willingness to find her father across the ocean to find her identity. She was ready to assimilate into the new space in America.

It was very difficult task to find her father in America. Rajat tried to persuade her. Mr.Sen explained about the less possibilities, wastage of money and time.Eventually Mr.Sen recommends her to hire a detective or investigator who lives in America. It may cost a lot that to be paid in dollars. Her heart sinks, still she say, “ I don’t care !” (71)

Now Korobi is firm to meet Mr. Desai and determines to fly to America, she asserts,

“ I’m even prepared to go to America .” (72).

It is clear by this indication that her firm step has determined to find her father’s identity . Rajat is uncomfortable on digging of Korobi’s father’s whereabouts. He is much more concerned about his family reputations and it may affect them huge financial loss in the midst of negotiating a major deal that might help them recover the business and financial loss they have been through. Rajat is much more concerned about his parents unaffordable scandal just before the wedding. But Korobi was firm to speak to her would-be-in-laws to unburden herself. She was against the notions of pretending to her in-laws that her father is dead. She is just frightened to explore her identity.

“ You want me to go through my whole life with my in-laws pretending that my father

is dead ? That he was an Indian? Why? Are you ashamed of who I am ?” (73)

She comes across Anu as a weak individual who could not go against her parents, whereas Korobi comes across as a headstrong person who values her parents but follows her own inner voice. She defies her traditional customs and goes to the extent of getting her hair cut because it gave her opportunity to travel to search her father –

“A mass of curls, barely reaching my shoulders, have transformed me into stranger, glamorous and a little dangerous.” (177)

Anu though had changed her place of living but her thoughts and mind still could not accept the new freedom. Where as Korobi though lives in US for a short while, she is able to mould herself as per the requirements and assimilate herself in a given space. She transforms, accepts and even dares the route to dissolve her roots. In other words adjustment after migration or displacement has a lot to do with one’s own attitude coupled with mindset which is reflected in the words –

Displacement, then, is not simply an external, geo-political phenomenon. It is also an internal process, in which the subject is cast out from its own history and culture (.....) yet oddly it continues to be the carrier and medium through which that culture comes to know itself. (Smith 10)

Displacement, thus, in Divakaruni’s novels resulting due to migration, immigration, travel or exile offers possibility of providing positive spaces of assimilation. It largely offers an opportunity for development and cross-cultural dialogues resulting both in- alienation and assimilation. Diaspora thus experiences various kinds to displacements but it is in their inner consciousness which makes them adjust, accommodate and even adjust with the same consciousness of being independent and self. Korobi attempts to prove that she has her own identity and she alone has the ultimate right over her body, mind and her identity, when she badly crave for money, decides to sell her hair. She knows that her hair though is her own property, they are associated with all those who are in relation. Therefore, she says, -

“It’s my hair..... That hair belonged to Bimal and Sarojini’s granddaughter, to Rajat’s fiancée , to Papa and Maman Bose’s daughter-in-law to be.” (178)

The decision of selling of hair makes her more liberated and confident. She confesses,

“I feel light-headed, untethered. But once the money is in my hand, I’m somewhat consoled. I now have enough for

California, and I've done it without having to beg anyone." (177)

During the time of distress, she finds herself in a comfortable zone and a little solace in Vic, Desai's nephew and associate. Vic's easy manner, contradictory to the mannerism of Korobi, manages to keep the sunshine in Korobi's gloomy days in America. But soon, she is torn between her attraction for Vic and her vow of her faithfulness to Rajat. When Vic holds before her the perspective of a new life in America with him, Korobi gets motivated about the possibility of a new life. She confronts various comments and expression of people and their concern over her decision. She faces mixed reaction as some of them support and the other criticize. Reaction of her friend Vic who supports her act by commenting –

“ I like it. Makes you look modern and confident.” (177)

Stumbled out of the customs area of Kennedy Airport exhausted and dizzy waiting for Mitra who was supposed to pick her up was nowhere to be found. Panic started lumping in her throat when Mitra couldn't turn up for nearly half an hour. She becomes anxious on that foreign land detached from her familiar people and terrain. In spite of facing hardship, she is determined and there after she has very first encountered the difference between Indian Identity and American culture when she finds Mitra being impolite by not paying taxi fares, though he might have financial problem due to struggle for survival.

“Already I'm losing my Indian courtesies; I'm thinking in terms of survival, like an immigrant.” (94)

In America, Korobi faces her own struggle to find her and her father's identity. But tries to assimilate herself in the various spaces coming across her. Firstly from Mitra, who seems to be spying on her. He does not even co-operate to get her with a cell-phone. Vic supported her emotionally. Seema wife of Mitra encouraged her to survive in the alien land.

Desai shortlists three names as the basis of his findings. Rob Evanston, an architect, Rob Mariner, an estate lawyer in San Francisco and Rob Davis, a writer in a Santacruz Club, She meets all three and discovers to her disappointment that they are not related to her.

“ I'd thought myself strong and brave, smart and adventurous- but I wasn't any of those things. I was just a girl who needed someone who hold me.” (161)

Infact one of them tries to physically abuse her and one thinks that she out there for some kind of money. Eventually Meera Anand meets Korobi and it is from her that Korobi comes to know that her father is an African-American and her parents were unmarried.

She goes and meets Rob Lacey whom her mother intensely loved finds that he is married with three children and also discovers that he had visited India but was informed that both Anu and her child were dead. Korobi is shaken by the truth and she thinks that may be even her marriage could get affected after they come to know that she is an illegitimate child. Still she decides to go to India and tell each one the truth. Korobi's decision to travel back shows her toughness. She though physically leaves a land of possibilities but carries with her the independent streak and comes back much more confident, determined to fight back the challenges. She learns, -

“..... to get to the other side , you must travel through grief.” (276)

Divakaruni has touched on the topic of class, caste, race, distinction, identity crisis, space assimilation and she seems to be advocating the need for cross-cultural acceptance. Both the families, Roys and Bose are shocked to hear as Korobi's father as being black.

“ for so many people, having Korobi's father turned out to be black could be far worse than if he were merely a foreigner.” (225)

CONCLUSION

Identity crisis is experienced by Korobi due to patriarchal society and migration of her mother to other land. Korobi has passed through different stages to achieve in their own way a sense of fulfillment. I have tried to analyze the elements of identity crisis and space assimilation in the novel. It has been scrutinized that the novel revolves around the theme of identity crisis of the main character which she suffers due to the cultural mindset of Indian society of not accepting inter-religion marriage. Therefore, it can be recapitulated that Chitra Banerjee Divakaruni has very well knitted the theme of identity crisis in *Oleander Girl*. Due to migration, immigration, travel or exile offers possibility of providing ' positive spaces of assimilation'. It largely offers a chance for development and cross-cultural dialogues resulting both in alienation and assimilation. Diaspora thus experience various kinds of displacement but it is their inner consciousness which makes them adjust, accommodate and even adapt.

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Alienated Women Identities in Punyakante Wijenaike's *Amulet***Deepak G. Nair**

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ABSTRACT:

*In Sri Lanka, gendered identities is a general concern of the masses. Women's social behaviour is restricted and the feudal society allots them a role of bearing and rearing children while being faithful to their husbands. The marital relationship caters them secondary status, whereas, the men enjoy superiority. Punyakante Wijenaike very sturdily and sensibly portrays issues of Sri Lankan women in response to home, identity, marginality, power politics, alienation, displacement and sexuality. Marginalisation and subjugation of women are some of the main issues she raises in most of her novels. Her well acclaimed novel *Amulet* portrays the life of a marginalised woman Shyamali who struggles to find her existence. Through *Shyamali*, the author narrates the patriarchal society where women have to be contented with playing the second fiddle, virtually confining to the household. Further, the novel speaks about an era where the plight of women, particularly of aristocratic demeanour, tightly bounded to the uncompromising conventions. This paper seeks to provide a feminist analysis of the dynamics of alienation and subjugation of women in Sri Lankan society.*

Key Words: *women, identity, marginality, subjugation, alienation.*

Marginalization is often defined as a social process where people are consigned to the fringes or 'margins' of the society. It is defined as a process by which individuals or communities are socially excluded, systematically blocked and are denied access to participate in social and political processes which are basic to integrate with the society. Marginalization prevents a person, a group, a section or a community to enjoy rights, privileges, opportunities and means that are normally accessible to members of a society.

Women in colonized societies are often marginalized not only because of their race, but also because of their gender. Their experience of domination in a patriarchal structure makes it very difficult for them to find their own place in society

and their own identity. Women across the globe are denied of personal development, educational development and also denied voice. Although females' ethnic background may vary significantly but the experience of marginalization remains the same.

In South Asia, girls are generally disciplined into being modest, decorous, caring and obedient; while boys are raised to be strong, courageous, protective, rational and self-confident (Bhasin: 2000: p6). Women are supposed to play their roles in the domestic sphere as nurturers, mothers and dutiful wives, while men assume the role of primary householder, take on responsibilities related to both nuclear and extended families, and become the opinion or policymakers in the corporate and public spheres. This focus has also stemmed from the fact that it is men who are, more often than not, armed and empowered by society, culture, the state and the law and therefore have access to the use of force. Men thereby become the predominant perpetrators of domestic, sexual, military and urban violence and because they are 'authorized by an ideology of supremacy' (Connell: 2001: p.44) Simone de Beauvoir's statement "One is not born, but rather becomes a woman" largely proves this fact.

In *A Room of One's Own* Virginia Woolf argues that the male dominated ideas of the patriarchal society barred women from recognising their creativity and true potential:

"In the first place, to have a room of her own, let alone a quiet room or a sound-proof room, was out of the question, unless her parents were exceptionally rich or very noble, even up to the beginning of the nineteenth century... Such material difficulties were formidable; but much worse were the immaterial. The indifference of the world which Keats and Flaubert and other men of genius have found so hard to bear was in her case not indifference but hostility." (Virginia: 2003: 52)

Therefore it may be said that women are subjugated and marginalized in almost every society

and more specifically in a patriarchal society like Sri Lanka. This has become a reality today where a large majority of women, are being denied the basic social, economic and political rights and those who got it are still struggling to maintain their acquired positions. To a great extent females portraying female experiences in their own discourse allows us to perceive the impediments and burdens that the patriarchy have imposed upon them.

Sri Lankan society is by all means male dominated. Women in Sri Lanka are often assessed by society according to a moral-immoral dichotomy where immoral behaviour includes pre-marital sexual relations, flirting, cursing, disobedience, drinking and smoking, (Perera. 1991). For Buddhists, Hindus, and Muslims in Sri Lanka, the ideal woman is one who is obedient, modest, and hard-working (Perera:1991).

Punyakante Wijenaikē in her novel *Amulet* very microscopically observes and brings out the said prevailing conditions of women in Sri Lanka. The story of the novel is laced around the life of Shyamali, a young immaculate aristocratic lady and her married life with Senani, a mysterious young man from the south. Shyamali's formative years were spent under the watchful eyes of her nanny who essentially played the role of her mother. The environment of the house is dominated by the dictates of the father in an extremely traditional setup.

“I had also experienced this same fear of losing control of myself, people, situations. Was it because I was suppressed as a child and now, today, as an adult?”
(Wijenaikē:1994:17)

Through the words of Shyamali, the author briefly narrates about the patriarchic society where women have to be contented with playing the second fiddle.

“I remember, as a child and then as a young adult, every decision was made for me by my parents or PUNCHI MENIKE the *ayah* who looked after me. I moved like a puppet, waited on hand and foot.” (Wijenaikē:1994:17)

The women's social conduct is limited and the feudal society has assigned a role for them to play; that is to bear and rear children and always remain faithful to their husbands. For a case in point, Shyamali's mother knows about her father's extramarital affairs with women in the village. But her mother endures such affairs and appears satisfied of performing the traditional role of a faithful wife. From dressing to the wedding all important decisions in the lives of women are taken by the male head of

the family. This is exhibited in the marriage of Shyamali to Senani.

“Mother convinced me that bringing up a daughter was like manuring and watering a plant which would, one day, be up-rooted and replanted in a husband's garden.” (Wijenaikē:1994:18)

Shyamali's marriage was an arranged marriage in which a little or no care was paid to whether Shyamali liked her would-be husband or not.

“My marriage has been one of self-sacrifice on my part.” (Wijenaikē:1994:27)

The primary concern of Shyamali's father is about whether the would-be husband is rich and his character and personality have been completely ignored of. The author has grotesquely described the marriage and its related customs.

“Father and mother did not know the man to whom they gave their daughter to, the daughter they had reared like a delicate caged bird in their home.” (Wijenaikē:1994:20)

Shyamali has been brought up by the nanny, PUNCHI MENIKE, who virtually made every decision for Shyamali. Thus, from her formative years, Shyamali has been deprived of life skills to lead an independent adult life. This incapacitation of Shyamali by her parents has consequently left Shyamali totally dependent on her husband.

“In Colombo I walked into my husband's home, a differently gilded cage.”
(Wijenaikē:1994:41)

However, this is exactly what a society of the day demanded from a woman. She must be faithful to her husband though her husband may have several extramarital affairs with other women. Like Shyamali's father had an affair with village girl of lesser social status, Senani had with a servant woman who had returned from Middle East after working there as a housemaid for many years. The difference between Shyamali's father and her husband is that her father kept the affair a hush ... hush issue while her husband carried out the affair with the servant woman quite openly.

One other very important nature of men is explored by Wijenaikē through Senani. He is a dominating husband and cares nothing for the feelings of Shyamali. He treats her as an object than a human being. The way he uses her to fulfil her sexual desires is too brutal for her to endure. His actions reconcile and reflect the treatment he received from Nonchi, the caretaker of Senani and his sister Anula. Nonchi often forced Senani to strip down and also to be intimate with his sister. This had a grave

impact on his mind which he never could give away to. Now whenever he comes near Shyamali those thoughts fill his mind and he often turns violent. His anger for Nonchi is unfortunately directed at Shyamali and she becomes the victim of his actions. The thought of incest that he was forced to commit by Nonchi has made him demonic for Shyamali.

The kind of violence Senani often does to Shyamali can be termed as intimate partner violence. The term intimate partner violence (IPV) refers to physical, sexual, economic or emotional violence by a current or former spouse or partner. The WHO defines IPV as any 'behaviour in an intimate relationship that causes physical, sexual or psychological harm, including physical aggression, sexual coercion, psychological abuse and controlling behaviours.'

Men's experiences of trauma as children play a strong role in both the inter-generational transmission and recurrence of violence. Childhood shapes who we become as adults, and well-being in childhood plays a crucial role in determining our outlook on the world, our inter-personal relations, as well as our attitudes to violence in adulthood. Children are, therefore, designated in both the popular imagination and socio-legal institutions as worthy of protection and responsible nurturing. However, as vulnerable young individuals, unequal in power to adults, children are often the victims of adult abuse. This abuse takes different forms, from sexual abuse to emotional neglect and bullying, and physical deprivation. Senani had faced many such abuses at the hands of Nonchi which made his character so inhuman to his female partner. Men who experienced sexual, physical or emotional abuse during childhood are more likely to perpetrate violence against women in adulthood. This is proved by Senani's behaviour in the novel. Though somewhere he knows that what was doing to Shyamali is inhuman but his psyche doesn't allow him to do the other way. Towards the end of the novel he does accept this fact that he was brutal to Shyamali and she deserved not what she received. But it was too late to acknowledge for him.

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Female quest for identity in Anita Desai's '*Cry the Peacock*'

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ABSTRACT-

In the 20th century, women's writing was considered as a powerful medium of modernism and feminism. Woman writings were about the struggle to find an identity of their own. The last two decades have witnessed phenomenal success in this regard. Authors like Kamala Markandaya, Shashi Deshpande and Anita Desai have chosen problems and issues faced by the women in today's male dominated world as the main themes of their books. A majority of the works of Indian women writers depict the psychological sufferings of the frustrated housewife and her search for self- identity.

Indian women writers are popular for female subjectivity and their novels depict their own identity. They are accused of writing mostly about the enclosed domestic space. Their works are ranked below the works of their male counterparts who are assumed to deal with weightier themes.

However, as writers, Indian women writers have voiced their stance as effective contributors to the society through their works. In themes they have explored the atrocities and maladies to which the dominion stratum has been giving a deaf ear. The present paper will analyze the quest of self- identity in Anita Desai's *Cry, the Peacock*. This paper will also examine how Desai's female protagonists find a breakthrough from the normal norms of patriarchy by dealing with their issues of identity- crisis to assert their individuality and emerge victorious from their mental ordeal.

KEY WORDS- domestic space, expectations of marriage, struggle for self- identity, identity-crisis.

The image of women in fiction has undergone a change during the last four decades. Women writer's have strayed from traditional portrayals of enduring, self-sacrificing woman and have presented strong female characters searching for an identity of their own. They no longer typify and define women simply in terms of their victim status. A major pre-occupation in recent Indian women's writing has been a de-alienation of inner life and subtle interpersonal relationships. Indian women writers have started questioning the high up old patriarchal domination. They are no longer puppets in the hands of men. They have shown their worth in the field of

literature both qualitatively and quantitatively. Many Indian women writers have explored female subjectivity in order to establish an identity of their own.

Anita Desai is unquestionably one of the celebrated Indian- English fiction writers. She holds a unique place among the contemporary women novelist's of India. Anita Desai's women characters in her novels rebel against patriarchal community in order to explore their own potential (identity), to live life on their terms, regardless of the outcome that such a rebel may have on their lives. Her characters criticize cultural ideologies of the society and declare their self- proclaimed freedom.

Desai explores the human psyche. She is endowed with searching psychological insights and peeps into the inner recesses of the psyche, rather than just presenting the outer spectacle of the world. *Cry, the Peacock* her first novel has been considered to be a pacesetter in the field of psychoanalytical realism. It explores the inner world of the main protagonist Maya, and demonstrates her fear, insecurity and strange behavior. Through Maya's character, Desai depicts a world of alienation, loneliness and suffering.

In the novel, *Cry, the Peacock* Maya, the female protagonist has been brought up under the excessive love, care and concern of her father. This excessive love on her father's part makes her behave abnormally in her later life. Maya's sorrow begins quite early in life with her marriage to Gautama, a middle- aged lawyer, and a protégé of her father. There is a vast difference in their ages that contribute to further conflicts between the two. Gautama's insensitive behavior towards Maya makes her feel lonely, isolated, neglected and aggravated. She expects a little more attention from Gautama as her father showered on her. In short, Maya wants Gautama to be her father- figure. She wants Gautama to not only take care of her childish needs but also always protect her from the outside world. Quite contrary to her expectations, Gautama is pre-occupied with his work and doesn't have a few moments to spare for his wife.

Maya is childless even after four years of her marriage. There is a vacuum in her life which gets

taken care of as she gets naturally attached to her pet dog Totto, though not for a very long time. It is said that childless women develop fanatic attachments to their pets, same as in Maya's case. She showers all her motherly love on Totto. In doing so she finds a way to escape from her indifferent husband and his cold behavior towards her. Totto's death makes things worse for Maya. It creates an emotional upheaval in her life. She becomes inconsolable after the loss of her pet. When Gautama sees Maya bereaved at the loss of Totto, he utters,

"You need a cup of tea, he said, I cried, yes, it is his hardness – no, no, not hardness, but the distance he coldly keeps from me. His coldness, his coldness, and incessant talk of cups of tea and philosophy in order not to hear me talk and, talking, reveal myself. It is that – my loneliness in this house". (p6)

Totto's death is the first sign of Maya's abnormality that evokes a series of chain reactions in her life. She becomes hysterical to worldly affairs. The agony of missing the pet lurks in the blank spaces of her mind making her restless day by day. She feels lost, frustrated, neglected and shattered to pieces.

Gautama's lack of care and attention towards her too adds to further woes and tensions between the two and makes Maya drift even more away from him. She is unable to strike a balance between her inner self and the realities of the outer world. The prophecy of the albino astrologer also haunts Maya who portends that either of the partners would die in the fourth year of their marriage. This childhood prophecy remains deeply rooted in her mind and becomes one of the reason for her abnormal behavior.

"The astrologer, that creeping sly magician of my hallucinations, no of course they were not hallucinations. Arjun had proved them to me and yet said they be real? Had never said anything to suggest that it was I who has to die, unnatural and unviolently for years after my marriage, nothing to suggest that he even thought that." (p12).

Maya has nothing to do in her idle time after Totto's death. She has nothing to do to kill the lonely hours. She feels isolated and neglected by her husband. She reflects,

"Telling me to go to sleep while he worked at his papers, he did not give another thought to me, to either the soft willing body of the lonely wanting mind that waited near his bed". (p9)

Neglect on Gautama's part and a childless life gives rise to her frustration and she becomes psychic. Their relationship goes through a catastrophe and neither of the two makes any sincere efforts to save their marriage. On the contrary, after Totto's death,

Gautama advises Maya to practice detachment, as attachment leads to self – destruction. Both of them share a difference of opinion about life and do not wish to see things beyond their perspective.

Maya experiences rages of rebellion and terror. As insanity overpowers her, she sees the vision of rats, snakes, lizards and iguanas creeping over her. Her dark house resembles nothing but a tomb to her. Maya is governed by strange obsessions. Over the time she becomes hypersensitive. She is in love with life and turns hysteric over the fear of death. She wants to live life and find a meaning to it, but at the same time she knows death is the only escape from all the problems and realities of life. "Am I gone insane? Father! Brother! Husband! Who is my saviour? I am in need of one. I am dying, and I am in love with living. I am in love and I am dying. God let me sleep, forget rest. But on, I'll never sleep again. There is no rest anymore only death and waiting". (98)

Maya is confused over her own identity in life all the time. From being an over-protected daughter to being a childless woman who is just a piece of furniture to her husband, all of which just got the worst out of her. It is her desire to live and the fear of death that drives her mad to such an extent that even though she is lost and has been driven to insanity, instead of killing or hurting herself, she pushes Gautama down the parapet. Like Lady Macbeth she becomes a victim of hallucinations that disintegrate her consciousness.

Gautama's death takes away all her interest from life which should have been the other way round as she chose to end his life over hers. Gautama's detachment for more involvement in life and his inability to understand Maya's identity leads to the killing of her husband. According to Desai, Maya must love in order to live as peacocks do, and like peacocks she must tear the mate and be torn by him. *Cry the Peacock* depicts Maya's neurosis. She becomes a pathetic and psychic figure who kills Gautama as she thinks he is the root cause for her suffering. Maya suffers from conjugal incompatibility. She fails to find her own self-identity that leaves her emotionally and psychologically shattered and lonely in the end.

Desai prefers to explore the private to the public world. Her real concern is the exploration of the human psyche, inner climate and she unravels the mystery of the inner life of her characters like that of Maya. Desai's female protagonists are alienated from the world, society and family because they think of themselves as individuals. Her characters are self-centered who want to change either the situation or things around themselves. Needless to say they are

hardly able to bring about that change in their lives and end up being lonely and dejected. When alienation is forced on such characters they become rebels. Tensions, worries, depression, disappointment, anxiety and fear become their lot and they lose their sense of sanity. Desai's female characters project the battles that are fought and those left unsought. The psychological battle is fought against traditionally defined womanness. The psychological suffering of finding themselves and their identity along with the pressures felt by women to fulfill the demands placed by the so-called ideal concept of womanhood, culminates in withdrawal, regression, neurosis and suicide mania.

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Queer subjectivity and the interrogation of hegemonic masculinity in R. Raj Rao's *The Boyfriend*.

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Abstract :

R.Raj Rao is one of India's leading gay-rights activist. A writer of poems as well as short stories The Boyfriend is his first novel. Rao's novel The Boyfriend (2003) created quite a stir when it first appeared and was discussed in many prominent magazines as a guide to the then underground gay subculture in Mumbai. It went on to be used as a model for the queer scene in India in researches in the field of queer studies.

The paper is an attempt to question the hegemonic masculinity through writing/righting of alternate masculinities. The paper also examines the novel closely as a post- post colonial statement. Embedded in this is the study of the novel as a plea for deinstitutionalizing gender identities.

(**Key terms** : hegemonic, alternate identities, masculinity, post- post colonial, marginalized)

Queer identities have always been seen as the subaltern and have been relegated to the margins. Since the past few decades these identities also known as alternative identities have started voicing out. They have come out in the open and in the process through subtle and sometimes strategic ways have questioned the normative standards, heteronormativity or ideologies the ideologies that the orthodox sexual identities represent. Gay and lesbian activists call for a decriminalisation of homosexuality and negotiate an aesthetic framework beyond the conventional male/female binaries. Masculinity studies, an extension of Gender Studies, too has attempted to reread the concept of masculinity, thereby questioning hegemonic masculinity orthodox gender constructions in cultural discourses. The hegemonic type of masculinity has been dominant and oppressive in nature. Its overall dominance in patriarchal set up has never really given alternative masculinities an opportunity to exist. Contemporary queer writers are spokespersons of the queer community and of masculinities that have been silenced, banished or effeminized so far in literature. The novel *The Boyfriend* by R.Raj.Rao is one such work of fiction which being the first gay novel in India has lent voice to such oppressed groups in the society.

Traditionally masculinity in India is associated with positive traits like physical strength,

valour, intelligence etc. In Hindu Mythology characters such as lord Rama, the Pandavas and

among the Kauravas Duryodhana are seen as epitomes of hegemonic masculinity. These

characters in mythology are the fore bearers of the patriarchy. They tend to establish a certain

dominion over women which is known to enhance their masculinity. They are the torchbearers of a patriarchy.

Alternate masculinities have always been present in India as closet identities. The fear of

rejection and discrimination never let these identities become an object of public dissection. The demand for freedom and equality of gays was put forth in an organized manner in the end of 1991. Gradually demonstrations, expressions in print and visual media, theatre, seminars and conferences, and also as a theme on the silver screen lent a strong platform to gay identity in India. Moreover other than gay identities the hegemonic masculinity has been frequently interrogated by the identity of the metrosexual male. This being an emerging trend in masculinity unabashedly questions the traditional image of masculinity.

R. Raj Rao was born in Mumbai. Presently a professor of English at the University of

Pune, Rao is also one of India's leading gayrights activists. His 2003 novel *The Boyfriend* is one of the first gay novels to come from India. Rao was one of the first recipients of the newly established Quebec –India awards. R Raj Rao has authored 10 books and written over 500 articles.

Rao appeals for deinstitutionalizing identities the means he uses for this is his fictional

works which he has brought under the umbrella term alternative literature which encompasses the literature about and of the kind like him. Thus, his novel *The Boyfriend* was a major step towards the building of alternative literature in India in general and in Mumbai in particular.

The story of the novel *The Boyfriend* revolves around the mundane life of the protagonist Yudi, a gay who holds on to his distinct identity. Yudi is comfortable in his shell and his casual adventures with other men until he meets Milind. In Milind he finds the love he has always yearned for. However towards the end of the novel Milind deserts Yudi for a girl chosen by his parents. Heartbroken Yudi finds solace in the fact that Milind keeps coming back to him even after his marriage. There is a mutual need between the two men Yudi

for love and Milind for money. The novel is full of dry humour and devoid of any emotions. It also examines the irony of the realities of caste, class, religion and masculinity and the gay subculture in India. The novel as a part of queer literature advocates the need to not keep alternative gender identities in the closet. It is a awakening call to release their identities from the chains of stigmatization and let them reign free. As a contemporary author R.Raj Rao through his novel has questioned the traditional hegemonic masculinity. The novel is an attempt to shift the focus from hegemonic masculinity to other alternative masculinities. In other ways it is an attempt to liberate men.

The protagonist Yudi, a self proclaimed gay, prefers isolation rather than suffer the

company of his ever indulging mother. His abode is in faraway Nalla Sopara. His self imposed exile in his dingy apartment helps him feel secure about his queer identity. Yudi is the boss of his life and takes relief in the fact that he is not answerable to anyone.

Interestingly, Yudi's name is derived from the name of the mythological character

Yudhistira, who was known as Dharamraj, the righteous one. Here Yudi is not a righteous man in the eyes of a patriarchal society. Yudi has a different sexual orientation which is not

acceptable in a normal society. In a way we find an irony in the protagonist's name. Yudi

probably knows he can never be one with the so called sane society so he prefers his self exile.

The novel also has a reference of the transgender community through the Testosterone

Club and Gulab. Yudi is extremely fond of Gulab who is instrumental in teaching a lesson to men who act fresh with Yudi. Gulab has an overbearing influence on men which intimidates

them. Yudi uses this Gulab effect nicknamed as Operation Stonewall to his

advantage. Dyaneshwar, the otherwise strong and hefty policeman turns meek and voiceless

before Gulab. Dyaneshwar is an apt example of hegemonic masculinity. He tries to exploit Yudi but Yudi is too smart for him. Yudi plays his cards well and manages to trick Dyaneshwar. Gulab, a transgender has a very distinct style of avenging the stigma the society has associated with him.

Milind, Yudi's lover boy is a dalit. He is easily lured by Yudi for some quick cash in

return for sexual favours. Milind when he first meets Yudi has a very poor image of himself in his eyes. He regards himself as worthless and considers himself very lowly due to his caste. As Milind unassumingly plunges into a relationship with Yudi, he realizes the impact he has made on the lovelorn Yudi. All the same Milind in contrast to Yudi is ashamed of being called a gay. He takes on the position of being the dominant one in the sexual act while Yudi prefers to lay low. "Homos are no different from Bhangis. Both are Untouchables," says Yudi, "I am a homosexual. Gay by caste. Gay by religion." "Outcastes," he says, "can only expect to be friends with outcastes." Milind feels embarrassed of both his identities one of being a dalit and the other of being assumed as a gay. In that way he feels doubly marginalized. The masculinity of a dalit is questionable as he is always ostracized by the society and Milind being a partner to a gay is thus doubly ostracized. It is only the charm of the money that draws Milind to Yudi everytime. As for love it is a non-existent entity for Milind.

As the plot progresses we are introduced to the vivacious Gauri. A painter by profession,

Gauri is a total contrast to Yudi. She is a middle-aged woman highly strung and madly in love

with Yudi. She has outgrown her broken marriage and is thoroughly pampered by her parents. Gauri finds Yudi extremely amusing and is snubbed by the way he rejects her advances. She is obviously aware of Yudi's queer orientation nonetheless keeps trying hard to get him. She tries to overshadow his masculinity by being the dominant one always. She mothers him to the extent that he finds her disgusting. Yudi forever attempts to avoid her company but she is constantly stalking him. He feels overpowered by Gauri's undue interference in his life. However towards the end he submits to her dominance by accepting her as a friend.

Thus Gauri a female character in the novel though subordinate in a patriarchal set up is

able to establish her dominance over Yudi who is marginalized and subordinated due to his queer identity.

As the story begins one's heart goes out to Milind who is young and vulnerable. He has a

poor self esteem because of his dalit background and he easily falls prey to Yudi's advances.

Yudi uses bundles of notes as a bait to lure Milind. He shops for Milind suiting his taste. Milind stays hooked on to Yudi as long as he can draw money from him. However when he gets a better offer he conveniently ditches Yudi and joins the A.K. Modelling Agency. Lost in the world of show and glamour Milind is a changed man now. He feels it derogatory to be associated with Yudi anymore. He carries a very high opinion about himself now and considers Yudi as a leech that has stuck on to him. Milind projects a complicit masculinity. He falls in to the bracket of the patriarchal masculinity, who need not be a frontrunner and still masculine cause he is not really a gay. As for Yudi he is a plain gay and so his masculinity is questionable in a patriarchal social context. The once victim turns a tormentor towards the end. As soon as Milind gets his hold financially he starts looking down upon Yudi. He is no longer a mentor for Milind, his financial needs are taken care of elsewhere. After disassociating himself with the modelling agency Milind resurfaces before Yudi. This time around making it very clear to Yudi that he is a straight man. Yudi is left heartbroken

at the news of Milind's impending marriage. Milind uses his marriage as a weapon and a mirror to show Yudi that he is a misfit in a normal society. Thus the victim dons the role of the tormentor. Milind finds the sight of a lovelorn Yudi as both appalling and

embarrassing. Towards the end when he returns to Yudi its just a mutual adjustment between the two. Its only the lure of the money that draws an unemployed Milind back to Yudi. As for Yudi he takes it all in his stride. Not once ashamed over his queer identity Yudi prefers to forgive Milind and let by gones be by gones. Yudi unabashedly acknowledges his so called wierd sexual preferences. He is gay and proud of being one. Being constantly shunned by Milind leaves him hurt but his pride in the fact that he is a gay is left unshaken. "How could an affair that was based on deceit blossom into a thing of beauty?" asks the narrative. "Lies were what thieves spoke; gay love in India was based on lies." However Yudi is not remorseful at any point in the story nor is he tiresome. As Yudi puts it "Life is beautiful"

Being gay is a culture within a culture rather it can be termed as a subculture. Since

centuries queer identity has been stigmatized and relegated to the margins. To the extent that the community of people possessing alternative identities have felt ashamed to acknowledge and express it. It has hardly ever got an outlet from the closet that it has been in and if ever it has come out in the open it has only encountered rebuke and ridicule. R. Raj Rao being an ardent gay rights activist has brought it all in the open through his novel *The Boyfriend*. He takes pride in his identity and his sexual orientation. He questions the hegemonic patriarchal masculinity and the mindless reverence towards it. Yudi is his voice of protest against the frontrunners of a hegemonic masculinity. He gives the readers a very critical and ironic view of the realities of caste, class, religion, masculinity and the gay subculture as a whole in India. Through the protagonist Yudi, R. Raj Rao celebrates the alternate masculinities over hegemonic ideals. The traditional hegemonic masculinity is constantly questioned in subtle and sure ways in the plot. Yudi being a man is unafraid to shed tears unlike the forerunners of hegemonic masculinity. He gradually finds comfort in the company of the ever vibrant Gauri and accepts her dominance in their friendship. Raj Rao does this to show that it is fine for men to cry and a man is not meek when he accepts the dominance of a woman in a

relationship rather he is strong enough to accept the fact that she is emotionally stronger. Through Yudi the writer is celebrating the alternative masculinity which does not adhere to any norms. It is not afraid of being socially unacceptable. Yudi towards the end tells Gauri " ..everything works out and life is beautiful " Yudi is never bitter about himself. He can hold on to his own, he has tremendous respect for his identity and for the ones of his kind. At no point does he feel remorseful or suffers from a sense of rejection. Infact he loves being on his own and enjoys life to the fullest. R. Raj Rao drives home the point that being gay is wonderful and gays are a community by themselves. The writer thus through his story celebrates alternative identities over hegemonic ideals.

The post colonial theory or literature established spaces for the so called subaltern to

express out their once stifled voices. It helped balance the unbalanced binary of us and them. In

post colonial literature the native or the colonized wrote back to the colonizer in the colonizer's own tongue. It is an outlet of the hitherto unexpressed ideas and thoughts. The colonized felt a sense of relief through the postcolonial

writings. The queer literature in this sense can be called a postpost colonial literature. The

community of the queer has been no doubt marginalized by the colonizer but all the same they have been own ostracized by the society of which they are a part. The gay subculture sees no acceptance and no reverence. Our sexual orientations are determined by our colonial past. They need a cultural space that may not be assimilated in the society's general nonetheless they are insistent on being recognised and given a distinct cultural space. The novel with its dry humour and minus the sentimentality interrogates the varied ironies in the society. It finds a total mismatch of ideas and actions. Acceptance and rejection is as per the whims and fancies and convenience of certain dominant forces in the society.. . Taking a post post colonial view the novel is a search for dynamic identities. Nothing is stable and it is the same with identities. The novel is a call for a recognition of the unique gay sub culture which is tired of being under covers. In the emerging post modern world when liberty is basic right of true individual gays and lesbian right and liberties need to be acknowledged . It is

no longer criminal or a shame to possess a queer identity. The novel in a way advocates for an open acceptance of the rights of gays. The gay community that has been mentally colonized and subjugated by the general or straight society is how writing back to its colonizer' The queer literature is thus postpost colonial in a big way.

The novel makes a distinct appeal to break up the system of institutionalizing gender identities . The patriarchal system has an inherent stereotyped gender patterns. This system is extremely rigid and is an institution in itself. However an open expression of a queer identity makes an appeal to deinstitutionalize such gender identities. Yudi, the protagonist, is the uninhibited voice of R.Raj Rao Through this piece of fiction the author makes a plea for a liberalization of alternative identities. The modern society is dynamic and so are gender identities The homosexual community has an identity of its own which is unique in itself.

Through his work of fiction Rao has questioned a number of realities in the society he mirrors

the society as a mere farce. He advocates that no one can be really stigmatized, no matter what

they do. Seeking social approval from certain dominant forces of the society is irrelevant because

society is inherently repressive. It is impossible to advocate a system in which everything is okay.

Homosexuality is a well kept secret most of the times and one can never be sure as to who is a

homosexual. Rao endorses to the views of queer thinkers that the whole notion of gender is

wrong, there is no such thing as responsibility, and any attempt to go by the rules is oppressive.

He advocates and regards homosexuality as just another viable lifestyle, absolutely harmless and therefore no more to be shunned or censured .

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Gender identity conflict in Volga's short story, 'Ayoni'

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Contact No. 8655571288Email id: anita.ubale2012@gmail.com**Abstract:**

Ayoni is a short story written by P. Lalita Kumari popularly known by her pen name, Volga. Her feminist perspective can be noticed in her heart touching short story, *Ayoni*. It gives an idea about the dark and brutal world of prostitution. It also throws light upon the harsh realities of the male-dominated society where females of all ages suffer, considered as a commodity to gain sexual pleasure. The story reveals the cruel male psyche wherein men force a young girl to have sex with them in order to cure their diseases and get sexual pleasure as well.

The present paper attempts to study gender identity conflict in Volga's *Ayoni* which describes the female world, especially the girl child who has been trapped in prostitution. This paper is an attempt to study the physical, mental, emotional suffering of an innocent girl who is unsure of her own gender and self-identity. Volga's chronicles represent the female identity conflicts.

Key Words: Identity, Gender, Woman, Sexual assault, Male psyche, Society, Suffering.

In Volga's short story, a girl child is a victim of human trafficking narrates her sufferings and agonies. Her story touches the chords of our hearts. Volga does not reveal the name of the girl because she wants to identify the sufferings of all the females who have become the victims of rape and prostitution. The girl has become a representative of all women who suffer in the patriarchal society just because of their female gender. In the beginning, the girl narrates the happy days which she has with her family. She is totally ignorant about her feminine identity and sufferings caused by it. At that time she has no idea about the animosity of the society. She is a very vivacious child. When her ammamma narrates her stories in the night, she gets peaceful sleep. She likes her ammamma's stories a lot. When she learns to read and write, she writes a story at age of nine. The first story which she writes reflects of her innocent mind. The story which has represented in Volga's *Ayoni* is too different than that story. In her childhood story, she talks about the good people. These people look after a princess who comes down

to them with white wings. The little bird child of her story is innocent and delicate like her. Though these people are unfamiliar to her, they love and take care for her. The good people take care of her comforts like a comfortable bed decorated with flowers. They also send her to her parents when girl misses them. The story is about a dream and expectations of the girl from the society. She assumes that everything is nice and good in the society. She does not encounter the evil people who are ready to torture her for her gender. She is ignorant about the severe realities of the life. After three years she faces the bitter truth of male dominated society. Her life becomes nightmare when she has been kidnapped and raped. She still remembers the last day of her happy life. On the occasion of Sankranti, she draws muggulu in the morning. The light of the sun brings to her mind all the happy things. Sankranti is a Hindu festival in which people expect that all people in the society will live together by forgetting all their differences. But on this festival all expectations of the girl about the society are shattered. On Sankranti, it is considered very auspicious to draw muggulu. Muggulu is a symbol of happiness and prosperity. But the same muggulu becomes inauspicious for the girl. When she draws it in morning, it scares her. She feels that the snakes which she draws in rangoli try to entwine around her. These snakes stand for the evil which attempt to capture her. In the evening her whole life course changes. The evening brings end to her happy life. With the setting sun, her happy life gets over. The same evil happens. While returning from her school, the two black cobras in the form of humans, attack her. They kidnap her. They spit their venom on her. The black color of cobra gives an idea about their dark and evil doing. She feels as if she has died. But she is still alive to bear the numerous agonies. She experiences the hunger, darkness, fear and cruelty of the male gender towards female. They take her to a dark room. In the darkness of that room, her happy childhood is murdered. There, she is kept hungry for long time. Later, they molest her. They are ready to feed her only if she cooperates with them in sexual activities. For these males, her female gender, yoni is more important than any other part of her body. All these males want only the hole, the yoni which she has. Thus she ends up losing her whole identity. Her gender becomes her identity

because of which she gets a food to eat. These cobras like men rape her allegedly. They put their diseases in her. They bury their ailments in her through her yoni, gender. Her gender becomes the cause of her sufferings. Due to her feminine gender she has to go through these hardships. It is for the female genitals, these males kidnap her to get sexual pleasure. She is so disgusted after the incident that she develops the hatred towards her feminine identity. She thinks that she gets all these sufferings as she is a female. Hence, she wants to destroy her female identity by de-sexing herself. It is a kind of revolt she plans against her gender against the males who have trapped her for her gender. Here the yoni, female gender identifies all female who experience the suppression and animosity in the society by male.

Previously, the same girl considered herself lucky for being born a female and she pitied the men whose gender dangles between their legs. But when she has been raped, she realizes the cruelty and oppression of the male gender. Earlier she compares the penis with tail, afterwards she compares it with the horns and poisoned knife which finishes her innocent childhood.

There is always a gender conflict that exists between the female and male gender. Always male subjugates the female. If we consider our religious books, we will come to know that even deities like Sita and Draupadi have suffered just because of their gender. History has always been a witness that whenever there is conflict between man and woman, it is the woman who has to endure. She is raped, abused or attacked. Men have always suppressed the female. They have tried to overpower women and strip them naked for their identity. Rape is often used as a tool by men against women to shatter their life, identity, self-esteem and honour.

In the beginning of the story, the girl identifies herself with her innocence, happiness and sense of purity. But afterwards, the same girl becomes a symbol of sexual abuse and human trafficking. The story also represents the low mentality of male-dominated society where female is treated not as a human being but a commodity to give sexual pleasure to men. The girl also puts light on prostitution world and the flesh trade business where little girls like her have been dragged into prostitution. She also reveals the cruel face of society where the girls become victims to the hunger of cobras like men who are ready to bite them.

Ammamma, amma and nana these all relatives of the girl are her mentors. They always try to protect her from all kinds of evil. By being a woman Ammamma is aware about the insecurity of the female gender. So she does not allow the girl to see

or to touch her private parts, yoni. Ammamma advises her not to let others touch her yoni. Besides all this, her relatives cannot protect her from the evil eyes of cruel men.

After the assault, the life of the girl changes totally. She comes in contact with Bhagyamakka, a woman who is also a victim of prostitution. When the girl hears the song from Lavakusa movie, Bhagyamakka talks her about the atrocious face of male dominated society. She tells the girl that to get the pleasure, men come to them. She makes it clear to her that there is no pleasure for them in the sexual activity. All the fun and pleasure is for men only. So she says,

“There’s no pleasure, no nothing only hardship for food.” (p189)

She also informs her that in the society a woman has to suffer. Even Sita is also not spared. Sita identifies all the females. Bhagyamakka gives her information that though Sita is ayonija, not born normally from mother’s womb; still such supernatural human being suffers. Bhagyamakka hates this injustice of patriarchal society so she curses Shri Raghupati Rama for asking Sita to prove her chastity.

“Raghupati saw his wife come to him and asked her to prove her chastity...”

A brainless idiot. Suspicion on a woman who is an ayonija! Why this test for wife of Rama, the embodiment of dharma?”

These words of Bhagyamakka make us to think about the injustice Sita has faced. She suffers without her fault. Like Sita the girl too suffers without her fault. Her only fault is that she is a woman. Shri Rama also represents the patriarchal society which always asks a woman to prove her purity. Our society does not give respect to the prostitutes but it does not accuse the men who force these women to become prostitutes either.

Volga has successfully given us the idea about the agonies of a little girl child who is a victim of sexual abuse. The girl expresses her feeling of de-sexing herself. She feels that if she would not have female gender, yoni, she would not have suffered. Bhagyamakka makes realize that

“If that’s not there, there would be no world.” (p189)

Bhagyamakka’s words give an idea about the female power of creation. A female is a powerful being who gives birth to a man, but unfortunately, it is a man who destroys her identity.

The girl has been tortured to such an extent that it scares her if she sees children outside the road. Those males turn her into a dirty pit and a diseased mound. They give her all kind of diseases through her gender.

At the end of her narration, the girl urges to the society to kill such men who carry away little girls because of their yonis .The Indian patriarchal society worships women as goddesses, but on the other hand they are tortured for their feminine identity. Though Indian theology, mythologies, religious books and cultural texts consider women as Shakti, Mahakaali, Laxmi, Saraswati and many more, the same society has witnessed Nirbhaya's sufferings. We even on a daily basis read in the newspaper about the atrocities on women, child abuse, rape, etc. It jolts us within the core to question ourselves whether females are safe in the present sophisticated society? The answer is no. Volga's story makes this answer more clear.

The girl does not mention the gender of bird child of story. It has a yoni or not she does not talk about that because she is totally ignorant about her own gender identity and the sufferings associated with it. After experiencing these sufferings, she feels if she would have written the story now the bird child would have been suffered at the hands of cruel male dominated society. Like her it would have become the victim of the gender conflict.

Volga's short story *Ayoni* deals with the gender identity conflict and tells us how the females are insecure in the society and how they are dragged into the flesh market. In our society, women are raped and their rapists least bother about the age of the girl whom they sexually assault. Volga attacks the dual mentality of the Indian male psyche. The use of symbols makes the story more touching and realistic.

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CULTURAL ANALYSIS OF ANITA DESAI'S NOVELS

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ABSTRACT-

The 20th century, women writer's made their presence felt in their world of literature by writing about modernism and feminism. Anita Desai is a prominent female writer who needs no introduction. Her earlier works mostly dealt with the female psyche, marital discord, identity- crisis and the enclosed domestic space. This paper aims to understand her novels from a cultural and multicultural perspective.

Born of a Bengali father and a German emigrant mother she was educated in India, and married a Gujarati. She spent the first phase of her life in India, and now divides her time between India and the United States. She herself brilliantly encapsulates the meaning of multiculturalism, having been born and brought up in a multicultural family and marrying, and having other multicultural homes of her own.

Her earlier novels, *Cry, The Peacock* (1963) , *Where Shall We Go This Summer* (1975) , *Fire on the Mountain* (1977) have been analyzed from a multicultural perspective in this paper. The paper also delves deep in to Desai's descriptions of how various cultural clashes amongst individuals lead to insecurity, unsuccessful marital relationships, unhappiness, chaos, insanity and even tragic deaths.

KEYWORDS- cultural clashes, multiculturalism, multicultural ethos.

Desai's first novel *Cry, The Peacock* was first published in 1963. It is the story of Maya and Gautama, who are a dysfunctional couple. Maya is sensitive and lives in her own imaginary world. On the other hand, Gautama is a practical man; a lawyer and is unable to comprehend the pain of his wife. She feels neglected and mocked at. Most of the action in this well known novel takes place in the mind of Maya. She is alone and feels suffocated, as no one is able to understand her. She often thinks of her golden childhood, and her simple and affectionate father. The ominous prophecy of an astrologer who is an albino (symbolic of Maya's colorless, tragic and unexciting married life) haunts her, and in the end it rings true when Maya kills Gautama in an insane fit of rage. Whether she herself commits suicide or not is not clear as the ending of the novel is left fuzzy.

Cry, the Peacock has many autobiographical elements in it. Desai writes about the events and emotions like loneliness and feeling unwanted, as well as her existential dilemmas and innermost concerns. Her allusions to the Hindu philosophy are also to be noted in this novel. The modernity of Gautama and his westernized ideas about companionship and marriage clash with Maya's traditional views on how a good Indian husband should look after his wife. Desai portrays multiculturalism at various levels, and ultimately Maya overcomes Gautama. There is a clash of worlds and a catastrophe in which tragedy manifests itself harshly, and Maya achieves in death (of Gautama's and possibly her own) what she could not in life.

Desai's *Where Shall We Go this Summer?* (1975) is a novel about Sita, a pregnant woman and a mother of four children who escapes a "bored, dull, unhappy and frantic" (4) life to protect her "unborn" child, she comes back to the Manori Islands, where her Gandhian father was well-respected, as he was believed to have possessed magical powers, that cured everyone who came to him for help. She wants to shelter herself and her children from the morbidly perpetual distress that was her constant companion in the frantic city life of Bombay. Sita had lived on the Manori Islands in the winter of 1947, her father was a legend, and was worshipped as some sort of a divine figure, who was fabled for curing the sick and his "magical" qualities that the villagers believed were a blessing in their otherwise miserable life. Sita's conjugal bliss is actually her conjugal tragedy; from the outside she and her husband Raman are a perfect couple but she is very unhappy on the inside, as like all of Desai's protagonists she feels that her husband is too practical and does not understand her emotions, but her marriage is not so bad as that of Maya's in *Cry, The Peacock*.

This novel has a provocative natural setting and in this unlikeliest of settings. Sita is the moral, emotional and focal point of the novel. She experiences depression and feels that others have just neglected her till now. The life of the city, which repels Sita, and the somewhat difficult life on the Island are compared and contrasted in this novel. The city is full of poisonous fumes that are not only

suffocating but also depressing, and specifically her family life which is miserable. She feels lonely in the dull routine of everyday life. Her fifth pregnancy and its repercussions are catastrophic, she leaves her husband's home with two of her children Karan and Maneka, in a symbolic way leaving her past life behind and crossing all the boundaries that were drawn by the self.

Desai portrays the extreme and hitherto untouched characteristics of, the Indian multicultural tradition in this novel. She describes both the beauty and the ugliness of the world's most ancient Hindu city of Benares, where Sita's mother disappeared with the other anonymous beings and "cast-a ways" of the Hindu society. She talks about the tragedies of the partition of India and the subsequent violence and bloodshed that was forever etched in the minds and souls of the people who witnessed it. The novel depicts the sub-cultures and contradictions of the Hindu society. With many innumerable races, castes, classes, religions and ideologies, and the different cultures of cities like Bombay and Benaras. Desai has shown in this novel that how the seeping in of the modern ideas from the West has done more harm than good to the ancient civilization of India. *Where Shall We Go This Summer?* depicts the dilemmas of a modern woman in a rapidly modernizing world.

Desai's *Fire on the Mountain* is based on a real incident of forest fire that engulfed Kasauli on the foothills of the Himalayas. Desai has written this novel in a subtle "stream of consciousness" manner. The fire incident took place when Desai was holidaying with her friend and mentor Ruth Prawyer Jhabvala. The summer fire took a massive toll. It is the winner of the Sahitya Academy Award of 1978. It is also a novel about life in small towns and the British legacy of "cantonment revelry". Like Desai, Nanda Kaul the main protagonist of the novel is also worried about the increasing population, forest fires and water shortages in Kasauli. This is also a novel about childhood and complex interpersonal relationship between Raka and Nanda Kaul. Raka is a reclusive child (her name could also be symbolic for 'rakh' or ash) who likes to experience and explore the culture of the mountains and the town, all by herself. She talks very little. The reason for it is that, Raka is lonely, sad and distressed because she comes from a broken home, and also from within the glamour and glitz of the diplomatic society of Madrid, New York City, New Delhi and other big cities (which in her case proves that happiness has nothing to do with any place big or small, unless there is harmony in people's lives on the inside).

The novel originated when Desai was vacationing in a seaside bungalow of her family friends. Thul being a real village on the West Coast

of India, the characters in this novel are not fictitious, only their original names have been altered to protect their privacy. The novel also talks about the plight of the poor farmers and fishermen whose lands in the nearby villages of Bombay are being snatched by unscrupulous administrators and politicians.

This is a novel that talks about the problems of migrants and their miserable existence in the Indian cities, multilingualism, marginalization of the subalterns, and economic cultural destruction of India due to over industrialization, and the difference between the ancient Indian village culture and metropolitan cities like Bombay. Also about how wide-spread migration from all over the country has been destroying, the geographical and cultural landscape of Bombay and other metropolitan cities of India. The novel also deals with poverty at a very basic and real manner. Jasbir Jain sums up the entire philosophy of the novel as, "*withdrawal, which does not come naturally to her, takes her nowhere and involvement is equally meaningless.*" Death is the ultimate reality of life whereas life is a painful process.

Anita Desai takes up outstanding contemporary issues as the subject matter for her fiction while remaining rooted in the tradition at the same time. She explores the anguish of individuals living in modern society. She deals with the complexity of human relationships as one of her major themes, which is a universal issue, as it attracts worldwide readers to her novels. She strives to show this problem without any interference. She unravels the tortuous involutions of sensibility with subtlety and finesse and her ability to evoke the changing aspects of Nature matched with human moods are another of her assets. Thus it may be concluded that in her different novels Anita Desai has portrayed different facets of human feminine psyche. Her range is quite wide. Her characters cover women of almost all age groups. In *Fire on the Mountain*, in *Raka* we have a child going to girlhood; in *Cry, The Peacock*, Maya a married woman Nanda Kaul, and Ila Das old women.

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A Study of Marginalised Voices in Arundhati Roy's *The God of Small Things*

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Abstract

The concept of marginalization is a very novel in the contemporary literary practice. It is an approach used to study the literature, giving emphasis to the voice of marginal people in the society. Today marginal people are socially, politically, economically and legally deprived of their 'rights' as a human being in every society. The aim of this essay is to critically consider Arundhati Roy's novel *The God of Small Things* from a postcolonial feminist perspective, with a special focus on how she models different representations of women, taking as a background the discussions within postcolonial feminism about subalternity and the representations of women from the so-called Third World in theory and literature, as well as the concept of agency from Cultural Studies. This purpose is reached by studying and comparing three main female characters in the novel: Mammachi, Baby Kochamma and Ammu, centering on their different ways of relating to the male hero of the novel, Velutha, an Untouchable in the lingering caste system of India.

Keywords: Marginalization, Male dominated society, Marginal Characters, Female Marginalization

The purpose of the present paper is to exploring how Roy fictionally constructs marginalized female voices will be reached by studying and comparing three main female characters in *The God of Small Things*—Mammachi, Baby Kochamma and Ammu—centering on their different ways of relating to Velutha, the male hero of the novel. These three women relate to and respond in different ways to Velutha, who is a Paravan, the lowest caste among the Untouchables. Depending on how they relate to him, different aspects of their characters are revealed. The story revolves around Ammu, a woman who is a helpless victim, tormented by the patriarchal society. She was not given the privilege of higher education by Pappachi, her father, while her brother Chacko was sent to Oxford for higher studies. When her family is unable to accumulate sufficient dowry for a marriage proposal, she becomes desperate to escape her abusive father and bitterly tormented mother. The protagonist of novel is woman. She was divorced from an alcoholic husband, mother of twins, has disastrous love affair with untouchable. She violates

the 'love laws' which were constituted by age old casteist. Her unusual love affair results into her banishment by her family. In the end of the novel she was found dead alone in a grimy room in lodge at age of thirty one. In short Roy truly reflects the marginal Indian woman in her novel *The God of Small Things*.

The novel *The God of Small Things* directly deals with the marginalization of three generations of women in orthodox Syrian Christian family in Kerala. These three women are Mammachi, who is representative of old generation of women. Ammu, is representative of second generation and Rahel is a daughter of Ammu, representative of third generation of woman in same family. These three women are forcefully placed on the margin of society and intentionally deprived of human rights. They are severely marginalized by male dominated society. Social institutions like family, marriage, religion and government are responsible factors for their marginalization. Mammachi, is significant character in the novel, representative of old generation of women. She is mother of Ammu and Chacko. She is brutally faced marginalization. The man who is responsible for the marginalization of Mammachi is no other than her own husband Pappachi. She was victim of her husband's brutality throughout her life.

In the case of Velutha it is obvious to see that he is marginalized and subordinated; being a Paravan and an Untouchable the society he lives in still regards his kind as inferior and unclean. Roy gives us a somewhat euphemistic picture of his status when the narrator shows us how Velutha appears in Ammu's dream: "He left no footprints in sand, no ripples in water, no image in mirrors" (206). Velutha is encouraged to go to school though not together with Touchables but to a special school for Untouchables only. But as time goes by, Velutha crosses several lines; apart from learning how to read and write, he becomes a trained carpenter, when traditionally a Paravan should stick to simpler activities like toddy tapping, picking coconuts and so on. He secretly becomes a member of the communist party and participates in a political march.

Ammu's marginalization is also quite obvious; she is a divorced woman with two children to take care of. As a teenager, Ammu does not conform to the expectations on her that she should wait

obediently in her parent's 18 houses for a suitable husband. Instead she more or less escapes her parents and marries the first man who proposes to her, outside her parent's religion and without their consent, and after a couple of years she decides to divorce him as well. If Ammu is on the margin, her children are even more so. Ammu is, like Velutha, a transgressor of boundaries, a person unwilling to submit to the role models presented to her.

Mammachi and Baby Kochamma are both Syrian Christians, a proud minority group in Kerala. In the social hierarchy of Kerala, they are 'upper-caste Syrian Christians', separating them from the lowlier 'Rice-Christians' who joined the British colonialists Anglican Church encouraged by a little food and money. These characters are also became marginalized in one way or another. Mammachi is submissive towards people whom she considers to be superior to her, like her husband, and oppressive to people she regards as inferiors, like Ammu and her children. Mammachi seems to be perfectly fine with Untouchables educating themselves and working together with other Touchables of lower status than herself. The last thing Mammachi says to Velutha before he leaves is: "If I find you on my property tomorrow I'll have you castrated like the pariah dog that you are! I'll have you killed!" (269). These utterances show how strong the ideology of caste and difference is to Mammachi, overriding by far her religious beliefs. Baby Kochamma is in her youth quite rebellious in the sense that she both opposes the tradition of arranged marriages by independently choosing a man, and then even converting to Catholicism against her father's will. Baby Kochamma does not spare any chances to make Ammu and her twins understand this, but in her own, insinuating manner. She is perhaps also jealous of their relationship with Velutha, who has become something of a father figure to them and reproaches Rahel for being "over-familiar" with Velutha (175).

If Velutha has an enemy in Baby Kochamma, he definitely has an ally in her niece, Ammu. Ammu carries the feeling that her life has been lived and that she really has not much to lose. She discovers a potential companion in him who ought to be as angry as she is, and she wishes that "under his careful cloak of cheerfulness he housed a living, breathing anger against the smug, ordered world that she so raged against" (167). Ammu is in fact the only person in the family who reacts openly to Chacko's flirtatious ways and illicit relationships with the female factory workers, a lifestyle that is accepted by for instance Mammachi as we shall see later. Ammu's attitude towards the late Pappachi during the same scene is definitely one of disregard. When Ammu's and

Velutha's relationship is finally exposed, the different expectations upon men and women become as clear as day and this is perhaps best displayed in Mammachi. Without any sense of shame she openly demonstrates her double standards in condemning her daughter harshly for her affair while at the same time vindicating her son for his illicit relationships. Mammachi never even confronts Chacko about his female visitors, she simply adjusts to it. She sees to it that a separate entrance to Chacko's room is built so that his female visitors will not have to pass through the house. She even gives the ladies money secretly, an act that allows her to think of them as whores instead of as lovers.

Mammachi's responsibility is quite clear in the story; she acts openly according to her beliefs when she is told about the affair. Even if she is described as submissive in relation to her husband and suffers a great deal from being so, she is all the same not portrayed as a victim who is unaware of her values and beliefs. She is able to run a small business and towards the end of her marriage she is freed from Pappachi's violent company and may relax more. Mammachi's agency is of course heavily socially constructed and her identity is a unique mix of casteism, religion and culture, but she is nevertheless depicted as fully responsible for her actions.

The 'small things' represent the marginalized world of Ammu and Velutha that is overshadowed by subjugation, oppression, violence and injustice. Baby Kochamma's foreign education enhances the cultural differences between her and others in the colonized world, while Mammachi and Ammu are victims of domestic violence. Roy presents several different female characters in her novel *The God of Small Things*, all in different ways trapped in a system of oppression but also with a substantial degree of agency. Arundhati Roy used marginalization as a medium to show the miserable lives of women in orthodox Indian society. Through the marginalized characters like Ammu, Mammachi and Rahel, Roy has presented sufferings, pain, physical and sexual violence of women in male dominated society.

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NARRATIVE TECHNIQUES IN JOSEPH CONRAD'S NOVELS

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The present paper throws light on Narrative Techniques used by Joseph Conrad in his novels. Joseph Conrad developed his artistic creed based on the principle 'art for arts sake'. This has been illustrated quite clearly in the *Preface to The Nigger*. Conrad has drawn much of his matter from personal the experiences of his life. He portrays with innermost reality the episodes and characters as he knew them. Further, his writings are purposeful bearing a true to life account. The language, the setting, the narration and the characters, in his novels all together from one organic whole, and contribute to the total effect. Nothing is superfluous, every digression, every sentence, every word, is a step forward towards the desired aim. Every chapter and every character is important in itself as well as essential to create the total effect.

Conrad was a consummate artist for whom the novel was not merely an entertainment but a serious art form. His critical creed was developed through his discussions with Henry James and the preface to *The Nigger of the Narcissus* may be regarded as his critical manifesto, for it most explicitly states his theories regarding the art of the novelist:

"My task which I am trying to achieve is, by the power of the written word to make you

Hear, to make you feel – it is, before all to make you see..."¹

The purpose of Conrad's art is to convey his readers his own vision of life and man, realistically and convincingly, and his technique of the novel is designed to achieve this end. The Realism he aims at is not the realism of external fact, but a higher realism, spiritual and emotional. It is the human soul or psyche, which he wants to render, and he makes use of the impressionistic technique, and the technique of 'multiple point of view' to achieve his purpose. His realism is quite, autobiographical as in *Youth, The Shadow Line and Heart of Darkness*.

The Shadow Line presents the facts which "certainly were associated with the change from youth, carefree and fervent, to the more self-conscious and more poignant period of mature life."² The story reflects one of his personal experiences of

seaman's life as the *Heart of Darkness* narrates a journey, up the river Congo. Jim he once saw, in the commonplace surroundings of an Eastern Roadstead "his form pass by appealing – significant – under a cloud – perfectly silent."³ The rest of the story, especially the pilgrim ship episode, he learned from others and found the matter suitable for a wandering tale.

It was during a voyage to the West Indies that he "heard the story of some man who was supposed to have stolen single-handed a whole lighter full of silver"⁴ this was the starting point for *Nostromo*. Conrad's novels are tales beneath which there is a realistic setting, similar is the case of *Nostromo*- they are authentic. The story of the man who stole the silver aroused the interest of Conrad:

"It was only when it dawned upon me that the purloiner of the treasure need not

Necessarily be a confirmed rogue, that he could be even a man of character, an

actor and possibly a victim in the changing scenes of a revolution, it was only

then that I had the first vision of a twilight country which was to become the

province of Sulaco, with its high shadowy Sierra and its misty Campo for mute

witnesses of events flowing from the passions of men short-sighted in good and evil." (p.xiv)

Conrad's realism is romantic in nature. It is filled with the wilds of tropics and of Africa, the vivacity of the East, the glamour of the seas, and the spirit of adventure. The background to the stories of Conrad is provided either by the tropics or by the sea. The tropical forests of Congo, Malaya, and other countries of the East; their enormous rivers, their wildernesses, their dense sky-touching trees, their unbroken silences, as well as the vast expanse of ocean, both in tranquillity and in storm, were well familiar to him. The descriptions of these landscapes derive reality and authenticity from his personal know-how of these far off regions. These settings in nature becomes a means of creating an atmosphere with which the novelist envelopes his creations.

Lord Jim is a full length exposition of Conrad's impressionistic technique. The story revolves without time sequence and without any plan, further the matter has been collected from the cognizance of those who have either seen or heard of Jim. The purpose of the novelist is to lay bare the psyche of Jim, torn baffled and at bay, thus to give the readers an idea of his motifs and springs of action. The action moves freely backward and forward in time and space, and characters and incident are introduced through ingressions, apparently irrelevant, but in reality they throw light, on some hidden recess or the other of Jim's soul. The course of the narrative is rambling and apparently fortuitous. The court of inquiry is confronted with the same when they have to reconstruct the history of the accident and the abandonment of the *Patna* – so do the reader had to. Marlow, who tell most of the story, himself, is the indictment of Conrad's theory of Impressionism in the remark:

“All this happened in much less time than it takes to tell, since I am trying to interpret

For you into slow speech the instantaneous effect of visual impressions.”
(p.34)

Lord Jim is a story not merely formed out of a series of logically connected incidents, but a story pieced out of a thousand sense impressions, the connections between them being not logical, but emotional and psychological. Conrad is an impressionist, whether in the evocation of scenery and the great phenomena of nature or in his way of conducting a story, though in the latter he did not persistently employ the complicated indirectness that he did in *Lord Jim*. It was a mode of seeing and transcribing that came natural to him. Superficially, there are parallels discernible between his method of indirection and that of Henry James. Both tries to view the complex motifs and circumstance from different angles. However, if there are approximations, there are no exact correspondences where the visual and pictorial manner is natural and spontaneous with many novelists Conrad applies the same through sense impressions. This passage from *Lord Jim* reveals about Jim with an insight into his self:

“I looked at him. The red of his fair sunburnt complexion deepened suddenly under

The down of his cheeks, invaded his forehead, spread to the roots of his curly hair.

His ears became intensely crimson, and even the clear blue of his eyes was darkened

Many shades by the rush of blood to his head. His lips pouted a little, trembling as

Though he had been on the point of bursting into tears He made an inarticulate noise

In his throat like a man imperfectly stunned by a blow on the head. It was pitiful”.
(p.54)

Conrad's impressionism enables him to render his tale a soul with convincing realism and veracity. His stories open at a dramatic moment in the life of the protagonist unfolding by and by, as the story develops, what has lead to the events. Suspense is stirred by focusing attention on some peculiar gesture, look or mannerism of the personage concerned, with its worth revealed in a span of time.

Kurtz in the *Heart of Darkness* is perfectly visualised from what is told of him. We never see him in action, we see him only dying; yet, we know more of him than any of the other character in the story. He occupies the status of the protagonist without making a single appearance till we have crossed the half-way story. None of Conrad's English contemporaries equals him in this brilliant use of suspense. As a narrator Marlow adds life and vigour not only to Conrad's novels but also to his narration. He is sometimes the silent spectator, at other an active participant- participating in the moral and social drama in the story; on some occasions he collects the story from his cognizance and at other from the cognizance of others. In *Lord Jim* he even collects the story at a few instances by mere guess. Marlow enables Conrad to achieve total objectivity. He helps him to dramatise the action and compels us to see it through his eyes; it provides an intense focus. Through him, the novelist can make vivid comments, and speak in various moods, which would not have been possible otherwise. Walter Allen says:

“Marlow a sea-captain and a man of vast experience of the exotic is admittedly a

Persona for Conrad himself; but there are times, as in *Heart of Darkness* and *Lord*

Jim, when he is more than a persona; a character in his own right, involved in the

Action and changed by it”⁵

Marlow is garrulous and through his numerous digressions, he brings in a number of characters and incidents and a life like three-dimensional figure is achieved. A fine example can be had of Marlow as a narrator from this passage from *Heart of Darkness*:

“There was a pause of profound stillness, then a match flared, and Marlow's lean face

Appeared, worn, hollow, with folds and dropped eyelids, with an aspect of concentrated

Attentions; and as he took vigorous draws at his pipe, it seemed to retreat and advance

Out of the night in the regular flicker of the tiny flame.”⁶

Nowhere the portrayal of Marlow is inferior to any other of his characters. Conrad entails him with same minuteness of detail like his protagonists. The moment we read these lines, we cease to forget that he is one of the narrators rather than one of the characters.

Conrad strikes parallels unmatched in the language, leading to development of his vision. These lines from *The Shadow Line* reveal the fine quality of his art:

“Three lofty windows gave on the harbour. There was nothing in them but the dark

Blue sparkling sea and the paler luminous blue of the sky ... There is something

Touching about a ship coming in from sea and folding her white wings for a rest.” (p.30)

It deciphers how a sailor turned writer, as well as a sailor-writer’s feelings about sea. These lines build Conrad’s reputation as master story teller. Conrad slowly learnt that it is the written words that are going to bring him the ultimate fame. These visionary approaches go into shaping his writings. These lines from *The Shadow Line* present an apt example:

“Our deputy- Neptune had no beard on his chin, and there was no trident to be seen

Standing in a corner anywhere, like an umbrella. But his hand was holding a pen- the

Official pen mightier than the sword in making or marring the fortune of simple toiling men.” (p.31)

Sometimes Conrad’s atmosphere is strongly charged with the menace of disaster or the promise of delight. In *The Heart of Darkness*, for example, the repetition of Mr. Kurtz’s name, echoing like a refrain through the wilderness, gives a dreamlike and legendary quality to the whole atmosphere. The very spirit of tragic fate seems to brood over the story. There is an over-hanging sense of uneasiness, which sometimes become terrible.

Conrad’s sea is a glorious, fickle and relentless- a being at once immortal and changeable. While

ships are a trusty and enduring friend imbued with faith, weakness, and the charm of a beautiful woman. The opening passage of *The Nigger of the Narcissus* presents proper example:

“The main deck was dark aft, but halfway from forward, through the open doors of

The fore-castle, two streaks of brilliant light cut the shadow of the quiet night that

Lay upon the ship ... silhouettes of moving men appeared for a moment, very black,

without relief like figures cut out of sheet tin. The ship was ready for sea.” (pp.2-3)

The sight is of a ship leaving for sail being serviced at the port. Conrad presents exquisitely with the eye of a perfect craftsman the view of ship setting sail. This picture turns meaningful and bears a deep philosophical tone as the ship, the journey and the story advances.

The narrator of *The Nigger*, no doubt the forerunner of Marlow, maintains more complete an aloofness from the action than Marlow does in a number of other stories. He has shown the company of the merry common lot of sailors who proceed immediately to the *Black Horse*. He is with a secret vision of his own which penetrates deep into the truth of life. I quote here a passage from *The Nigger* to explicit further:

“From afar I saw them discoursing, with jovial eyes and clumsy gestures, while the sea

Life thundered into their ears ceaseless and unheeded ... they appeared to be creatures

Of another kind lost, alone, forgetful and doomed; they were like castaways, like reckless

And joyous castaways, like mad castaways making merry in the storm and upon an insecure ledge of a treacherous rock.” (p.127)

Here we come across a symbolic view of a sailor about his shipmates. Conrad reflects the tormenting life at sea and how used to it sailors are. It does not send them flying in different quarters in the dire hour. Perhaps a temporary vision which he formed in his later years of career as a sailor – a vision he soon lost. Conrad himself has withdrawn from the common pleasures of life for a deeper insight for the truth underneath. A pessimistic streak is evident in the writer’s temperament. Conrad makes use of this of his temperament and drives out a new meaning – “wring out a meaning from our sinful lives.” (p.128)

Conrad's vision of sea kept on drifting hitherto as his novels developed the story as well as he kept on growing with time in maturity of his mind. His later novels present the attitude of a mature seaman visualising, understanding and overcoming the troubles at sea. *The Shadow line*, not only presents this view but accounts for the changes which Conrad underwent with time. The young sea captain's vision of sea is Conrad's vision:

"I discovered, how much of a seaman I saw, in heart, in mind, and as it were, physically a

Man exclusively of sea and ships; the sea the only world that counted, and the ships the

Test of manliness, of temperament, of courage and fidelity – and of love." (p.35)

He also expresses the frustrations of a captain on his First Command over a becalmed ship; this personal insight lends the novel an autobiographical approach:

"With her anchors at the bow and clothed in canvas to her very trucks, my

Command seem to stand as motionless as a model ship set on the gleams Of polished marble." (p. 76)

Not only has this but his vision taken a 'U' turn as the story proceeds. This is in striking contrast to his philosophy. The opening lines of the fifth chapter records something of great significance in Conrad's literary tenure: "The sparkle of the sea filled my eyes. It was gorgeous and barren, monotonous and without hope under the empty curve of the sky." (p.81)

Conrad's two novels, *Almayer's Folly* and *An Outcast of the Islands* are often dubbed as novels of the tropics. Conrad here created more intensely the atmosphere of the tropics than at other places:

"... motionless there in the oppressive calm of the tropical night she could see at each

flash of lightning the forest lining both banks up the river, bending before the furious

blast of the coming tempest, the upper reach of the river whipped into white foam

by the wind, and the black clouds torn into fantastic shapes trailing low over the

swaying trees. Round her all was as yet stillness and peace, but she could hear

a far off the roar of the wind, the hiss of heavy rain, the wash of the waves on the

tormented river. It came nearer and nearer, with loud thunder- claps and long flashes

of vivid lightning, followed by short periods of appalling blackness. When the storm

reaches the low point dividing the river, the house shook in the wind, and the rain

pattered loudly on the palm leaf roof, the thunder spoke the palm leaf roof, the

thunder spoke in one prolonged roll, and the incessant lightning disclosed a

turmoil of leaping waters, driving logs, and the big trees bending before a

brutal and merciless force."6

Conrad's portrayal of the tropics, especially the river standing a storm, is notable in these lines. Conrad's narrative abilities are finely revealed in his ability to portray the forest lining lighted up by lightning. The river bending before the furious blast with its upper part whipped into white foam by the wind stands in ironic contrast to block clouds torn into fantastic shapes trailing over the swaying trees. Conrad was not an Englishman writing in English. He found unique place for himself in history of Language a Polish person writing in English, which was his third language. English Language, despite this fact owe much to the credit of Joseph Conrad. Writing in a language other than your mother tongue is always a trivial task. If a man achieves this it is not mere fate but his talent revealed.

His language is poetic he has accomplished the craft of a poet in his fiction. A quick reading of his writings reveals that he was no novice. Conrad had also captured the typical slangs used by the sailors and seamen. His language is devoid of all obscenities and the superfluous. He develops his art like a master practitioner. Conrad once remarked that if he would not have written in English he would not have written at all. It is difficult to conclude how true this of his statement was but certainly he occupies a place among the first grade writers of the language though it was not his mother tongue. The interest of modern novelists like Conrad, are mainly psychological. He is interested in rendering of human soul and psyche and not merely the externals of life. He aims at getting at the truth under the impression that life does not narrate but leaves a series of impressions. He knows well that human soul moves freely backward and forward in time, and both time past and time future are telescoped in the present, in the human consciousness. A man can be present imaginatively at widely different places at the same time. In order to

render the human psyche truthfully and honestly, the novelist does not narrate in a straightforward logical manner, but the action moves freely in time and space. The chronology is broken, the movement is largely unsystematic, with constant flashback and flash forwards in time. Conrad deals in his novels with the element of mass or individual psychology. His aim as an artist was to portray the complex mind, as he understood it. In this endeavour he made no use of the mechanism of current psychology. Nor did he distinguish sharply between the conscious and unconscious activities of the mind, though he recognized both aspects of human behaviour. He was essentially an impressionist.

Thus Conrad's narrative technique is non chronological zigzag, and tortuous. He does not follow the logical order. Instead adopts a pattern more suitable to his story. There are constant flashbacks, and in this way time past is made to react and combine with the time present and thus determine the future. Fresh characters and incidents are introduced at every step through innumerable digressions aside, with all episodes focusing on some or the other aspect of characters psychology. His dislocated narrative method is a natural outcome of his belief. There are big leaps in the time sequence and the time sequence blurs as often as it clears, in this way there are various narrative techniques were used by him.

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HENRIK IBSEN'S *A DOLL'S HOUSE*: A SIGNIFICANT STUDY ON MARGINALIZED SUBJECTIVITY

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INTRODUCTION

Marginalization is frequently described as a social process where people are downgraded to the borders or 'margins' of the society. It is defined as a process, in which individuals or communities are socially excluded, systematically obstructed from, or are denied access to participate in social and political processes which are basic to integrate with the society. Marginalization prevents a person, a group, a section or a community to enjoy rights, privileges, opportunities and resources that are normally available to members of a society. It may therefore be considered as a conflicting relationship between those who marginalize as compared to those who are being marginalized. Then possibly the term 'marginalized' may be used synonymously with the term 'oppressed' as the term 'subaltern' used by Gramsci, 'powerless' as elaborated by Michel Foucault, or exploited, vulnerable, discriminated, disadvantaged, subjugated, socially excluded, alienated or downtrodden as used elsewhere in the available literature. Marginality is the dilemma of ambiguous belonging.¹ Marginalized subjectivities grow out of experience of marginalization and unstable relations of difference in the dominant society where they currently live. It can be applicable to women.

The term 'woman' has been defined as a process of becoming one rather than been born with as elaborated by Simone de Beauvoir in her most powerful feminist text *The Second Sex*. This scheme treats woman as the 'Other' in relation to man. The 'Other' gains implication, importance and need to be examined. Therefore, on the basis of her analysis the entire category called 'women' or the 'Other' is marginalized because of structural and systemic discrimination predominant in the society. This article focuses on the marginalization of female character named Nora in Henrik Ibsen's *A Doll's House*. The social status in society influences the relation between men and women. Women's position is under

men's position such as finance, here the men work outside the home and women focus on domestic work. This kind of situation creates inequality in family and women automatically driven to marginalization. Their subjectivity is oppressed by men's identity. We have a long history of women's deprivation in our society. In our society women are always treated as marginalized subjectivities. Society has been rejecting woman as a rational creature who can think and also have rights to live on their own. Women have been depriving of their rights as a human being. Their fight has always been against sexism not men. It does not emerge to hate men or to oppose men but to end sexism. Now the question of women empowerment is very major in this fight. Many activists in this regard are very careful about women's education and their social and professional development. While thinking marginalized subjectivity we have to consider its disruption by a very strong woman character that is Nora. She can overcome her marginalized identity.

This paper intends to clarify how a marginalized identity comes forth to struggle for her basic rights and identity. Nora changes the viewpoint of readers while changing herself from meager, poor creature into a strong and self-motivated individual. The paper focuses on how Nora realizes her marginal identity and tries to fight back against it and against everything which is supportive to this perception about women.

A DOLL'S HOUSE: A MAJOR STUDY OF MARGINALIZED SUBJECTIVITY

It is not wrong to say that women have been oppressed in society and family in the name of traditional customs. For many centuries women have been considered subordinate to men not only in the traditional social system but also the same thread lead us whether we are reading or speaking through literature, philosophy, criticism, myths, legends, books, philosophy, culture. Women have been rejected in many professions. But now-a-days women have stepped out of threshold of their house and they are trying to do the best in their lives. It means women's position in the society has been changing. Because now-a-days we have many examples of women's struggle. They have been fighting and challenging traditional patriarchal customs time to

¹Nigam, Shalu. "From The Margins: Revisiting The Concept Of 'Marginalized Women'" <http://www.courrents.org/nigam030914.htm>

time for their rights and freedom as a human being. It can be said that the Women's Suffrage Movement is one of the big steps towards women's empowerment. And literature as itself is the reflection of contemporary society does stay apart from this revolution. Instead we can say that literature becomes one of the strongest weapons in deciphering, demystifying, decoding, challenging and redefining women's oppressive role in the patriarchal society.

Henrik Ibsen's (1828-1906) *A Doll's House* seems to take a major turn in the empowerment of women. He is famous not only as a dramatist and poet but also as a revolutionary humanist. His works have an undesirable impact on contemporary society. The problem of Ibsen's social drama is consistent through all his plays. According to Fatemeh Ghafourinia and Leila Baradaran Jamili, in their essay "The Women's Right in Henrik Ibsen's *A Doll's House*"², say that in *A Doll's House* he especially probes the social problem of the passively assigned to women in a male-oriented society. After considering the plight of Nora Helmer, he then investigates what would have happened if she had remained at home. In *A Doll's House*, Ibsen alarms with the problem of women's position in society. The theme that is more interesting to him in this play is the duties towards oneself and achieving the individuality and individual rights in the society. Indeed, in a patriarchal society which is controlled by men's rules, this is a woman, who is trying to get her rights. She becomes aware of her rights and her duties about herself, she says,

"I believe that before all else I am a reasonable human being, just as you are—or, at all events, that I must try and become one...I have other duties just as sacred...Duty to myself."³

In this play the readers deal with the rigid morality of Helmer, and his desire that woman cannot be herself in the society of the present day. He thinks that his wife is to sacrifice herself thoroughly for his sake. In such a society run by masculine laws with no emotions, Nora herself interprets her feeling and says,

"...we have never sat down in earnest together to try and get at the bottom of anything" (Ibsen, 75).

This assertion is one of the key sentences in the Feminist approach, since it expresses the moment of revelation when Nora notices that she has been treated as a second hand creature and her indisputable rights have been ignored. Finally she realizes her own existence and identity in the society.

"And you have always been so kind to me. But our home has been nothing but a playroom. I have been your doll-wife, just as at home I was father's doll-child; and here the children have been my dolls. I thought it great for when you played with me, just as they thought it great fun when I play with them. That is what our marriage has been, Torvald." (Ibsen, 76)

Through this quotation we can get the real picture of her place in her own family and slowly her realization about her own justified place in the world. And perhaps this is her first step towards her empowerment. She mentions,

"I am not fit for the task. There is another task and I must undertake first. I must try and educate myself—you are not the man to help me in that. I must do for myself. And that's why I am going to leave you now...I must stand quite alone, if I am to understand myself and everything about me. It is for that reason I cannot remain with you any longer." (Ibsen, 76)

Due to her reasons she cannot stay in her doll's house any longer. No more emotion and sacrifice work here. She refuses to submit to her husband anymore and wants to face the world on her own. As Amir Hossain "Rethinking *A Doll's House*: A Study of Post-Feminism"⁴, states that according to the male dominated society, Nora has done an unthinkable action as a middle-class woman in ordinary circumstances. But to the female one, she wants to prove herself as an independent human being and is continuing to struggle for the self-realization of her true self. Up to that time few women had profited from individualism. Before Nora, perhaps no woman in literature had ever taken such a courageous action as she not only left her husband but also her children

² Ghafourinia, Fatemeh and Baradaran, Jamili. "The Women's Right in Henrik Ibsen's *A Doll's House*. <http://jnasci.org/wp-content/uploads/2014/04/424-429.pdf>

³ Ibsen, Henrik. *A Doll's House*. Macmillan, India. 1982. P. 77.

⁴ Hossain, Amir. "Rethinking *A Doll's House*: A Study of Post-Feminism". <http://apexjournal.org/ierbs/archive/2014/Aug/fulltext/Hossain.pdf>

and family. When her husband questions her about her leaving home she answers,

“But you neither think nor talk like a man I could bind myself to. As soon as your fear was over—and it was not fear for what threatened me, but for what happen to you—when the whole thing was passed, as per as you concerned it was exactly as if nothing at all had happened. Exactly as before, I was your little skylark, your doll, which you would in future treat with doubly gentle care, because it was so brittle and fragile.” (Ibsen, 79-80)

She realizes that her husband is a selfish man he thinks only about his life and position in the society. For him Nora is always like a puppet, an instrument and a plaything. According to her,

“What I mean is: I passed out of daddy’s hands into yours. You arrange everything to your tastes, and I acquire the same tastes. Or I pretended to...I don’t really know...I think it was a bit of both, sometimes one thing and sometimes others. When I look back, it seems to me I have been living here like a beggar, from hand to mouth. I lived by doing tricks for you, Torvald. But that’s the way you wanted it. You and daddy did me a great wrong. It is your fault that I have never made anything of my life.” (Ibsen, 82)

While going through the whole drama we realize that woman is treated as a secondary object. But here Nora’s stand of herself explains a lot. She is a representative of all contemporary women who want to search their motif and aim of life by breaking all shackles of patriarchal traditional society. Her last action makes her independent. She makes self-governing journey towards her own existence, identity, freedom and searching herself as an individual being.

To conclude it can be said that, the point that Ibsen has followed is that this kind of man dominated society cannot satisfy the natural needs of women’s craving for freedom and this idea forms the background to his criticism of the contemporary life or society. It can be said that this text may lead the contemporary society towards the vast approach of women’s emancipation so that women will stand against their marginalized identity. He tries to suggest this idea as an interpreter on the contemporary life. In his point of view the individual (a woman) is a nourishing element in society; thus, her status in the family stands as an illustration of her position in the whole society. If she receives respect in the family then her position in the society can automatically change. The power structure within the domestic

family reflects the hierarchical power structures which conquer in the outside world. That is why women’s liberation in the family is a very important aspect which leads to the empowerment of women in every strata of society. Ibsen concentrates on some segments of women’s family life of the present-day situation where dormant predicament suddenly becomes noticeable. In this way he is able to symbolize contemporary social problems through the medium of women’s fortune. And it can be the foremost step towards women’s liberation from the marginalization through the contemporary literature



The Representation of Cultural Aspects in Githa Hariharan's *The Thousand Faces of Night***Mr. Milind A. Surdikar**Lecturer in English
Government Polytechnic, Pune-16**Abstract**

Githa Hariharan is one of the Indian English women writers who have been producing a body of Indian literature that is committed to feminist and social and cultural issues. She interrogating the situation of the female existence, underground history in search of self, desire, freedom or private space, identity and representation in patriarchal society, and moreover she is revealing her audacious resisting spirit to deconstruct the great mythical tradition of male chauvinism, ideological and cultural texts which were looked as the sources of moral and cultural ethics of Indian life. Every individual is participating in a cross country race swirling in the ground that reaches nowhere. She has portrayed the changing scenario in the Indian society. Her concern is to bring out the irrationalities and injustices of domestic and social life. Women were ready to accept their archetypal female role in the past. Modern women have started to rebel against the age-old social conventions. *The Thousand Faces of Night* deals with the sanction of space for woman in the Indian society and her struggle to emerge as an individual expressing her existential anguish. The novel presents the effects of patriarchy on women of different social classes and ages and particularly the varied responses to the restrictive institution of marriage. Women were confined to their homes, they were oppressed and opportunities for self-fulfillment were bleak. Even in the modern changed ambience their position is still debatable as they stand on the threshold of social change.

Githa Hariharan's *The Thousand Faces of Night* portrays women as vulnerable individuals craving for love and understanding, while all the time being victims of their own gender. It is the struggle of Devi, a young woman, to cope and survive in the prison-house of an arranged marriage the constricting environment of which makes her feel trapped. She highlights her experience by interspersing it with those of other women and thus the position of women entrapped in such male power structures is explored. Self-realization and self-knowledge help these women to either attain liberation or reconciliation. Devi, the main protagonist in *The Thousand Faces of Night*, a young Indian girl educated in America still deemed to be baby in Mayamma's eyes, was called back to India by her mother who got her married to Mahesh, an unsuitable and indifferent husband,

reasonable stranger. She was trained to be an Indian woman and womanhood in reference to the most cited female figures of the past, Gandhari, Amba, Ambika, Ambalika, Damyanthi etc. to whom she often moved for resort. These damsels reappear through myths and story, fables and tales, music and memory, hymns and enchantments for the reconfiguration of socio-cultural system from generation to generation. They are still found to determine and control women's space and role, and finally their destiny too.

The novel depicts the miserable situation of a childless mother, a barren woman, Mayamma who was inhumanly treated by her mother-in-laws and husband. She tried her best to do every possible way to bear a child. Finally, it was successfully unsuccessful because after ten year long perseverance she got pregnant but the baby she gave birth was dead. It frustrated her husband's family. She was treated as an outcaste and finally she was driven away from her husband's house. She spent rest of her life as a servant and caretaker of Mahesh's house. Indian concept and vision of marriage are very shallow as they are merely guided by the atavistic and physical desire but not with genuine love and friendship even though there are some exceptions.

Devi's own story is complimented by the stories of four other important women: her grandmother, her mother, her mother-in-law and her servant. All these women, each in her own way, have been both a victim and a survivor. Their lives have been scarred by suffering, sacrifice, injustice, and disappointment and yet they are undefeated, unbroken and strong. Devi regards her mother very highly and also out of her true and keen love for her, she comes back to India. The special bond between Devi and her mother, and the mother's dreams of a bright future for her daughter is something common in the Indian family system. Her concern is to bring out the irrationalities and injustices of domestic and social life. Women were ready to accept their archetypal female role in the past. Modern women have started to rebel against the age-old social conventions. *The Thousand Faces of Night* deals with the sanction of space for woman in the Indian society and her struggle to emerge as an individual expressing her existential anguish. The novel presents the effects of patriarchy on women of different social classes and ages and particularly the varied responses to the

restrictive institution of marriage. Women were confined to their homes, they were oppressed and opportunities for self-fulfillment were bleak. Even in the modern changed ambience their position is still debatable as they stand on the threshold of social change.

Devi is the central character and other equally strong women characters are explored in relation to her. These characters may appear abnormal in their behavior in some cases but welcome life on their own terms. With the eyes of Devi and her emotions, one comes to realize the condition of women in changing scenario. Hariharan presents a picture of real society where such characters do occur. The two sisters, as shown by Hariharan, were adventurous, more ambitious and talented, more proactive and skillful in their thought and action than the two royal brothers. Shahrzad purified the lusty and blood thirsty mind of the sultan, changed his cruel and brutal mind and she also finally taught him a moral lesson that service of a mother, queen, was also equally important along with a father, king, to run a palace; service of women was/is essential for the progress of human society. Devi is married to Mahesh, a Regional Manager in a multinational company. She tries to fit herself in the role of a wife and daughter-in-law just as her mother did years ago. She has some expectations from her husband, Mahesh to support and understand her on emotional grounds but her expectations are never realized. She is impressed by his frankness when he talks about his expectation of marriage. But very soon she realizes that there were no heroines in his life, only wives and mothers. It hit her that if Dan is too un-Indian, Mahesh is too Indian. Her life in fact is ripe for disillusionment when she walks into an arranged marriage, at once alien and familiar.

The novel opens with the last few days of Devi in America. She is coming back to India after completing her post-graduation from there. She feels excited and nostalgic for her native place, Chennai (Madras). She recollects her childhood days. In every summer vacation, she visited her village house with her parents where her grandmother lived alone. Devi's wizened old grandmother acquainted her with many beliefs and rituals. This was the first place where she started seeing the role, importance, and influence of rituals. The influence of village experience did not end with her return; instead, it was with her during her stay abroad. Under the influence of her childhood mythological stories she has developed an aspiration to be like the women of the stories, because of which she remained an "unmixable mix" there. Devi's actual trial begins with her arrival at Madras. Aspiring for her daughter a bright future, Sita, Devi's mother, arranges a

moderswayamvara (a ceremony to select a bridegroom), like her grandmother's childhood stories. In relation to her situation she recalls a story. Grandmother told her that in ancient age, brides had the liberty to choose bridegrooms of their choice. For this purpose, marriageable kings and princes from all different parts of the country were invited on a single day.

The protagonist observes that the lesser lives around her did not always rise to the heroic proportion of the old woman's version of Gandhari's sacrifice. In this group was Gauri, the maidservant, who got married to a man and fell in love with her brother-in-law. Her act infuriated everyone. The reason of the people's fury was that Gauri should be happy with her husband no matter how he treats her. To their consideration she broke social norms by showing dislike for her husband and fleeing with her brother-in-law. In the answer to Gauri's story grandmother narrated a tale in which a woman gave birth to a snake. One day the mother suggested her husband to get her son married. Eventually he succeeded in finding a beautiful wife for his son. While the people sympathized with the bride's fortune, she refused their consideration: "a girl is given only once in marriage." Devi, the daughter of Sita, grows up among the stories and myths narrated to her by her grandmother. Both psyche and politics play an important role during her development. As a curious child Devi queries about the conditions of the women around her. Grandmother always makes her understand her inquiries through story telling. These stories are decoded and a moral is always drawn out.

Devi is yet to reach her destination and carve out a niche for herself. Once again she protests and craves for survival on her own. Therefore, in the end she realizes that she has enough of drifting between the worlds like a floating island searching for props. She seeks to find her own authentic 'self' and secure some firm holding of the mainland. She goes back to her mother in search of her roots. She entered into her husband's home and after some time she got amazed with the miracle that her snake husband turned into a handsome man. People held that with her devotion she has changed her husband's fate. The story has a very clear-cut message that like the bride Gauri too should have accepted her fate and with her devotion changed her husband's nature. These cases also show the society's expectation from women that they should be docile and should unquestionably accept whatever is given to them by the society.

Mayamma presents miserable life of a woman who was married early. While in the early years of her marriage the reason of her suffering was her inexperience, in the later years her sterility became the cause of her plight. In order to mend her fate she

was asked to do penance. For ten years, she had a long and tedious atonement to get a child. Finally she gave birth to a debauch child who too tormented her. Her husband ran away and took away with him all the money in the house.

In this way, Hariharan captures the social and cultural disfiguration of the society and makes the reader think that one has to change one's point of view to look at things so that the challenges of the society can be faced effectively. In a society that is becoming increasingly progressive, the conflict between our traditional values and new found mores hurts no one else more than the fair sex. The age old mindset inherited from culture sometimes interferes but a fair judgment leads to successful opening of the new vistas.

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Post –Apartheid identity Crisis in the J.M.Coetzee’s Novel ‘Disgrace’

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Abstract:

This paper is an attempt to understand Post-Apartheid era in J.M.Coetzee’s South Africa. “Disgrace” published in the year 1999 and soon become popular for its provocative issues in South – Africa. It represents racial conflict, instability, identity crisis, violence, crime and exploitation in Post-Apartheid South-Africa. The novel open with the introduction of protagonist Professor David Lurie a communication Professor indulge in urban material practice like prostitution and involved in physical pleasure. Lurie seems to be apathetic towards material he teaches and rarely engages his students. He is an adjunct Professor of Communication. Later Lurie get involved with his own student Melanie Isaacs but the episodes turns disaster in his life and the university expelled him under the charges of sexual harassment. David then decides to spend some time with his daughter Lucy, who stays in rural Cape Town. The stubborn David experiences the Post-Apartheid instability and meaninglessness in all the walk of rural life and met to one of the most absurd situation of his life. Some robbers raped his daughter, kill his dogs and a physical tortured. The sudden change in life, rape, violence, inability, instability, and most notable ‘identity crisis’ is the major concern of discussion.

Apartheid era:

Apartheid law was implemented in the year 1948 by National Party or South Africa. With this law racial discrimination got legal identity and it deeply changed socio-economical life of South Africa. The law attacked on very base of society, according to law white and non white person cannot get married. The non-whites experienced miserable life in South Africa, they were neglected for some of the basic need of any society like, education, occupation, marriage and even travel in South Africa. In the 1950 The Population Registration Act was passed, all the South African classified in three categories. ‘White’, ‘Black’ and ‘Coloured’ or ‘Brown’ decent. White people were in dominant class and according to law a person cannot be consider white if one of his/her parents are non-white. All black people were made mandatory to carry passbook with detail information especially in non-black areas. From 1960-1983 3.5 million non-white South-Africans were removed from their homes, and forced into

segregated neighbourhood, in one of the largest mass removal in modern history.

Post Apartheid Identity Crisis:

‘Disgrace is closely linked with Post-Apartheid South Africa where social conditions, identities and ethical values become main concern of discussion. The novel open with protagonist David Lurie’s introduction as a communication skill professor by profession and in personal life lecherous personality, who appeared to be regular customer of prostitute and very passionate in physical sense. He is twice married and divorced and has a daughter too. The description focused on changing the sense of identity in urban South-Africa. In the beginning itself Soraya a part time prostitute consider him ‘only’ a customer, where as for David she is an addiction on every Thursday. Soraya doesn’t like to acknowledge him at restaurant and for a phone call she had very weird reaction. This early part of novel takes the reader into identical crisis in urban life structure. David is by profession a professor and in personal life a very dissatisfied person. Whereas Soyara has same life story.

Though professionally David works as a Communication Skill professor but his interest lies in literature, he enjoys Lord Byron and wants to do research in Byron’s work of art. As David detached from Soyra, one evening his libido compel him to indulge in sexual affair with his own student Maline. Then in the meeting continue till the movement Melanie realised that David has interest only in her body, as she was shown as scared and confuse personality In the beginning Melanie’s introduction reveals her passion for theatre but she indulged with literature and communication skill. David Lurie caught her with the power of attraction, seduction, knowingly and unknowingly. Melanie was aware about consequences but couldn’t identify her very existence. One side she enquire about Lurie’s marital status and another side she remains sexually passive as if things are beyond her control.

“She does not resist. All she does avert herself, avert her lips, avert her eyes.....Not rape, not quite, that but undesired nevertheless, undesired to core” (25)

As this futile relation progress, at one point of time Melanie found it disgusting and decided to lodge a complaint about her exploitation.

In the next part Melanie's boyfriend visit Lurie unexpectedly and threaten him for hard time and in the consequences Lurie's car was vandalised. Later Lurie come to know that Melanie filed complaint of sexual harassment. As Lurie suppose to face the charges, in front of university committee, where confession was expected Lurie says.

"I was not myself. I was no longer a fifty year old divorced at a loose end. I become a servant of Eros" (52)

As Coetzee is famous for his allegorical writing this attempt was to justify pseudo post-apartheid identity as linguistically scholar but lost the sense of morals. In historical context David from apartheid era and his attitude too reflect stubborn nature of apartheid white men.

But here after reader could identify a very different David Lurie. In all the trials, summons and discussions David accept his action and ready for punishment. His integrity and clarity about thought, guilt, expected punishment appears to be very vivid and different from the introductory David Lurie.

Then in further plot David expelled from the university and he decides to spend some time with his daughter Lucy, who stays in rural Cape Town. Lucy represents Post-Apartheid young generation, who don't believe in racism and want to live their own life with their own way. Though educated Lucy love to travel, learn and see the world. Finally she settled in rural Cape Town, with her friend Bev Shaw, she also owns her own farm, and simultaneously doing a business of doghouse. She found peace and sanity in rural South Africa. It also reflects in Post Apartheid way of life. Lucy introduces Lurie to life. For some days Lurie become companion with Lucy and help her in her farm but at the mind Lurie struggle a lot for adjustment in Lucy's life. His opinion about Bev reflects his own understanding about rural life and charity.

"Its admirable, what you do , what (Bev does, but to me animal -welfare people are a bit like Christians of certain kind. Everyone is so cheerful and well intentioned that after a while you itch to go off and do some raping and pillaging. Or to kick a cat" (73)

After some peaceful days one day on the way to morning walk three black strangers attacked them , they raped Lucy beat David and killed some dogs. This incident brought helplessness, instability and absurdity in the life of David Lurie and Lucy. This also represents changing power polarisation from white to black. The identity of white as powerful and dominated appeared to be weak and helplessness, actually these all results of Post-Apartheid political conditions.

Lucy was shocked to encounter such a horrible incident and doesn't want to share with her own father, but one day she shares her pain of the incident.

"It was so personal. It was done with such a personal hatred. That was what stunned me more than anything. The rest was.....expected. But why did they hate me so? I had never set eyes on them.(124)

Though Lurie is able to contextualize the act in terms of historical mistreatment of black South Africans, his daughter continue to exhibit distance towards him. This again create two different identities , one who is 'victim class' like Lucy, Soraya, Melanie and another as 'dominant class' like David Lurie and three black rapist.

It shows not only blacks but later white also experience same atrocities in South-Africa. At the end Lucy's decision to marry Petrus a dog-man destroys sensitivity of sensible reader. Because Petrus suppose to be servant in the beginning, caretaker of farm, later a dog man and surprisingly absent on the Lucy's rape time, shockingly one of the rapist was identified as his relative. There are different shades of identity in the novel, crisis become gradual part of every white character and with the changing power equations Petrus could seen as more improved and dominating.

The first time Lurie met Petrus, he introduced him as a dog-man. Now at the end Lurie decided to help Bev in her work, creates his image as dog-man. Coetzee beautifully presents this allegory, reflecting 'exchange of power and identity' at the end, where black are dominant and white become victim of time. Petrus in his family party says

"No more dogs. I am not anymore the dog-man" (129)

Conclusion: The novel is extremely allegorical in setting, it reflect changing dimension of social fabric. Identities on different level are no more permanent in South Africa. Apartheid and Post-Apartheid era has changed the identity of peaceful South-Africa and now people experiencing "identity crisis" in their day to day like. Now the things are no more only related with race and gender but legislature, law and political class is playing main role in identity. Rise of Nelson Mandela is the best example, can be quote "The New Dawn (Identity) in South African Horizon"

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Indian Railway and Visual Culture in *Gadar* (2001), *Ijaazat* (1988) *Mr. and Mrs. Iyer* (2002) and *Bajrangi Bhaijaan* (2015)

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Visual culture is the aspect of culture expressed in visual images. With the turn of century, there has come about a major tectonic shift in the world of visual images. This shift is the result of development of digital technologies, which has placed the visual in a preeminent place in everyday lives of consumers of these visual images.⁽¹⁾ This pervasive and invasive presence of visual images has changed how people negotiate and deal with the power structures confronting them. Within contemporary culture, visual culture as a field provides fertile ground for interdisciplinary approached and inquiries. This interdisciplinarity of crossing and thinking across boundaries becomes possible because of the overlap of visual culture with film studies, psychoanalytic theory, study of television, video game studies, comics, traditional artistic media, advertising, the Internet and any other medium that has a crucial visual component.

The term “visual technology”⁽²⁾ refers any media designed for purposes of perception or with the potential to augment our visual capability. With a continual rise in the potential of visual technology, the task of creators of visuals becomes increasingly difficult as they have to evolve their methods to delay the perception of their visuals by consumers. As a result, the consumers of visual content are offered a variety of visuals with the potential to open further channels for inquiry and analysis.

Railway has a made central presence in the history of India from the early 1850s to the contemporary times. They have also been very central in the making and remaking of colonial and postcolonial India. With nearly 1.4million permanent employees, nine thousand five hundred daily passenger trains across three hundred and eight route miles, Indian Railway has gained a significant place in the country’s social life, economy and culture. These facts also demand multi-dimensional, multi-disciplinary contextual understanding of the railway and the way it has shaped the hopes, developments and the desires of people.

From Anna Karenina to Agatha Christie in literature and from Lumière brothers to Richard Attenborough in film, railways have always been associated with romance, mystery, thrill, adventure,

tragedy, heroism, separation and reconciliation. A similar depiction of railway can be seen in Indian films like *Ijaazat* (1988) *Gadar* (2001), *Mr. & Mrs. Iyer* (2002) and *Bajrangi Bhaijaan* (2015). In the context of these Indian films, railway also symbolises colonial modernity, network and postcolonial industrialization. In recent times, railway, as depicted in Indian films, has lost a bit of its exotic glamour and that has been replaced with images of travel, mobility and middle class life.

It is also possible to identify the Indian social classes in the context of railway in film as one could locate characters in spaces ranging from platform to sleeper class compartment and then to the luxurious space of first class bogie. One can also examine the transition of railway culture from a privileged colonial cultural superiority to the average ‘aam admi’ image that it has come to represent in recent days. Further, railway and its cultural representation in literature and film have a weight of history attached to them. For instance, the historical development of railway in film could be identified as a shift from the notion of trains as disturbing agents of change to the idea that they are reassuring, empowering and benign. For instance, in Anil Sharma’s *Gadar: Ek Prem Katha* (2001), set around the partition era, one finds railway, Samjhauta Express, and railway spaces associated with nationalistic fervor and massacre. This image, however, changes in the postcolonial and post partition era in Kabir Khan’s *Bajrangi Bhaijaan* (2015) where railway becomes a symbol of naturalized mode of travel across the international boundary for middle class citizens of India and Pakistan.

One can see railway and railway stations being used as locations for arrival, departure and waiting. In post-independence Indian films, railway could be seen as a symbol of modernity and indigenous technology that ushers in a new era of self dependence in a postcolonial world. Images of trains and stations identified with banality and boredom are also not uncommon in Indian English fiction. The eeriness of night trains, deserted stations as locations of telekinetic forces, the echoing acoustics of stations and the fear of sidings and goods yards are the other interesting depictions of railway in Indian film.

In *Gadar: Ek Prem Katha* (2001; Dir. Anil Sharma), railway becomes a symbol of fanatic violence that leads to bloodshed on a massive scale during the migration across the Indo-Pak border in the aftermath of the Independence and the consequent partition. Here, visual culture plays a significant role in the depiction of Amritsar railway station:

Amritsar station was painted red as it was in the 1940s. advertisements and posters in the station were pulled down and replaced with ones from the 1940s. All modern fixtures were removed or disguised. was shot on the same platform of Amritsar station where such a train had come in 1947. The steam engine used for the shooting had been hired from the Railway Museum at Delhi. The amazing thing is that all this was done in a 'live' station.⁽³⁾

The railway is used in the climactic scene in the film where the terrain is rugged and unfriendly. This symbolizes the near fatal situation faced by the protagonist and his wife in their effort escape to safety in India:

The sequence being shot was the hero's (Sunny Deol) escape to India from Pakistan in a train. The location was a tract of desert at Bikaner very close to the border. The scene had Sunny in the train being hounded by Pakistani helicopters. The helicopter had been painted in the colours of the Pakistan Air Force. And to add authenticity the pilot (Pargar Singh) wore a Pakistan Air Force uniform. Since the shooting was close to the border, the film crew had to take permission from the local Indian Air Force base every time the helicopter took to air.⁽⁴⁾

In *Ijaazat* (1988; Dir. Gulzar), a waiting room at a railway station becomes the place of a chance meeting of a man and his ex-wife who separated from each other without giving each other the necessary chance to talk and resolve things before taking the ultimate step of separation. This waiting room becomes the place which their home could not be – a place where they talk and know each other's situations which pushed them towards separation. The waiting room also becomes the place of reconciliation when they ask each other for forgiveness and move on with heavy hearts and lumps of emotions in their throats.

In *Mr. & Mrs. Iyer* (2002; Dir. Aparna Sen), the scene of resolution is set in Kolkata railway station where the make-believe husband and wife Mr. & Mrs. Iyer separate from each other and assume their real identities of Raja Chowdhury and Meenakshi Iyer respectively. The railway station is depicted as a very safe and secure place for the couple who have

survived through a life-threatening riot by assuming false identities. The railway station provides them safety and becomes a place for a peaceful farewell.

In *Bajrangi Bhaijaaz* (2015; Dir Kabir Khan), railway and the spaces associated with it are depicted as places where it is dangerous to leave children unsupervised even for a very short while. While the Samjhauta express is depicted as the affordable mode of transport for middle class citizens to travel across the Indo-Pak border, it is associated with the traumatic experience of a mother losing her mute and deaf child. The depiction of railway is objective and does not portray it as a red-eyed demon but as a beast of draft that stops for none.

Conclusion

Themes like fatigue, boredom, grime, mobility, modernity, arrival, departure and seeing off have been some themes associated with Indian railway in film. Railway has also been seen as a metaphor of modernity in Indian films. It has also been depicted as a colonial enterprise and postcolonial reality. One can say that railway has been a significant metaphor for long distance narratives which touch upon issues like partition, separation, departure and homecoming. Apart from the railway and the trains, platforms, yards, station masters, guards, taxiwallas attached to stations, porters and the vendors have caught the imagination of writers and filmmakers in their attempt to capture the images of modern India.

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Sexuality: Subversion against Cultural Canons and Taboos Henry Miller's *Tropic of the Cancer*

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ABSTRACT

Henry Miller is a modern American Novelist who was famous for his auto novels and expression of sexuality on the background of Metropolis, Paris and New York. His novel *Tropic of Cancer* (originally published in 1934) is now hailed as American Classic was banned as obscene in the United States for twenty-seven years. The novel presents the sexual experiences and fantasies of the author. Miller challenges canons, taboos and moral order taking sexuality as weapon against them. He breaks all the rules of expression while presenting sexuality in the novel He is the first novelists who presents himself as sexual hero of the novel.

The paper emphasizes Millers' presentation of sexuality and the challenges to the established contemporary moral order in Europe and America which still shows the reflection of Victorian moral standards. The paper also focuses the nature of rebellion and Millers revolt in view of Albert Camus' famous essay *The Rebel* and William Gordon's criticism of Henry Miller

Key Words: Henry Miller, sexuality, subversion, cancer, taboo, canons, culture and morality

Sexuality encompasses individual, social, political, religious and also psychological aspects of human life. It has always been a prime topic of human curiosity for generations and perhaps it is a significant reason to impose several restrictions on sexuality during the development of human civilisation. In every hierarchical social structure which is based either on the patriarchal values or on the class, this most natural human feeling of sexuality is seized with several restrictions and constraints. Another equally dominant governing factor of sexuality is religion: The religious ideas of holy and unholy, chastity and modesty confine sexuality within the frame of marital institution which made

the expression of sexuality almost impossible. Religion and social taboos disallow open and fearless discussion of sexuality. The sexual freedom of an individual is absolutely abnegated in various social and religious structures. These social and religious structures do not only govern the physical aspect of sexuality but they also ostracise the free discussions of sexuality.

These constrain upon sexuality in most of the cultures, besides influencing physical activities of sex, governs the psychological actions of an individual, moreover the thought of sexuality beyond the modulated path has become impossible in such circumstances. Thus, social and religious restrictions suppress this most natural feeling of an individual. It disallows a separate and deviant identity of a person and expects him to be a part of the social and the religious stream. This affliction leads to an individual or a group to think against the static norms of society and religion. Subsequently, they also dissent against the social and religious structure. Such a thought is the actual beginning of revolt of an individual or a group and sexuality becomes a means of their revolt. In fact the basis of every social restriction and governance is sexuality and therefore these individuals and groups challenge the sexual ethics of the society in which they live and they protest against those restrictions by various means. They are not only physical but verbal, social and cultural as well.

Albert Camus illustrates such revolts in his famous essay, *The Rebel*. Here, he articulates the revolt of individuals. In his opinion, rebellion is only possible in certain kind of cultural condition. He says:

“The spirit of rebellion can exist only in a society where theoretical equality conceals great factual inequalities.”(Camus, 1991, p. 14)

For Camus, the Western society is an ideal ground for rebellion. He divides the world into two parts. Firstly, there is a 'Sacred World' in which everything is accepted as given by the higher authority and secondly, 'world of rebellion' where all such given values are rejected and fought against for the purpose of establishing one's own human rules and explanations. Miller, in his works, expresses his revolt against the taboos and the canons of the Western society. He conducts his rebel in his works by giving detailed descriptions of his sexual adventures which were charged for obscenity after the publication of his books. Miller's attempts to irritate people and the system are disturbing and shocking as well. Moreover, they are outrageous as he presents his stories in the first person narration. This is for the first time in the history of world literature that a writer of a novel boldly presents himself as a sexual hero. Miller's critic, William A. Gordon, finds this as a significant feature of Miller's writing. In his opinion:

"The flaunted phallicism of the 'I' of the *Tropics*(...) is to many not only irritation but outrageous. Within the tradition of our literature a man may present himself as a victim, as an idiot, as a fool, but not as a hero, especially not a sexual hero." (Gordon, 1967, p. 21)

Miller is then controversial not because of his bold expression and presentation of sexuality but because of his presentation of himself as a hero of subversion. Gordon seems to be more impressed by Miller's seriousness towards self-presentation in his works. He remarks:

"Miller as the character of the *Tropics* and *Sexus* is more than a hero, he is Priapus himself, unendingly virile, unlimited free, promiscuous, singly or in pairs. Furthermore he has not even the decency to be ironic about it. He appears to take his hero, and his potency, quite seriously." (Gordon, 1967, p. 21)

While commenting on Miller, Gordon has two of Miller's major works in his mind and they are *Tropic of the Cancer* and *Sexus*. This is his period of age between eighteen and twenty-five. During this period, Miller presents himself to be ready for sexual activity at anytime, anywhere and his readiness at the expense of wives, mother-in-law, sisters together, friends, no matter who and why. Gordon rightly finds his presentation of sexuality during those years casual and wholly physical. His sexual attempts have no boundaries of place, relationship, manner and time. This act of sexual performance is aptly captured by Gordon. He states:

"His descriptions of sexual act emphasize his instant readiness, the strength, size, and duration of his erections, his willingness to enter freely into any of the bypaths of lover-play and the almost entire absence of any regret after the episode." (Gordon, 1967, p.22)

Miller is not regretful after any sexual episode as Gordon points out. It is because Miller's expression of sexuality is an expression against hegemony and the canons of the American social system which still shows the symptoms of the Victorian moral standards. In *Tropic of Cancer*, Miller explains his role behind the expression that he does not seek any type of perfection but his triumph:

"I have made a silent compact with myself not to change line of what I write. I am not interested in perfecting my thoughts, nor my actions. Beside the perfection of Turgenev I put the perfection of Dostoevsky. (Is there anything more perfect than *The Eternal Husband*?)." (*Cancer*, p. 11)

Here, Miller's expression is clear that he is not fond of perfection. He refers his favourite writer Dostoevsky, the Russian writer, along with his contemporary, Ivan Turgenev from the same culture. But in contrast to Dostoevsky, an expression of sexuality is an instrument to express his anger. The function of sex is not only to give physical pleasure but it is also to take a pleasure of anger. Further, the pleasure is equally taken by his women, too. Therefore, Miller's female characters are significant and representative of rebellion against Victorian moral concepts. Eventhough he presents his women from the period of his early puberty, in different ways, the sexually aggressive woman is the most significant. She is opposite of what the society would have approved, or not even thought about its possibility which is similar to Havelock Ellis' concept of 'erotic personality'. Miller describes Germaine, a whore in *Cancer*, who expresses her fetish for male organ and male sexuality boldly as a rebel:

"But the principal thing was a *man*. A man! That was what she craved. A man with something between his legs that could tickle her, that could make her writhe in ecstasy..." (*Cancer*, p. 47)

Miller's sexuality is also a way to destroy oneself as he says: "nothing had been destroyed except my illusions." (*Cancer*, p. 102) Miller's illusions are his efforts to topple the establishment of moral ideas in the society. The orthodox morality gives hardly any scope to an individual to express one's sexuality. Every sexual activity including the physical, verbal and social, which is strictly under

control, is rejected by Miller. For him, sexuality is a means more to control the freedom of the thought than the freedom of the body. Therefore, Miller's presentation of sexuality through the descriptions of actual incidents and the construction of fantasy and illusions are significant. They are not complete pornographic details of sexuality. Through this, he asserts that his sexuality is not physical but it is his psychological necessity of subversion. He takes his fantasies and illusions to project sexuality. His sexuality is not purely for his own sexual satisfaction. On the contrary, he hates the intercourse with hungry women. Further, he is very light in tone while explaining his sexual experiences. He describes:

"I hate fucking a woman who's hungry. It's like you push a feed inside her and then you push it out again ... Jesus, that reminds me of something ... where did I put that blue ointment? That's important. Did you ever have those things? It's worse than having a dose. And I don't know where I got them from either. I've had so many women up here in the last week or so I've lost track of them. Funny too, because they all smelled so fresh. But you know how it is ..." (*Cancer*, p. 128)

Miller's subversion in his novel is actually related to the social, cultural and political background of the contemporary America and Europe. It is against the Victorian morals which were still lingering a little in the minds of contemporary Americans and Europeans. Moreover it was a transitional period where the crackdown of the Victorian ethical system began which is gradually replaced by the rise of realism in Europe. This followed a growing fear of the vast immigration led to shoring up of middle class mores. Americanism became identified with financial prosperity, economic conservatism, the gospel of work, and mid-Victorian orthodox attitude towards sex. The very existence of biological and psychological aspects of life was denied in every possible way. Miller stands as a rebel to face the very crux of these social norms. His presentation of free and bold sexuality is on the physical and psychological levels. Further they are his literary efforts to rebel against the Victorian hegemony in American and European Society. The simultaneous efforts were more strongly taken to study the restrictions on the individual American at length in the publications of psychoanalysts, psychologists and sociologists. The basic fear of an individual about sexual stimuli and things or words related to sexual stimuli cause intense inhibition of all life activities.

Irrespective of criticism, Miller has his own clarification for the presentation of sex in his fiction. He indirectly admits that sex is focal in his novels but

it occurs as a part of natural human life rather than putting it in a separate colon. Miller discovers a proper place for sex in human life and denies it a special treatment. Further, he underscores the necessity to put it in literature, its proper and natural place. While answering the question about the charge of overemphasis on sex in his works in an interview taken by Bernard Wolfe, for a pornographic magazine, *Playboy*, Miller replies:

"I overemphasize the subject of the freedom of the individual. I feel I have simply restored sex to its rightful place in literature, rescued the basic life factor from literary oblivion, as it were. Obscenity, like sex, has its natural, rightful place in literature as it does in life and it will never be obliterated, no matter what laws are passed to smother it. (...) I haven't singled out sex for special treatment, but I've given it the *full* treatment." (Kernowski & Hughes, 1994, p. 83)

Miller's subversion is against the system which is deeply rooted not only in the ground and spread in the cosmos as well; moreover Miller could not escape from it. He is fed up with everything about this. But the presence of canon and hegemony is everywhere and Miller could experience it like a cancer. So, cancer is an imagery of the strong and unavoidable presence of hegemony and canons in Paris, where Miller actually sojourns in search of liberation. Here, Miller's fight is still continuing where he experiences the presence of cancer and syphilis everywhere:

"That which makes me shudder when at the very entrance to the Mosque I observe that it is written: Mondays and Thursdays *tuberculosis*; Wednesdays and Fridays *syphilis*. In every Metro station there are grinning skulls that greet you with "*Defendez-vous centre la syphilis!*" Wherever there are walls, there are posters with bright venomous crabs heralding the approach of cancer. (...) It has eaten into our souls and we are nothing but a dead thing like the moon." (*Cancer*, p. 189)

Miller continues his revolt against the system that does not allow him any pleasure and gets his pleasure through subversion. As in the concept of Camus, Miller tries to establish his own human rules and explanations. In Miller's literary world, any act associated with the free and uninhibited release of sexual feeling is not only permissible but it is admirable. Most of the uninhibited activities concentrated by Miller are reprehensible for an ordinary middle class American man. The sexual descriptions were never so easy and free before as:

“What I’m getting at is that moment when, he says, he got down on his knees and with those two skinny fingers of his he spread her cunt open. You remember that? He says she was sitting there with her legs dangling over the arms of the chair and suddenly, he says, he got an inspiration. This was after he had given her a couple of lays already . . . after he had made that little spiel about Matisse. He gets down on his knees—*get this!*—and with his two fingers ... just the tips of them, mind you ... he opens the little petals ... *squish-squish* ... just like that. A sticky little sound ... almost inaudible. *Squish-squish!* Jesus, I’ve been hearing it all night long!” (*Cancer*, p. 125)

The activities Miller described in his novels are mostly unacceptable for the contemporary American society Miller’s descriptions create anger as it throws away the passive garb of women and their sexuality. According to William A. Gordon:

“What is most censorable then is what is most desirable and vice versa. Miller picks almost unerringly what in American culture has been least acceptable. If in the Victorian world it has always been considered normal (to the extent that sex was considered at all) to have intercourse in only one position in a bed with the man on top. Miller is careful to describe every other position and every other location (.....). Such a position de-emphasizes the traditional active-passive relationship and makes both partners active.” (Gordon, 1967, p. 26)

Miller’s projection of sexuality is subversion. He projects sex in its variant forms, taking it indoors and outdoors. He also breaks the rule of privacy and liberates it by having more than one couple present or having several women and one man or several men and one woman. *Cancer* is thus Miller’s trumpet against the social canons and taboos that forbids sexuality. It seems that Miller is a rebellion in Camus’ ‘world of rebellion. He was quite aware of the fact that sexuality can be the only effective weapon to attack the contemporary moral concepts as sexual relation is the basis of moral structure of any society and culture. Hence all the given values are rejected by him and he fought against for the purpose of establishing his own human rules and explanations.

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Cultural Context of Transformative Environmental Humanities

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The Environmental Humanities are an emerging cross-disciplinary domain of transnational inquiry, research and teaching that addresses the present-day environmental challenges in a way that is historically, philosophically, and culturally informed. Environmental Humanities at various universities in the US is a cross-faculty assimilated teaching and research programme that has developed a distinctive method to this field, bringing together an interdisciplinary group of scholars who have a grounding in history, philosophy, cultural studies, literature, linguistics, applied science, technology studies and social theory, working towards a constructive 'politics of nature'. This approach to research focuses on the 're-creation' of the natural world, both conversationally and substantially, to study the modification of historical and cultural understandings of nature, and the direct modification of the natural world's close materiality: from the alteration of genetic sequences to the damming of rivers and massive transformation of ecosystems.

Across a range of empirical sites, the Environmental Humanities investigate the manifold ways in which environmental issues are intricately entwined with social and cultural practices and aspects of politics, knowledge, meaning, value and ethics. In thinking through the lens of environment, this branch of inquiry purposes to cultivate new methodologies in humanities scholarship, so that environmental understanding and research will be acknowledged as sites for fresh conceptual and theoretical work.

The scope of the Environmental Humanities is both expansive and aspirational: it has developed over the last few years to take into its fold already existing aggregations across environmental activism, environmental philosophy, environmental history, ecocriticism, cultural geography, cultural anthropology, and political ecology. It also seeks to assimilate discussions so far largely shaped by diverse disciplinary contexts. Further, it has opened up new ways of organizing humanistic research by identifying new formulae of interdisciplinarity both within the humanities and in partnership with the social and natural sciences, and for influencing public debate and policies on environmental issues.

It can be argued that the growth of the Environmental Humanities is an outcome of cultural and intellectual turns, which happened in the last three decades of the twentieth century. Cognizance of ecological crises made its way into humanistic disciplines at various moments, conditioned by the compatibility of environmental ideas with principal theoretical frameworks. Environmental philosophy, particularly environmental ethics emerged energetically from the 1970s, environmental history developed in the 1980s as a distinct sub-discipline, and ecocriticism i.e., environmentally informed literary and cultural studies established itself in the academics from the early 1990s onward. Cultural context is somewhat embedded in the very establishment of this discipline as the relationship between nature and culture is its central philosophical foundation. The culture of nature worship and the role of nature in cultural expressions were simultaneously upheld and explored.

While the environmental humanities are too diverse in terms of method, subject, and geographical focus to make broad generalizations that hold true across all of them, environmentally focused subfields within different humanities disciplines have been shaped by some similar intellectual turns since the 1970s. Chief among these is a shift from championing and explaining environmentalist thought to challenging environmentalists to reflect more carefully on their concepts of nature and on the relationship between nature and culture. Developments in ecocriticism reveal such a nature-culture symbiosis and paradigm shift in understanding both culture and nature; from sympathetic analyses of Romantic representations of nature in British and American writings in the early years, to a more recent turn toward issues of environmental justice, other world literatures and global environmental contexts, urban natures, and texts that are not obviously environmental. These landmarks in ecocriticism reveal how the concerns and tools of literary and cultural analyses integrating varied interests of the humanities such as anthropology, literature, linguistics, art history, ethics, philosophy and jurisprudence.

While literary scholars, historians, environmental

philosophers and literary critics have cultivated interaction and alliance with each other's groups since the 1990s, the idea that environmentally oriented humanistic research is yet to be integrated in a more sustained fashion. It has only taken foothold in universities around the world over the last decade.

Research centers such as the Center for Culture, History, and Environment at University of Wisconsin-Madison, the Rachel Carson Center in Munich, the KTH Environmental Humanities Laboratory in Stockholm, and the Eco-Humanities Hub at Mid Sweden University are bringing scholars from the concomitant fields together. Undergraduate and graduate programmes in environmental humanities have been designed and run at the universities in the United States, Australia, England, Germany, Sweden, and Taiwan. Birla Institute of Technology and Science (BITS), Goa has emerged as a centre for ecological and environmental humanities in India by initiating debates and studies on ecology and ethics, ecopolitics, ecological justice and indigenous people, ecocinema, water studies and transnational biodiversity programmes.

Grids such as Humanities for the Environment, the Transatlantic Environmental Research Network in Environmental Humanities, the Australian Environmental Humanities Hub, the Nordic Network for Interdisciplinary Environmental Studies (NIES), and the European Environmental Humanities Alliance help to unite researchers in the environmental humanities across institutions and disciplines.

The Environmental Humanities occupy a fertile ecotone – an overlap of two adjacent ecosystems – of academics and popular discourses. Environmental thinkers such as Henry David Thoreau, John Muir, Aldo Leopold, and Rachel Carson have been instrumental in mediating between these two discourses and in communicating discernments from natural history and the environmental sciences to a general audience. Conversely, they have also explained popular concerns and experiences to a scholarly audience. In a comparable way, scholars in the environmental humanities both reply to and influence popular representations and accounts of our contemporary ecological dilemmas. Writers and thinkers such as Michael Pollan, Bill McKibben, Jill Didur, Anthony Carrigan, Clive Hamilton, Ursula Heise, Michelle Niemann and Barbara Kingsolver often translate perceptions from the environmental humanities for a general audience.

The Environmental Humanities can also be considered as a viable academic pressure tactic on sluggish political responses to various environmental issues and as a befitting reply to pressures on the

humanities to prove their social usefulness. There has been a paradigm shift in the academia's engagement with environmental issues. New mantras such as 'sustainability' and 'intervention ecology' have informed recent developments in the environmentalism.

These fundamental conceptual/paradigm shifts in environmentalism is likely to give the environmental humanities many of its crucial impulses in the immediate future, since nature itself, more than before, will come to be considered as part of social and cultural realms.

Intellectual turns such as posthumanism and deconstruction of declension narratives too have aided the growth of the environmental humanities. Posthumanism gives a conceptual framework to de-center the liberal human subjects in relation to other species, abiotic factors, machines and systems. A growing dissatisfaction with declension narratives – doubt about the accuracy and public appeal of stories of nature's decline under the impact of modern societies – has empowered environmental humanities with a necessary skepticism and critical distance from traditional environmental discourses. These trends contest not only environmental scholarship but humanistic and academic traditions as well. They also set a problematic but potentially recompensing trail forward for the humanities.

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20.

Travel Writing and the Culture of Mobility: A Reading of Bishwanath Ghosh's *Chai Chai: Travels in Places where you Stop but Never Get Off*

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Abstract: Railway is a significant metaphor in literary imagination and it connotes an entire cultural tradition involving mobility, arrival and departure. It also assumes an important place in experiences of travel, especially those of middle class subjects. Railway and railway stations are cities which resonate with cultural metaphor such as food, dress and language. Bishwanath Ghosh's *chai chai* is travel narrative which has railway as its spine. This takes the readers to various railway stations and the human settlements near them.

This paper is an attempt to examine Ghosh's travelogue as a cultural expression of the experience of mobility and exchange. The paper employs the tools of travel studies and culture studies to analyse the metaphors and images used by Ghosh. The paper also explores the link between many railway towns and their distinct cultures.

Travel writing is embedded with the politics of identity and the politics of mobility. It records a culture that is laden with the politics of mobility of the travel writer. Especially if the travel document is about the railway, it is expected to unpack the cultural politics of mobility more profoundly. In a railroad narrative, the cultural encounter and the subsequent cultural exchange between the traveller-writer and the people who occupy railway spaces such as stations, waiting rooms, railway towns and the compartments are significantly resonant.

Bishwanath Ghosh's *Chai Chai* is a travel narrative that elevates railway as a significant metaphor in literary imagination. It sketches a metaphorical and cultural journey to towns contiguous to the famous railway junctions in Northern India like Mughal Sarai, Jhansi, Itarsi and Guntakal, Arakkonam, Jolarpettai and Shoranur in the Southern India respectively. It connotes an entire cultural tradition of not only mobility, arrival and departure to railways but also of emotions, cultural exchanges and stories.

Travel narratives are fostered by the expansiveness of human existence that makes one assent diverse expressions, cultures and languages exchange. They

also make one conform to the unlikeness of life that is not his, in a way that he can enjoy as at one point Ghosh reasons:

"A travel writer, in my romantic notion, never makes a public appearance. He is always inaccessible to his readers and is busy collecting material in a faraway, godforsaken land which you might never visit in your lifetime except through his books" (Ghosh: 2009: 141)

Chai Chai is a significant work on small-town India that one usually never gets to experience. These small towns are known only for their enormous and hustling railway junctions that many passengers ramble and move on without a feeling or a need to explore. They usually carried visual images of the interior, which these railway stations and platforms depicted as representations of the entire city rather than the actual narrative. The striking aspect of his version is that he gives stories about the significant places of the cities he has visited along with some notes. Ghosh espouses descriptive and analytical, humorous and satirical, critical and supportive voices about the culture of mobility in India. He is playful and serious by turns while giving equal space to trivial and essential concerns. The end result is an ingenuous but revealing depiction of his own personality and the extent of his interests. His personal experiences to the travelogue that he conveys by sharing his own stories from his childhood, makes it look fascinating and tangible. He articulates railway journeys as:

The train has now picked up speed and hills started appearing on the horizon. But before you could fix your gaze on them, the hills would be gone suddenly and replaced by lush green fields. And they would reappear after a while and disappear again. Then came a short stretch where, when you looked out of the left window, you saw the brown of barrenness, but when you looked out of the right window, the greenery of the fields dazzled your eyes. On the whole the train ran like an animal that had lost its way in the confusing topography and

was desperately trying to find its way out. (Ghosh: 2009: 140)

Ghosh also discusses the evolution of long distance trains over the years. Subsequently, he highlights about how the superfast modern swanky trains had supplanted the traditional ones by providing everything to the customer from freshly prepared snacks to sockets to charge laptop or phones. He also points out the after-effects of this development that hit the economy of towns, which thrived mainly on passenger movement, thereby making these towns dependent on the railway station.

Ghosh renders a portrayal that bridges humanity and cements human beings through a good understanding of various cultures. Besides, humans have always entertained the desire to know the other, to see the unseen, to speak about the self and the other. Mr Ghosh's narrative is no different, as his curiosity takes him to strangers' table or invite someone to his table in a restaurant or a bar for the sake of company as well as tales of the town.

The author's inquisitiveness about historical importance makes him visit these cities. Invariably he meets old people in town, who have seen major historical events or have been part of it. He makes these old people recall about those significant events they have been part of and thus explores the cultural spaces of the places he visits :

12th February 1968: Gurubaksh Kapahi, an active member of the Rashtriya Swayamsewak Singh, or the RSS-the fountainhead of the Jana Singh and subsequently the Bharatiya Janata Party-had just had his bath and was engrossed in his daily meditation when, around 8.30 a.m., a constable of the Railway Protection Force came knocking. 'He told me, "There's a body lying at the station. I would like you to come with me and identify it." Entire Mughal Sarai knew I was a Jana Singh worker," said Mr Kapahi. At the station, Mr Kapahi instantly recognised Deen Dayal Upadhyay whose body, he said was lying on the floor, tied-up like an unclaimed corpse, at the door of the railway station. (Ghosh: 2009: 41)

Ghosh tries to extract the historical significance of that place from people which fetched him different versions of the story. This also gives him a brief idea about what people think about that city. He also records the lifestyle of the people living in and around the vicinity of the railway station. For instance, he gathers knowledge about the lavish lifestyle led by almost every low-level railway employee that directed them into huge debts. This in-

turn steered them to drinking problems, where even their families suffered for their acts. And women in those families resorted to immoral activities to pay off their husband's incurring debts and to look after their children.

Ghosh delves into shop keepers' engaging histories about their shops and their families that run from many generations. Apart from running prosperous shops, he found that they also huddled for different jobs and undertook various risks for additional earnings. This station-wise interpretation is refreshingly pleasant to the core as it speaks volumes about the lives of the people residing in that area.

Ghosh clearly seems to be besotted with brave and influential historical figures, which keeps him wondering about their behaviour had they been alive today. He ponders if Rani Laxmibai would have relished the *golgappas* or if Mahatma Gandhi would have approved current state of *dharmshalas*. The author walks into the lanes of these towns, gorges on the street food and also tries to extract stories of that place from street vendors. His travelogue mentions *spuris*, *samosas*, *aloo parathas*, *rotis*, *golgappas*, *pakodas*, *poha*, *vada*, *sambhar* and so on to attribute the popularity of these items all over India. He devours on these cross cultural breakfasts with either reading papers or interacting with people. His journalist's dexterity comes handy in engaging in a conversation while extracting information about diverse subjects. Culinary cultural experiences recorded by Ghosh is a testimony of the mobility of a food lover across the cultural map of the nation.

The author employs popular subjects like food, films and cricket to bond with different kinds of people. He enjoys travel and stay without any monetary compromises but prefers middle class stay for cultural exchanges. He distinctly contrasts the lodges of the North and South of India to highlight the maintenance of these public places in different parts of the country. He describes *dharamshalas*- the Indian equivalent of an inn as "neglected" and "affordable" that only "hopelessly poor" or "utterly stingy" people choose to stay in it. He also finds southern part of the country cleaner for stay and northern part, having no language barriers for communication. The taxi journeys and the conversation with strangers reveals how he often intentionally ends up staying near railway stations that ensues different cultural interchange of diverse people. He interestingly puts this as:

Every few minutes, a train would blow its horn, providing the perfect background sound when you are listening to stories about a railway junction. (Ghosh: 2009:124)

The author exhibits India's love for their God and traditions. He cautions to be aware of such money extracting services in the name of God. He also examines the evil practices prevalent in these cities. He cites religious and orthodox practices underlying Indian culture that even newspapers publish for additional viewership:

Kela Bai, a housewife from a nearby village who had bitten by a snake while went about her daily chores at home. She fainted after the snake bit her and was rushed to a hospital in Bhopal where, in spite of doctors' efforts, she remained unconscious. The panic-stricken family then took her to a village called Lasuria, where priests at the local Hanuman temple are known to cure victims of snake-bite by chanting mantras. Needless to say, they cured Kela Bai and asked her to return to the temple on the full-moon day, as a mark of gratitude towards Naagdevata, or the snake God. (Ghosh: 2009: 111)

The author attempts to inspire the inexperienced by his travelogues in numerous ways. He reminisces many incidents that interlinks him to the past. He also keeps comparing the past and the present to show change and modernism in culture.

Then there were footwear shops that sold only Action shoes – remember them? I peeped into one of them: I could have brought half of the shop. Okay, that's a gross exaggeration, but you know what I mean. Today, when one has to part with a chunk of one's salary to buy a decent pair of Nike or Adidas, the Action shoes here were a steal. They were not always so, though. One of my prized acquisitions, when I came to live in Delhi in my early 1990s, was a pair of Action shoes. (Ghosh: 2009: 147)

Travel narratives serve as a meeting place for various narrative voices, literary styles, levels of speech, and kinds of subjects, combining disparate modes of discourse without necessarily generating any tension among them or forging them into a "higher unity." They are more casual than novels, with no necessary form other than that of the journey they purported to describe and no necessary single purpose more important than the countless purposes of their innumerable parts and voices.

Paul Fussell visions the perception of travel in his book *Abroad: British Literary Traveling Between the Wars*:

Before the development of tourism, travel was conceived to be like study, and its fruits were

considered to be the adornment of the mind and the formation of judgement. (Fussell: 1980)

Similarly, *Chai Chai* enumerates experiences that the author procures, which is a fascinating cultural exploration of the ways that railway stations shaped these towns; it is also a sophisticated and multifaceted exploration of the deeply rooted connection between culture and mobility. Because of its ideological power, the railway also contributed in transforming institutions, subjectivities, and cultural discourses in powerful and sometimes unexpected ways, thereby making it an enduring and potent symbol in modern literature from and about India.

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21.

Healing the Body and Soul: A Study of Triumphant Sexuality in Alice Walker's *By the Light of My Father's Smile*

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Abstract

Female sexuality has been a controversial subject in literature and cultural discourses. It is generally over-mystified or on the contrary, never free of the male gaze. Further, religion, cultural documents and historical records, rarely, bring this subject into a discussion. Anthropology and cultural history prove, on the other hand, that there had been cultures where woman's sexuality was rapturously celebrated. The paper is an attempt to expose the damaging ways in which puritanical cultures suppress woman's sexuality. It also brings to focus the view that sexuality is not just an assertion of self but also a self-healing mechanism and celebration of life.

Key words: Female sexuality, cultural discourse, Puritanical, Patriarchy, Androcentric, Ecofeminist, Eros, Self-healing, Spirituality.

By the Light of My Father's Smile focuses on a community of outsiders – a group of double hyphenated African-Mexican-Indian people who are caught in a moral confusion, as they are conditioned by both Christianity and the naturalness of tribal life. The novel focuses, ironically, on an anthropologist, Robinson who is dead when the novel begins, but not before ruining his happiness with puritanical severity and punishing his elder daughter, Magdalena for her sexual relations. As a contrast to Robinson, Walker presents Manuelito, a Vietnam War veteran. Manuelito reveals the sagacity and insight of a Shaman, as he tries to disseminate the ancient wisdom of a mixed race that women and men are differently beautiful and hence, are equal. He also upholds the essential liberating attitude towards Eros, one of the chief concerns of ecofeminists. Manuelito, like a seasoned ecofeminist, believes in the naturalness of love and its physical manifestations, and he asserts that it is when making love that one makes life.

With a touch of magic realism, Robinson's spirit returns to hover above the earth as an angel, enlightened by Manuelito's spirit. Robinson's self-cleansing happens, when he joyfully witnesses his younger daughter, Susannah, having an affair with her lover, Pauline. Walker takes Susannah across different continents and thus, across different cultures and civilizations. She reaches an isolated Greek village where a tarot reading dwarf liberates her from

her virtual slavery by reminding her that she cannot live without lifting the burden of her father's censorship of the same. She tells:

There is a man inside you, your own inner man....He is lifting you into the carriage of your own body, in which you can begin to take charge of your own life. (p. 70).

What the dwarf implies is that patriarchy and the androcentric religious values have made it difficult for a female to look positively at her own body.

Susannah also is a writer. She feels the inspiration of a guilt-ridden father whenever she writes. Her father's spirit urges her to write more graphically about love-making in her work. Eventually, Susannah writes:

The story of a blond Scandinavian family who one day get into their Volvo and start driving south. They drive through Europe...into North Africa. And as they drive, they note the darkening of the skins of the people, the changes in the landscape. Eventually they reach Central Africa....They get out. There are dark skinned relatives around a fire who rise to greet them. They inform these relatives that they would like to start over. (p.79).

Susannah, by writing, traverses cultures, countries and practices. Further, the writing also enables her to celebrate female sexuality by describing it and yet not ever falling to the level of pornography. Susannah's project in writing is Walker's project in writing the novel, which declares sexuality celebrated is not pornography. Walker also implies with the help of a female writer within her writing that writing is the best way to demystify and liberate female sexuality. *By the Light of My Father's Smile* also traces closely the role of sexuality in the necessary process of growing up. Walker implies with the help of Susannah's sensibility that one has to love and respect one's body, if one has to remain a healthy adult. Walker captures, poetically, the process of growing:

Amazingly, because one never thought this is how growth happened, or any at rate, at long last announced itself, in the hushed moment of thinking these thoughts, while blowing her nose on her skirt and not minding the snot,

Susannah felt herself complete the process of becoming an adult. (p.189).

Walker's language, in this passage, reveals her passion for the nuances of expression. Deeper, stirring in these expressions, is Walker's longing to find language of love. This is truly the language of Eros and Nature Writing at its best. What Walker achieves with such splendid prose is to find a language to discuss female sexuality – a language which had never done such an act in the past.

Walker's intention in *By the Light of My Father's Smile* is not to present fathers as their daughters' enemies but rather as impediments in personal freedom. She also doesn't indicate that Robinson is really bad in beating Magdalena for her sexual escapades. In Walker's world of fiction, Robinson is only a confused man, a victim of thousands of years of patriarchal indoctrination. Walker's message is that fathers, and by extension, all male figures have to acknowledge that women are separate beings and that they control their own bodies. More significantly, she indicates that it is not enough for the men to accept this, but women will have to get rid of the androcentric censorship that they have internalized. The case of Magdalena is peculiar, as she finds it difficult to liberate herself even after her father's death. She lives with what Walker calls, "the man within herself". It is this male perspective on woman's sexuality that cripples Magdalena's development. Through the portrayal of Magdalena, Walker also implies that gender is not an absolute entity, that is, a woman can be a man in her attitude to her own body. Walker also problematizes the gender category through the portrayal of Robinson. By juxtaposing the interest of Robinson, the man and Robinson, the angel, she makes the readers aware that a man is also capable of intimate human relations. She also implies that it is not only a woman who suffers from indoctrination but also a man. She also indicates that the formation of positive female sexuality is not just the need of women but also of men. As a continuation of the theme of *Possessing the Secret of Joy*, Walker implies that repression of female sexuality could lead to the perversion of male sexual behavior. In *By the Light of My Father's Smile*, Robinson's spirit, despite being benevolent to and rapturous of his younger daughter's love-making, is guilty of taking a voyeuristic point of view. This view point of Robinson, though gives him a personal salvation, is a product of artistic perversion. Walker mediates her own voice by placing Robinson between the authorial voice and Susannah. However, by making Robinson's spirit to witness his daughter's joyous celebration of life, Walker signifies that spirit and body are closely connected. Further, it also upholds the spiritual beliefs of a mixed race, where in

the living and the dead share a common domain. This situation also brings into discussion the holiness of human body which also seems to be the care of spirits in Mundo culture.

Susannah leaves her husband to enter into a lesbian relationship with Pauline. This act demonstrates her autonomy and the need to question the dictates of heteronormativity. By doing so, Susannah also questions the principles of Christianity and patriarchy which condemn lesbianism.

Magdalena and Susannah are taken to live amidst the Mundo by their father. Susannah, unlike Magdalena, is more influenced by the Mundo ways and she finds a deep spirituality in the Mundo tribe who are descendants of escaped slaves. She finds this urge to defy domination in the Mundo tribe which she finds missing in African Americans. Both Magdalena and Susannah are also involved in the search for their respective selves. Magdalena searches for her sexual identity, though her life is largely a manifestation of sexual repression. Susannah, on the other hand, marries, divorces and becomes promiscuous in search of her sexual life. The absence of sexuality in Magdalena's life and the excess of the same in Susannah's life, both underscore the centrality of sexuality in defining the self.

One can also read *By the Light of My Father's Smile* as a record of nature and women's sensuality. Mundo tribal culture brings together nature and women's sexuality. Manuelito who represents this culture resists the patriarchal control over both nature and women. In Walker's vision, sexuality is not just an assertion of self but also a self-healing mechanism. The healing power of positive sexuality is effectively seen in the very scheme of plot construction and in the counter balancing of characters. Both Magdalena and Susannah experience emotional trauma when Magdalena is beaten by their father, Robinson, for her sexual behavior. Both the sisters, from this point, have painful associations about sexuality. However, they employ two different psychological methods to master the situations. Magdalena opts for sexual repression, excess eating and drinking. Susannah chooses a sexually experimental pattern. Between Magdalena and Susannah, only Susannah manages to transcend the emotional trauma of Magdalena's beating. Susannah's evolution proves the point that positive sexuality possesses spiritual and redemptive qualities. Susannah uses positive sexuality once again in her life. She enters into a lesbian relation with Pauline to heal the wounds of her troubled relation with her husband. Thus, Walker indicates that sexuality – intense, lesbian, alternative or unconventional – is a form of self-healing love.

Walker's point of view coincides largely in this novel with the percepts of Mundo tribe. Walker becomes the agency of articulation for the Mundo tribe in their celebration of sexuality, nature and community. Walker also emphasizes, in the novel, that human sexuality cannot be independent of nature and community. Conversely, it could also be said that nature can never be spoken about without sexuality and community.

Walker's concept of positive sexuality as reflected in *By the Light of My Father's Smile* is closely connected to her vision of spirituality. The novel manifests the theory that there cannot be spirituality without freedom and that sexual autonomy is a major step in achieving sexual potency, emotional wholeness and spiritual progress. By placing sexuality, life and death in a continuum, Walker also enables an interface between the dead and the alive within the context of Eros. The dead in the novel are beyond the contradictions of morality and sexuality and hence, they are forgiven. Robinson's angel is in a restorative state and in this state; he is free of both guilt and normative thoughts. Walker sanctifies, spiritualizes and de-demonizes Eros in this novel by finding holiness in human body and all the actions body is capable of. She sanctifies bodily sex by naturalizing it. Thus, nature becomes a link between sexuality and spirituality.

Walker also uses different voices and several narrators in *By the Light of My Father's Smile*. These voices and narrators indeed offset the focalization of event or character. However, they also generate layers of masquerading. This masquerading echoes the hypocrisy of puritanical Christians. Further, this complex web of voices reveals the difficulty of getting around the dogmas of institutional religion. One can also see that some of these voices are that of living characters and some others are that of the dead. By mixing these two categories, Walker devices a mode of story telling where in, it is easy to see how the disembodied voices of patriarchy and Western civilization corrupt indigenous spiritual beliefs. Like the voices, the characters in *By the Light of My Father's Smile* are also of two categories – the living and the dead. Magdalena, Susannah and Pauline represent the living, of whom Pauline and Sussannah represent life and Magdalena represents denial of life. This state of Magdalena is nothing less than death. Paradoxically, the dead ones are full of life. Manuelito and Robinson visit the earth with great spirit and enthusiasm. For them, their after-life is made interesting with their belief in positive female sexuality. Thus, the novel presents both life and after-life. It is significant to know that the lively characters like Pauline and Susannah enjoy life as they enjoy the erotic side of existence. The realm of after-life is also

drawn towards Eros as Robinson's angel is repeatedly and rapturously watching the scenes of lovemaking. Thus, in Walker's concept of spirituality, Eros is that link that connects life with after-life – a device by which she connects the physical with the spiritual and conversely, the spiritual with the physical.

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22.

Cultural Memory of Emergency Era in Salman Rushdie's *Midnight's Children*

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Abstract

Cultural text like film and fiction can be considered as a representation of socio-political realities through lens of culture. The Emergency era in Indian history was a turbulent socio-political reality. It was subsequently reflected in Indian English Literature. Salman Rushdie's "*Midnight's Children*" is an interesting cultural representations of this era.

This paper is an attempt to scrutinize the above mentioned text to show how they create a cultural response to political reality. The paper deploys tools and methods of cultural studies to examine these texts. The paper also explores the strategies that the writer employs to make fiction. A platform to generate the cultural memory of a political incident.

Keywords: Cultural expression, cultural studies, cultural memory.

Literary text are considered as the representations of human responses to various socio political realities. They reflect and criticise social practices and political practices. Indian English Literature too has a similar functions. Specially, Indian English Fiction written after the Independence. Novelist such as Salman Rushdie, Rohinton Mistry, Nayantara Sahgal and Amitabh Ghosh used their narratives to create a collective consciousness that resist amnesia. Indian English Novel have been regularly addressing many socio political developments such as the partition, the atrocities committed during the emergency era and corruption in Independent India.

This Paper is a scrutiny of the cultural memory created by Salman Rushdie in *Midnight's Children*. It shows how the writer capture a collective consciousness of a group of people who resist the socio political development during the Emergency era. The Paper also explains how these novels, by being a part of cultural memory resist social amnesia.

'National Emergency' which is refers to a 21-months period between 1970 and 1977, was a significant and turbulent aspect of India's political and social history. The prime Minister Indira Gandhi had a state of Emergency declared across the country. And it was officially issued by president Fakhruddin Ali Ahmad

under article 352(1) of the constitution for "internal disturbance", the Emergency was in effect from 25th June 1975 until it was withdrawal on 21st March 1977. This order bestowed upon the primeminister the authority to rule by decree, allowing elections to be suspended and civil liberties to be curbed. During this period, many political opponents of Indira Gandhi were imprisoned and the press was censored. Many other atrocities were reported from the time, indulging a forced mass-sterilization by Sanjay Gandhi, the Prime Minister's son. The Emergency is one of the most controversial periods of Independent India's history. During this period Indira Gandhi devised a '20-point' economic program to increase agricultural and industrial production, improve public services and fight poverty and illiteracy, through 'the discipline of the graveyard'. Within three hours of the declaration of the state of Emergency, the electricity to all major newspapers was cut and the political opposition was arrested.

The immediate political implications of the Emergency was the rise of Indira Gandhi to extraordinary powers and a massive crackdown on civil liberties and political opposition; she used police forces across the country to place thousands of protesters and strike leaders under preventive detention. Many leaders such as Jayaprakash Narayan, Moraji Desai, Charan Singh, Atal Bihari Vajpayee, L. K. Advani and George Fernandes were immediately arrested. Indira Gandhi took measures to postpone election to the parliament and to state government and her parliamentary majorities could rewrite the nation's laws, since her Congress party had the required mandate to do so – a two-thirds majority – in the parliament. She also imposed president's rule in Gujarat and Tamil Nadu. Another development was that the Supreme Court laid down that, although the constitution is subject to amendments, with its basic structure, it cannot be made by the parliament. Many students from different universities of the nation were arrested by the police and tortured in custody and until some of them died and their bodies were disposed and never recovered. The whole nation was haunted by sudden harassment, mysterious disappearance of the leaders, forced family planning and the manipulation of powerful leaders and the effects of hegemony parliamentary majority. The criticism against the

emergency started surfacing in the political, social and cultural domains was largely against the following atrocities:

- 1) Detention of people by police without charge or notification.
- 2) Abuse and torture of detainees and political prisoners.
- 3) Use of public and private media institutions like the national television network, Doordarshan, for government propaganda.
- 4) Forced sterilisation.
- 5) Destruction of the slum and low-income housing in Delhi.

The Emergency era in India has been analysed from social, historical and political perspectives. Most of the scholarly studies on Emergency explore issues such as political insecurity, conditions of the minorities, legal implications of the Emergency, regulations of all types of communication and the denial of human rights.

Benjamin Schoenfeld in his article, "Emergency Rule in India" explains the political conditions including detention, house arrest, restrictions on communications and misuse of blanket power. He also discusses the economic aspect of the Emergency including the administrative control over trade. This article exposes the legal bases upon which Emergency rule rested.

Cultural memory is an operational tool used in the study, have been defined and theorized by various thinkers such as Jim Collins, Hannah Mockel-Rieke, Linda Hutcheon, Wolfgang Muller-Funk, Marianne Hirsch and Janet McDonnell. These thinkers have explored aspects such as narratology of cultural memory, cultural memory as a pastiche, gender in cultural memory, oral history in cultural memory, documentation of cultural memory and collective memory.

Hannah Mockel-Rieke in "Introduction: Media and Cultural Memory" examines the relevance of the discourse on memory in media studies and cultural criticism. She explains how cultural memory resists the effect of received history. She also argues that cultural memory can only be established by media such as print, television and films. She emphasizes mnemonic aspects of media and their impact on creating and circulating counter-memory.

Wolfgang Muller-Funk, in his article, "On a Narratology of Cultural and Collective Memory" explores the narrativity of cultural memory. He also discusses the significance of autobiographies and narratives in the making of cultural memory.

Narrative strategies of Literature, architecture and film that enhance cultural memory too are discussed in this study.

Cultural memory is a concept introduced in the archaeological disciplines by Jon Assmann. He defines cultural memory as the "Outer dimension of human memory". The concept of cultural memory thus corresponds to studies of other forms of memory in society, which have shown how even personal recollections by individuals. Concerning the past of their own lifetime. Cultural memory or Collective memory is made of media records, literary works, cultural practices, monuments, historiography and conversational remembering.

These wide range of manifestations make cultural memory an intricate site. It was first conceptualized by Maurice Halbwachas early as 1925, who was trying to establish stimulating dialogue between psychology, history, sociology, and literary studies. Astrid Erll and Ansgar Nunning, in the *Cultural Memory Studies: An International and Interdisciplinary Handbook* explain the scope of the term cultural memory, relating it to many aspects of identity and mental processes.

... cultural memory studies is not restricted to the study of those ways of making sense of the past which are intentional and performed through narrative and which go hand in hand with the construction of identities although this very nexus (intentional remembering, narrative, identity) has certainly yielded the lion's share of research

in memory studies so far. The field thus remains open for exploration of unintentional and implicit ways of cultural remembering (See Welzer, this volume) or of inherently non narrative, for example Visual or bodily, form of memory.(Erll and Nunning 2008, 2.)

This paper analyses with the help of close reading of the selected literary text to show how they create a cultural response to political reality. How the history of the Emergency era is represented and captured in the form of cultural memories. It also represents various socio-political realities of the Emergency era that are revisited and renegotiated by the selected Indian writers in English. History of Emergency, though can be retreat from records such as news papers, reports, features and television reports.

Salman Rushdie's *Midnight's Children* creates a cultural memory of a history of India during the Emergency era that is extremely heterogeneous and diverse, replete with stories, images and ideas- a multifarious hybrid history. Thus, the narrative

addresses the political and social problems of modern India and questions established by re-visiting the past of India, and re-writing one's own history, one which allows for the infinite variety of experiences, cultures and perspectives that make up our world, Rushdie's novel clears up a place in the historical record for the suppressed and silent voices of history.

Midnight's Children (1981), Rushdie's second novel and winner of the BookerMcConnell Award in 1981 and also the prestigious Booker of the Bookers Award is a panoramic book spanning a period of seventy years in India's modern history. The author, born and brought up in the multi-cultural city of Bombay, recreates the vitality and eclectic culture of urban India, with reference to the early decades of the century to the mid-seventies. William Walsh points out, "The novel is a piece of 'fiction - faction', by one born in India but settled abroad who tries to recreate his homeland, mixing memory and desire, fact and fantasy reality and division, time and timelessness" (Walsh 257).

Considered to be an autobiography of the narrator - protagonist, Saleem Sinai, the novel is also the history of India during the period of the action. Though it contains within it many of the major political events between 1947 and 1978, it is unlike the historical novels written by earlier writers of historical fiction as the events in the novel are not recreated but merely recorded, not interpreted but merely inserted into the fabric of the narrative. The 552 page novel of epic proportion looks at the Indian subcontinent through the eyes of a young man born at the stroke of the hour of Indian Independence.

Saleem Sinai, the narrator protagonist, is the embodiment of a supreme moment of history, a crystallization of an evolving mood, a distillation of a vision, nostalgic, critical and philosophical. Saleem is one of the midnight's children, born between 12 midnight and 1:00 a.m. in the night of August 14-15, 1947, the hour of the nascence of free India. Midnight is the point of time where past and future coalesce in the present and there is liberation from the clock time. Midnight is also the province of fantasy which is a dreamlike recreation of the actual world. The opening of the novel marks the element of fantasy, "I was born in the city of

Bombay... once upon a time..." (1). Saleem's life is the history of the country, "I had been mysteriously handcuffed to history, my destinies indissolubly chained to those of my country" (3). Out of a total of such thousand and one children born at midnight, 420 die and 581 survive up to 1957. This is the story of these children whose privilege it was to be both masters and victims of their own time, "The children

of midnight were also the children of time: fathered, you understand, by history" (137).

Rushdie also mobilises the memories of his characters in his narratives to create a collective consciousness that resist amnesia. The novel along with the story of these midnight's children, is also the story, that encapsulates the experience of three generations of Saleem Sinai's family, living first in Srinagar then in Agra, and then in Bombay, before its final migration to Karachi. Saleem Sinai describes the story of three generations to his girl friend, Padma. Sitting up at night in a pickle factory telling his story to Padma, Saleem flaunts his capacity to hold our attention. He is gifted with supernatural power of entering other people's minds. He says:

"And there are many stories to tell, too many, such an excess of intertwined lives, events, miracles, places, rumours, so dense a commingling of the improbable and the mundane. I have been a swallower of lives; and to know me, just the one of me, you'll have to swallow the lot as well." (4)

Character of Saleem :

Saleem is highly self-conscious narrator. He is Rushdie's alter ego and an allegorical representation of India's Independence and the life of Saleem is really the history of Independence. Saleem's literally 'disintegrating and fissured body' from which history pours out is an allusion to the underlying political fragmentation of Indian politics past and present which have continued to the making of its history. In fact, Fragmentation, the bane of Indian society and politics, runs through the theme and technique of the novel. Saleem's life covers the period from Independence to the lifting of the Emergency.

Cultural Memories of political and Social Insensitivity:

Novel can be considered as an important mnemonic and cultural memories of a political and social insensitivity during Emergency era. As a piece of Mnemo history novel captures in a cultural form certain important details of history which are otherwise obscured or forgotten. In this sense, a novel contributes to the cultural memory of the society, memories such as the partition, the atrocities committed during Emergency era and corruption in India.

The main event in the novel is At the stroke of midnight, while India awakens to life and freedom, Vinita, the wife of Wee Willie Winkie, a poor entertainer, gives birth to a baby boy in the Narlikar Nursing Home. The baby, is actually the illegitimate child of Vinita and William Methwold. At the same

instant, Amina Sinai too gives birth to a baby boy, in the same nursing home. But the babies are switched over (swapped) by the nurse Mary Pareira. Mary had been ditched by her lover. In this jilted state, Mary performs a revolutionary act. She exchanges the two babies, giving the poor and illegitimate child (Saleem) a life of privilege and condemning the rich-born child (Shiva) to poverty. Saleem grows up in the luxury of the Sinai household, while the real Sinai baby, Shiva, grows up in the slums. Having been born at a crucial moment of history, Saleem claims a place at the centre of things. In surprisingly numerous ways, India, seemingly becomes synonymous to Saleem Sinai and Saleem Sinai to India. The very time of his clockridden, crime-stained birth, handcuffs him to Indian history. The action of the novel traces Saleem's antecedents, childhood, adolescence, growth into full adulthood and finally imminent disintegration. He seems to be a symbol of newly independent India, full of promise and high expectation.

In Book Three, Saleem moves in time from 1965 to 1970. He has lost his memory and has become a citizen of Pakistan. One day when Saleem and other soldiers are passing through a jungle, Saleem is bitten by a snake, which brings back his memory.

Another important event in the novel is Parvati's labour pains start on June 12, 1975, the day the Allahabad High Court found Prime Minister Indira Gandhi guilty of two counts of campaign malpractice during the elections of 1971. The thirteen days of Indira Gandhi's political career following this verdict (who can be described as Mother India personified) going through protracted labour pains. At midnight of June 25, 1975, just as Parvati brings forth her child, Indira Gandhi brings forth her brainchild – Emergency Rule. The deaf and dumb state of Ganesha, Parvati's son, refers to the censorship of Press in India. Sanjay Gandhi's meteoric rise to power in 1976 is highlighted through two of his projects – clearance of Delhi slums and pavements and mass vasectomy camps to reduce population. Saleem describes the horrors in several passages referring to the Widow's hand and in pathetic, funny or horrifying reference to his own ectomization. There are elaborate constructions of interlocking metaphors in this novel and all are built on one basic principle — the provision of an alternate view of history. For example, there is an extended use of the metaphor of black and white:

The Mother of the Nation had white hair on one side and black on the other; the Emergency, too, had a white part — public, visible, documented, a matter for historians — and a black part which, being secret, macabre, untold, must be a matter for us. (421)

The last historical event mentioned in the novel is the election of 1977, when Indira Gandhi's Congress was defeated by the Janta Party. But Saleem does not foresee any permanence in a party led by a wheel-chaired J. P. Narayan and Morarji Desai. The novel ends with the bleakest prophecies for his son; and for future generations:

yes, they will trample me underfoot ... reducing me to specks of voiceless dust, just as, all in good time, they will trample my son who is not my son, and his son who will not be his ... until a thousand and one midnights have bestowed their terrible gifts and a thousand and one children have died because it is the privilege and the curse of midnight's children to be both masters and victims of their time ... and to be unable to live or die in peace. (533)

The paper is a scrutiny of the cultural memory created by Salman Rushdie in *Midnight's Children* that how Rushdie captures a collective consciousness of a group of people who resist the socio-political development during the Emergency era.

In *Imaginary Homelands*, Rushdie discusses the writing of *Midnight's Children* and how he “went to some trouble to get things wrong” (23). Introducing these errors into the story, Rushdie mimics the workings of memory and how a person's memory creates a reality that may not conform to recorded facts, yet is as valid for that person as those recorded facts. Saleem later decides, however, that the error is simply a part of his narrative pinpointing the true nature of memory. He declares “memory's truth, however memory has its own special kind. It selects, eliminates, alters, exaggerates, minimizes, glorifies, and vilifies also; but in the end it creates its own reality, its heterogeneous but usually coherent version of events”. (M.C 292)

Hence, memory, which is intrinsically flexible and malleable, plays a vital role in the creation of history or story. Reader observes that “when Rushdie speaks of ‘memory’, he is not speaking of cultural memory or national consciousness but of individual memory, [...] the history in *Midnight's Children* is seen through the eyes of an individual: it is not the dominant, official, History’ but a history that is personalized and therefore given life, significance, and meaning” (*Rewriting History and Identity* 226)

Not only does Saleem after the facts of the story or remarks on the very nature of history and historical discourse, putting into question his role as a narrator, he frequently focuses on himself. Though he claims that his story is about the life of India, he nevertheless connects himself to the major events of post-independence India. This egocentrism is clearly

revealed through his role as the most powerful of the midnight children, the 581 children born during the midnight hour of August 15, 1947. This latter sees himself and his story to be more important than the external history, the history of India.

Likewise The narrator-author Saleem is given voice through his attempts to write his story and the history of his country. *Midnight's Children* offers a new way to view the past that turns from the enlightened discourse of progress and it's rule to an always expanding narrative of the nation, which opens up various possibilities for post colonial subjects to re-write their past. Foucault sums it up in making " the success of history belong to those who are capable of seizing these rules, to replace those who have used them, to disguise themselves so as to perfect them, invert their meaning and redirect them against those who had initially impose them." (language, counter memory, practice 151)

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23.

Cinema and National Identity: Representation of Women in Indian Cinema – Reference to Bollywood

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Abstract: Today the issues of Women, identity and gender are being discussed all over. They have become integral to the discipline of media studies. The reason is the popularity and diversity of media as a source of mass consumption and its influence on constructing ideas and generating debate. The media scene in India has expanded immensely as there is a plethora of media choices available to the audiences. Women are also major consumers of mass media and thus the way they are represented in media coverage is a major concern for the discipline. Several international forums have recognized the ramifications of such a transformed media environment on women's access to media, their role in the media structure and the presentation of their perspective in media coverage. Therefore, forms of cinema are also important when it comes to the representation of women. The explorations in this paper are limited to mainstream/popular Hindi cinema.

(The Study is based on secondary sources: Books, Journals, Newspapers, Reports and Articles from Web sites)

Cinema and National Identity: Representation of Women in Indian Cinema – Reference to Bollywood

(Feminism and Indian Cinema)

Commercial Indian cinema is an industry of sharp contrast, with work ranging from the noblest to the most preposterous, from the most hedonistic to the most devotional, from the most jovial to the most despairing. The beginnings of film history in India dating from 1896 with the first feature film being made around 1912-13 reveals that, the Indian film industry is conservative and reactionary in the ideals it upholds and the values it projects. This is more evident on the question of women. It is the single most powerful medium of communication in Indian society and is estimated that as many as 12/13 million people watch a film in a week. On deeper, it is not mere escapism or spectacle, the popular Indian film constantly projects existing ideas and values. It is a diverse strand of expression incorporating

mainstream cinema which holds popular appeal, art/parallel that engages with social issues, middle cinema and regional language cinema. The social issues it takes up, its methods of dealing with these, reinforcing certain values, undermining others need introspection. Women, as a 'social issue', have been present in popular Indian cinema right from the start.

The feminists concern is about under-representation and misrepresentation of women in cinema. It adopts a critical approach towards gender bias on celluloid. The feminists asks a few pertinent questions like how are women represented on screen, how women's issues are treated in cinema, how does the feminist agenda manifest on screen, how are the women characters positioned against the male characters and what is the role of women film-makers and women writers in depicting women's issues through cinema. Feminist critique of cinema has helped to view the reality presented by cinema in a different way contributing significantly to media studies as well as film studies. Certain aspects of a popular medium can be brought to light by criticism, scrutiny and introspection and feminists have attempted to do it with cinema as well as with other fields of study and practice. The links between Women's Studies and Cinema are evident. Feminist theory in its critique of films incorporated the valorization (commodity) of women's experiences thereby challenging gender hierarchy as well as opening up new realms for a post-gendered future.

According to Barnow and Krishnaswamy, in 1924 Chandulal Shah, a film producer, made the first film that dealt with the 'women's issue'. The film, *Gun Sundari* (Why Husbands go Astray) was considered a milestone in the rise of the Indian 'social' film. It deals with the story of a wife, who, preoccupied with her problems during the day, attempts to discuss them with her husband at night. The latter, tired after a day's work, is uninterested in a discussion and rather wants his wife to fulfill her proper 'wifely' role. Because she fails in this 'duty' the husband turns to a dancing girl. The film presents a definite message: wife should be dutiful, be a companion too. 'Happiness' means this to aman! The tradition of treating 'women's issues' has never been more

animate in commercial Indian cinema than at the present time. There has been an increase in the *numbers* of such films, as male producers and directors demonstrate a superficial concern with 'women's issues' such as marriage, widowhood, dowry, rapethat currently preoccupy the contemporary women's movement in India. As women become more noticeable on screen, it becomes vital to ask what it denotes. What are the sorts of roles women play? How are they projected? Do women film stars serve as models for Indian women? How far do their films reflect social attitudes towards them? It is equally important to understand the many thousands of women beyond the screen who remain invisible, as stunt girls, camera-women, designers, make up women or even the directors.

Woman as a-Mother, Devoted wife etc:

There exists a body of feminist film makers in Hindi cinema, who project the leading lady of Hindi films in defined roles which conform to the values upheld by Indian society. Women in Bollywood have been uni-dimensional characters, who are either good or bad, white or black but seldom grey.

This dichotomy was reinforced in popular films which distinguished between the 'heroine and the vamp', the 'wife and the other woman'. Films have also been inspired to a large extent from religion and mythology where women characters were seen as the epitome of virtue and values, who could do no wrong. The reverence shown to a 'mother' is considered the most sacred and unquestionable and a mother's strength and power in the household is seen as absolute. But it is also true that her authority seldom extends beyond the confines of her home. It is the father or son who runs the family business while the mother runs the family home. *Mother India*, a classic of Indian cinema, is the story of a peasant woman whose husband leaves her because he loses the use of his arms and is therefore unable to farm; it shows how Radha, takes on the responsibility of earning a living and bringing up her family in the face of constant hardship. The film projects Radha as, an extraordinarily powerful woman and on the other, as the archetypal mother whose life is made up of self-denial and sacrifice for the sake of her two sons, till the end she remains fiercely loyal to her absent husband. The 'mother on the Indian screen is a paragon of virtues, the anchor and the conscience of the family, frequently portrayed as the provider for the family spending her life on the sewing machine or weeping before God. Later, she became more emancipated taking her own decisions. There were some who defied conventions:

Maharani *Jodhabai of Mughal – e – Azam* had a lot in common with the mother of *Shakti* and *Avtaar*. They were torn in the conflict between the husband and the son, their loyalty always resting with their spouses. *Maine Pyar Kiya* was the first instance when the mother was willing to support her son going against her husband. Its battle of justice and the mother knows that the son is right. The mother of *Deewaar* and *Agneepath* were extensions of Mother India. These women's sense of justice outweighed their love. Radha shoots her favorite son Birju, a criminal, and the mothers of *Deewar* and *Agneepath* refuse to forgive their sons for compromising on conscience. Seldom did the mother fail on mortality. In the earlier days *PhirBhi* and later *Swati* were rare examples of single mothers transgressing to fulfill their sexual desires. The mother of *Hamare Tumhare* admitted her need for companionship in her sunset years.

The image of women as 'Sita' has been repeatedly evoked in many films after independence. Through the ideas of loyalty and obedience to the husband, Hindi cinema successfully established patriarchal values. Films like *Dahej*, *Gauri*, *Devi*, *Biwi ho to Aisi*, *Pati Parmeshwar* depicted women as passive, submissive wives and martyrs for their own families.

These films criticized practices of patriarchy but, were implicitly patronizing the sense that the wife refuses to leave her husband's house despite severe physical and emotional cruelty by a rationale of leaving the marital house only at the time of her death. This idea has been perpetuated by Indian traditions like 'doli' (Palanquin) and 'arthi' (Funeral Bier). Are the women characters in Hindi films real? It is debatable because values, ideals, principles; morals have dominated the frame-work of these films. Women rather than being depicted as normal human beings were elevated to a higher position of being ideal who can commit any wrong.

From the Male Directors point of view:

However much before discussion of feminism came about, pre-Independence and post talkies, Hindi cinema has strongly supported women protagonists. Filmmakers have periodically attempted to explore a woman's psyche, some with admiration and some with a chauvinistic gaze. Javed Akhtar has a fascinating theory about directors who make women-oriented films. He says he couldn't, because his growing up years was bereft of women influences. So was Gulzar's but he went on to write and direct some of the most perceptive women-oriented films. Whatsoever the reasons, many directors projected the

subject time and again, the refrain being, 'There's so much left unspoken.'

More than 60 years ago, Chandulal Shah's *Miss 1933* explored the woman's right for freedom of choice. Homi Wadia's *Huunterwali* in 1935 showcased a woman with a mast dedicated to protecting the poor and punishing the evildoer. 1937 saw Hemchandra's *Ananth Ashram* dwell on the subject of widow remarriage, while Shantaram's *Duniya Na Mane* revolved around a young girl trapped into marriage with an old widower and refusing to consummate the union. The prolific Mehboob Khan came up with a love triangle in 1938, he again addressed a sensitive issue regarding women in his 1941 film, *Bahen*. In the coming years, Kidar Sharma's *Chitrlekha*, Shantaram's *Shakuntala*, Chandrapraba Cinetone's *Meerawere* all women-oriented films. In the 50's too women continued to play "woman of substance" roles. Waheeda Rehman as the prostitute in *Pyaasa* and Nutan as the sensitive untouchable of *Sujata* reflected social consciousness. Bimal Roy's cinema depicted a healthy reverence towards his women, whether it was the landowner-turned-rickshaw puller's wife in *Do Bigha Zameen* or the orphan girl in *Parineeta*, dignified in their suffering, his films were devoid of gender bias. In *Madhumati* the heroine seeks her own revenge rather than be the hero's appendage. His *Bandini* revealed that oppression can lead to dangerous consequences, in this case murder! But Roy's most heroic portrayals come in *Sujata*, the touching story of a Harijan girl reared by an upper caste family and her quiet battle for acceptance. Kalyani played by Nutan, transforms from a cheerful village girl singing vaishnav poetry to an oppressed woman. In this unforgettable film, Roy explores the darker side of his protagonist with curiosity and compassion. Around this time, colour was creeping into cinema. In the following years, the heroine evolved as a more intriguing 'persona'. Be it as the haunting ghost of *Woh Kaun Thi*, the wanton women of *Chetna*, the widow who dared to love in *Andaz*, or the courtesan who dared to dream in *Satyam Shivam Sundaram*, she was the ultimate fantasy. Its ironical how the cycle of the Indian heroine, from armament to ornament coincided with the advent of the Amitabh Bachchan phenomena in *Zanjeer*. Self-denial and guilt were recurring emotions in all Hrishikesh Mukherjee films. Indulgent of his characters Mukherjee participates in their dreams... as the star-struck teenager in *Guddi* and poetry for the conservatively brought up Rama in *Jurmana*.

So long we have found themes being explored from the male audience's point of view. The heroine was always secondary to the hero, character which is central to the script, may be the hero, the villain, the father, the boss, an elderly male figure etc. She is

devoid of any independent existence and her journey throughout the film stands in relation to the male character. This kind of peripheral role provides glamour, relief, respite and entertainment. B.R. Chopra, one of the most prominent directors, presented viewers with a film which claimed to deal with this issue sympathetically. The film, *Insaaf Ka Tarazu* (Scales of Justice) dealt with the story of Bharti, a model who lives and works alone in Bombay and who supports her younger sister through her work. Bharti is raped in her flat one day by a young businessman whose advances she has been rejecting. Boldly, she decides to take him to court where the scales are heavily weighed against her and she is made to feel the guilty one. While attempting to elicit some degree of sympathy for her (particularly through her treatment in the court), the film insidiously manages to project Bharti in a bad light because of her lifestyle, her way of dressing, her profession. The rape was indirectly justified, while claiming to deal with it as a 'social' issue. Another example is the heroine in *Agneepath*, not of any significance to the story, only to give the audience a break from the tedious scenes of violence and drama. She is the romantic partner to Hrithik Roshan who is busy in avenging his father's brutal murder. Recording the male's experiences, dreams, stories, revenge, angst, ambitions etc has been the essence of Hindi films. In the action genre of films popularized by the likes of Akshay Kumar, Sunny Deol and their contemporaries; the heroine is abruptly seen in the romantic track as a distraction for the viewer from monotonous bouts of violence. A strong female character in an action movie indulging in some fights and punches was not emphasized.

In *Bemisaal* Amitabh refused to address Raakhee, his adopted brother's wife as bhabhi and settled for sakhi, establishing an independent relationship. Filmmaker Vijay Anand appeared fascinated with Rosy in *Guide* for daring to defy her impotent husband with 'Marco main jeenachahti hoon...' Encouraging her to abandon, he captured her zest for life in the evergreen, 'Aaj phir jeen kitamannahain...' penned by Shailendra. Similarly director Govind Saraiya is far from patronizing towards Kumud Sundari jilted first by the proficient beloved and later by the illiterate husband in *Saraswatichandra*. On the contrary, he transfers his anger to his protagonist when she is repeatedly deceived by *destiny*. Over the years, many meaningful woman portrayals have come from both the small and the mainstream cinema. Govind Nihalani's adaptation of Mahashweta Devi's novel *Hazaar Chaurasi Ki Maa* and earlier Rajkumar Santoshi's quest for truth in *Damini* were tributes to women.

Satiety point:

The daughter-in-law was projected as the gharkizzat, who follows tradition, keeps the family together, always watches from the sidelines and never oversteps. Forever understanding and forgiving, she never challenges the male ego or her infallible in-laws. Hindi cinema glorified this image. The daughters-in-law in *Biraj Bahu* and *Humkadam* who are forced under economic pressures to venture out of their homes to provide for the family. The daughter-in-law in *Yeh Kaisa Insaaf* who after a point feels the need to question why women after marriage should be expected to relinquish all responsibility for their maiden family. The protagonist of *Sansar* is worldly-wise daughter-in-law who reforms her selfish husband to survive in a joint family. The eldest bahu of *Kalyug* wants power while the youngest bahu of *Apne Paraye* wants the acceptance of her unemployed husband. *Phool Aur Patthar* and *Damini* also had courageous bahus who crossed the line, defying in-laws even in the courtroom. In *David Dhawan's Biwi no.1* the wife is shown to have sacrificed her successful career to experience domesticated bliss with her husband. When the husband strays, it is the other woman who is blamed for the same and is demonized throughout the film. The husband is absolved of adultery and he returns to his legitimate partner! The significance of the title i.e. *Biwi no.1* is seen as the victory of the 'traditional' (wife) over the modern friend. (laughable)

The portrayal of the sister is an extension of the daughter, sometimes a shade bolder and more adventurous. Quite often she was raped and became the reason for her brother seeking revenge, in a reversal of roles she was the one seeking revenge for her dead sibling. In *Teesri Manzil* she's on the hunt for her sister's killer and when she discovers that the culprit is her lover, she is willing to forego her love. The plot was repeated over the years in *Jewel Thief* and *Johnny Mera Naam*. In *An Evening In Paris* she smokes on the streets, in *Hare Rama Hare Krishna* she reels under marijuana, in *Parichay* she is the leader of her siblings opposing the grandfather and in *Macchis* she is ready to turn into a terrorist after her brother is tortured and eventually killed by the police.

On the positive side, there is a group of film-makers who reacted against the stereotypes set by mainstream cinema and have dared to explore subjects from the women's perspective. Contemporary films like *No One Killed Jessica*, *Cheeni Kum*, *Chameli*, *Lajjya*, *Paa*, and *Dirty Picture* have pictured extraordinary themes and portrayed women as central to the story line. These films have forced creators to look at the different roles played by women and introspect into the kind of typecast that

were being perpetuated earlier. Credit also goes to the current crop of actresses who have not been hesitant to accept bold roles. Actresses like Vidya Balan (*Paa*, *Dirty Picture*, *Kahani*, *Ishqiya*) and Konkona Sen Sharma (*Page 3*, *Wake Up Sid*, *Life in a Metro*, *Mr. and Mrs. Iyer*) have led this change of direction. Earlier actresses like Jaya Bachchan, Smita Patil, Shabana Azmi and Nandita Das had also appeared in strong and independent roles which for the time being shifted the camera's focus from the women's body to her identity as an individual. Such actresses have challenged the norm. Film scholar and author Shoma Chatterji (Subject: Cinema, Object: Women, 1998) says, "Women in Hindi cinema have been decorative objects with rarely any sense of agency being imparted to them. Each phase of Hindi cinema had its own representation of women, but they were confined largely to the traditional, patriarchal framework of the Indian society. The ordinary woman has hardly been visible in Hindi cinema."

Family dramas:

Directors like Sooraj Barjatya and Karan Johar were at the forefront of such films. These films also appealed to migrant Indians staying abroad because through them they were to connect to their roots and culture. Such family oriented films essentially talked about family bonding and has women playing larger than life roles centred around values like love, care, discipline, obedience etc. as in *Kuch Kuch Hota Hai*, *Hum Aapke Hain Kaun* and *Dil To Pagal Hai*, *Jaya Bachchan in Kabhi Kushi Kabhi Gham*. While women were very much important characters in these films, their identities were absent from the film's text. Their roles were defined in relation to their family especially the male characters in the family. Most of these films also laid down the conditions for ideal womanhood. In a research work on "Cinema and Society: Reflection of Patriarchal Values in selected Hindi Blockbusters" (Mukta Chakravorty, 2002), studied the relationship between patriarchal values and popular cinema. She says in *HAHK*, the main protagonist (Nisha) and her sister Pooja are shown to be a computer scientist and a painter respectively. Ironically though, they are never shown to be in their work place. They mostly occupy the house and the kitchen. Even though they are modern and confident women, they submit to the desires of their family and are eventually domesticated. This was an indication of an era which saw the educated and economically independent women as insensible thus concluding that women are successful only in nurturing roles. In *Hum Saath Saath Hain*, story of a typical Indian joint family, the younger to-be daughter-in-law of the house is a doctor by profession. However, she is never shown in a professional set up. Instead she is the coy, traditional kind of a girl who dutifully obeys

her would be in-laws and subscribes to 'Indianness'. Her family identity dominates her professional identity.

The modern woman was seen as a threat to the hierarchical family structure and was hence during the course of the film transformed into a simple and sacrificing wife/partner. In what emerged as a cult film for youngsters, *KKHH*, Rahul is a flirtatious young guy who though does not mind flirting with girls, would however want to take only a homely girl in front of his mother, for marriage. While it is completely alright for him to flirt, he has very clear ideas about whom he wants to marry and that the girl should be simple. His best friend Anjali who is a tomboy falls for him and makes every effort to woo him by turning herself to be girlish. Under the veils of opulence, wealth, gloss, glamour and larger than life sets, all these films did were to reinforce patriarchy. In 'Murder' heroine's adultery is shown as unpardonable and the husband is shown to be large-hearted to forgive it.

In films that catered to Indian migrants, there was a clear emphasis on superiority of Indianness over western culture. The Indian was shown to be pure whereas the western was the morally degraded. This duality was established through the conduct of female characters in *DilwaliDulhaniya Le Jayenge*, *Pardes andAaAbLautChalen*. The western woman in these films was shown to be inferior to the Indian woman, whom the hero eventually chose. The migrant Indians in these films decided to retain their Indian values at any cost. In *DDLJ*, Heroine is seen in western attire while travelling in Europe, but the moment she enters her homeland i.e. Punjab, she dresses in traditional salwar-kameez!

ParallelCinema:

On the technical front, the story of women in the more high-profile roles of directors and producers is less talked about. Women directors are no aliens to Indian film, from Fatima Begum (who, sick of the unimpressive roles she was offered, turned director to ensure a meaty character for herself with the silent film *Bulbul-e-Paristan*, in 1926), to the likes of SaiParanjpye and KalpanaLajmi, (independent) have made their voices heard over the years. However, their work has, in general, been neither seen nor talked about by the mass audience, usually acclaimed critically as 'parallel' or 'women-oriented' cinema – only to be rather promptly forgotten. Moreover, finding producers and male actors to make these so-called Feminist (apparently a shudder-inducing classification avoided like the plague by the filmi fraternity) storylines is in itself an uphill task. Speaking about casting the male character for her

first film, *Filhaal*, around the delicate issue of surrogacy, director MeghnaGulzar said "every leading actor presumed I was making a feminist film", and thus turned down the role.

Issues-based films with convincing central female characters are in fact a proud part of the Indian cinematic tradition. Iconic directors such as Satyajit Ray, ShyamBenegal and Hrishikesh Mukherjee exclusively made such films through the 1960s and 1970s, a genre widely hailed as the 'Indian New Wave' or parallel cinema. (NandiniRamnath's booklet on SmitaPatil, the talented darling of these films, is excellent.) In the decades since, the tradition of such 'art' cinema has strengthened its roots in India. Today, many of the directors making parallel films are women such as Deepa Mehta and Aparna Sen. Box-office success has eluded these directors. Yet their films, such as Mehta's controversial *Fire*, about a lesbian relationship behind the façade of a happy middle-class family, or Sen's *Mr. and Mrs. Iyer*, the tale of a Muslim man and a Brahmin woman who strike up a friendship on a bus as communal riots rage outside, are no less than the revered classics of Ray or Benegal. But Sen is set to make her first Hindi film, *Gulel*, starring commercial heavyweights of the present decade.

Sensuous and sensitive *Zubeidais* the story of a willful woman who lived her life and later died on her own terms. Impulsive and insecure, desolate and confused, *Zubeidais* endearing; haunts one long after the film has ended. Through her one comes into contact with the characters who touched her life. The attractive and powerful Raja Vijendra Singh, King of Fatehpur, his restrained and enigmatic first wife, Mandira Devi, Zubeidaa's terribly oppressive father Suleman, owner of a film studio, her mother who suffers in silence and the delicious aunty Rose, an actress, and her father's mistress. *Devdas* was remade at least six times, twice by Barua Himself, once by BimalRoy (in 1955, with two great actors, Dilip Kumar and Vyjayantimala). The film might have set out to be a cry of indignation at the patriarchal system which thwarted love with barriers of caste and class, but it is best remembered for its ambience, its air of fatalistic pessimism leading to an inability to act. More importantly, by making women 'sacred', by de-sexing' love, *Devdas* was the source of an enduring Manichean theme in the treatment of women on the screen. This left a lasting impact upon several generations of Indian filmmakers. The portrayal of a masculine 'hero' who is at once weak and immature, was celebrated with emphasis.

Women in Realistic Cinema:

Realistic cinema is different from popular cinema in the way that it takes inspiration for its subjects from real life situations and existing circumstances in the society. Though, it may apparently fall in the realm of popular cinema, its approach and treatment of characters is more convincing than popular cinema. It is interesting to examine this type of cinema which combines popular appeal and critical acclaim. Ketan Mehta's *Mirch Masalais* clearly a part of this "alternative cinema." The camera plays the most important role here. Throughout the film we never see any female body fragmented. By always keeping the whole body in the frame and zooming in only on the face the camera always attributes person-hood to the women in this film. This is no mean feat. In her critique of *Rudaali*, Radha Subramnyam mentions one of the song sequences:

"This subtle objectification of woman in a *self-consciously feminist text* indicates once again how hard it is to bring down the master's house with the master's tools." *Mirch Masala*, made four years before *Rudaali*, is also constituted in 'Mulvian terms', but in direct opposition to them movies like *Black Friday*, *Udaan*, *No One Killed Jessica*, *Once Upon a Time in Mumbai*, *Akrosh* etc can be listed under this type of cinema. The portrayal of women in these movies are not commercial pot-boilers but present a real experience to the audience. Madhur Bhandarkar's cinema is associated with gritty realism specificity and clarity. He falls into the brigade of contemporary Hindi film-makers who have filmed real time issues. His films have dealt with bold and unconventional themes like exploitation of women, cycle of poverty, organized crime, police and govt. corruption, cult of celebrity and journalism, ruthlessness of big business and industrial espionage. Majority of his films had female protagonists. The females in Bhandarkar's films are usually shown as bold and empowered women who lead life on their own terms, take their own decisions, are rebels, who don't conform to social norms and excel in their respective professions. A very positive portrayal of an independent leading lady characterizes the initial reels of his films. However, through the progress of the film mid-way, there is a downslide in the protagonist's assertion and she slowly gets inclined to fit in the society's mould. In the end, she either has to fit in the norm or end up as a sufferer. There is a subtle reinforcement of the very value system that the film critiques at its outset. His films *Trishakti*, *Chandani Bar*, *Satta*, *Aan- Men at Work*, *Page 3*, *Corporate*, *Traffic Signal*, *Fashion*, *Jail*, *DilTohBacchaHai* and the last-production venture titled *Heroine*, have been disparaged for being too

judgmental by giving lessons on morality to the viewer.

Conclusion:

This essay has dealt with Indian national identity and Indian entertainment cinema in respect to representation of women. Often oppressed and treated as the sex-symbol; The lady of the cinema regained self-esteem from time to time and was determined to call the shots in the new millennium. She has changed her image and attitude to adjust to changing trends and milieu. She has classically enjoyed, all the ambivalence, anxiety, and otherness that the sexualized semantics of the word "heroine" is likely to summon up in the dominant social imaginary, a relationship always fractious, occasionally tender, somewhat contingent that underlies the politics of pleasure. Another trend that was found in the depiction of female characters is the clear dichotomy. The woman is docile, domestic, honorable, noble, and ideal or she is the other extreme – wayward, reckless and irresponsible. Therefore it can be said that when 'She' was being misrepresented and projected as an object of Desire and sensuousness, it was the likes of Shyam Benegal and his contemporaries that 'She' got reincarnated and gained status.

And hence, popular national cinema is a social investment, not just in patterning of image and sound but in complex bargains over technology, economic production, national autonomy, and identity: feelings, memory, and desire aroused by the machinery of circulating images, songs, and discourses.

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24.

Socio-Cultural and Religious Sabotage in *Train To Pakistan***Miss Bhawana Purohit**

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Abstract: *Khushwant Singh is one of the major voices of Partition Literature in Indian English. His much-discussed novel, Train to Pakistan showcases the chaotic conditions of the people living on the border of the newly formed nations, India and Pakistan. The novel projects the peaceful living style of people before Partition which does not have any complaint against other community. The political decision of the declining British rule to divide India into nations- India, Pakistan and Bangladesh resulted into riots. These communal riots result into sabotage, killing thousands of people and innumerable rapes. The author highlights the distracted lives of the people in the village, Mano Majra where all the families are affected by the communal riots. The author portrays the reality of the situation by laying the blame of the horrible tragedy upon both the communities. The train full of dead bodies and Sutlej full of sabotage and human corpses symbolizes men's inhumanity to men, men preying upon men. The fiction explores and exposes the brutal and hypocritical image of humans.*

Khushwant Singh's Train to Pakistan is a historical document blended with fiction that projects the social harsh realities of the time of partition which ultimately are evident into the cultural devastation of both the newly formed nations. The present paper attempts to highlight the sabotage and socio-cultural chaos in the villages on the border of India and Pakistan.

Key Words: Partition, communal riots, culture, religion

Partition usually means the act of dividing by the creation of a boundary that divides or keeps apart. The author himself is a victim of Partition of British India having lost his birthplace Hadali now in Pakistan due to Partition purged his agony in his interview.

He spoke "The beliefs that I had cherished all my life were shattered. I had believed in the innate goodness of the common man. The division of India had been accompanied by the most savage massacres known in the history of the country---I had believed that we Indians were peace-loving and non-violent that we

were more concerned with the matters of the spirit. -- -After the experience of the autumn of 1947, I could no longer subscribe to these views. I became an angry middle-aged man, who wanted to shout his disenchantment with the world. I decided to try my hand at writing". (Singh, Guest of Honor Talk, 1964)

In his fiction the chief protagonist of the novel is the village itself. The action of the novel centers around a tiny village in Punjab called Mano Majra, in the north-western region of undivided India, at the Indo-Pakistan border on the banks of the river Sutlej, which serves as the fictional setting of Train to Pakistan. Singh weaves a narrative around life in this village, making the village a well-diversified exemplification of multi religious and multicultural India. The novelist explores the impact of Partition on the village which geographically stands in India. He tries to discover the true Indian response by juxtaposing the people, their views and also their actions. Mano Majra has always been known for its railway station. All the activities in Mano Majra are closely linked with the arrival and departure of railway trains. There are about seventy families in Mano Majra and Ram Lal's is the only Hindu family. The village is equally populated by Sikhs and Muslims. They know each other very well and live in harmony like a family. The peaceful life of the village is not affected by the political events of the country.

The chutnified culture and harmonious atmosphere of a typical Indian village is identical here:

There is one object that all Mano Majrans even Lala Ram Lal venerate-

"This is a three foot slab of sandstone that stands upright under a keeker tree beside the pond. It is the local deity, the deo to which all the villagers--Hindu, Sikh, Muslims or pseudo-Christian-repair secretly whenever they are in special need of blessing". (3)

The saga set in Punjab with introducing a love story of Juggut Singh, a village gangster and Nooran, a Muslim girl daughter of Imam and; juxtaposing the murder of local moneylender Ram Lal by Mali is a very subtle start through which the author takes the readers to the view of real destruction of humanity.

The irony through which the author holds the reader from the murder of local moneylender to mass murder and rivers of blood and flesh; trains with loaded human dead bodies is poignant and heart breaking. The suspicion of the murder is on Juggut Singh and Iqbal, an educated gentleman and political activist. Iqbal has no faith in any religion, fails to create any impression on the people of Mano Majra because of his hesitation and lack of faith in him. He is suspected to be a member of the Muslim League. Iqbal and Jugga are arrested on fake suspicion.

The author's mockery on Indian caste system, naming system, the ignorance of humanity based on individual's surnames, the illiterate class' blind belief on educated class is evident through the character of Iqbal.

The character of Iqbal also projects the helplessness of educated Indians. Iqbal finds himself in a predicament and is not in a position to do anything to ease the situation of communal riots:

“ what could he—one little man—do in this enormous impersonal land of four hundred million? Could he stop the killing? Obviously not. Everyone—Hindu, Muslim, Sikh, Congressite, Leaguer, Akali, or Communist—was deep in it. It was famous to suggest that the bourgeois revolution. Could be turned into a proletarian one.” (54)

The author criticizes the administration with his portrayal of Hukum Chand, inspector and the government who intended or unintended in their own control, let the communal riot spread like wild fire. The mere mistrust, communal ideology, lack of confidence of officer's like Hukum Chand and improper grip of power enraged the violence to its height of devastation. The attitude of government servants reflected in words of sub inspector:

“This new government is talking very loudly of stamping out all this after a few months in office of enthusiasm will cool down and things will go on as before. It is no use trying to change things overnight” (22) is a key reason of administration failure during partition or any other issue.

Hukum Chand's comfort and enjoyment at the time of critical violence and arrest of Jugga and Iqbal in mere suspicion is a proof of administration fault. The treatment differences at the jail premises between Jugga and Iqbal by the police officers is the strong reflector of deep rooted class differences and neo-feudalism in Indian society.

The author sarcastically points at the administrators and the system that in their decision to divide the

nation ignored the lives and needs of India which in the dawn of partition was victim of poverty, illiteracy, insecurity, feudalism, improper administration etc. The unawareness of poor Indian class and remote rural India regarding the independence and freedom or the so called “own rule” proves how the horror of partition shattered and butchered the dreams of the real India—the unpolluted and pure villages of India. The decision of partition and its effect on Indian subcontinent like tsunami which wiped away all the cherished dreams of better life after freedom. The simple reality proclaimed by the author through Mano Majra is highly appreciable and deeply realistic. The fiction exploring the innocence of poor rural class vocalizes how the unaware people without any selfish motive become part of violence.

A very simple question by the village Muslim to Iqbal asks many questions and insights deep answers in it:

“Tell us something. What is happening in the world? What is all this about Pakistan and Hindustan?”(51)

The question by village lambardar:

“Freedom must be a good thing. But what will we get out of it? Educated people like you, Babusahib, will get the jobs the English had. Will we get more land or more buffaloes?” (51)

And the Muslim's simply complicated answer:

“Freedom is for the educated people who fought for it. We were slaves of the English, now we will be slaves of the educated Indians---or the Pakistanis.”

Mano Majra was one of those villages devoid of political consciousness, many of them do not even know that the British have left and India is partitioned and is being governed by the popular Congress Ministry. The sub-inspector's report to the inquiry regarding Mano Majra gives a vivid picture of the ignorance of the Mano Majra:

“I am sure no one in Mano Majra even knows that the British have left and the country is divided into Pakistan and Hindustan. Some of them know about Gandhi but I doubt if anyone has ever heard of Jinnah.” (24)

Further, the situation of the country deteriorates miserably in the wake of Partition. There are murders and rapes. As the novel opens, Mano Majra is already disturbed by the news of communal violence. But despite the news, Mano Majra maintains its perfect harmony among its various communities. Khushwant

Singh portrays the reality of the situation by laying the blame of the horrible tragedy upon both the communities:

“The fact is, both sides killed. Both shot and stabbed and speared and clubbed. Both tortured. Both raped” (1)

Commenting on the grey side of all religions Early in September, the impact of the Partition is noted by the train-consciousness Mano Majra in the late running of the over-crowded trains, which disturbs normal life of the village. Trains lost their punctuality and Goods trains stopped running. One morning, in broad daylight, a ghost train arrived from Pakistan and created a commotion in the village. It is loaded with corpses of Sikhs and Hindus for funeral at Mano Majra. The soldiers have collected wood and kerosene from the villagers to cremate the bodies in the darkness of night. Villagers observe hectic activities at the station after the arrival of the ghost train but they are not allowed to go towards the station. The truth is discovered by the night and this discovery is suggested with exemplification of mass murder during Partition:

“The northern horizon, which had turned a bluish gray, showed orange again. The orange turned into copper and then into a luminous russet. Red tongues of flame leaped into the black sky. A soft breeze began to blow toward the village. It brought the smell of burning kerosene, then of wood. And then—faint acid smells of searing flesh”. (88)

“The village was stilled in a deathly silence. No one asked anyone else what the odor was. They all know. They had known it all the time. The answer was implicit in the fact that the train had come from Pakistan.” (89)

The train loaded with hundreds of dead bodies had come from Pakistan speaks of the animalism and inhumanity that has been shamelessly conducted by humans on the name of religion.

When the people of Mano Majra discovers the truth that Muslims massacred Hindus in Pakistan and sent their dead bodies in a train to Mano Majra, a heavy brooding silence descended on the village giving rise to a feeling of fear and distrust among the communities:

“People barricaded their doors and many stayed up all night talking in whispers. Everyone felt his neighbor’s hand against him, and thought of finding friends and allies.”(124)

‘Rare is the novel that can transport you to a certain time in history and make you feel the protagonist’

emotions like you own. With TRAIN TO PAKISTAN, Singh created a portal that will, for generations to come, provide people a gateway to one of the most momentous and appealing episodes of Indian history’- Mail Today

The bond of fraternal feelings between the Sikhs and the Muslims of the village has been shattered by the unfortunate developments and the sabotage. Thus the people of the village witness the train load of dead bodies Hindus and Sikhs brutally murdered by the communal forces in Pakistan. The river Sutlej is also discovered with corpses of Hindus. The refugees who start flowing into India from Pakistan as a result of Partition bring with them tragic stories arsons, murders, rapes and so on. Tension mounts in the village and it no longer can remain unaffected. For the safety of the Muslims and equally to maintain law and order situation, the police wants the Muslims of the village to go to Pakistan. It offers to provide them all facilities to reach Chandunagar safely from where a train is to go to Pakistan. The Muslims going to Pakistan worthwhile remember the atrocities inflicted upon them by Sikhs in some parts of India. They recall stories about how Muslim women were stripped of and raped in market places. To them every Sikh in the village is now a stranger with an evil intent and is to be suspected.

“For the first time, the name Pakistan came to mean something to them—a heaven of refuge where there were no Sikhs.” (128)

The Sikhs on the other hand are also reminded of the atrocities inflicted upon them by the Muslims in Pakistan. They are reminded of the preaching of their Guru who warned them not to trust a Muslims as they have no loyalties. History tells them how Sikhs and Hindus are put to innumerable insults by Muslims. Give the reason that they are not surprised by the inhuman acts of Muslims, especially to women

“...Sikh refugees had told them of women jumping into wells and burning themselves rather than fall into the hands of Muslims. Those who did not commit suicide were paraded naked in the streets, raped in public, and then murdered.” (128)

The evacuation of the Muslims from their own village is the most poignant part of the entire novel. Two communities had been together for centuries in such an amicable manner that the thought of Muslims leaving the village brought tears to both. Most of the villagers did not sleep that night. They kept moving from house to house – talking, crying and swearing friendship. (140) there comes a time when Muslims are to be evacuated to a refugee camp at Chandunagar, later to be sent to Pakistan.

Imam Baksh comes to the Sikh assembly in the faint hope that they will ask him and his fellow Muslims to stay. He breaks down:

“What have we to do with Pakistan? We were born here. So were our ancestors. We have lived amongst you as brothers”. (113)

The Sikh lambardar answers instantly: Yes, you are our brothers. As far as we are concerned, you and your children and your grandchildren can live here as long as you like. If anyone speaks rudely to you, your wives or your children, it will be us first and our wives and children before a single hair of your heads is touched... (134) At the same time he does not rule out the possibility of danger to their lives if that is done. He continues, “But Chacha, we are so few and the strangers coming from Pakistan are coming in thousands who will be responsible for that they do”. (134)

Nooran who is against leaving the village, prays for Jugga’s return from the police custody. She, who is with Jugga’s child, visits his mother and reveals the secret to her. She also gives vent to her fear that if the child is born in Pakistan, the child will be murdered for having born to a Sikh father. She pleads with her for mercy, but the mother is ignorant and full of hatred towards her and Nooran is compelled to go to the refugee camp.

Muslims decide to take shelter in the refugee camps in Chandunagar. The Muslim officer orders them to leave behind their cattle, furniture and the goods etc., which cannot be taken in the trucks. He leaves instruction to the lambardar to look after their cattle and other property. Lambardar, having refused to do so, the Sikh Officer appointed Mali and his companions as the custodian of the evacuated Muslim’s property, and the villagers were warned not to interfere with him or his men. Muslims of the village thought that they are going to the refugee camp only for a few days and then come back to Mano Majra once the storm was blown over. Now they realize that they will be taken to Pakistan from there and that they cannot take their belongings with them.

The situation clearly epitomizes the strained socio-cultural relations of both the communities at the dawn of Partition where it became necessary to accept and initialize the need to carry out the communal differences which are deep rooted in Indian soil with its history of centuries covered by the Islamic invaders and brutality. The author himself being a realist vocalizes the mindset of thousands of innocent souls who lost their existence just for the sake of their safety.

Hukum Chand expresses his inability to stop the communal violence that had erupted in the wake of Partition. In his helpless rage he rails against the Indian Government. ---Where was the power? What were the people in Delhi doing? Making fine speeches in the assembly? Loud speakers magnifying their egos; lovely-looking foreign women in the visitor’s galleries in breathless admiration. He is great man, this Mr. Nehru of yours. I do think he is the greatest man in the world today. And how handsome! Wasn’t that a wonderful thing to say? Long ago we made a tryst with destiny and now the time comes when we shall redeem our pledge, not wholly or in full measure but very substantially. Yes, Mr. Prime Minister, you made your tryst. So did many others.(185)

The words of Hukum Chand are evident of the long spread communal riots where the government of both the newly independent countries were unreachable, away from the shelter of their leaders.

Man’s inhumanity continues to invade Mano Majra. The death toll increases. The Sutlej River yields hundreds of floating corpses of Muslims tortured and mutilated. Swelling Sutlej is another horrible sight, with floating corpses of men, women and children. Singh gives a pathetic portrayal of this ghastly genocide scene:

“There were also men and women with their clothes clinging to their bodies; little children sleeping on their bellies with their arms clutching the water and their satiny buttocks dipping in and out. The sky was soon full of kites and vultures. They flew down and landed on the floating carcasses. They pecked till the corpses themselves rolled over and shooed them off with hands”. (150)

Further the villagers are gripped with the fear of another ‘ghost train’ that has just arrived at the station. The railway station once again hummed with the activities of the soldiers and the policemen. This time there was no demand from the people for oil and wood. The second train –load of men, women and children from Pakistan has to be buried in a trench, for there is no more oil to spare and the wood is damp because of the rain. The dead bodies are dug in by bulldozer.

In spite of communal riots all over the country, the Mano Majrans are still committed to peace and brotherhood. But this humanity and sanity is regarded as a sign of cowardice by the Sikh youths who come to the Gurudwara at night to provoke the fire of revenge among communities. This angry speech full of cruelty and criticism is continued as these Hindus

vow revenge upon Muslims for what Muslims have done to Hindus in Pakistan.

The youth advises the gathering when he says, "For each Hindu or Sikh they kill, kill two Mussalmans. For each woman they abduct or rape, abduct two...For each trainload of dead they send over, send two across." (157) and villagers were guided by the maximum 'tit for tat' perspective. Iqbal and Meet Singh try their best to resist the forces of evil operating all around. But as it happens their resistance proves weak and ineffective against the forces of evil ranged against it. Bhai Meet Singh sees no reason why the Muslims in India are to be punished for the crimes committed by Muslims of Pakistan. Revealing his humanitarian view, he strongly feels that only the guilty should be punished. But the fanatic Hindu youth subdue him with a violent series of angry outbursts:

"What had the Sikhs and Hindus in Pakistan done that they were butchered? Weren't they innocent? Had the women committed crimes for which they were ravished? Had the children committed murder for which they were spiked in front of their parents? (156)

The selfishness of human society and cultural ideology is evident when the refugees with the help of local gangster Mali goad the villagers to hurt their erstwhile Muslim brothers and destroy their property and lives.

The author all over the text explores the remote trauma of partition away from the main Indian as well as Pakistan political hub. Through the story of remote border village he explicates the trauma of partition which victimized humanity irrespective of class, creed, religion, occupation, place or city. The author neglects the key reasons of the partition and politics in his description of partition tragedy. His story based on partition as a background ignoring all other related issues just realistically points at the fate of Indian subcontinent with the support of Indian diversity, cultural and communal distinctions. As

Times Of India writes-'The author is a phenomenon as a novelist'-

The real essence of this draft is in writer's emotional exploration of sabotage and socio-cultural scenario which he has used to describe the tragedy. His imagination in all four sections of Dacoity, Kalyug, Mano Majra, Karma were the author with well gifted talent of language and emotion poignantly and very humanly with strong literary elements depicts the scene of genocide. Singh's writings are very strongly denoting the violence which really existed; is beyond human imagination. His depiction is a proof to the literary world about how the agony, sabotage, trauma, tragedy of the Indian subcontinent and innocent souls is beyond words. His book is the first English novel on partition brought out in 1956 proves the authors own emotional sentiments and pain of losing own birthplace and ancestral house is vocal in his words while considering the text. The personal emotion implied by author in writing the book is formidable.

'Reveals Khushwant Singh's formidable powers of description and intensity of his feeling for rural roots'- Asian Age

Khushwant Singh has designed the novel to explore and expose the brutal and hypocritical image of man and inhumanity. But, reflects his faith in the values of love, loyalty and humanity. Even in the midst of such inhuman violence there are people who boldly encounter the cruel games of destiny with fortitude. The tragic love story of Jugga, the Sikh boy and Nooran, the Muslim girl, cutting across the religious barriers seeks to bridge the wide gulf of communal hatred.

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SECTION - F

(GEOLOGY)

Critical study for development of Cultural and Heritage Tourism of Tribal in Palghar District

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Abstract:

It is considered as an important source of economy especially in terms of its contribution towards foreign exchange earnings, generation of national income and to promote local employment particularly in remote and backward areas. It was perceived by the National Association of Tribal Historic Preservation Officers (NATHPO) because of the need to protect Native culture places in ways that are compatible with the need for economic development in Indian country. This report covers three diverse tribal pilot projects conducted over two years as a test of NATHPO's Tribal Tourism Toolkit. The results of this project will guide the development of a second edition of the Toolkit and direct support of new tribal tourism initiatives across Indian country. The NATHPO Tribal Tourism Toolkit was designed for use at the grassroots tribal level, especially for those tribal communities that are still planning tourism initiatives and those with a need to coordinate existing tourism products and services for marketing purposes. The results of this project indicate a need for technical assistance and support necessary to facilitate cultural heritage and nature-based tourism. Ecotourism is another option for development of this area.

Key word: economy, backward, toolkit, communities, marketing, ecotourism.

INTRODUCTION:

Tribal development as a subject has been an important area of inquiry in the social sciences. In recent years, the subject has acquired immense importance both at the national and international level. The active support and hectic campaign by a number of international Non-Governmental Organisations (NGOs) championing the cause of the 'indigenous people' has made it a burning issue all over the world. Further, United Nations' declaration of 1993 as the *International Year for World's Indigenous People!* provides ample evidence of the growing concern of the world's highest body for the development of the indigenous people all over the world.

Indian country is a unique part of the American experience. In today's America, more than 56 million acres in the lower 48 states and more than 40 million acres in Alaska are considered "Indian country."

Native people also have ties to lands not currently under their management responsibility but which have been significant sacred places and landscapes since time immemorial.

The United Nations' Working Group on Indigenous Population (WGIP, founded in 1982) in its first Draft Universal Declaration on the Rights of Indigenous People, in

1988, had given the call for the promotion of indigenous societies, their culture and traditions through ethno-development and comprehensive participation.

As such, notwithstanding India's opposing stand in the WGIP, the UN records India's 67.76 million tribals as indigenous people who constitute about 23 per cent of world's indigenous population.

In view of the above situation at home on the one hand and the growing international concern for the cause of the indigenous people on the other, development of tribal people assumes much more importance than it was ever before. It acquires attention, not only of academics but the non-academics also. Whether India accepts its tribals as indigenous or not, the argument of the indigenous people (*adivasis*) of India has been that they are covered under the definition of indigenous people¹

The Research Problem

Development of the tribal people of our country is a constitutional obligation of the state. Article 46 of Part IV of Indian constitution enjoins the state to "promote with special care the educational and economic interests of the weaker sections of the people, and in particular, of the scheduled castes and the scheduled tribes, and shall protect them from social injustice and all forms of exploitation". This apart, the Constitution contains as many as 20 Articles and two special schedules (Fifth and Sixth) specifying the provisions for the development and welfare of the tribal people.

But over the years, it has been experienced that government's intense efforts to draw these tribes from subsistence economy into the wider economic framework of the country through legislative protection and progressive socio-economic programmes have not met with much success. Land alienation, displacement, lack of opportunity for

education and employment, misappropriation of wages and the products of labour, sexual abuses and exploitation; all these have become the hallmarks of life in most of the tribal communities.²

It makes us believe that probably at the level of understanding the tribal culture, their social structure and also at the level of making intervention while implementing the development programmes for the tribals, some gaps have so remained that they have rather frustrated our objectives and approach to a large extent. Keeping all these things in view, the present study was taken up to explore and analyse the dynamics of tribal development administration by making a structural functional analysis of the development administrative system for Palghar District.

OBJECTIVES AND STUDY DESIGN:

Development of tribal population of our country is a constitutional obligation of the State. But, how to develop the tribals? This has been the irritated question frustrating the country's policy makers, planners, administrators and all those concerned with the welfare and development of the tribal people.

Objectives of the Study:

- I. To study the socio-economic and cultural background of the tribals and its influence on the functioning of tribal development administration;
- II. To study the government's personnel policy for tribal areas and their perception towards and role in tribal development;
- III. To examine the nature of transition taking place from traditional (tribal councils) political institutions to modern local political institutions (PRIs) and the latter's role in tribal development;
- IV. To study the role of Voluntary Organisations/NGOs in tribal development with specific reference to building up human resources for effective people's participation in tribal development administration; and
- V. To come out with suggestions and policy prescriptions for a modified alternative system of tribal development administration based on the perceptions developed in the course of the study.

Scope of the study:

Therefore, lies in examining the dynamics of tribal development administration and to see as to how they come on the way of either improving or impairing the performance of the development administrative system? Obviously, the study does not intend to evaluate the impact of various development programmes. It rather tries to analyse the process and problems associated with the formulation and

implementation of tribal development programmes from organizational and environmental perspective.

Methodology and Data Base

The Study was carried out in Palghar district in Maharashtra taking the district as a unit of administration (Figure 1).

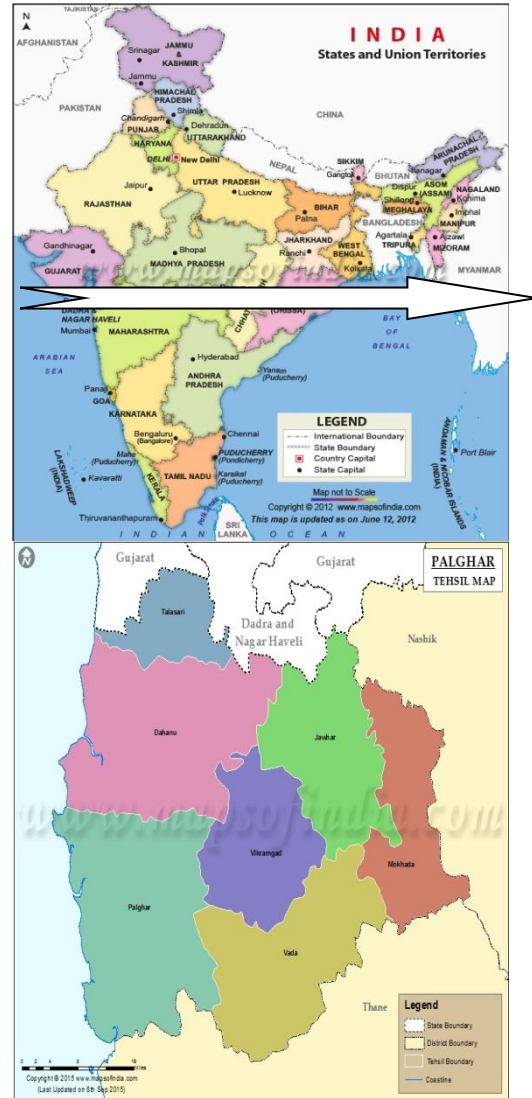


Fig. 1 Palghar District formed in 1st August 2014

Name of Tahsil	Total number of villages
Palghar	144
Vasai	45
Dahanu	172
Mokhada	59
Talasari	43

Wada	170
Vikramgad	93
Jawhar	106
Total	29,90,116 Census 2011
Urban population	48%
Tribal population	52%

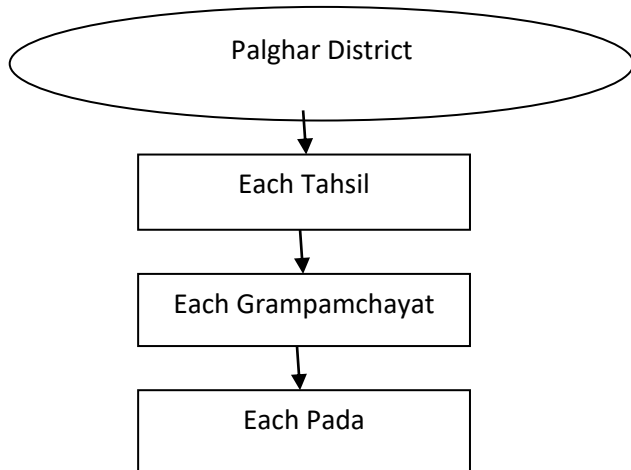
Sampling Procedure:

To study the development administration in the tribal areas and the implementation of

various development programs by different agencies and organizations.. a multi-staged

purposive sampling procedure was followed to select the sampling units. As shown in

figure 2.2, the sampling process was carried out at three different stages.



Sources of Data

In this study data collected from both primary as well as secondary sources have been made use of While information collected from tribal beneficiaries, development officials, representatives from Panchayati Raj Institutions (PRIs) as well as NGOs through focused group discussions, observation and interviews constituted the primary source of data, data from the secondary sources were collected from the study of relevant literature published and unpublished, official records and files, census reports etc.

Period of Data Collection

For the purpose of the present study, data were collected from January 2015 to March

2015 and later on from September 2015 to November 2015.

Sources of Data

While information collected from tribal beneficiaries, development officials, representatives from Panchayati Raj Institutions (PRIs) as well as NGOs through focused group discussions, observation and interviews constituted the primary source of data, data from the secondary sources were collected from the study of relevant literature published and unpublished, official records and files, census reports etc.

While the Acts, Rules and the Circulars issued by the Central and State governments were consulted for understanding the legal and structural framework of development administrative set up, the reports of various Commissions, Committees, Working Groups and Study Teams constituted by the central and state governments were referred to for obtaining first hand information about the functioning of the organizations and institutions engaged in tribal development. The Census data along with government files, records and reports were used to understand the general characteristics of the state as a whole and the district selected for the study in particular.

Tools of Data Collection

In addition to focused group discussion and observation, information from primary sources were collected through two sets interview schedules, ie. one for the tribal beneficiaries and the other for the development officials. While information from tribal beneficiaries of the selected villages was collected through focused group discussions, observation and interview schedules, information from development officials representing the specialized agencies as well as community development blocks, banks and other financial institutions were collected through personal interviews using the interview schedules. Altogether a total of 22 officials including bankers were interviewed for the purpose.

Similarly in the interview schedules for development officials like extension officers and Block Development Officers at the C. D. block level and other officials belonging to the specially created agencies and organisations like ITDA, MADA, etc. and some other bank officials were prepared focussing on issues like participation and co-operation of tribals in the formulation and implementation of development programmes, follow-up actions, co-ordination, monitoring and evaluation, etc.

Analysis of Data

Primary information collected through focus group discussions, observation and interviews with the tribal beneficiaries as well as development officials and representatives from PRIs and NGOs were mostly qualitative in nature. However, quantitative information gathered through interview schedules was represented in tabular and graphical forms wherever possible, and interpreted through simple arithmetic means like percentages and averages. This was made use of to substantiate our analysis, which is mostly qualitative in nature. Broadly speaking, for a subject of this nature, a descriptive-analytical method was used drawing upon the empirical data or findings wherever needed.

Limitations of the Study

- a) Since the development programs currently being undertaken in the tribal areas are innumerable, in view of the scope of the study and in keeping with the limitations the researcher had in terms of resources, i.e. time, money and manpower, the study was carried out taking a rather small number of family oriented income generating programs. Obviously, the community oriented development programs implemented in the tribal areas under infrastructure, economic development and human resources remain outside the purview of the study.
- b) The gestation period being so long, a number of changes might have taken place pertaining to the study area and the field of research. One such change pertains to the Panchayats (Extension to the Scheduled Areas) Act 1996. All possible effort was made to collect the latest information in this regard. However, it may take sometime before the implications of the Act could be assessed.
- c) As it happens to be a case study, a study carried out mostly among the dominant *Kondh* community involving the interactions and influences between their socio, economic, political, psychological and cultural environment with the administrative system, the inferences drawn or the conclusions achieved at can not be generalised. The findings of the study only indicate the problems underlying the system of development administration that affect its functioning in the real world situation.

CONCLUSION AND RECOMMENDATIONS:

The Tribe could potentially draw from this base to increase its own tourism, once its destinations and support infrastructure are in place and its marketing efforts begin to produce results. As more and more tribal dominated pockets are drawn to the process of

modernization in the so-called development, there is the less and less social space for the tribals to participate in the process of decision making affecting their life. As a consequence, they have not been able to protect themselves and preserve their rich cultural heritage. Both their cultural identity and human dignity have been under constant threat. The government policy of “integration not assimilation” is intended to live an autonomous cultural space for the tribals, while bringing them into political economy of the national mainstream. But such a policy has been problematic in its conceptualization and more so in its implementation.

Eco tourism or nature based tourism is already a popular concept, which is considered to be one of the growth areas of the tourism industry. But many people have different interpretations and connotations. It is like a big bag where people throw everything into it and create a big confusion in its understanding. It is time that we should have a correct and thorough understanding of the word eco tourism and bring much needed awareness.

Considering the afore-said background some suggestions can be proposed in the strategies of sustainable eco tourism development in tribal areas.

- I. Specific guidelines concerning eco tourism can be adopted using local talents, as no two places are alike. The module specially designed for eco tourism must be “site specific” and “selective” whether sanctuary, park, conservation projects etc.
- II. Local authorities and local communities can organize themselves to start the measurement and assessment before introducing the projects. The measurement progress can be related to social auditing and monitoring technique including indicators, targets, and sustainability reporting and eco foot- print analysis.
- III. When the tribal areas are exposed to outsiders, certain items like tribal art and crafts as well as items not available elsewhere are exposed to market forces. Situation needs to be created for the tribal people to sell their products directly without the intervention of the middleman, so that a proper regulatory mechanism can be obtained where, the local people can get the direct benefit from the tourist.
- IV. Emphasize participatory approach, inviting participation of the people not only at the implementing level but also the designing of the same. The co-partners in the process of development should be equal partners.
- V. Local (tribal) educated youth may be appointed nature guides. Local people should be

encouraged and expected to undertake leadership role in planning and development with the assistance of government, business, financial and other interests.

- VI. Environmental Impact Assessment (EIA) study is a tool for any type of developmental project, so EIA must be conducted before introducing eco tourism.
- VII. A steering committee may be constituted comprising the representatives from concerned Departments, District authorities, Stakeholders and community members. The committee will be held responsible for constant monitoring of the process. Considering the environmental impact in the process, Environmental Management Plan (EMP) could be worked out for further course of action.
- VIII. Ecotourism should try to avoid a clash between conservation and the people. The end benefit of ecotourism should go both to the community and the natural environment and it is imperative that local communities should be involved in the ecotourism activities.

LIST OF ABBREVIATIONS

- CES – Centre of Ecotourism
 CWLTH – Common Wealth
 CPSW – Council of Professional Social Worker
 EIA – Environmental Impact Assessment
 EMP - Environmental Management Plan
 ILO - International Labour Organisation
 IUCN - The World Conservation Union
 IYE - International Year of Ecotourism
 NEP - National Environmental Policy
 NGO - Non Government Organisation
 TES - The Ecotourism Society
 TIES - The International Ecotourism Society
 UN - United Nations
 UNEP - United Nations Environment Programme
 WES - World Ecotourism Summit
 WSSD - World Summit on Sustainable Development
 WTO - World Trade Organisation
 WTTC - World Travel and Tourism Council

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2

Role of Technology in Tourism**Mrs.Namrata Ajit Bhoir**

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Abstract:

Tourism is travel and stay of non-resident. Tourism industry consists of three components attraction, accommodation and transport. Today ICT plays very important role in each field. Today through the internet anyone can get world wide information within a fraction of seconds. Frequent technological updates are adding new trends in different field which tend to improve a lot in respective fields. Use of ICT for tourism industry has increased enormously over past few years. Tourism is currently one of the fastest growing industries across the world. It is mostly a service industry because it renders services to various classes of people. Hence it is largely a information product. It is an combination of various interrelated industries and trade like food industry, transport industry etc. India has emerged as a single largest net earner of foreign exchange. Tourism industry is one of the largest sectors of service industry in India. This paper deals with concept of traditional tourism, problems in tourism, how ICT is useful in tourism, pros and cones of ICT in tourism, and innovative trends of ICT, in tourism.

Keywords: e-Tourism, *ICT*,_Cultural Tourism.

Introduction:

Tourism is travel for recreational, leisure or business purposes. The World Tourism Organization defines tourists as people "traveling to and staying in places outside their usual

environment for not more than one consecutive year for leisure, business and other purposes (UNWTO-1995) Last year alone, some 4.5lakh Foreigners and NRIs visited the Gujarat. This year Gujarat Govt. is going to plan poll tourism using this tourist will see total election process. Tourism is reputed to be the world's largest service industry. Its revenues support a

significant proportion of the economies of many nations and it is one of the largest employers

worldwide. Its contribution to gross national product, employment and regional development

are well documented. Tourists need information before going on a trip to help them plan and

choose between options, and also increasingly need information during the trip as the trend

towards more independent travel increases. ICT plays an important role as a new method in increasing the demand in tourism industry, which in turn, results in attracting more tourists and generating more income, apart from further developing the tourism industry. Tourism has closely been connected to the progress of ICTs for over 30 years. The establishment of the Computer Reservation Systems (CRSs) in the 1970s, Global Distribution Systems (GDSs) in the late 1980s and the Internet in the late 1990s have transformed operational and strategic practices dramatically in tourism (Buhalis and Law, 2008). As Romain et al., (2010) stated, the link between customer and supplier has been shortened, Tourism is travel for pleasure; also the theory and practice of touring, the business of attracting, accommodating, and entertaining tourists, and the business of operating tours. Tourism may be international, or within the traveler's country. The World Tourism Organization defines tourism more generally, in terms which go "beyond the common perception of tourism as being limited to holiday activity only ", as people "traveling to and staying in places outside their usual environment for not more than one consecutive year for leisure, business and other purposes". Tourism can be domestic or international, and international tourism has both incoming and outgoing implications on a country's balance of payments. Today, tourism is a major source of income for many countries, and affects the economy of both the source and host countries, in some cases being of vital importance. In 1936, the League of Nations defined a foreign tourist as "someone traveling abroad for at least twenty-four hours". Its successor, the United Nations, amended this definition in 1945, by including a maximum stay of six months. In 1941, Hunziker and Kraft defined tourism as "the sum of the phenomena and relationships arising from the travel and stay of non-residents, insofar as they do not lead to permanent residence and are not connected with any earning activity. In 1976, the Tourism Society of England's definition was: "Tourism is the temporary, short-term movement of people to destinations outside the places where they normally live and work and their

activities during the stay at each destination. It includes movements for all purposes. In 1981, the International Association of Scientific Experts in Tourism defined tourism in terms of particular activities chosen and undertaken outside the home. "The and terms tourism travel are sometimes used interchangeably". The terms tourism and tourist are sometimes used pejoratively, to imply a shallow interest in the cultures or locations visited. The sociology of tourism has studied the cultural values underpinning these distinctions and their implications for class relations.

Cultural Tourism

Cultural Tourism is the subset of tourism concerned with a country or region's culture, specifically the lifestyle of the people in those geographical areas, the history of those people, their art, architecture, religion(s), and other elements that helped shape their way of life. Cultural tourism includes tourism in urban areas, particularly historic or large cities and their cultural facilities such as museums and theatres. It can also include tourism in rural areas showcasing the traditions of indigenous cultural communities

Cultural tourism as 'the movement of persons to cultural attractions away from their normal place of residence, with the intention to gather new information and experiences to satisfy their cultural needs'. These cultural needs can include the solidification of one's own cultural identity, by observing the exotic "other".

Cultural tourism has a long history, and with its roots in the Grand Tour is arguably the original form of tourism. It is also one of the forms of tourism that most policy makers seem to be betting on for the future. The World Tourism Organisation, for example, asserted that cultural tourism accounted for 37% of global tourism, and forecast that it would grow at a rate of 15% per year. Such figures are often quoted in studies of the cultural tourism market (e.g. Bywater, 1993), but are rarely backed up with empirical research. "Cultural heritage tourism is traveling to experience the places, artifacts and activities that authentically represent the stories and people of the past and present.

The most popular states in India for cultural tourism are Rajasthan, Tamil Nadu, Uttar Pradesh, Uttarakhand. India is known for its rich cultural heritage and an element of mysticism, which is why tourists come to India to experience it for themselves. The various fairs and festivals that tourists can visit in India are the Pushkar fair, Taj Mahotsav, and Suraj Kund mela.

Growth of world Tourism:

The World Tourism Organization (UNWTO) forecasts that international tourism will continue growing at the average annual rate of 4% with the advent of e-commerce, tourism products have become one of the most traded items on the internet. Tourism products and services have been made available through intermediaries, although tourism providers (hotels, airlines, etc.), including small-scale operators, can sell their services directly. This has put pressure on intermediaries from both on-line and traditional shops.

It has been suggested there is a strong correlation between tourism expenditure per capita and the degree to which countries play in the global context. Not only as a result of the important economic contribution of the tourism industry, but also as an indicator of the degree of confidence with which global citizens leverage the resources of the globe for the benefit of their local economies. This is why any exercise in the future.

Heritage tourism India :

Heritage tourism India has registered an immense growth in the last few years, ever since additional initiatives were taken by the government of India to boost India's image

as a destination for heritage tourism. India has always been famous for its rich heritage and ancient culture. So the onset of heritage tourism in India was long anticipated. India's glorious past and cultural diversity make a potent blend which attracts millions of tourists each year to its heritage tourist attractions. The government of India and the Ministry of Tourism and Culture encourage heritage tourism in India by offering several benefits to the Indian states that are particularly famous for attracting tourists. India's rich heritage is amply reflected in the various temples, palaces, monuments, and forts that can be found everywhere in the country. This has led to the increase in India's heritage tourism. The most popular heritage tourism destinations in India are:

- Taj Mahal in Agra
- Mandawa castle in Rajasthan
- Mahabalipuram in Tamil Nadu
- Madurai in Tamil Nadu
- Lucknow in Uttar Pradesh
- Delhi, the Indian capital
- Ajanta Ellora caves in Maharashtra

OBJECTIVES OF THE STUDY

1. To study types of tourism.
2. To study problems in tourism before ICT.
3. To study role of ICT (e-tourism) in tourism.
4. E-tourism
5. To study innovative trends of ICT in tourism.

- To discuss advantages and disadvantages of ICT implementation for Tourism.

Maharashtra Tourist places:

Maharashtra is the state in the West India. The word Maharashtra is derived from the Sanskrit words Maha meaning Great and Rashtra meaning Nation, thus rendering the name Maharashtra (Great Nation). Mumbai is the capital of the state.

Aurangabad, meaning "Built by the Throne", named after Mughal Emperor Aurangzeb. The city is a tourist hub, surrounded with many historical monuments, including the Ajanta Caves and Ellora Caves as well as Bibi Ka Maqbara. Aurangabad is said to be a 'City of Gates'. Traditional Himroo fabric, which has a blend of both cotton and silk, is found here. Paithani silk saris, and traditional handloom shawls are the major attractions in this factory. Famous places are Ajanta-Ellora Caves, Panchakki, Bibi Ka Maqbara, Kali Masjid and Jumma Masjid, Salim Ali Lake etc.

PROBLEMS IN TOURISM BEFORE ICT:

- Traditionally, the travel distribution role has been performed by outbound travel agencies, tour operators (TOs) and inbound travel agents or handling agencies (Buhalis & Laws, 2001).
- Time required for doing complete transaction was more.
- Availability of resources was limited.
- Cost required per transaction was more.
- Given that millions of people travel every day, it can be seen that the communication of accurate, current and relevant information is essential for the efficient operation of the tourism industry. And hence it was not convenient for getting complete information when required.
- Tourism suppliers had provided this information in the form of print-based media such as brochures or flyers, and through listings published in local or regional guides which is costly, time-consuming and labour-intensive.
- Suppliers, face a challenge, which is described as trying to gain identity with untold millions of potential customers covering the whole spectrum of income, interests, knowledge, sophistication and needs.
- Pricing and other conditions locked down for up to 2 years Very limited ability to access the market directly

ROLE OF ICT IN TOURISM:

Information and Communication Technologies (ICT) is umbrella term for technological developments for the Umbrella term for technological developments for the Production, analysis, storage, search, distribution and use of

information ICT includes a combination of hardware, software, telecommunications, Netware, groupware Human-ware.

ICT enables effective data processing & communication, organisational benefit, ICT, provide enormous capabilities for consumers. ICT played an outstanding role for development of

modern tourism. It has provided new tools and enabled new distribution channels, thus creating a new business environment. ICT tools have facilitated business transaction in the industry by networking with trading partners, distribution of product services and providing information to consumers across the globe. On the other hand consumers are also using online to obtain information and plan their trip and travel. Information is the key element in the tourism industry. It can be used by tourist professionals to define the boundaries of the proposed tourist site as well its surrounding areas and the communities living in it. It can also get information on roads linking to the sites and availability of other utilities like water, power, market etc. Such technologies are also useful for site management and monitoring. The role of ICT tools in the industry for marketing, operation, and management of customer is widely known. Marketing techniques can be more innovative through ICT tools. The Internet, in particular, has been useful in many regards to the travel and tourism sector. It is used to provide multimedia information about destination to prospective travelers. It also affects auxiliary industries, such as the transport sector, which plays a major role in the tourism industry. With the aid of ICT applications, prospective travelers can view a destination, book accommodation, book the flight and other forms of transport and pay for all these without leaving their homes. The use of ICTs has spread the travel and tourism industry. ICTs in this industry consist of various components that include computerized reservation systems, teleconferencing, video, video brochures, management information systems, airline electronic information systems, electronic funds transfer, digital telephone networks, smart cards, mobile communication, e-mail, and Internet (Mansell & When, 1998).

ADVANTAGES OF ICT USAGE IN TOURISM

- Optimal product information for customer
- Multimedia, global search engines, recommendation
- Reduction of effort for information gathering and travel planning (transaction costs)
- Reduction of product complexity
- Information about customer for supplier
- Customer profiles and preferences (eCRM)
- Customer behaviour and needs (web mining)

8. Flexibility of tourism offers
9. Customization of products
10. Yield Management & dynamic pricing
11. Dynamic packaging
12. ICT tools have facilitated business transaction in the industry through networking
13. with trading partners, distribution of product services and providing information to
14. consumers across the globe.
15. Consumers can directly obtain information and plan their trip and travel with www.
16. ICT pervades almost all aspects of tourism and related industry.
17. Internet offers the potential to make available information and booking facilities
18. available to large number of tourists at relatively low costs.
19. ICT is useful to increase efficiency, reduce cost and improve customer service.

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DISADVANTAGES OF ICT USAGE IN TOURISM

Some tourist are not able to use websites(ICT) effectively because of number of different causes like lack of knowledge, trust literacy, language skills and content availability of credit

card and low bandwidth. Inexperienced Internet users may not be able to easily reach online suppliers or tourist portals, search engines, and online travel agencies to receive information on flights, hotels and tourist destination or to book travel service.

Conclusion:

India is a largest hub for tourism. People are coming to India from every part of world for different purposes. ICT is advantageous for activities in almost all types of tourism and every level of it. Not only major stakeholder of tourism industry; consumer and supplier get tremendous benefit of new technology but service providers like Hotel, Transporters, Shopping Mall also. ICT has become a boon for day to day life of person. The services are available at the tip of figure. We plan to design a knowledge based system for e-tourism which will have all the facilities including information gathering to tour planning.

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SECTION - G

(HISTORY)

1

मानवी हक्कांच्या उत्क्रांतीचा इतिहास

सौ. रसिका राजेश घरत

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२० व्या शतकात मानवी हक्क हा मोठ्या चर्चेचा व मागणीचा विषय बनला असून जगातील बहुतांशी देशांनी हे मान्य केले की व्यक्तीच्या, पर्यायाने कुटुंबाच्या आणि राष्ट्राच्या विकासासाठी मानवी हक्कांची नितांत गरज असते. वर्णावरून, जातीवरून, लिंगावरून भेदभाव केल्यामुळे आज अनेक वर्ग मागासलेले राहिले. अभिजन, सत्ताधारी वर्ग हा बहूजनांचा व निम्न वर्गाचा हक्क सतत नकारात राहिला. पर्यायाने त्यांचा विकास झाला नाही. या वर्गांच्या उत्थानामध्ये मानवी हक्क महत्त्वाची भूमिका बजावत आहेत. संयुक्त राष्ट्रसंघाने १० डिसेंबर १९४८ मध्ये मानवी हक्कांचा वैश्विक जाहिरनामा प्रसिध्द केला. आणि जागतिक पातळीवर होणारे मानवी हक्कांचे उल्लंघन कमी होण्यास मदत झाली.

मानवी हक्क संकल्पना आणि इतिहास :-

हक्क म्हणजे आपल्या विकासासाठी आपण केलेल्या मागण्या असतात. या मागण्यांना जेव्हा समाज व राज्यांची मान्यता मिळते तेव्हा त्यांचे हक्कांत रूपांतर होते.

व्याख्या :-

- **प्रा. हेरॉल्ड लास्की -**
“हक्क म्हणजे सामाजिक जीवनाची अशी परिस्थिती की ज्याशिवाय कोणत्याही व्यक्तीला स्वतःची जास्तीत जास्त प्रगती घडवून आणता येत नाही.”
- **मानवी हक्क वैश्विक जाहिरनामा -**
१९४८ (UDHR) - मानवाला मिळालेले हक्क हे त्याच्या अंगभूत प्रतिष्ठेवरून जन्मतःच प्राप्त होतात. वरील व्याख्या पाहता मानवी हक्कांचे महत्त्व मानवाच्या विकासासाठी किती महत्त्वाचे आहे हे दिसून येते. थोडक्यात मानवी हक्क म्हणजे मानवाला जन्माने प्राप्त होणारे (नैसर्गिक) व ज्यांच्यामुळे मानवाचा सर्वांगीण विकास होतो असे हक्क होय.

मानवी हक्कांची उत्क्रांती :-

मानवी हक्क ही संकल्पना हळूहळू काळाच्या ओघात उत्क्रांत होत गेली. आज जागतिक पातळीवर मानवी हक्कांना महत्त्व प्राप्त झाले आहे. मानवी हक्काच्या जडणघडणीचा इतिहास प्राचीन, मध्ययुगीन आणि आधुनिक असा भारतीय व पाश्चात्य पातळीवर करता येतो. मानवी हक्क ही संकल्पना मानवी संस्कृती इतकीच जुनी आहे.

प्राचीन कालखंड -

भारतात ऋग्वेदाने असे स्पष्ट मांडले की, जल, जंगल जमिनीवर सर्वांचा समान अधिकार आहे. सर्व धर्मग्रंथांमध्ये मानवाचा निर्मिती ही संबंधित परमेश्वरापासून झालेली आहे असे नमूद केले आहे. यावरून असे दिसून येते की, अगदी प्राचीन काळापासून मानवाला समतेचा अधिकार देण्यात आलेला आहे. म्हणजेच मानवी हक्क ही संकल्पना नवीन नसून तिचा उगम अगदी प्राचीन काळापासून झालेला दिसून येतो. प्राचीन ग्रीकमध्ये अँटीगॉन या नरकात गुन्हेगाराची बहिण आपल्या भावासाठी महत्त्वाचे नैसर्गिक हक्क मागते. तेथिल राजा क्रेऑन याने गुन्हेगाराच्या दफनविधीवर बंदी घातली. मात्र, गुन्हेगाराच्या बहिणीने राजाशी झगडून दफनविधीचा हक्क मागितला. पुढे उत्तर वैदिक काळात अधिकारांचे उल्लंघन वाढले.

मध्ययुगीन कालखंड -

मध्ययुगामध्ये मानवी हक्क दडपले जाऊ लागले. फ्रान्स, ग्रीक यांसारख्या देशांमध्येसुद्धा मानवी हक्कांची पायमल्ली होत होती. त्यामुळे युरोपमध्ये वेगवेगळ्या तत्त्ववेत्त्यांनी आपल्या लेखणीच्या माध्यमातून आपले विचार मांडायला सुरुवात केली. मध्ययुगात युरोपात अनेक तत्त्वांसाठी उदा. अँबेर्लॉर्ड, सेंट थॉमस अँक्विनास यांनी मुलभूत हक्कांचे समर्थन केले. मॅकअँव्हेलीने मुलतः मानवी वर्तन स्वार्थी असते म्हणून त्यावर नियंत्रण

ठेवण्यासाठी राजा नियंत्रित असला पाहिजे असे मत मांडले. फ्रेंच राज्यक्रांती पूर्वी जीन जेकोस रूसो नावाच्या तत्त्ववेत्त्याने 'सामाजिक करार' नावाच ग्रंथ लिहून ठेवला. त्यात समाज, राज्य आणि व्यक्ती यांच्या परस्पर संबंधावर प्रकाश टाकून व्यक्तिला मुलभूत अधिकार प्रदान करणे रूसो गरजेचे मानतो. यासर्व तत्त्ववेत्त्यांच्या विचारांनी व प्रबोधन

काळात मानवी हक्कांविषयी जागृती निर्माण करण्याचे कार्य केले.

इंग्लंडमधील मॅगनाचार्टा -

इंग्लंड या देशाला लोकशाहीची जननी मानले जाते. इ.स. १२१५ मध्ये इंग्लंडच्या राजाने सतत चालणाऱ्या फ्रांस

विरुद्धच्या युद्धामुळे जनतेवरअधिकाधिक कर लादले. कराच्या ओझ्याखाली पिसाळलेल्या जनतेने राजाविरुद्ध धरणे आंदोलन करून स्वतःच्या स्वातंत्र्याची जी सनद मागितली ती जागतिक पातळीवर मानवी हक्कांची पहिली सनद मानली जाते. हे मॅगनाचार्टा हा मुलभूत मानवी हक्कांचा हा पहिला दस्तावेज मानला जातो.

अमेरिकेतील क्रांती -

१७६३ मध्ये अमेरिकेच्या १२ वसाहतींनी ब्रिटनच्या वसाहतवादाचा विरोध करून स्वतंत्र युद्ध पुकारले. नंतर १३ वसाहती एकत्र येऊन अमेरिका संघराज्य बनले. थॉमस जोसेफ यांनी ४ जुलै १७७६ रोजी मानवी हक्कांचा जाहिरनामा तयार केला. नंतर तयार झालेल्या अमेरिकन राज्यघटनेने व्यक्तिस्वातंत्र्याला दाद देत बळजबरीच्या गुलामगिरीला बंदी घातली. इन्माने अमेरिकन असलेल्या माणसांना अमेरिकन नागरिकत्व दिले गेले. अर्थात या टप्प्याद्वारे मानवी अधिकार एका महत्त्वाच्या प्रगतिपथावर आला.

पहिले महायुद्ध आणि राष्ट्रसंघ -

१९१९ मध्ये दोस्त राष्ट्रांनी अक्ष राष्ट्रांचा पराभव केल्यानंतर वुड्रो विल्सनच्या १४ शिफारशीनंतर राष्ट्रसंघाची निर्मिती झाली. आंतरराष्ट्रीय प्रश्न हे चर्चेच्या माध्यमातून सोडवून शांतता राखण्यासाठी राष्ट्रसंघाची निर्मिती झाली. गुलामगिरी, व्यापार, स्त्रीशोषण, बलात्कार, अफूची शेती इ. अनेक मानवी हक्कांच्या मुद्यांत राष्ट्रसंघ

तत्पर राहिला. अमेरिकेत होणाऱ्या कृष्णवर्णीय शोषणाला राष्ट्रसंघाने कधीच मान्यता दिली नाही तर वेळोवेळी त्याचा धक्कारच केला. आंतरराष्ट्रीय पातळीवर स्त्री देह विक्रीला राष्ट्रसंघाने धक्कारले. मानवी हक्कांच्या उत्क्रांतीत राष्ट्रसंघाचा महत्त्वाचा वाटा होता.

संयुक्त राष्ट्रसंघ आणि मानवी हक्कांचा वैश्विक जाहिरनामा -

मानवी हक्कांचा वैश्विक जाहिरनामा संयुक्त राष्ट्रसंघाने १० डिसेंबर १९४८ मध्ये पॅरीस येथे घोषित केला. त्यावेळी संयुक्त राष्ट्रसंघाचे सेक्रेटरी जॉन पीटर हम्फ्रे यांनी लिहिला. त्यामध्ये ३० कलमे असून जगातील सर्व मानवांना मानवी हक्क मिळाले पाहिजेत असे नमूद केले आहे. जगातील २०० पेक्षा जास्त भाषांत त्याचा अनुवाद झाला. त्यातील प्रत्येक कलम रोजगाराच्या समान संधी, शिक्षण, अस्मिता रक्षण यासाठी प्रयत्नशील आहे.

भारतातील राज्यघटना व मानवी हक्क -

१९४८ मध्ये मानवी हक्कांचा वैश्विक जाहिरनामा तयार होण्याआधी भारताला स्वातंत्र्य मिळाले आणि कायद्यापुढे धर्म, जात, लिंग समानता स्थापन झाली होती. भारतीय राज्यघटनेने भारतीयाना भाषण, विचार, धार्मिक, संचार, उद्योग व्यवसाय स्वातंत्र्य, मालमत्ता जमा करण्याचे, शोषणाविरुद्ध न्यायालयात जाण्याचा, न्यायालयीन पुर्नविलोकन स्वातंत्र्य दिले आहे. भारतीय नागरिक सनातन असून तेथे भेदभावाला स्थान नाही. स्वतंत्र भारताने पदव्यांची, किताबांची संपुष्टी केली आहे. अल्पसंख्याकांना प्रगतीसाठी विशेष हक्क दिले आहेत. कामगारांना संघटना स्थापण्याचा, संपांचा अधिकार दिला आहे. विस्थापितांना आपल्या पुर्नवसनासाठी न्याय, हक्कांसाठी लढण्याचे स्वातंत्र्य आहे. हे सर्व हक्क राज्य घटनेद्वारे बहाल केले. असून त्यावर अतिक्रमण झाल्यास राष्ट्रीय व राज्य पातळीवर व आंतरराष्ट्रीय पातळीवर मानवी हक्क आयोग स्थापले आहे.

जागतिक पातळीवरील मानवी हक्क -

पहिले महायुद्ध आणि मानवी हक्क :- १९१४-१९ या काळात दोस्त राष्ट्र व अक्ष राष्ट्रांत इतिहासात कधीही न झालेल्या भीषण रणसंग्राम घडून आला. पाणी, जमिन, आकाश तिन्ही माध्यमांत लढले गेलेले पहिले विश्वयुद्धात जगातील सर्वच देश होरपळले गेले. पराभुतांच्याच काय ? पण विजेत्यांच्या अर्थव्यवस्थेला ही महायुद्धाने धक्का

दिला. युद्धकाळ हा अनागोंदीचा काळ असून सर्वसाधारण माणसाला या काळात अन्न, वस्त्र, निवारा आदी मुलभूत गरजा पूर्ण करता येत नाही. युद्ध काळात व नंतरही मानवी हक्कांची पायमल्ली होते. दुःख, दारिद्र्य, महागाई अशा असंतोषजनक परिस्थितीत हुकुमशहाचा उदय होतो व मानवी हक्काची अधिकच नुकसान होते. पहिल्या महायुद्ध सुरु असतांनाच कळते एकीकरणानंतर नकाशावर उशीरा उदयास आलेल्या जर्मनी, इटलीच्या महत्वाकांक्षेपुढे जगाला झुकावे लागले. आणि मानवाला युद्धोत्तर काळात स्थिती सावरण्याचा प्रयत्न दोन्ही बाजूंनी झाला मात्र अपमानित सुडांनी पेटलेल्या पराभूत राष्ट्रांनी द्वितीय महायुद्धाची नांदी केली.

राष्ट्रसंघ आणि मानवी हक्क :-

युद्ध हा पर्याय टाळून आंतरराष्ट्रीय प्रश्न चर्चेच्या माध्यमातून सोडवण्यासाठी राष्ट्रसंघाची स्थापना झाली. मात्र राष्ट्रसंघाने दुर्भाग्य की राष्ट्रसंघ ज्याचे बौद्धिक अपत्य होते, त्या बुद्धी विल्सन यांच्या अमेरिकेने राष्ट्रसंघाचे सभासदत्व नाकारले. राष्ट्रसंघाच्या अपयशाच्या अनेक कारणांपैकी हे प्रमुख कारण होते की अमेरिकेसाखा बलशाली देश राष्ट्रसंघातून बाहेर राहिला. शांतता प्रस्थापित करण्यासाठी संघाकडे स्वतःचे खडे सैन्य नव्हते. बऱ्याचदा बडी ५ राष्ट्रे आपला मुद्दा खरा करण्यासाठी राष्ट्रसंघाचा वापर करून घेत असत.

राष्ट्रसंघाने हुकुमशहांना थोपवण्यासाठी दुसरे महायुद्ध लांबणीवर ढकलण्याचे महत्त्वपूर्ण कार्य केले. राष्ट्रसंघाच्या अनेक शाखांनी आंतरराष्ट्रीय आरोग्य संवर्धन, बालमजुर बंदी, अफू व्यापार बंदी, वर्णद्वेषाला नकार, स्त्री-व्यापार बंदी इ. अनेक मानवतावादी कार्याने स्वतःचे महत्त्वपूर्ण योगदान दिले.

पहिल्या महायुद्ध दरम्यान रशियन कामगारांची क्रांती होऊन साम्यवादी सरकारची स्थापना झाली होती. श्रमजीवींना स्वतःचे मुलभूत मानवी हक्क आहेत याची जाणीव रशियाने जगाला करून दिली.

१४ शांततेचे धडे / मुद्दे :-

पहिल्या महायुद्धानंतर अमेरिकेचे राष्ट्र अध्यक्ष बुद्धी विल्सन यांनी १४ शांततेचे मुद्दे मांडले. त्यानुसार विजेत्यांनी भांबावून आंतरराष्ट्रीय शांतता प्रस्थापित करण्यासाठी राष्ट्र संघाची स्थापना करावी हा मुद्दा

मांडला. बुद्धी विल्सनने स्पष्ट इशारा दिला की यापुढे पराभुतांवर अशक्य कोटीतील नुकसान भरपाई लादली किंवा त्यांचा राष्ट्रीय अपमान केला तर त्यांच्या रागाचा उद्रेक होईल. कारण विश्वयुद्धाने फार मोठ्या प्रमाणात वित्त, जिवित व सार्वजनिक वस्तूंची नासधूस केली होती. व्हर्सायच्या तहाने पराभुतांना युद्धास जबाबदार मानले आणि त्यांच्या विरुद्ध खंडणी लावली.

स्वयंनिर्णयाचे हक्क :-

जगाचे लोकशाहीकरण करण्यासाठी इंग्लंड, फ्रान्स या देशांनी राष्ट्र, राष्ट्रावर स्वयंनिर्णयाचे हक्क दिले मात्र यात इंग्लंडचे पितळ उघडे पडले की, एकीकडे इटली, जर्मनीतील हुकुमशहांना दाबण्याचा तुम्ही प्रयत्न करतात तर दुसरीकडे आपल्याला वसाहतींना स्वयंनिर्णयाचे हक्क देत नाही. त्यामुळे पहिल्या महायुद्धानंतर 'हेग' ने घेतलेल्या राष्ट्रीय आंदोलनाला दुसऱ्या महायुद्धानंतर स्वातंत्र्य देणे भाग पडले.

काही अमानुष चालीरीती आणि राष्ट्रसंघ :-

मानवी हक्काच्या विषयांची जाणीव जागृती हळूहळू होऊ लागली. लोकशाहीच्या मायदेशात इंग्लंड मध्येही केवळ श्रीमंत पुरुषांना मतदानाचा हक्क होता. जगात सर्व देशात वेगवेगळ्या पातळीवर लिंग, वर्ण, वंश भेद सुरु होते. वसाहतावादी बड्या राष्ट्रांनी आफ्रीका व भारतातही वर्ण द्वेषाची निती, फोडा आणि झोडा ही निती अवलंबली. भारतीयांना उल्लू म्हणून उपहास स्वतःच्या वंशश्रेष्ठत्वाला जागा दिली. आफ्रीका तर कृष्ण वर्णीयांना अमेरिकन कृष्णवर्णीयांना मुलभूत अधिकार दिलेच गेले नाहीत.

यासर्व क्षेत्रात लीगने एक नम भूमिका घेतली. कामगारांना न्याय देण्यासाठी लीगची उपयथच तत्पर राहिली. कामगारांच्या आर्थिक मागण्या मान्य करण्यासाठी त्यांना संघटना स्थापन करण्याचे स्वातंत्र्य देण्यात आले. मार्टीन ल्युथरच्या काळापासून अमेरिकेत कृष्ण वर्णीयांच्या नागरी हक्कांचा लढा तीव्र होता. प्रथम महायुद्धापर्यंत NAAP (National Association for the Advancement of color People) ची संकल्पना झाली. आफ्रीकन आता स्वतःला कलर्ड म्हणवू लागले. आफ्रीकेत गांधीजींना नेतृत्वात वर्णभेद विरुद्ध पहिला विजय मिळाला. लीगची भूमिका मानवतावादी असून तिने अनेक निःशस्त्रीकरणाच्या परिषदा घेतल्या.

पहिल्या महायुद्धानंतर निःशस्त्रीकरणासाठी लिंगने जिनेव्हात पहिली परिषद घेतली. शिवाय अमेरिकेच्या सौजन्याने वॉशिंग्टन निःशस्त्रीकरण परिषद घेण्यात आली.

लिंगने दहशतवाद विरुद्ध आपला अहवाल नोंदवला. आंतरराष्ट्रीय राष्ट्रीय पातळीवर दहशतवाद लीग कटिबंध राहिली आहे.

राष्ट्रसंघाच्या कार्याचे मूल्यमापन :-

लिंग हा जगाचा फसलेला प्रयत्न असला तरी तो महत्त्वाचा होता. लीगने आपल्या घटनेत १६ व्या कलमात सामुहिक

सुरक्षिततेची कल्पना मांडली किंवा जास्त देशात विवाद उत्पन्न झाल्यास लिंगने हस्तक्षेप करावा असे ठरले. मात्र १९३१ मध्ये मांचुरिया घटनेनंतर जपानने मांचुरिया गिळंकृत केल्यावर जपानला थोपवणे लिंगला शक्य झाले नाही. जपानने राष्ट्रसंघातून अंग काढले नंतर इटलीत मुसोलिनी व जर्मनीत हिटलर उदय पावला.

हुकुमशाहांच्या अंतिम महत्वाकांक्षांनी जगाला दुसऱ्या महायुद्धाच्या खाईत लोटले. युद्ध गुन्हेगार म्हणून जर्मन राष्ट्रसंघाबाहेर फेकला गेला. अमेरिकेने सभासदत्व नाकारले. जपान बाहेर गेल्याने लीग कमकुवत झाले. अनेक स्तरावरचे लिंगचे अपयश पाहता इतर अनेक क्षेत्रात लीगला विजय, यश मिळाले हे देखील मान्य करावे लागेल.

मुलभूत मानवी हक्क व दुसरे महायुद्ध -

प्रचंड मोठ्या प्रमाणावर संहारक असणारे दुसरे महायुद्ध १९३९ - ४५ या काळात लढले गेले. हिंसेची परिसिमा साधत पाणी, पाण्याखाली, जमिनीवर व आकाशात लढल्या गेलेल्या या युद्धाने पहिल्यांदा अप्पवखांचा प्रयोग केला. युद्धकालीन व युद्धोत्तर नेते आणि पराभूत राष्ट्रातील मुळ दारिद्र्य, उपासमार इ. निराशाजनक स्थिती, मानवी हक्कांचे अवमूल्यन करणारी ठरली. जेव्हा

जिवनावश्यक गोष्टीच कमी होत्या तेव्हा बलीष्ठ लोकांनी इतरांचे शोषण करून आपल्या गरजा भागवल्या. राष्ट्रसंघाला अपयश आल्याने इटली, जर्मनी, जपान, रशिया आणि तुर्कस्थानात हुकुमशाहाचा उदय झाल्यामुळे महायुद्ध अपरिहार्य ठरले. दरम्यानच्या काळात लिंगने

केलेल्या सर्व निःशस्त्रीकरण परिषदांना अपयश आले. जिनेव्हा करार (१९२४), लंडन परिषद (१९३०) किंवा वॉशिंग्टन परिषद या सर्व प्रयत्नांना अपयश येऊन युद्ध अपरिहार्य झाले.

जपानवर अणुबाँब :-

जर्मनी व इटलीने शरणागती पत्करली तरीही जपान रक्ताच्या शेवटच्या थेंबापर्यंत लढण्याची भाषा करू लागला. वाढत राहणारे युद्ध परवडेनासे झाल्याने अमेरिकेने जपान मधील नागासाकी व हिरोशिमा या शहरांवर ६ ऑगस्ट, ९ ऑगस्ट १९४५ रोजी अप्पवखे टाकून जपानला बेचिराख केले. मानवी हक्कांवर आणि जगण्याच्या इच्छेवर झालेला हा आत्तापर्यंतचा मोठा आघात होता. युद्धोत्तर काळात UNO ची स्थापना करून शांती सौजन्य व मानवी हक्कांनी जगण्याचा जगाने प्रयत्न केला.

संयुक्त राष्ट्रसंघटना व मानवी हक्क :-

युद्ध हा पर्याय टाळण्यासाठी UNO ची निर्मिती झाली. युनोने सामाजिक, सांस्कृतिक क्षेत्रात भरीव कार्य केले. सर्वेक्षण करून अहवाल तयार करून अनेक समस्यांचा अभ्यास केला गेला. उदा. मुक्त संरक्षणाने अन्नोत्पादनात वाढ करण्याचे ठरवून १९६१ मध्ये UNO ने जागतिक अन्न-धान्य कार्यक्रम हाती घेतला. खालील क्षेत्रात UNO चे मानवतावादी कार्य दिसते. UNO अंतर्गत घोषित झालेले UDHR १० डिसेंबर १९४८ हा दिवस आंतरराष्ट्रीय मानवी हक्क दिन मानला गेला. जगातील सर्व अल्पसंख्याकांचे रक्षण, संवर्धन करण्यासाठी UDHR आहे. व्यक्तिगत, आंतरराष्ट्रीय आरोग्य मंजूर, अंमली पदार्थ नियंत्रण, स्त्रीमुक्ती व समान हक्क इ. क्षेत्रात UNO चे कार्य भरीव आहे.

सामाजिक विकास :-

जगातील सर्व देशांनी सर्व नागरिकांना अन्न, वस्त्र व निवारा या गरजा पूर्ण करून सामाजिक समता अनुभवता आली पाहिजे यासाठी अन्न, धान्य, कृषी संघटना, आरोग्य मंजूर संघटना, युनोने कटीबंध राहिली व संघटनांना युनो मार्फत योग्य ते मार्गदर्शन व त्यासाठी महत्त्वपूर्ण असा पैसा पुरविला जातो. या संस्था आज संपूर्ण जगभरात कार्य करीत आहे आणि सामाजिक विकास करण्यासाठी महत्त्वपूर्ण आपले योगदान देत

आहेत. एडस् प्रतिबंध दिवस, कर्करोगापासून बचाव आणि तंबाखू विरोधी दिवस सुरु केला आहे.

अंमली पदार्थ नियंत्रण व्यवस्था :-

दुसऱ्या महायुद्धानंतर अंमली पदार्थांचे मोठे उत्पादन व छुप्या बाजाराने आयुष्ये बरबाद झाली. म्हणून युनोच्या मंडळाने अंमली पदार्थांच्या उत्पादन, पुरवठा, व्यापार, सेवनावर बंदी घातली.

स्त्री-मुक्ती व समान हक्क :-

जागतिक स्त्रियांचे शारीरिक व मानसिक आणि सामाजिक प्रश्न UNO ने हाताळले आहेत. स्त्रीभ्रूण हत्या, स्त्रीची शैक्षणिक गळती, हुंडाबळी, लैंगिक अत्याचार आणि कौटुंबिक मारहाण यांविषयी UNO ने कार्य केले. सोमालिया देशातील स्त्री जननेंद्रियावर केल्या जाणाऱ्या विभिन्न शस्त्रक्रिया यावर युनो कार्यकर्त्या वर्गीस यांनी काम केले. शिवाय मुलभूत हक्कांच्या संवर्धनासाठी स्वयंनिर्णयाच्या जोपासनेसाठी UNO ने काम केले. सामाजिक वंचित, आर्थिक वंचित समाजातील दलित अल्पसंख्यांकांसाठी UNO चे हे कार्य मोलाचे आहे. UDHR हा UNO च्या कार्याचा बोलता चेहरा आहे.

मानवी हक्कांचा वैश्विक जाहिरनामा (UDHR) :-

१० डिसेंबर १९४८ रोजी UNO ने पॅरीस येथे UDHR ची घोषणा केली. त्यावेळचे UNO चे सेक्रेटरी जॉन पीटर यांनी हा ३० कलमी जाहिरनामा दिला. जगातील प्रत्येक नागरिकाला हक्क देणारा हा जाहिरनामा असून २०० पेक्षा जास्त भाषांत त्याचा अनुवाद झाला. सर्व सभासद राष्ट्रे UDHR चा आदर करतात. आणि सामाजिक प्रगती गाठण्यासाठी त्याचा अवलंब करतात. त्यातील ३० कलमे पुढीलप्रमाणे :-

१. जन्मतः सर्व मानव समान असून त्यांनी एकमेकांशी बंधूभावाने वागावे.
२. वंश, वर्ण, लिंग, भाषा इ. कशाच्याही आधारे भेदभाव करता येणार नाही.
३. प्रत्येक व्यक्तीला जीवन - स्वातंत्र्य व सुरक्षिततेचा हक्क आहे.
४. गुलामगिरी बेकायदेशीर असून गुलामांचा वापर करता येणार नाही.

५. कोणत्याही व्यक्तीचा शारीरिक छळ करता येणार नाही.
६. प्रत्येक व्यक्तीला न्यायालयाकडे फिर्याद मागण्याचा अधिकार आहे.
७. कायद्यासमोर सर्व समान असून सर्वांना कायद्याचे समान संरक्षण असते.
८. घटनात्मक विनाकारण, जुलमीपणे अटक करता येणार नाही. त्याला देशाबाहेर काढता येणार नाही.
९. प्रत्येकाला आपले हक्क आणि कर्तव्ये निश्चित करण्याचा हक्क आहे.
१०. आरोग्याचा गुन्हा जोवर सिध्द होत नाही तोवर त्याला गुन्हेगार समजु नये. कायद्यासमोर आपली बाजू मांडण्याची प्रत्येकास सोय आहे.
११. व्यक्तीचा एकांत, घर, कुटुंब, पत्रव्यवहार यात कोणीही हस्तक्षेप करू नये.
१२. प्रत्येक व्यक्तीला राष्ट्रीय व आंतरराष्ट्रीय स्थलांतराचा हक्क आहे.
१३. राजकीय गुन्हेगारांना आंतरराष्ट्रीय गुन्हेगारांना इतर देशात आश्रय घेता येणार नाही.
१४. कुठेही जन्मलेल्या व्यक्तीला, कोणत्याही देशात नागरिकत्व मिळाले व देश सोडण्यासाठी दबाव आणणे बेकायदेशीर आहे.
१५. कोणत्याही व्यक्तीला, कोणत्याही देशात शिक्षण तसेच व्यापार व व्यवसाय करण्याचा अधिकार आहे. पण संबंधित व्यापार व व्यवसाय बेकायदेशीर नसावा.
१६. बालीक वयातील प्रत्येक स्त्री-पुरुषाला आपल्या मनानुसार विवाह करण्याचा हक्क व मोडण्याचा हक्क आहे. मात्र
१७. विवाह हा परस्पर संमतीनेच व्हायला हवा.
१८. वैयक्तिक सामुहिक आणि स्वतः कष्टपर्जित संपत्ती गोळा करण्याचा हक्क आहे.
१९. प्रत्येकाला धार्मिक अधिकार असून बालिक व्यक्ती धर्मांतर करू शकते. आपल्या इच्छेने आपल्या व्यक्तीगत
२०. आणि खाजगी जीवनात धर्माचे पालन करू शकते.

२१. व्यक्तीस अभिव्यक्ती स्वातंत्र्य असून आपली मते ते भाषण करून, मुद्रण करून व्यक्त करू शकतात. प्रत्येकाला विचार, उच्चार स्वातंत्र्य आहे.
२२. शांततेने सभा घेण्याचा, संघटना बनवण्याचा मुलभूत हक्क असून कोणालाही जबरदस्तीने संघटनेत सामील
२३. करता येत नाही.
२४. प्रत्येक बालिक व्यक्ती प्रयासनात भाग घेऊ शकते. सरकारी नोकरी मिळवू शकते आणि लोकशाही राष्ट्रात प्रौढ मताधिकाराद्वारे त्यांचे राजकीय हक्क जोपासले जातात.
२५. प्रत्येक व्यक्तीस काही सामाजिक, आर्थिक, सुरक्षा विषयक, सांस्कृतिक समाजानुसार हक्क आहेत.
२६. काम करण्याच्या इच्छेनुसार नोकरी निवडण्याचा, बेकारीपासून रक्षण करण्याचा, समान काम, समान वेतन
२७. घेण्याचा स्वहितासाठी कामगार संघटना स्थापन करण्याचा हक्क आहे.
२८. प्रत्येक व्यक्तीस कामाचे मर्यादित तास, पगारी सुट्ट्या, आणि कामापासून समाधान मिळवण्याचा हक्क आहे.
२९. प्रत्येकाला आपले कौटुंबिक राहणीमान सुधारण्याचा, माता बालकांना विशेष मदत मिळवण्याचा अधिकार आहे.
३०. सर्वात प्राथमिक सक्तीचे मोफत शिक्षण मिळविण्याचा अधिकार आहे. वरिष्ठ, शिक्षण गुणवत्तेनुसार मिळेल.
३१. पालकांनी आपल्या मुलांच्या शिक्षणाची सोय करावी. शिक्षणाचा उद्देश व्यक्तीगत विकास असतो. तसेच व्यक्ती आपल्या आवडीनुसार सांस्कृतिक साहित्य क्षेत्रात भाग घेऊ शकतो.
३२. प्रत्येक व्यक्तीला सामाजिक सुव्यवस्था मिळविण्याचा अधिकार आहे.
३३. वरील सर्व हक्कांबरोबर व्यक्तीला समाजाची जी कर्तव्ये आहेत, जी राष्ट्रीय कामे आहेत, दुसऱ्याच्या अधिकार

३४. रक्षण आहे ते पूर्ण करावे लागेल.

३५. या जाहिरनाम्यात उल्लेखलेल्या प्रत्येक कलमाचा अर्थ व्यक्ती, समाज यांच्या प्रगतीसाठी असावा.

UDHR जागतिक अल्पसंख्यांक, वंचित घटकांना त्यांच्या न्याय हक्काचे आश्वासन देतो म्हणून आज जगभर सर्व शिक्षा अभियान चालविले जाते. अंमली पदार्थ व्यापार बंदी, बालमजुरीला विरोध, अपमानित गोष्टींना प्रतिबंध घातला जातो.

अमेरिकन राज्यघटना आणि मुलभूत मानवी हक्क -

अमेरिकन राज्यक्रांतीनंतर संयुक्त अमेरिकेचा जन्म झाला आणि ग्रेड ब्रिटन पासून वेगळा होऊन U.S.A. निर्माण झाले. ४ जुलै १७७६ रोजी अमेरिकन स्वातंत्र्याची घोषणा केली. या घोषणेचे तीन भाग आहेत. पहिल्या भागात लोकशाही व स्वातंत्र्याचे महत्त्व, दुसऱ्या भागात स्वातंत्र्याची घोषणा असून ते टिकवून ठेवण्यासाठी निर्धार केला. अमेरिकन स्वातंत्र्याची घोषणा ही ऐतिहासिक घटना महत्त्वपूर्ण आहे. सर्व माणसे जन्मतः स्वतंत्र व समान आहेत. जिविताचा, स्वातंत्र्याचा आणि सुख प्राप्त करून देण्याचा त्यांना हक्क आहे.

अमेरिकन राजकीय व्यवस्थेचे स्वरूप :-

अमेरिकन शासन पध्दती ग्रेट ब्रिटनप्रमाणे लोकशाही स्वरूपाची आहे. अध्यक्षीय शासन पध्दती, संघराज्य व्यवस्था व त्याचे पुनर्विलोकन यांची उत्पत्ती अमेरिकेत व्यक्तिस्वातंत्र्य हे प्रमुख मूल्य मानले गेले. अमेरिकेच्या मुळ घटनेत मुलभूत हक्कांचा समावेश आला नव्हता. परंतु फ्रान्समध्ये मानवी हक्कांची घोषणा झाल्यानंतर तिच्या प्रभावामुळे १७९१ मध्ये एकाचवेळी अमेरिकन राज्यघटनेमध्ये १० घटना दुरुस्ती झाल्या आणि काही अंशी मुलभूत हक्काची तरतुद केली. या १० घटना दुरुस्तीला अमेरिकन लोकांची 'हक्कांची सनद' असे म्हणतात. अमेरिकेत प्रौढ मतदान हक्क आहे. अमेरिकन समान धर्मनिरपेक्षतेला महत्त्व आहे. व्यक्ती स्वतंत्र्याचा 'कहर' अमेरिकेत आहे. जगातील केवळ अमेरिकेत वृत्तपत्र प्रसिध्द होण्यापूर्वी तपासत नाहीत. अभिव्यक्ती स्वातंत्र्याचे उत्तम उदाहरण अमेरिकेत आहे. आणि ज्या अमेरिकेत कृष्णवर्णीयांना पशुसमान वागविले त्याच अमेरिकेत २१ व्या शतकात 'बराक ओबामा' कृष्णवर्णीय

आणि पित्याकडून मुस्लिम उमेदवार (राष्ट्र अध्यक्ष) म्हणून निवडला जावू शकले. यावरून साक्षरतेचे प्रमाण, राजकीय आकलन, मानवी हक्कांची तीव्र जाण अमेरिकेत दिसून येते.

अमेरिकन घटनेची प्रमुख वैशिष्ट्ये :-

अमेरिकन राज्यघटना ही लिखित स्वरूपातील आहे. घटना मंडळाने प्रदीर्घ अभ्यास करून तिचा स्विकार केला. ही घटना विस्ताराने अत्यंत लहान असून मुळघटना ४००० शब्दांची आहे. ही वाचनासाठी केवळ अर्धा तास लागतो. ही शास्त्र संस्थेचा पाया आहे. घटनेच्या सार्वभौमत्वामुळे सर्वांनी मान्यता दिली आहे. 'आम्ही संयुक्त राज्यातील लोक ही घटना स्थापन करतो' असे म्हंटले आहे. काहींच्या मते अमेरिकन राज्यघटना तडजोड आहे. काँग्रेसमध्ये लोकप्रतिनिधी मध्ये तडजोड केल्याशिवाय निर्णय घेता येत नाही. घटनेच्या निर्मात्याने सत्ता विभाजन तत्त्वाचा स्विकार केला आहे. अर्थात् घटनेचे अनेक मुद्दे, पोट मुद्दे असले तरी आपल्या अभ्यासाच्या दृष्टीने मुलभूत मानवी अधिकाराने घटना परिवर्तनशील व पुरोगामी आहे.

अमेरिकन मानवी हक्कांची पायमल्ली :-

कृष्णवर्णीयांची गुलामगिरी, त्यांचे शोषण आणि प्रदीर्घ काळातील कृष्णवर्णीयांनी आपल्या हक्कासाठी दिलेला लढा. अभ्यासता असे दिसले की प्रारंभिक कृष्णवर्णीयांच्या बाबतीत अत्यंत प्रतिगामी राज्यघटना हळूहळू मानवतावादाकडे सरकु लागली. यादवी हक्कापूर्वी कायद्याने गुलामगिरीस परवानगी होती. त्यानंतर कृष्णवर्णीयांनी आपल्या हक्कासाठी नागरी हक्क चळवळ उभारली. डेमोक्रेटी द्विपक्षाच्या राष्ट्र अध्यक्षांने टप्या-टप्याने कृष्णवर्णीयांना हक्क दिले. सामाजिक परीघा बाहेरील कृष्णवर्णीय हा पहिला तर दुसऱ्या टप्यात गोरे-काळे इक्वल व सेपरेट हा विलगता वादाचा टप्या, तिसऱ्या टप्यात राजकीय, सांस्कृतिक - आर्थिक, कला, क्रिडा क्षेत्रात समानता मिळविणारे कृष्णवर्णीय आढळून येतात. नेल्सन मंडेला यांच्या मार्गदर्शनाखाली झालेला लढा ओबामाच्या शपथविधीने पूर्ण झाला असे म्हणता येईल. अमेरिकन स्त्री व तिच्या हक्कांचे संरक्षण राज्य घटनेत

आहे. विशेषतः दुसऱ्या महायुद्धानंतर व त्या आधी १९२९ च्या मंदीनंतर न्यू-डीलच्या काळात अमेरिकन

स्त्रियांच्या मानवी विकास हक्काचे संरक्षण मोठ्या प्रमाणात झाले. या दशकात घटस्फोटांचे वाढणारे प्रमाण, स्त्री-पुरुष व्यक्ती स्वातंत्र्याचा विधायक प्रसार झाला होता का असा प्रश्न होतो ? कामगारांना संघटना स्थापन करण्याचे स्वातंत्र्य अमेरिकेत नव्हते. साम्यवादाचा धोका टाळण्यासाठी भांडवलशाहीने कामगारांच्या एकजुटीवर सतत निर्बंध घातले. मात्र एका हाताने नियमित वेतन वृद्धी नुकसान भरपाई या कामगारांच्या न्याय हक्काचा सांगोपांग विचार केला. त्यामुळे हक्कांचे स्वरक्षण झाले.

गेल्या तीन ते चार दशकात अमेरिकेत समलिंगी, द्वितीयपंथी यांच्या न्याय मागण्या घटनात्मक संरक्षण मिळाले. परिणामी सामाजिक, धार्मिक किंवा आर्थिक मागासलेला घटक कायद्याने स्वातंत्र्याला विशेषतः बालमजुरीला तीव्र विरोध केला. कायद्याने प्रत्येक अल्पवयीन मुलाला शिक्षण व संरक्षण मिळाले. त्यामुळे आज अमेरिकेत भारताप्रमाणे बालकामगारांचा प्रश्न तीव्र नाही. आंतरराष्ट्रीय पातळीवर, केंद्रीय पातळीवर, संघराष्ट्रीय पातळीवर मानवी हक्क आयोग प्रस्थापित असून समाजातील अल्पसंख्यांकांवर अत्याचार नाही म्हणून अमेरिका हा जगातला यशस्वी लोकशाहीचा देश म्हंटला जातो.

भारतीय राज्य घटना आणि मुलभूत मानवी हक्क -

दुसऱ्या महायुद्धानंतर झपाटलेले अनेक आशियायी व आफ्रिका देश वसाहतवादातून मुक्त होऊ लागले. मात्र ज्या प्रदेशात ब्रिटीशांच्या वसाहती होत्या. तिथे-तिथे वसाहत सोडण्यापूर्वी ब्रिटीशांनी स्थानिकांना लोकशाहीचे प्रशिक्षण दिले. १८५७ पासूनचा भारतीय स्वातंत्र्य चळवळीचा इतिहास पाहतांना दिसले की, १८५८, १८९२, १९११, १९१९ हे कायदे भारताला त्या टप्याने स्वातंत्र्य बहाल करतात. स्वातंत्र्यपूर्व काळातच सर्वपक्षीय घटना समितीचे बनवायचे आदेश ब्रिटीशांनी दिले. लिगला त्यात रस नसल्याने काँग्रेस, हिंदुमहासत्ता आणि इतर अनेक पक्षांनी आपले उमेदवार घटना समितीत पाठवले. डॉ. राजेंद्र प्रसादांच्या नेतृत्वात अनेक कायदे तज्ज्ञांनी एकत्र येऊन घटना समिती बनली. विविध देशातील घटनांचा भारताला लोकशाही, प्रजासत्ताक संघराज्य पध्दती द्विदल संसद, धर्मनिरपेक्षता, समाजवाद बहाल करणारी राज्य घटना बनली. घटनेच्या मसुदा समितीचे अध्यक्ष आंबेडकर होते. त्यांच्या उपस्थितीमुळे

अल्पसंख्याकांच्या मानवी हक्कांचा जास्त विचार केला गेला. राज्यघटना अनुसूचित जाती, जमाती व अल्पसंख्याकांचा, स्त्रियांचा विविध काळजीने विचार करतांना दिसते. समाजातील अनुसूचित घटक पुढारल्याशिवाय समज प्रगती नाही हे लक्षात घेऊन घटना समितीने कायद्यासमोर सर्वांना समान हक्क दिले. भारतीय प्रजासत्ताकात लिंग, जात, धर्म, भाषा, प्रांत व

कोणालाही, कोणत्याही स्तरावर भेदभावाशिवाय समान हक्क, समान संधी दिली गेली आहे. प्रात्यक्षिक शिक्षण हे सर्वांना मोफत आणि सक्तीचे शिक्षण केले. यावर घटनाकर्त्यांचा भर होता. राज्य घटना २६ नोव्हेंबर १९४९ मध्ये तयार झाली. २६ जानेवारी १९५० मध्ये ती लागू झाली. घटनेने दिलेले काही महत्त्वाचे मुलभूत अधिकार खालीलप्रमाणे -

भारतीय नागरिकांचे मुलभूत हक्क :-

घटनेच्या तिसऱ्या विभागामधील कलम १२-३५ मध्ये सात प्रकारच्या मुलभूत हक्कांची चर्चा करतात. घटना ही परिवर्तनशील आहे. लोकसभेतील बहुमताने दुरुस्ती करता येते. मुळात संमती मध्येही मुलभूत अधिकार मानला गेला होता. मात्र ४४ व्या घटना दुरुस्तीने हा अधिकार रद्द केला गेला. त्यामुळे आता ६ अधिकारांची चर्चा होते.

समतेचा अधिकार :-

भारतीय मुलभूत अधिकारांतला पहिला महत्त्वाचा अधिकार असून १४ - १८ समतेच्या हक्कावर भाष्य करते. ही समानता कायद्यापुढील आहे. न्याय हा जात, धर्म, वंश, भेद पाळत नसून सर्वांना समान संरक्षण आहे. भारतीय व्यक्ती व परकीय व्यक्ती असाही भेदभाव कायद्यात होत नाही. या समानतेत ब्रिटीशांचा मोठा प्रभाव आहे. भारतीय घटना - कलम १५ नुसार धर्म, जात, लिंग या मुद्यावरून सार्वजनिक ठिकाणी शाळा इ. ठिकाणी भेदभाव करता येत नाही.

राज्याने उपलब्ध करून दिलेल्या कायद्यानुसार सर्वांना समान हक्क आहे. जर दलिताना सवर्ण पाणवटे वापरू देत नसतील तर या दुर्बल घटकांसाठी सरकार विशेष प्रयत्न करू शकते. कलम १६ द्वारे नोकरी व शिक्षणात सर्वांना समान संधी आहे. विशेषतः अनुसूचित जाती-जमातींना आरक्षित पदावर नेमलेच पाहिजे यावर

सरकारी कायदा आहे. मागास घटकांना प्रगतीत आणण्यासाठी नोकरीतील शैक्षणिक अट त्यांच्यासाठी शिथिल केली जाते. कलम १६ व्या मधील ३ च्या तरतुदीनुसार राज्यसरकारी सेवांमध्ये घेतला जाणारा उमेदवार हा त्या राज्याचा रहिवासी असणे अपरिहार्य आहे.

राज्य घटनेच्या कलम १७ नुसार अस्पृश्यता पाळणे हा कायद्याने गुन्हा आहे. जगातील कोणतीही राज्यघटना इतक्या ठामपणे अस्पृश्यतेच्या पाठी उभी राहत नाही. व्यक्तीला जातीवाचक शिव्या देणे, सार्वजनिक खाणपाण टाळणे हा दंडपात्र गुन्हा आहे. कलम १२ नुसार संस्थांनी व संस्थाकारांच्या पदव्या व किताबांचे संपुष्टीकरण करण्यात आले. उदा. सर, धिवाड, रावसाहेब, रावबहादुर

या पदव्यांनुसार समाजातील विषमता दिसते. त्यामुळे सैन्यातील पदव्या सोडल्यास कोणीही कोणत्याही प्रकारच्या पदव्या धारण करू नयेत.

व्यक्तीच्या स्वातंत्र्याचा अधिकार :-

कलम १९ - २२ भारतीय नागरिकांना दिल्या जाणाऱ्या व्यक्तीगत पातळीवरील स्वातंत्र्याचा विचार करतात.

भाषण व विचार स्वातंत्र्य :-

भारतीय नागरिकाला अभिव्यक्ती स्वातंत्र्य आहे. कलम १९/२ अभिव्यक्ती स्वातंत्र्यावर काही वाजवी बंधने घालतात. सार्वजनिक ठिकाणी घातक, बदनामी करणारी, न्यायालयाचा अवमान करणारी भाषणे करता येत नाही. मात्र शब्द योग्य की अयोग्य हे ठरविण्याचा अधिकार न्यायालयाला आहे.

शांततापूर्वक सभा घेण्याचे स्वातंत्र्य :-

भारतीय नागरिकांना शांततापूर्वक सभा घेण्याचे व आपले विचार व्यक्त करून सांघिकता वाढविण्याचे अधिकार आहेत.

संस्था व संघटना स्थापन करण्याचे स्वातंत्र्य :-

कलम १९ नुसार नागरिकांना विधायक संस्था व संघटना स्थापन करण्याचे अधिकार संस्था व संघटना स्थापन करण्याचे अधिकार आहेत. मात्र ते कोणावरही सभासद होण्याची सक्ती करू शकत नाही.

संचार स्वातंत्र्य :-

भारतीय संघराज्यात प्रत्येक नागरिक उदरनिर्वाहासाठी वा इतर कोणत्याही कारणासाठी इतर राज्यात स्थलांतर करू शकतात. भारतात कोठेही वास्तव्याचे स्वातंत्र्य त्यांना आहे. घटनेत राज्यीय भूमिपूत्र संकल्पना मानत असल्याने राज्यराज्यात कोणीही परप्रांतीय नाही. कोणी कुठेही जाऊ शकतो.

उद्योग व्यवसाय स्वातंत्र्य :-

नागरिक आपल्या इच्छेनुसार कोणतीही नोकरी अथवा व्यवसाय करू शकतो. १९१६ साली काही उद्योग उदा. कोणतेही शस्त्रास्त्राचा, स्फोटक, परवान्याशिवाय व्यवसाय करू शकत नाही.

शोषणाविरुद्धचा हक्क :-

घटनेच्या कलम २३ नुसार वेढबिगारी, सक्तीची मजुरी कायद्याने बंद आहे. कोणत्याही प्रकारची गुलामगिरी स्त्री-पुरुष विक्री करता येत नाही. कलम २४ नुसार २१ वर्षे खालील बालकांना बाल कामगार म्हणून कामावर ठेवता येत नाही. विशेषतः हॉटेल, फटाक्याचे कारखाने येथे बालकामगारांना बालकामगार म्हणून कामावर ठेवता येत नाही. विशेषतः हॉटेल, फटाक्याचे कारखाने येथे बालकामगारांना मज्जाव आहे.

धार्मिक स्वातंत्र्याचा अधिकार :-

कलम २५, २८ नुसार भारत जरी धर्मनिरपेक्ष देश असला तरी व्यक्तीगत पातळीवर प्रत्येकास आपला धर्म, सण-समारंभ पाळण्याचा अधिकार, हक्क आहे. कलम २५(१) नुसार १८ वर्षावरील नागरीक इच्छेनुसार धर्मांतर करू शकतो. मात्र हे धर्मांतर सक्तीचे नसावे. धार्मिक संस्था देणग्या गोळा करू शकतात आणि पावतीवर दिलेल्या देणग्या करमुक्त आहेत मात्र देणग्या सक्तीने वसूल करता येत नाही.

अल्पसंख्यांकांचे हक्क :-

कलम २७ अल्पसंख्यांकांच्या हक्कांचे खास संरक्षण करते. भारतात स्त्रीया अनुसूचित जाती-जमाती अल्पसंख्यांक धार्मिक गट यांना ज्या घटनात्मक सवलती आहेत त्या मिळाल्याच पाहिजेत. त्यानुसार शैक्षणिक संस्थांमध्ये व नोकऱ्यांमध्ये अल्पसंख्यांकांसाठी आरक्षित जागा असतात.

घटनात्मक उपाययोजना करण्याचे हक्क :-

कलम ३२ नुसार वरील सर्व मुलभूत हक्कांची जर कोणी पायमल्ली केली तर न्यायालयाकडे धाव घेण्याचा अधिकार त्या व्यक्तीस आहे. उच्च न्यायालयाकडून न्याय न मिळाल्यास व्यक्ती सुप्रीम कोर्टात जाऊ शकते. जेणे करून कोणत्याही व्यक्तीची नैसर्गिक हक्कांची पायमल्ली होभ नये.

भारतातील राज्य व राष्ट्रीय पातळीवरील मानवी हक्क संवर्धन व संरक्षण उपाय योजना :-

भारताच्या बाबतीत आपल्याला वर्ण, जात वर्चस्ववादी सामाजिक मानसिकता अजुनही अपवादाने का होईना दिसते. अल्पसंख्यांकांचे विविध पातळीवर शोषण केले जाते. त्यांच्या हक्कांची पायमल्ली केली जाते. भारतीय समाजात अनुसूचित जाती-जमाती महिला, बालके, अपंग, प्रौढ व्यक्ती यांचे आर्थिक, मानसिक, शारीरिक शोषण झालेले दिसते. बलवान घटक कमकुवतांचा अपमान करतो. शारीरिक मारझोड करतो, दलितांची धोंड, धाक दाखविणे, बलात्कार, विनयभंग, प्राणघातक

हल्ले इ. अनेक प्रकारे मानवी हक्क नाकारले जातात. राज्य घटनेने दिलेले हक्क केवळ कागदावर राहू नयेत म्हणून त्यांच्या संवर्धनासाठी राष्ट्रीय आयोग सर्व अल्पसंख्यांकांचा पडताळा घेत असे. मात्र आता अनुसूचित जाती, जमाती, स्त्रिया, अपंग इ. प्रत्येक हक्कांसाठी वेगवेगळे आयोग असून सर्वांची कार्यपध्दती जवळपास सारखीच आहे.

राष्ट्रीय मानवी हक्क आयोग :-

भारत सरकारने १९९३ मध्ये मानवी हक्क संरक्षण कायदा संमत केला. या कायदानुसार राष्ट्रीय मानवी आयोग, राज्य मानवी आयोग तसेच मानवी हक्क न्यायालये स्थापन करण्यात आली. या सर्व संस्थांनी मानवी हक्काचे संरक्षण करण्याचे कार्य केले आहे.

संरचना -

- अ) अध्यक्ष :- सुप्रीम कोर्ट माजी न्यायाधीश
- ब) सभासद :- सुप्रीम कोर्ट आजी-माजी न्यायाधीश
- क) सभासद :- हायकोर्टाचा आजी-माजी न्यायाधीश

ड) कायद्यातील तज्ञ व्यक्ती किंवा त्या क्षेत्रात काम करणारा सामाजिक कार्यकर्ता

अल्पसंख्यांक आयोग :-

जो अल्पसंख्यांक आयोग केंद्र सरकारच्या अंमलाखाली स्थापन झाली तो केंद्रीय पातळीवर कामकरतो त्यांची रचना पुढीलप्रमाणे -

- अ) अध्यक्ष :- पंतप्रधान
- ब) सभासद :- केंद्रीय गृहमंत्री
- क) सभासद :- केंद्रीय विरोधी पक्षनेता (लोकसभा)
- ड) सभासद :- लोकसभेचा सभापती
- इ) सभासद :- विरोधी पक्षनेता (राज्यसभा)
- फ) सभासद :- राज्यसभेचा अध्यक्ष

कार्यपध्दती :-

आयोगाकडे मानवी हक्क उल्लंघनाची तक्रार आल्यावर घटनेची वेळोवेळी बैठकीद्वारे शहानिशा केली जाते. चौकशी, सर्वेक्षण, मुलाखतीच्या माध्यमातून गुन्ह्याची खातरजमा केली जाते. बऱ्याचदा अॅट्रोसिटी या नावावर दुर्बल घटकही सबब हक्कांची सूड भावनेने फिर्याद करतो. त्यामुळे आयोग आपल्या पध्दतीने चौकशी सुरू करतो. वर्षभरात आयोगाकडे आयोगाने किती दोषी व्यक्तींना न्यायालयाकडे कसे पाठविले हे पाहिले जाते.

राज्य मानवी आयोग :-

१९९३ च्या मानवी हक्क कायद्यानुसार राज्यसरकार त्या राज्याचा मानवी हक्क आयोग स्थापन करू शकतो. राज्य मानवी हक्क आयोग मानवी हक्कांच्या संरक्षण व संवर्धनाकरीता देण्यात आलेल्या अधिकारांचा वापर करून आपले कार्य करू शकते.

संरचना - अध्यक्ष - मुख्यमंत्री

सदस्य - राज्याचा गृहमंत्री

सदस्य - विरोधी पक्षनेता

राष्ट्रीय आयोगाप्रमाणेच राज्य आयोगाची संरचना असते.

अनुसूचित जातीचा राष्ट्रीय आयोग :-

१९९० मध्ये ६५ वी घटना दुरुस्ती होऊन अनुसूचित जाती, भटक्या जमातीसाठी स्वतंत्र आयोग तयार केला गेला. अनुसूचित जातीजमातीतील उमेदवाराला शैक्षणिक, सार्वजनिक क्षेत्रासंबंधी प्रवेश नाकारणे, अपमान करणे किंवा अपमानकारक शब्द वापरणे, मानसिक व शारीरिक

छळ करणे इ. कोणतीही फिर्याद या आयोगाकडे करता येऊ शकते. फिर्यादीला आपल्या नावानिशी फिर्याद करावी लागत असून सबळ पुरावे सादर करावे लागतात.

महिला राष्ट्रीय आयोग :-

या आयोगाची स्थापना १९९२ मध्ये करण्यात आली. त्यांच्या संरचनेत इतर अनेक पदाधिकाऱ्यांबरोबर महिला कार्यकर्त्यांचाही समावेश असतो. घरी किंवा कामाच्या ठिकाणी लैंगिक अत्याचार, कौटुंबिक हाणामारी, विनयभंग, बलात्कार इ. कोणत्याही पध्दतीचा आरोप असू शकतो. लैंगिक शोषण त्यांची बाब नसून अशी कोणतीही गोष्ट उदा. शारीरिक हालचाली, द्विअर्थी भाषा, अश्लिल चित्र दाखविणे इ. कोणत्याही प्रकारे छळल्याची घटना घडून आल्यास स्त्री आयोगाकडे येते. तक्रार ही परकीयांप्रमाणेच नवरा किंवा आई-वडील यांच्या विरोधातही असू शकते. आयोग तक्रारीची शहानिशा करतो व पिडीत महिलेला न्याय मिळवून देतो. भारतीय समाजात हूंडा, लिंगभेद, स्त्रीहत्या यांसारखे स्त्रीवर अत्याचार होतात.

राष्ट्रीय अल्पसंख्यांक आयोग :-

२००४ मध्ये १०३ वी घटना दुरुस्ती होऊन राष्ट्रीय अल्पसंख्यांक आयोगाची स्थापना झाली. धार्मिक अल्पसंख्यांकांना समाजात समान संधी मिळत नसे. दंगली घडवून आणल्या जात. नोकरीत प्राधान्य मिळत नसेल तर अल्पसंख्यांक आयोगाकडे फिर्याद केली जाऊ शकते.

निष्कर्ष :-

आज समाजात तुलनेने अनुसूचित जाती-जमातीत स्त्रियांना मानवी हक्क यंत्रणा जोरकस काम करतांना दिसतात. तुलनेने अपंगांचा आयोगाकडे फिर्याद घेऊन जाण्याचा कलही कमी असतो. शिक्षण, नोकरी, पूर्ण वजन या प्रश्नाकडे केवळ सहानुभूतीने पाहिले जाते. वास्तवाचे

आरक्षण त्यांना न मिळाल्याने पक्षीय राजकारण व इतर गोष्टींमुळे मानवी हक्कांचे उल्लंघन होते. जागतिक पातळीवरील मानवी हक्कांच्या संरक्षणासाठी प्रयत्न होत आहेत. संयुक्त राष्ट्रसंघटनेने १० डिसेंबर १९४८ मध्ये जाहिर केलेल्या मानवी हक्कांच्या जाहिरनाम्यामुळे जागतिक पातळीवर मानवी हक्कांचे संरक्षण होण्यास मदत झाली आहे. भारतामध्ये ही मानवी हक्कांच्या संरक्षणासाठी राज्यघटनेमध्ये विशेष तरतुदी केलेल्या आहेत तसेच मानवी हक्क आयोगाची स्थापना केली आहे. तसेच अनेक कायदे करून मानवी हक्कांचे संरक्षण करण्याचा प्रयत्न केला आहे. असे असले तरी सुद्धा भारतात मानवी हक्कांचे उल्लंघन होताना दिसते तसेच अनेक लोक त्यांना असलेल्या या हक्कांबद्दल व कायद्यांबद्दल अनभिज्ञ आहेत. ही शोकांतिका आहे. प्रत्येक व्यक्तीने दुसऱ्या व्यक्तीकडे पाहतांना मानवतावादी दृष्टीकोन ठेवला तर मानवी हक्कांचे संरक्षण आपोआपच होईल.

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VRATA: Cultural Heritage or Patriarchal Hegemony?

Pallavi Ramane

Introduction

Vratas are good examples of combination of myths and rituals. Vrata is an act bound by dos and don'ts. It incorporates religious rituals to attain desired goals and is supported by a mythological story for validation. Generally, women, who are at the center of it, are the main movers of vratas. In this paper, an attempt is being made to understand and examine various dimensions of vratas from interdisciplinary lenses. Examples of two vratas namely, Haritalika Vrata and Sola Somavar Vrata are being taken up to explain the phenomenon further. Indological and Marxist-feminist perspectives are taken up to provide theoretical base to the arguments made.

Vrata (Vow)

Vrata comprises of a rule of behavior based on tradition (*shastradito hi niyamo vratam*= Garuda Purana). Vrata and sankalpa i.e. mental resolve go together. Hence, it comprises of many acts and restrictions regarding the daily duties during the period for which it is continued like holy bath, limited and specific food, worship and avoidance of salt, honey, anything pungent, wine and flesh (Agni Purana), etc. Few vows are observed in a very strict manner e.g. not consuming any food for certain specified period or subsistence only on water or seating in the midst of five fires (four at four corners and the sun above; this is called Panchagnivrata as mentioned in Matsya Purana) and so on. The person undergoing a vow has to be very calm and unperturbed; but if one indulges into any of the *Shadripu* during this period, he commits a breach of vow (*vratabhanga*). Some Vratas are day-specific e.g. Ekadashi vrata whereas some other are yearlong. Such vows have specific gods. For example- Dvadasalinga i.e. a *Sivalinga-vrata*. A miniature linga is to be prepared and worshipped every month, the material of worship varying from month to month².

Etymology

According to St. Petersburg Dictionary, the word vrata is derived from the root 'vr' (to choose). It also means 1. Subservience, obedience, service; 2. Religious duty, worship, obligation; 3. Any undertaking, religious or ascetic performance or observance, vow, sacred work; 4. Vow in general, 2 fixed purpose. Max Mueller derived it from vr- 'to

protect' and held that it meant originally what is enclosed, protected, set apart, then what is settled or determined, law, ordinance and then 'sway or power'. But According to Scholar Panduranga Kane, the root 'vrt' means simply 'to be, to remain, to abide'³.

Indological Perspective:

In several passages of Vedic Samhitas, Vrata appears to mean 'divine ordinances' or 'ethical patterns of conduct'. In Atharva Veda 'vrata' means 'resolve to undertake a religious observance'. Agni is frequently called 'vratapah' in the Rigveda. In the other Samhitas, Agni is styled 'vratapa' as well as 'varapati' (protector or lord of vratas). By the time of Brahmanas, the word 'vrata' had come to have two secondary meanings- 'a proper course or pattern of conduct for a person' and 'an upavasa' i.e. the sacrificer's staying at night near Garhapatya fire or fasting. "He undergoes upavas with the thought the gods may partake of my offering" (Aitareya Brahmana). The Agnipurana provides, 'a vrata is called 'tapas' because it causes hardship to the performer of the vrata and it is also called 'niyama' since therein one has to restrain the several organs of sense'. The Mitakshara appears to indicate that vrata is a mental resolve to do something or refrain from doing something, both being enjoined as duties. Sridatta, in his Samaya-pradipa holds that sankalpa is the principal matter in a vrata, 'if a man of weak intellect or an ignorant man observes a fast without sankalpa, it would be simply so much physical hardship but no vrata'⁴.

According to Deval, vratas, Upavas, rules and purity of body can free all the varnas from sins. Aapastanba Dharmasutra has given a vrata to be followed for one year which can give fruits equal to what one gets after following Brahmacharya for 48 years. First century AD onwards, there was tremendous increase in the number of vratas. According to Shri Gopinath Kaviraj, there are approximately 1622 vratas, when counted after referring to various Granthas. Different sources of collection of vratas- Krityakalpataru by Lakshmidhar, Kalvivek by Jeemutvahan, Vratakhanda by Hemadri, Kalanirnaya by Adityanath, Vivekgranth by Shulapani, Vrataraj by Vishwanath, Samayamayukh by Nilakantha, Kalasar by Gadadhar, etc⁵ 3 Vratas may be prayascittas or obligatory (such as the vratas of a Brahmacharin or snataka or householder) or they may be voluntary and self-imposed for securing some

specific end.6 Vows are found in all religions. The Jainas have five great vows and the Buddhists have the Panch-Shilas.

Critical Analysis:

Divinity attached

Mythical stories are integral part of vratas. In these stories, we come across a divine aspect of origin attached. The Vrataraja contains the story of Haritalika Vrata. Though this vrata is initially told by a friend to Parvati, in the vrata-story Shiva is recollecting the same giving it authenticity. Secondly, since Parvati being Goddess herself still had kept this vrata to get married to her desired groom, this also adds to the authenticity.

In case of Sola Somavar Vrata story too, Parvati and Shiva are participants. Here the vrata is being told initially by angels from heavens and passed onto various people. It is interesting to note that the power of this Vrata is so much that it nullified the Parvati's curse on priest of the temple. Then, Parvati, a Goddess and wife of Shiva, herself observed this vrata which is dedicated to her husband only, in order to meet her beloved son; thus her wish also got fulfilled. Thus, divinity is maintained in both the stories to make their potential to earn desired merits unquestionable.

Psychological fear created

Vrata story generally end with psychological fear being created for the devotees and followers. If the rules of vrata are violated, worse things can happen with that person. Interestingly in these stories, through examples women are shown the prime targets. Violation of Haritalika vrata leads to widowhood, death of sons, poverty whereas as per the story, disrespect shown towards Sola Somavar vrata by queen shows how miserable her life became!

Hierarchy among Gods

In a very subtle way, in the Haritalika vrata story, power hierarchy between Lord Shiva and Vishnu can be seen. Vishnu sends marriage proposal for the daughter of Himalaya through Narada Muni and Himalaya also considers Vishnu, a better option for his daughter than Shiva. But ultimately she had chosen Shiva only and this vrata helped her in fulfilling her wish. This indicates the tussle between Shaivait and Vaishnavait which emerged during Puranic period. 4

Economic activities and the multiplier effect

As far as ritual aspect of vrata is concerned, to perform it one needs honey, flowers, milk, leaves of specified trees, jiggery, camphor, coconut, etc. Thus number of actors in the economy are required to

provide these products or various other services to perform ritual of one vrata. So, vratas at particular intervals in a year do give boost to the economy creating a multiplier effect and overall prosperity of the society.

Simplified version for people to worship

The vratas symbolizes the departure from complex, rigid vedic system of worship to a more simplified version. The goals can be achieved in a very short period in less expense. As there was a proliferation of Gods since Puranic period, the number of vratas dedicated to each God accordingly multiplied. This departure not only marks going away from original motives of vrata but historically, it coincides with the downfall of societal status of women which started in the later Gupta Period.

Further, there is a difference between Vedic Yadnya and vrata. The fruit of Yadnya is mainly getting Moksha after death, but the fruits of vrata can be incurred in this birth only. Also, only few sections of the society like Brahmins has right to perform Vedic Yadnya whereas vratas can be observed by kshudras, unmarried girls, widows, prostitutes, etc. For a widow the mantra has no relevance, and is naturally, to be avoided however, it may hold well in respect of her next birth.

Symbolism of Environmental Conservation:

Hindu culture in general is close to nature. All the festivals and vratas are placed in calendar in accordance with nature's seasons, e.g. in Mahalaxmi vrata performed in Margashisha month, 5 types of fruits are offered to the Goddess. And same month falls in winter when there is always ample availability of fruits. Also, *chaturmas*, from Shayani Ekadashi to Prabodhini Ekadashi, is said to be period of sleep of Lord Vishnu. It is also kharip season. This period ends with Vishnu's wedding with Tulsi after which harvest starts. Similarly, Vatpaurnima, Haritalika vrata involves worship of trees or mother-nature⁷.

Other Aspects:

Sola Somavar vrata is a recent one hence we don't find many references in the ancient scriptures. The story is based in the Amaravati. A wild guess can be done by saying that this area must have been ruled by a ruler at some point of time in History who followed Shaivait tradition and must have given patronage to it. Thus, Shaiva cult flourished in the same region giving rise to this vrata-story.

The stories are told in a very convincing manner where authenticity is not expected to be questioned by the devotees. Secondly, both stories follow the same Indian tradition of oral history or mythological

stories handed over from one generation to other, by adding new sub-stories at every stage. Haritalika story supports the concept of rebirth (in case of Parvati). In case of Sola Somavar Vrata too, there are number of stories within one katha. It is very interesting to note that beneficiaries of this vrata belong to different stratas of the society and include Goddess herself, thus taking various sections of the society into confidence.

Marxist-Feminist Perspective

Patriarchal set up of the society can be very well seen reflecting through vrata-stories. Women are supposed to observe majority of the vratas in order to get good husband, sons and prosperity (even Goddess is not exception to this). Violation of vrata would bring widowhood for women. Parvati, though Goddess herself, her importance and power are minimal compared to her husband Shiva, shown in every single instance. Even in the story of Sola Somavar Vrata, the example of queen is used to show misery as a punishment for showing disrespect to vrata, although the vrata was observed by her husband

Caste hierarchy and gender hierarchy are the organizing principles of the brahmanical social order and are closely interconnected⁸. Vrata has acted as a tool in maintaining this social order. A feminist approach that builds from the radical ideas of Marx propounds that women are not oppressed by individual men or by a culture of sexism but by the socio-economic formation. For capitalists, women are the reserved army of unpaid work. Women play key instrumental role in socialization of children as well as expressive role while maintaining gender hierarchy. Vrata is a classic example where women celebrate their lower position with respect to their husbands in particular and patriarchal system in general.

The goals of the Vrata are generally to get good husband, his and family's well-being, having sons, etc. Thus, women became victims of hegemonic structure of patriarchy in such a way that their individual existence and prosperity takes backseat. But this operates in a very subtle manner. Here, socio-economic formations are such that irrespective of choice, doing vrata becomes status symbol. And there is societal pressure to undertake it and celebrate it. (In arranged marriages, girl observing vrata is considered as Sanskari i.e. one who obeys the socio-cultural system and values therein). Thus, vrata becomes a tool for patriarchal system to continue to have control over women's labour and restricting women to their "natural" roles.

Cultural Heritage or Patriarchal Hegemony?

Vratas are not just any myth-rituals but they are part of cultural heritage of India. It has got its own functional role in maintaining social order in the society. It occupies a distinct place in lives of women. Its relations to environment conservation has also been well acknowledged. Thus, just because there is a hegemonic social order of patriarchy inherent in it, we cannot wipe it out completely and easily. It will leave a cultural vacuum. With Capitalism in place, society is rapidly borrowing western values. Earlier, women used to meet each other to celebrate Mangalagaur, Haritalika vrata ritual, etc.; now while traditional culture is taking backseat, western party culture is the emerging as a new era concept of get-togethers. So society may become directionless while adopting other's values blindly. And this struggle between traditional and modern values, is leading to identity crisis.

Globalization has led to identity crisis even further, which has culminated into emergence of right wing politics across world. Brexit is the best example of it. So, celebration of vratas which has come into lime light recently is related to identity imposition and showing off through celebration within blurring boundaries of globalization. And capitalist system sees the opportunity to increase the profit which has led to commercialization of Vratas in recent times. Thus, in a modern way, patriarchal hegemony continues in even more subtle way. Secondly, why the burden of carrying the heritage forward should fall on the shoulders of women only? If we try and eliminate hegemonic structure from the vrata, then it will be a direct challenge to gender hierarchy in our society.

Conclusion:

Vrata marks the departure in the Hindu religion from rigid Vedic culture of sacrifices to more simplified version developed during Puranic period where religious rituals became affordable and more accessible to masses. Vratas make people undergo deliberate and conscious attempt to achieve desired goal. These goals are generally beyond human capacity to predict or difficult to reach, but vrata provides easy solutions to it, being authenticated by mythological stories. Apart from the fact that whether people who observe these vratas really get merits, the psychological make-up created by stories and religious ambience created by rituals, do increase positive energy and hopes of the people. And thus vratas were voluntarily being carried forward by thousands of generation in the Hindu culture. But at the same time, in the hierarchical society, burden of carrying this heritage falls mostly on the shoulders of women. And even in modern times, vratas are becoming important tool to continue patriarchal hegemony in social structures in a very subtle way.

Commercialization and imposition of identity in the larger globalized society are the added layers represented by vrata in the modern times.

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Water Policy of Dr. B. R. Ambedkar

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Abstract

Dr. B. R. Ambedkar was known as aArchitecture of the Indian Constitution. He was also known as the Emancipator of Untouchables and the leader of downtrodden people of India. But when we study in detail about him, we find that he was having versatile personality. Throughout his life he did lot of works for the betterment of India. But still today most of his work is unknown to the most of Indian people. Here, through this paper I want to throw light on his great contribution regarding the water policy of India during the period 1942 to 1946. Dr B. R. Ambedkar was the Creator of Damodar valley project, Hirakud project and the Sone river valley project. These projects are played an very important role to fulfill the need water of India. How much water will be require up to 2000 A.D.for India according to that Dr. B. R. Ambedkar did plan and helped through his labour department for the construction of dams on various rivers for the proper consumption of water.

Key Words:- CWINC- Central Water Irrigation and Navigation Commission, CTPB- Central Technical Power Board, CWC- Central Water Commission

Dr.B. R. Ambedkar's appointment as Minister of Labour and Public Works Dapartment of India:-

The viceroy (the Governor General) of India had appointed Dr. B. R. Ambedkar as a Minister of his Central Executive Council and he had succeeded in getting an approval of the Emperor of the British Empire for that appointment. Under the viceroy of India, became the minister of the Labour Department and Public Works Department.

That was great honor of Dr. B. R. Ambedkar. No one scheduled Caste Indian had got such great honor and responsible position in the past. Through this Ministry he had been given priority to started the construction of Dams to overcome the Shortage of Water.¹ After second world war, in various country, reconstruction programs were introduced. India also involved in Second World war with British. Reconstruction programs were also introduced in India. For the Industrial development of India there was a requirement of Electricity and to generate the Electricity there was a need of construction of Dam. Not only for the Industrial development but also for the Agricultural development there was need to plan such policies, which would be helpful for the overall development of India. Through his Ministry he had introduced the Damodar Valley Scheme which was the milestone work of Dr. B. R. Ambedkar for the building of Nation.

Vision of Dr. B. R. Ambedkar about the Water Policy:-

Central Government which was present in 1942 was established on the basis of Indian Government act of 1935. According to the act of 1935, issue of Water and Electricity were under the authority of Provinces and Princely States. Central Government had the limitation in the interference in the Administration of Provinces and Princely States. But Dr B. R. Ambedkar had taken the advantage of the reconstruction program, which was introduced in India after second world war. He had accepted the policy by which, instead of construction of small Embankment on the river, complete valley

of the river must be developed.² He was having vision of the economic development of India. He wanted to use the natural resources in well manner so that India can get more benefit. According to him Water is wealth of country and it must be use with proper planning.

Recommendations of Damodar River Flood Enquiry Committee:-

Government of Bengal appointed the Damodar River Flood Enquiry Committee. On 3rd January, 1944 Conference was held in the Bengal Secretariat in Calcutta. In that conference, Dr. B. R. Ambedkar said that Government of India, wished to evolve a policy which would be utilize the water resources of the Country to the best advantage of every body. The problems of flood control and soil conservation of every states could be easily solved if the forest and rivers are made to be under the control of Central Government.

Dr. B. R. Ambedkar in his speech stated that beside the irrigation, stopping the flood and generating the electricity were also the purposes of waterways policy. He argued that India had not taken strong stand in fever of waterways. According to him waterways also be Nationalized as Railway. Though there is no difference between railways and waterways and if railways cannot be subjected to provincial boundaries, neither can waterways at any rate those that flow from province to province. He further mentioned the drawbacks of the provincial authority on waterways that if one province needs electricity and try to utilize its water resources for the purpose but it cannot be do so because the point at which water can be dammed lies in another province which being agricultural does not need electricity and has no interest in it, or money to finance the project, and would not allow the needy province to use the site. This kind of situation can create the tension among the states. In such kind of situation water

resources will not able to utilized in well manner. Besides that, political war between provinces will be increased which would be dangerous for the unity of India. Unfriendly attitude could be developed among the States and it would be continue on the name of Provincial Autonomy.³ Here, indirectly Dr. B. R. Ambedkar supported to the nationalization of Water resources.

He also informed that Government of India have been created Central technical Power Board and it's aim to create the Central Water Ways Irrigation and Navigation Commission to advise the Provinces.⁴ Here, it's get clear that Dr. B. R. Ambedkar was very favorable to implement such policy which helped for the economic development of India. India was divided into the several class, caste, religion and custom. It was very difficult to unite them on one issue. But then also one common issue, use of water resources for the irrigation, navigation can help to resolve the problem of flood and famine of the provinces and it can helped to unite provinces on same issue. He advocated to Provincial government that, all of them must be maintain the coordination for the success of project which will be introduces by the Government of India.

Natural Wealth and its Management:-

According to Dr B. R. Ambedkar water is the Natural wealth and it is the responsibility of Country to conserve it. This Natural wealth must be nationalized and it must be distributed in well manner. Matter of Water development must be consider on national level. Problems of water should not be consider on Local level or on provincial level. It is the issue of Nation. And therefore it should be resolve on the National level only. Various rivers are runs through the various provinces therefore Central Government should take the responsibility of these all rivers to be utilized as the National natural resources. These were the

recommendation of Dr. B. R. Ambedkar. Dr B. R. Ambedkar approved the Central Water way and Irrigation Commission (CWINC) in March 1944 and thereafter on 4th April 1945 it was approved by the Viceroy of India and finally on 5th April, 1945 Central waterways, Irrigation and Navigation Commission was established in which Dr B. R. Ambedkar had played an very important role.⁵To resolve the problems of drought he had given the best solution through this department. Credit of the multipurpose Damodar Valley Project and Hirakud Project goes to Dr B. R. Ambedkar because under his leadership only these projects were approved.

Establishment of Central Technical Power Board and Central Waterways, Irrigation and Navigation Commission:

As preliminary step for securing the best use of the water resources of the country, the Government of India had created a central organization – called the Central Technical Power Board, and are contemplating to create another, to be called the Central Waterways, Irrigation and Navigation Commission. The object which has led to the setting up of these two organization was to advise to Provinces, on how their water resources can be best utilized and how a project can be made to serve purposes other than their irrigation. It may be necessary to constitute other bodies such as the Central Utilisation Board or adhoc commission of Enquiry. The appointment of the Central Technical Power Board and Central Waterways, Irrigation and Navigation Commission did not exclude the setting up to such organizations. Here, Dr B. R. Ambedkar had given the importance to the Central Power Board and Central Waterways, Irrigation and Navigation Commission but at the same time he had suggested that to get the better result of this project there would be a need to constitute other bodies which will be helpful to the (CWINC). For the success of the Project, he suggested to Central Government, State

Government of Bangal and state government of Bihar that all together these states should form the body of technical experts. These three government should come together and all of them should give the necessary instructions to the experts for framing a Damodar project. While there was general agreement on the question of making the Damodar Sceme a multipurpose project, representatives of Bengal emphasized that the problem of controlling floods in Damodar should be a primary concern. After some discussion, it was agreed that investigations on the lines suggested by the Central Government should start under Mr. Man Sing, Special Engineer (Irrigation) with the Bengal Government. The Central and Bihar Government would try to lend officers to assist Mr MAN Singh in this investigation. Mr A. Karim, Deputy Chief Engineer, irrigation Department, Bihar, would remain in touch with Mr. Man Singh.⁶ Here we can concluded that Central Government of India was played an very important role for the betterment of State Government of Bengal and Bihar. Damodar valley project was activated by CWINC and CTPB (Central Technical Power Board). Due to CWINC and CTPB it was possible to resolve the problem of flood which had to face by State of Bengal. More than that these CWINC and CTPB was succeeded to maintain the active co-operation among the Central Government, State Government of Bangal and State Government of Bihar which helpful even for the National integration of India. That was the great example for the other States of India that all other states of India can resolve better way their problem by the mutual understanding and active co-operation among them.

Hirakud Project:-

Hirakud project was activated on the river of Mahanadi of Orissa State. Mahanadi was the biggest river of Orissa. In 1858, Sir Arthur Cotton visited the Orissa Province with specific objet of giving the advice on

controlling the flood water of Mahanadi. From 1928 to 1935 several committees were formed to study the problems of flood of Orissa. The Orissa Flood Enquiry Committee (1928) was the first of these. In 1937 the enquiry was entrusted to M. Visveswarayya, the renowned engineer, who submitted two reports. Then followed the Orissa Flood Advisory Committee, which submitted a preliminary report in 1938, three interim reports, and the last report in 1945. At this time, the Government of Orissa approached Dr B. R. Ambedkar to consider the project on Mahanadi on the lines of the Damodar Valley Project. Mr H. K. Mahtab, a Nationalist leader from Orissa, also suggested him to special attention to the Flood problem of Orissa.

Government of Orissa requested the Dr B. R. Ambedkar to pay special attention to resolve the problem of flood of Orissa. On the request of Orissa Government the Labour Department arranged a Conference on November 8, 1945 between the representatives of the Government of India and the Government of Orissa, the Central Provinces and Eastern States to discuss the possibilities of developing Orissa river. Dr B. R. Ambedkar studied about the natural resources of the Orissa state and he came to know that though Orissa State has a natural resources but then also most of the people of this state are poor. Because of the constant flood and Famine problems people of this state could not able to enhance their economic condition. If this State used its natural resources in well manner then this State could able to solve the problems of poverty. Dr B. R. Ambedkar stated that Orissa should overcome the problem of flood and she must use that excessive water as the Wealth of Nation. Orissa State could enhance the standard of living of the people with the construction dam on the various points of the river and water of the same dam can be used for the irrigation and navigation purpose. Dr B. R. Ambedkar said

that due to this project Orissa state could able to reduce the cost to generate the electricity, which would be helpful to remove the poverty of the Orissa State. Dr B. R. Ambedkar further stated that people of Orissa are facing the problems of Malaria and other disease. People of Orissa are facing the serious problems of health. He advocated that to overcome all these problems, water conservation and the navigation is the best solution for the Orissa State.

As on request of Orissa Government, Hirakud Conference was held at Cuttack on 8 November, 1945 in presence of delegates of Orissa Government, delegates of provincial government and president of that conference Dr. B. R. Ambedkar, Minister of Labour Department of Central Government. As decision made in that conference about the Hirakud project the Chairman of CWINS made a preliminary survey on Mahanadi river to identify the site for the dam. Dr B. R. Ambedkar had given the strong support to Hirakud dam project and that dam was completed in 1957.⁷ Dr B. R. Ambedkar had played an very important role in the construction of the Hirakud project. He did the complete study of this project and he had given strong help to that project. Only because of his active participation and help Hirakud project was succeeded.

Sone River Project:-

Sone river valley was another important multipurpose project which was initiated by the Labour Department of central government. Sone river rises in Madhya Pradesh and flows onwards to Uttar Pradesh before merging with Ganga. Dr B. R. Ambedkar and his department had given favorable response to the demand of United provinces. On 10th March, 1945 Inter-Provincial Conference was held in Delhi.⁸ In this conference as Minister of Labour department Dr B. R. Ambedkar guided that project. He emphasized the importance of

the project for the economic development of the Uttar Pradesh, Bihar, some of the Central Indian States and the Central Provinces. In the Multipurpose use of this project, he cleared that due to this project the united provinces will get the benefit and at the same time water policy of Central government will be succeeded. Under the water policy of Central government, water must be utilized for the irrigation, hydro electric power, navigation, water for domestic, industrial and urban use. Dr B. R. Ambedkar was aggressive for the success of Sone river valley project.

Role of Dr. B. R. Ambedkar in the Central water Commission:-

‘Dr B. R. Ambedkar played an very important role when he was Labour Minister of the Viceroy’s Executive Council and he established two powerful technical organizations, namely the Central Waterways, Irrigation and Navigation Commission, which were originator of the present day Central Water Commission and Central Electricity Authority. The efforts made by Dr B. R. Ambedkar to have the concept accepted, the sense of urgency which he brought to the project and the promptness with which he accomplished the task within a very short period, have laid the formation for the integrated approach for the development in the country.⁹When he was appointed to the Viceroy’s Executive Council as Member for Labor, he was the first untouchable who hold such a high post. His acceptance took him to Delhi, where from then on maintained a home until his death. Although he return to the Bombay Province for occasional meetings, and made a tour of Calcutta, Hyderabad and Madras in 1944, during which various Depress Class groups presented him address, it is clear that his chief energies went into government matters.¹⁰Dr B. R. Ambedkar had his own political party, he had involve himself in the several movements for the upliftment of the downtrodden people. But then also when he

become the Minister of Labor Department he used his authority of that department for the all round development of India.

Conclusion:-

Dr. B. R. Ambedkar was presented by early historian and political leaders as the leader of Untouchables. He was the Emancipator of Dalit’s only. He was the Architecture of Indian Constitution. But Dr B. R. Ambedkar was associated each and every issue of the downtrodden people as well as most of issues of the Government of India. For economic development of India his contribution was unforgettable. For the economic development he only presented the idea of Indian Rivers Inter-link and construction of the dams on the river to proper utilization the water of the rivers. He used his Labor Ministry during the 1942 to 1946 for the Construction of Damodar valley project, Hirakud Project and Sone river project. Because of his active participation and help, these big projects were achieved great success. Through his work he proved that he was not only the leader of Untouchable but he was one prominent leader of India. He advocated that, only Agriculture policy will not able to fulfill the economic need of India. He advice that industrial sector must be supported to achieve the success of the efforts of economic development of India. To establishment of Industries in India there was need of sufficient electricity and that could be generated by construction of Dams on the river. He was the leader who taught the lesson of water literacy and Literacy of Electricity.

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SECTION - H

(PHILOSOPHY)

1

बहुसांस्कृतिकवाद भारतीय व पाश्चात्य तात्त्विक दृष्टीकोनातुन

संजय धर्मदास सोनावणे

सहाय्यक प्राध्यापक

तत्त्वज्ञान विभाग बी.एन.एन. महाविद्यालय, भिवंडी

जि. ठाणे, महाराष्ट्र राज्य

गोषवारा :-

भारतीय समाज, मानवी मुल्ये, संस्कृती, मानवी अधिकार या संदर्भातील भारतीय समाजातील सध्याची स्थिती, भारतीय समाजाच्या स्थैर्यासाठी, प्रगतीसाठी, मानवी हक्कांसाठी तसेच मानवाच्या सुखासाठी आवश्यक असणारा अधुनिक विचार 'बहुसांस्कृतिकवाद' व त्याची उपयोगिता, विविधतेत एकता निर्माण करण्याच्या व मानवी हक्क अबाधित ठेवण्याच्या दृष्टिकोनातुन भारतीय व पाश्चात्य विचारवंतांचा बहुसांस्कृतिक वादावरील विचार, प्रत्येक मानवाला आपआपल्या संस्कृती नुसार स्वाधीन जावन जगता यावे निसर्गाचा उपभोग समानतेने घेता यावा व संपुर्ण मानवी समाजाचे कल्याण व्हावे या अनुषंगाने सदरील प्रबंध लिहिला आहे. यात प्रामुख्याने पाश्चात्य विचारवंत विल किम्लिका, ब्रायन बॅरी, जॉन रॉल्स, रूथ बेनेडीक्ट यांच्या विचारांच्या अनुषंगाने तसेच भारतीय विचारवंत भिखु पारेख व प्रत्यक्ष निरीक्षणे, इंटरनेट च्या सहाय्याने प्राप्त होणा-या ज्ञानाच्या आधारे बहुसांस्कृतिकवाद हा विचार मानवाच्या कल्याणाच्या दृष्टीने मांडण्यात आला आहे.

अतिमहत्वाचे शब्द (key word) :-

बहुसांस्कृतिकवाद, स्वाधीन स्वातंत्र्य, सापेक्ष संस्कृती, एकतत्त्ववाद, बहुतत्त्ववाद, वांशीक सांस्कृतिक गट, न्याय, सुखवाद, मानवी मुल्ये.

प्रस्तावना :-

भारतीय समाज विविधतेत एकता असलेला समाज म्हणून ओळखला जातो. याचाच अर्थ विविध समाजातील लोक गुण्या-गोविंदाने राहतात असा त्याचा अर्थ होतो. समाजातील प्रत्येक वर्गाची संस्कृती ही वेगवेगळी आहे. ती पुर्वीपासुन ते आजतागायत आपल्याला पाहावयास मिळते. या विविध संस्कृतीच्या लोकांमध्ये खरोखरच एकता आहे का? सध्याच्या परिस्थितीत सर्व लोक खरोखरच गुण्या-गोविंदाने राहतांना दिसतात का? सर्व गटातटांना आपल्या मध्ये सामावुन घेतात का? भारतीय समाजात अनेक समस्या जसे जातीवाद, धर्मभेद, प्रांतवाद, भाषावाद,

श्रद्धा, अंधश्रद्धा, कुपोषण, दारिद्र्ये, गरीबी-श्रीमंती, स्त्री-पुरुष भेदभाव, मुलांचा व स्त्रियांचा अनैतिक व्यापार, पुरुष प्रदान मानसिकता या सारख्या अनेक समस्या या देशात आढळतात. भारतीय समाज हा विविध गटातटा मध्ये विखुरलेला दिसतो. समाजातील बहुतेक घटक फक्त आपली संस्कृती माझा धर्म, माझी भाषा, माझी जात, सर्वश्रेष्ठ व दुस-यांची कनिष्ठ व दुस-यांप्रती हिन आचरण हे मुळात भारतीय समाजाच्या विकासाच्या आड येणारी एक प्रमुख समस्या आहे व या समस्यातुन मार्ग काढण्यासाठी आजचा अधुनिक विचार 'बहुसांस्कृतिकवाद' या आदर्शवादी विचार सरणीचा पुरस्कार करून प्रत्येक समाजाला आपली संस्कृती जपण्याचा अधिकार असावा. व त्याच बरोबर दुस-यांच्या संस्कृतीचा आदर करावा. अशी विचार सरणी पुढे येते व ती संस्कृती सापेक्ष असावी असे मला वाटते.

संशोधनाच्या पध्दती :-

प्राथमिक संशोधन पध्दती व द्वितीय संशोधन पध्दती या दोन्हींचा वापर या संशोधनामध्ये करण्यात आला आहे. उदा :- प्रत्यक्ष माहिती, निरीक्षण पध्दती, प्रश्नावली पध्दती, ग्रंथालयातील विविध पुस्तके, इंटरनेट, वर्तमानपत्रे इत्यादींचा वापर केला आहे.

सांस्कृतिक विकास :-

प्रथमतः संस्कृतीचा विकास कसा होतो याचे थोडक्यात विवेचन करित आहे. संस्कृतीचे प्राथमिक संस्कृती व सुधारलेली संस्कृती असे दोन भाग पडतात. प्राथमिक संस्कृती मध्ये रानटी अवस्था (शिकार, पशुपालन, कृषी, नवकायान,इ.) व सुधारलेल्या अवस्थेमध्ये (राज्य व्यवस्था, पुस्तक निर्दिष्ट भाषा, विज्ञान, चलनावर आधारलेला व्यापार इ. घटक दिसुन येतात.) संस्कृतीच्या रचनेमध्ये धर्म, नीती, शिष्टाचार, कर्मकांड, कायदा, विवाह संस्था, आर्थिक उत्पादन पध्दती इ. घटकांचा समावेश होतो. ऐतिहासिक दृष्टीकोनातुन बघितल्यास भिन्न भिन्न संस्कृती परस्परांच्या सानिध्यात आल्यावर झगडतात, देवघेव करतात आणि एकमेकांत मिलनही पावतात असे दिसुन येते उदा. भारतीयांचा ग्रीकांशी संबंध आल्यावर ज्योतिष व मुर्तीकला

ही त्यांनी त्यांच्याकडून घेतली अरबांनी भारताकडून बिजगणित व वैधक ज्ञान घेतले तर युरोपने रोमन लोकांची कायदे संस्था स्विकारली अमेरिकेत निग्रो व रेड इंडियन लोकांपासून युरोपीयनांनी नृत्यकला स्वीकारली. अशा पध्दतीने संस्कृती मध्ये विविध गटांच्या संस्कृतीच्या मिलनाने जगातील विविध संस्कृतीचा विकास होत असलेला दिसतो. मराठी विश्वकोषानुसार संस्कृती परिस्थिती सापेक्ष आहे असे नसून परिस्थिती सुध्दा संस्कृतीक सापेक्ष आहे. स्पेन्सर, कांट, कार्ल मार्क्स, यांच्यानुसार विकासवाद ही मानवी संस्कृती समजण्याची गुरुकिल्ली आहे.

आदर्शवादी दृष्टीकोन :-

यावरून असे दिसते की, जे जे बदलणारे असते ते तेच टिकते बाकी कालबाह्य ठरते व आपोआप संपुष्टात येते. बुध्दाने सुध्दा जग हे परिवर्तनशिल आहे असे सांगितले म्हणून (१) भारतीय संस्कृती ही सापेक्ष असावी. (२) बहुसांस्कृतीकवादाचा भारतीय समाजाने पुरस्कार केला पाहीजे. (३) बहुसांस्कृतीकवादानुसार अल्पसंख्याक व बहुसंख्याक गटातील लोकांच्या संस्कृतीचे जतन झाले पाहीजे व त्यांचा सन्मान झाला पाहीजे. (४) त्याला मानवता वादाची झालर असली पाहीजे. (५) व या सर्वांना अनुसरून प्रत्येक मानवाच्या मानवी मुल्यांचे संरक्षण झाले पाहीजे. प्रत्येकाला आपले जीवन सुखद व आनंदमय वातावरणात जगता यावे, बंधमुक्त आचार विचार स्वातंत्र्याचा उपभोग प्रत्येकाला घेता यावा म्हणून बहुसांस्कृतीकवादाचा पुरस्कार प्रत्येक घटकाने अंगीकारला पाहीजे. मानवी मुल्यांचे जतन केले पाहीजे यात संपुर्णतः मानवाच्या कल्याणाचा विचार आला पाहीजे, नाहीतर सॅम्यअल हंटींग्टन या अमरीकन विचारवतानुसार पुढील काळातील संघर्ष हे सांस्कृतीक संघर्ष असतील. बहुसांस्कृतीक वादांवरील विचारसरणी मध्ये प्रामुख्याने काही विचारवंतांची मते आपण पाहू.

भारतीय व पाश्चात्य विचारवंतांच्या दृष्टीकोनाचा थोडक्यात आढावा व समस्या :-

अधुनिक काळात बहुसांस्कृतीकवादाचा पुरस्कार भारतीय विचारवंत भिखु पारेख यांनी आपल्या बहुसांस्कृतीकवादाचा फेरविचार, सांस्कृतीक विभिन्नता आणि राजकीय सिध्दांत (Re thinking Multiculturalism, Cultural Diversity and Political theory) या ग्रंथातून विशद केलेली आहे. राजकीय जीवणप्रणाली मध्ये प्रामुख्याने एक तत्त्ववादी व बहुतत्त्व वादी असे दोन विचार प्रणाल्या येतात. असे भिखु पारेखांच मत आहे. सर्वांची सांस्कृतीक विचारधारा एकच आहे जिवन जगण्याची शैली, उध्दीष्टये सारखीच

आहेत. अशी एक विचारधारा मांडणारा वर्ग पाश्चात्य विचार वंतामध्ये प्रामुख्याने आढळतो त्यालाच एकतत्त्ववादी (Monist) असे म्हणतात. व जीवन जगण्याच्या शैली, उध्दीष्टये ही वेगवेगळी असतात असे मत स्वीकारणा—यांना बहुतत्त्व वादी (Pluralist) असे म्हणतात.

पारेखांच्या मते मानवी इच्छा, क्षमता ह्या सारख्याच असतात असे नाही पण काही मानवी प्रजातीचा सदस्य म्हणून काही सारखेपणा मात्र निश्चित असतो. पारेखांनी संस्कृतीचा अर्थ—‘मानवी गट आणि त्यांचे परस्पर संबंध यांना नियंत्रित करणारा नियम म्हणजे संस्कृती’. असा घेतला आहे संस्कृती ह्या काळाच्या ओघात विकसित होत असतात, बदलत असतात व्यक्ती आणि संस्कृती यांचा घनिष्ठ संबंध असतो. परंतू कोणत्याही समाजातील सांस्कृतीक विविधता हा महत्वपूर्ण गुणधर्म आहे हि विविधता पारेखांच्या मते आवश्यक आहे. या विविधतेने मानवाला पर्याय निवडीचे स्वातंत्र्य प्राप्त होते. याच पर्याय निवडीने मानवाला आपल्या इच्छेप्रमाणे संस्कृती निवडता येते. व जीवनाचा खरा आनंद उपभोगता येतो. असे मला वाटते. ब—याचदा भारतीय समाजामध्ये संस्कृती पर्याय निवडीचे स्वातंत्र्य असल्याचा भास होतो मात्र भारतीय समाज आपली संस्कृती, आपला धर्म, परंपरा यांची चिकीत्सा करून नावीन्य स्वीकारतांना दिसत नाही. वाईट चालीरिती रूढी परंपरां मोडीत काढण्यासाठी असंख्य लढे उभे करावे लागतात. कुठल्याही जाती धर्माचा किंवा भाषेचा प्रांताचा गट इतर गटांना आपल्या संस्कृतीचे पालन करावे अशी परिस्थिती निर्माण करतांना दिसतो उदा. महाराष्ट्रा मध्ये राहणा—या प्रत्येक नागरीकाला मराठी भाषा अवगत असलीच पाहीजे असे बंधन घालतांना विशिष्ट गट दिसतो. हिच परिस्थिती इतर राज्यांमध्ये सुध्दा भाषा, प्रांत, जाती, धर्म यांसारख्या विविध घटकांमध्ये दिसून येते. जबरदस्तीने आपली संस्कृती स्वीकारायला लावते. त्यामुळे इतरांच्या सांस्कृतीक हक्कांवर व मानवी हक्कांवर बंधन दिसून येते. ब—याचदा मुलभूत हक्क सुध्दा विशिष्ट वर्गाकडून नाकारले जातात. एकीकडे जागतिकीकरणामुळे जग जवळ येत आहे मात्र काही गटांमध्ये खानपानाची संस्कृती, धार्मिक संस्कृती यासारख्या अनेक बाबी विशिष्ट समुहामध्ये राहतांना नाकारल्या जातात. हे वास्तव आहे.

याच अनुषंगाने विल किम्लीका यांनी आपल्या बहुसांस्कृतीक वादावरील विचारामध्ये वांशीक सांस्कृतीक गटांचे राष्ट्रीय अल्पसंख्याक गट आणी बहुसंख्याक गट असे विभाजन केले आहे. राष्ट्रीय अल्पसंख्याक गट हे विविध कारणांनी अल्पसंख्यांक ठरत असतात त्यांचा इतिहास, भाषा, संस्कृती एकच असते. विविध अक्रमणांमुळे

अल्पसंख्यांक झालेल्या गटावर बहुसंख्यांक गटाचा प्रभाव असतो व आपली संस्कृती अल्पसंख्याकाने स्वीकारावी असा एक दबाव अल्पसंख्याकांवर असतो तसेच सुरक्षेसाठी बहुसंख्याकांची संस्कृती स्वीकारतांना अल्पसंख्याक गट दिसतो व त्याचा परीणाम स्वाधीन स्वातंत्र्यावर होत असतो. म्हणून अशा अल्पसंख्यांक घटकांना कायमचा प्रतिनीधीत्वाचा हक्क प्राप्त व्हावा असे किम्लीकांना वाटते. परंतू हे हक्क बहाल करतांना बहुसंख्याकांच्या हक्कांवर कुठल्याही प्रकारचे बंधन येता कामा नये अशी भुमिका घेतांना किम्लीका दिसतात. किंबहुना प्रत्येक गटाला आपल्या आवडीच्या संस्कृतीचा स्वीकार करण्याचे स्वातंत्र्य असले पाहिजे. भारतात पुर्वीच्या काळी आर्य व द्रविडी हे आपआपली संस्कृती टिकून ठेवण्यासाठी प्रयत्नशील असत. आर्य व अनार्यांमध्ये अनेक युद्धे झालेली पाहावयास मिळतात. नंतरच्या काळात मात्र दोन्ही संस्कृतीचे संमीश्रण झालेले पाहावयास मिळते त्यात अर्यांच्या नैसर्गिक देव देवता, त्याची भाषा, धार्मिक विधी यांसारख्या अनेक गोष्टींचे मिश्रण पाहावयास मिळते. भारतातील भाषांचा विचार केल्यास भारतात १६५२ भाषा बोलल्या जातात. यात मुळचे भारतीय व आर्य यांचे भाषीक मिश्रण पाहावयास मिळते आर्यांच्या जिवनशैलीचा प्रभाव येथील हिंदु, बौध्द, जैन, इस्लाम, शीख, या धर्मांवर दिसून येतो. वर्णव्यवस्थेचा प्रभाव आजही अप्रत्यक्ष रित्या जाणवतो. तसेच १६ व्या व १७ व्या शतकातील ब्रिटीश, डच, फ्रेंच, यांसारख्या युरोपीयन देशांच्या संस्कृतीचा प्रभाव भारतीय संस्कृतीवर पडलेला दिसतो. व भारतीय समाज ती स्वीकारतांनाही दिसतो. परंतू देशांतर्गत गटांमध्ये मात्र शक्तीशाली वांशीक गट अल्पसंख्याक गटांचा सांस्कृतीक वारसा दाबण्याचा प्रयत्न करतांना दिसतो.

जॉन रॉल्स यांनी नीतीमत्ता, नैतिक कर्मे ही वैविध्यपूर्ण असली पाहिजेत असे मत मांडले समाजाच्या स्थैर्यासाठी न्याय हे महत्वाचे मुल्य आहे. अमेरिकन मानव वंश शास्त्रज्ञ रूथ बेनेडिक्ट यांनी सांस्कृतीक सापेक्षता वादाचा सिध्दांत मांडला त्यांनी 'सांस्कृतीक आकृतीबंध' या ग्रथांत नैतिक मुल्य ही वेगवेगळ्या समाजाप्रती स्थळ, काळ, परिस्थिती नुसार असणारी मानदंडे हि बदलत असतात असा विचार मांडला, या बरोबरच नैतिक सापेक्षता वादाचे समर्थन रूथ बेनेडिक्ट, गिलवर्ट हारमन, मॉटिंग्यु यांनी केला.

मुल्यमापन :-

वरील सर्व विवेचना वरून हे सिध्द होते की, भारतीय समाजामध्ये सामाजिक एकता, न्याय, बंधुभाव निर्माण करण्यासाठी बहुसांस्कृतीक वादाचा स्वीकार करणे व

त्यातून मानवी मुल्यांची जोपासना करणे प्रत्येकाला आपल्या संस्कृतीनुसार जीवनाचा आनंद घेवून स्वाधीन जीवन जगता यावे. व बदलत्या काळानुसार व परिस्थितीनुसार आपल्या आवडीची संस्कृती स्वीकारता यावी व ती संस्कृती काळ व परिस्थिती नुसार मानवाच्या कल्याणासाठी बदलता यावी व फक्त मानवाच्या सुखाचा आनंदाचा विचार केला जावा कारण जे जे बदलते तेच काळाच्या ओघात टिकून राहते.

संदर्भ ग्रंथ :-

1. भारतीय संस्कृती कोष खंड -९, जोशी महादेव शास्त्री
2. मराठी विश्वकोष खंड - १२, डॉ. विजया वाड
3. बहुसांस्कृतीक वादाचा फेरविचार, सांस्कृतीक विभिन्नता आणि राजकीय सिध्दांत - भिखु पारेख
4. Multiculturalism Citizenship: - A Liberal Theory of Minority Rights



SECTION- I

(PSYCHOLOGY)

1

IDENTITY STATUS AND CRISIS**Mrs. Yogita Sawant**

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ABSTRACT:-

Identity can be defined as whatever makes one person different from another. Identity often refers to the unique way to conceptualize a person based on their behavior, beliefs, and choices. Sometimes, one's identity is tied up with their occupation, gender, or sexual identity. Identity is not always static and unchanging, as people can go through identity changes, such as the results of an identity crisis. This Identity crisis refers to the failure to attain ego identity during adolescence. It is a state of an individual not believing in himself. Often, this is a result of a young person not yet developing a firm identity, or their identity has come to a state of crisis, and they haven't committed to a resolution yet.

INTRODUCTION:-

According to Weinreich "A person's identity is defined as the totality of one's self-construal, in which how one construes oneself in the present expresses the continuity between how one construes oneself as one was in the past and how one construes oneself as one aspires to be in the future"

Identity can be defined as whatever makes one person different from another. Identity often refers to the unique way to conceptualize a person based on their behavior, beliefs, and choices. Sometimes, one's identity is tied up with their occupation, gender, or sexual identity. Identity is not always static and unchanging, as people can go through identity changes, such as the results of an identity crisis.

IDENTITY CRISIS:-

Erik H. Erikson coined the term identity crisis to describe the uncertainty, and even anxiety, that adolescents may feel as they recognize that they are no longer children and become puzzled and confused about their present and future roles in life.

Identity crisis refers to the failure to attain ego identity during adolescence. It is a state of an individual not believing in himself. A person experiencing identity crisis has a feeling of not knowing his real self. Identity crisis is one of the most important conflicts that individuals experience during development. It occurs during cohesion or role confusion stages of psychosocial development. During the adolescent stage, people undergo physical

growth, sexual maturation and internalization of ideas about how others view and think of them.

There are various causes of identity crisis, including improper upbringing, lack of affirmation and unpleasant past experiences. Other factors that lead to identity crisis include stress, troubles and societal demands. Lack of ideologies and values, experimenting roles and being a leader may also cause identity crisis. The way a child is raised largely influences the way he lives in adulthood. People who never experienced love during their childhood may hardly express love to others in adulthood. Families have an obligation to create a conducive environment for their children, show them love and provide for their needs. As children are growing up, they need to hear some words of encouragement that help them to believe in themselves. When they do not hear such words, they tend to withdraw and eventually experience identity crisis. Additionally, traumatizing past experiences may torment an individual and cause him to lose confidence.

STEPS TO RESOLVE IDENTITY CRISIS:-

1. Examine your center - How do you spend time every day? What do you enjoy doing? Do you enjoy the things you currently do?
2. Examine your health - Are you healthy? Do you eat well and get enough sleep. Are you exercising and keeping fit?
3. Examine your dreams and goals - What are your dreams? What do you want to achieve in life? Are you taking steps towards that?
4. Examine your relationships - Do you have healthy and positive relationships with your family and friends? Find people who make you smile and spend more time with them. Cut out the people who bring you down. Not every relationship is meant to last.
5. Examine your self - Think about what got you to this situation. Did you make any mistakes? If yes, learn from them. Find a counselor or a trusted friend or family member and talk to them. Clear your mind and gear up for an exciting future. Always be proud of who you are!

IDENTITY STATUS:-

Marcia used the term identity status to label and describe four unique developmental identity stations or points. These are: identity diffusion, identity

foreclosure, identity moratorium and identity achievement. Each identity status represents a particular configuration of youth's progress with regard to identity exploration and commitment to the values, beliefs, and goals that contribute to identity. These identity statuses are ways to resolve the identity crisis and then establish a commitment to this identity. In this context, the term crisis is a period of development where the adolescent experiences alternative identities and then chooses. The term commitment is the decision that the adolescent makes on what he or she is going to do. Commitments include occupation, religion, philosophy, sex roles, or personal standard of sexual behavior.

Though the different identity statuses are in some sense progressive (in the sense that they flow one to the next), Marcia's theory does not assume that every adolescent will pass through and experience all four identity statuses. Some youth may experience only one or two identity statuses during adolescence. Additionally, there is no assumption that a youth's identity status is uniform across all aspects of their development. Youth may have different identity statuses across different domains such as work, religion, and politics. In this sense it is possible for youth to have more than one identity status at a time.

IDENTITY DIFFUSION:-

The term "identity diffusion" refers to a part of the process of a person figuring out who they are. Typically, it is the part of adolescence when a person has not yet fully realized their social identity or defined their personality traits - and they are not actively seeking to.

These adolescents neither explore nor commit to various alternatives. They tend to shift from one thing to the next. While appealing carefree, their lack of commitment impairs their ability to form close relationships. They are often socially withdrawn.

The term "identity diffusion" refers to a part of the process of a person figuring out who they are. Typically, it is the part of adolescence when a person has not yet fully realized their social identity or defined their personality traits - and they are not actively seeking to.

IDENTITY FORECLOSURE:-

Identity foreclosure is a stage where adolescents who have committed to an identity without passing through a period of crisis in which they explored alternatives. Instead they accepted others decisions about what was best for them. For e.g.:- a son who enters the family business because it is expected, or a daughter who becomes a physician because her mother is one. Typically the late teens and early adulthood are when people begin to question their

identity which leads to a progression from this stage. Sometimes an identity crisis can cause a person to leave the identity foreclosure stage. "The foreclosure status is when a commitment is made without exploring alternatives. Often these commitments are based on parental ideas and beliefs that are accepted without question".

Identity foreclosure is a stage of self-identity discovery in which an individual has an identity but hasn't explored other options or ideas. Most common in young adolescents, in this stage the individual has just adopted the traits and qualities of parents and friends.

IDENTITY MORATORIUM:-

"A moratorium, as derived from Erik Erikson's theory of psychosexual development describes the process of young children finding new identities as they grow older." Identity moratorium is the status of individuals who are in the midst of a crisis, whose commitments are either absent or are only vaguely defined, but who are actively exploring alternatives.

Adolescents in this category have explored some alternatives but made no commitments. As a result they show relatively high anxiety and experience psychological conflict, though they are often lively and appealing, seeking intimacy with others. Such adolescents typically settle on an identity, but only after a struggle.

Identity moratorium is a period of identity development that occurs after the adolescent stage of identity diffusion and is generally considered the longest period of that development. It is a period of active searching and exploring alternatives to current situations. This is seen as a time where a person questions their earlier choices; whether or not to change college majors, whether to marry or remain single, exploration of sexual identity, etc. Once these questions are resolved a person finally approaches the stage of identity achievement in which the individual finds their true sense of self.

IDENTITY ACHIEVEMENT:-

Teenagers in this category have successfully explored and thought through who they are and what they want to do. Following a period of crisis during which they considered various alternatives, these adolescents have committed to a particular identity. Teens who have reached this identity status tend to be psychologically healthier, higher in achievement, motivation and moral reasoning, than adolescents of any other status.

This identity status represents both a high degree of exploration and a high degree of commitment. Youth are said to have achieved their identity by a

process of active exploration and strong commitment to a particular set of values, beliefs, and life goals that has emerged from this active exploration and examination. At this identity status youth will have decided what values and goals are most important to them, and what purpose, or mission will direct their life. Youth at the identity achievement status are able to prioritize what is important to them and have sorted through the many possibilities of who they want to be. They will have experimented with many different beliefs and values, and analyzed their pathway in life. To fully achieve this type of identity youth must feel positive and confident about their decisions and values.

CONCLUSION:-

In order to resolve identity crisis and achieve a sense of identity, it is necessary to synthesize psychological development and societal directives. The adolescent must find an orientation to life that not only fulfills the attributes of the self but at the same time is consistent with what society expects; that is, a role cannot be self-destructive (*e.g.*, sustained fasting) or socially disapproved (*e.g.*, criminal behavior). In the search for an identity, the adolescent must discover what he believes in and what his attitudes and ideals are, for commitment to a role entails, to a greater or lesser degree, commitment to a set of values.

In short, according to James Marcia a person's identity is not "set" and is quite fluid. Before a person's identity is chosen, individuals go through a process, whether it is forced on them or not, to determine their identity. A person's identity is made up of commitments made by the individual. These commitments are decisions made throughout one's life that determines "who" that person will be.

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