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## EDITOR WRITES

April, 2023

Dear Friends,

A **VERY HAPPY 2023**, I am glad to inform you that with great zeal U.G.C. Care listed Journal Atishay Kalit is on its way to publish its **3<sup>rd</sup> issue ROSE (January-June, 2023)**.

I am really thankful to all scholars for their support and trust in the most admired journal.

We have tried our best to provide an equal platform to all Academicians and Scholars.

As usual we have followed the strict **plagiarism check** before publication. An undertaking is also taken for the same. I am also happy to see how this Research Journal has been built up and expanded.

I hope the scholars would be highly benefitted from this ROSE issue.

We have Journal's website: <https://www.atishaykalit.in> where updated information like submission guidelines and preview publications are loaded.

For the forthcoming issue **LOTUS (July to December, 2023)** articles will be invited by August 2023 only.

With best wishes.

—**Dr. Rita Pratap**  
(Editor)  
Atishay Kalit

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## **WOMEN’S EMPOWERMENT BY USING SOCIAL MEDIA: A QUALITATIVE STUDY**

**Dr. Shashi Goel**  
*Co-Editor of Atishay Kalit*

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### **Abstract**

As quoted by Mahatma Gandhi “THERE IS NO OCCASION FOR WOMEN TO CONSIDER SUBORDINATE OR INFERIOR TO MEN”, this paper will focus on the context of women’s empowerment in the current scenario and the role of social media in achieving this in tech-savvy 21<sup>st</sup> century. Empowered women have one or more of the qualities like, high self-respect and reliance, courage, ability to take a stand for themselves, investment in their continuous growth/learning, and key pillars for their family by providing financial, social, cultural, and moral support. This paper focuses on the various areas in that social media can touch and enhance any women’s life. Women makers be seen as small-scale stars like house makers, micro and small-scale entrepreneurs, a victims of culture and societal beliefs etc. Let’s explore with this research paper how social media can help her to spread her wings and help contribute to herself, her family and the world at large. A qualitative time analysis approach in terms of unstructured interviews with leading ladies from across the globe is done to collect viewpoints on women’s empowerment. Apart from this various statistical data are analyzed to conclude that social media can play a very important role in women’s empowerment. But as everything has its share of positives and negatives, women need to use caution while using social media to avoid unpleasant experiences by cyber stalkers/ bullies, the privacy of their data and other cyber criminals.

**Keywords:** Women empowerment, social media, self-healing, continuous learning, women’s campaigns, social media networking

### **Introduction**

In the 21<sup>st</sup> century, the landscape of women has seen a positive shift across the world. However, there is a long way to go to achieve the ultimate state of equality in a male-dominated society. Earlier ages have seen these changes coming in society at a fractional snail’s pace as these were driven by the people, revolutionary leaders. These reforms or new thoughts took a lot of time to spread to locals and a wider audience. All the movements were happening in isolation and limited in the area. Though trade was a major contributor in spreading of cross-country beliefs, culture etc as stated it took more time with meagre changes in the views of the males. It took centuries to see the

changes in the society and it was possible mainly if the pushing force was in a power position like a king, minister etc.

Social media is an umbrella term used to cover all the technologies which work on Web 2.0 and can be used by users to create and share information. This is a powerful tool to communicate by creating, transmitting and receiving information. This era is the “Information era” where there is so much data is generated in a fraction of a second that a human cannot handle it. Information is like nuclear energy either we can use it to drive growth or can create mass destruction. Social media is a gateway for individuals to voice their opinion, share their creativity and create a business out of their passion.

The most used social media platforms are:

- Facebook
- Twitter
- Instagram
- Youtube
- LinkedIn
- TikTok
- WhatsApp
- Snapchat

Henry Clinton quoted that “WOMEN ARE THE LARGEST UNTAPPED RESERVOIR OF TALENT IN THE WORLD”. Women of ages are known for their multitasking and multi-role. She can be a working woman, a mother, a cook, a cleaner etc and she can do all of these with perfection. Women with social media in their reach are like the divine DEVI with the power to conquer the whole world. Social media had changed the way the world used to communicate. Women can use this powerful tool to voice out their views, start a new business, and network with friends, and family. Social media unlike other traditional media has a wider reach as it is produced and consumed by the user.

Social media is a backbone for communication and awareness campaigns and for voicing out a crime against women. Many successful campaigns used social media to bring the local and global governments to consider the crime/ discrimination against women and made the lawmakers tighten the law claws on the accusers.

Social media has chat and share features, where people can share their text, images and videos have lured women’s audiences to a greater extent as women are emotional creatures. They like sharing and listening to other fellow beings in their times of good and bad. This gives them an immense feeling of self-worth. Social media has catered to this need of women. Women are the major users of Facebook, Pinterest, Instagram, and Twitter where they share with friends and family, prospective business customers and in general, strengthen their bond of networking.

The major factor for any woman to feel empowered is courage and financial independence. Google is filled with women entrepreneurs who had converted their passion into a business idea and

are now successful businesswomen. Some examples of women entrepreneurs who used social media. Some ideas are [17]:

1. Aditi Gupta, Co-Founder, Managing Partner at Menstrupedia, friendly guide for healthy periods (<https://www.menstrupedia.com>).
2. Richa Singh, Conceptualizer & Co-Founder at YourDOST: Online Counselling & Emotional Wellness Coach (<https://yourdost.com>).
3. Shradha Sharma is the Founder and Chief Editor at Yourstory.com (<https://yourstory.com>), which is an online media platform for start-ups and entrepreneurs.
4. Hema Subramaniam is a blogger, author, chef and food consultant. Runs Indian Cooking class on (<https://www.21frames.in>)

Being said that, the interaction on social media needs to be monitored and used wisely. Social media has the empowering feature of wider audience reach however it has a deep dark well of privacy breachers, cybercriminals, trolling, addictive use and unnecessary comparison with others' posts of vacation, happy moments, celebrations etc which results in mental stress and damage to self-image.

## **Literature Review**

### ***Women Empowerment***

Per Wikipedia, Women's empowerment (or female empowerment) is the process of empowering women.[1][2] It may be defined in several ways, including accepting women's viewpoints or making an effort to seek them, and raising the status of women through education, awareness, literacy, and training.[3] Women's empowerment equips and allows women to make life-determining decisions through the different problems in society.[3] They may have the opportunity to redefine gender roles or other such roles, which in turn may allow them more freedom to pursue desired goals.[1]

### ***Social Media***

Per Wikipedia, **Social media** are interactive technologies that allow the creation or sharing/exchange of information, ideas, career interests, and other forms of expression via virtual communities and networks.[1][2] While challenges to the definition of social media arise[3] due to the broad variety of stand-alone and built-in social media services currently available, there are some common features:[2]

1. Social media are interactive Web 2.0 Internet-based applications
2. User-generated content—such as text posts or comments, digital photos or videos, and data generated through all online interactions—is the lifeblood of social media.
3. Users create service-specific profiles for the website or app that are designed and maintained by the social-media organization.
4. Social media helps the development of online social networks by connecting a user's profile with those of other individuals or groups.

At a broader level, the research on women's empowerment through social media is targeted at the females who have access to these smart devices at large. This generation of women is in better positions rather than their previous generations in terms of education and access to technology there is a long way to go. With technology becoming cheaper, the cost of smart devices and the data packages the accessibility to common social media platforms like Facebook and youtube is widespread even in rural areas in India.

As corrected said by **Dr. James Emmanuel Kwegyir-Aggrey**, "if you educate a man you educate an individual, but if you educate a woman you educate a family". This statement still holds validity in terms of educating women about the use of social media. As the women get empowered the same self-empowered energy flows to family, community, nation and world at large. We will be living in happy more connected worlds where everyone is there for other in terms of lending a helping hand, sharing the best practices, just becoming a listening ear, and passing compassion and love. The things that we can achieve through social media are endless.

Women are now not confined to their kitchen world but can expand their skills, create their brands, and become financially stable. [7]Even big brand companies like P&G, sport England, have come forward and launched women-centred campaigns which are fueling the empowerment journey. Here are a few inspiring campaigns:

1. Under Armour's "I Will What I Want"
  - (a) offers a powerful brand narrative inspiring women to defy the odds—and the haters—and be true to themselves.
2. Sport England's "This Girl Can"
  - (a) "Before we began this campaign, we looked very carefully at what women were saying about why they felt sport and exercise were not for them. Some of the issues, like time and cost, were familiar, but one of the strongest themes was a fear of judgment. Worries about being judged for being the wrong size, not fit enough and not skilled enough came up time and again."
3. Procter & Gamble's #LikeAGirl
  - (a) "epic battle to make sure that girls everywhere keep their confidence throughout puberty and beyond, and making a start by showing them that doing it #LikeAGirl is an awesome thing."

In general, for common middle-class women, the parameter for success in life is self-worth when she is allowed to compete and showcase her talent. It all started with a slow increase in girl child education. This was the major change which slowly triggered the employment of women in the IT sector or other less laborious work. More women started getting self-reliant and acting as a helping hand in running a family. These changes took years and centuries to occur. However, with the advent of media and specific social media, strong messages are communicated much faster. Social media has helped at large in the following areas:

1. Increasing the use of social media by activists to spread their campaigns to get wider escalation and support. Tweeter uses hashtags and tags to make the news/ issue viral. One such example is #SayHerName [8]which was engaged in intersectional mobilization by highlighting Black

women victims of police violence and giving attention to intersections with gender identity. Another widespread case was the [9] nationwide protests in India after the Delhi Nirbhaya rape case on 16 December 2012, making it one of the biggest gender movements that the country has witnessed. This is what the author Adrija Dey has learned during her research. "I have also discussed one of the most important changes post-Nirbhaya: the sharing of deeply private stories on social media which resulted in the creation of a community of solidarity that further fuelled the movement. I have explored the importance of these private stories in gender activism and how these stories have helped in creating a bigger gender movement in India." Even celebrities are coming out openly and talking about the crime, sexual assaults in the work environment and discrimination against women movement on social media which is further boosting the outcome of the social activism.

2. It is widely known in many cultures that THE MAIN PRIORITY OF ANY WOMAN is taking care of family and everything else can wait for their apt time. There are women who though well educated and having good career growth, leave their jobs to address their commitments and responsibilities like either accompanying their husbands in travelling jobs, taking care of kids, taking care of ailing family members etc; With the advent of social media now women and people, in general, have opportunities to work from home, choosing their comfortable timing, working hours and many more. Social media sites like Freelancer, and LinkedIn are a few portals which help women to find jobs per their skill set. Women are known for their multitasking skills. With the help of social media platforms for self-employment they are getting more equipped to balance personal responsibilities and their aspirations.
3. Like "a drowning man will clutch at a straw", during these pandemic times social media has raised to take the responsibility of the people in general and women at large to market themselves and still go ahead with their businesses or idea. As one of the panellists in our interview, Adriana Meyer who is a business psychologist and a coach has started an online platform to coach women entrepreneurs to start their businesses. The idea was triggered when the pandemic caused a disconnect between the team which was monthly coffee meets. The sharing and brainstorming sessions were shifted to online. Big thanks to social media that it is still flourishing. She is also a co-founder of the **Mind Detox Me** platform which helps to keep a balance between the real and online world. Women can pursue their passion and convert it to business Ideas due to social media. Marketing and reaching a wider audience is just a click away. Also, there are numerous startups as well as business giants like amazon, Flipkart, and eBay that provide these business women with a home as their organization to flourish and feel proud about them.
4. Self-healing, Self-help and continuous learning – In an interview on "How to be successful?", **Viola Edward**, who is a creative social entrepreneur, business consultant and advisor, mentioned the key message for any women in general and very important during these pandemic times is, connect with other women don't leave your pain alone rather reach out to others from near and dear, next to professional help who help holistically and last but not the least keep learning and learning. "Everything you know is good for something" was the closing statement which is powerful and when clubbed with social media can empower from rural to urban backgrounds women. Social media provide abundant resources to self-healing videos

and material courses online which can be enrolled. Overflowing content is available on social media which can help in self-healing by learning spiritual practices like meditation, and psychiatric help from experts in different forums. So self-expression and putting voice to your thoughts and hobbies/ passion is very critical to keep women empowered and moving ahead. Earlier seeking psychiatric help is looked down upon by society but now with social media coming into the picture, you can get this help and the tips of your fingers and no one essentially need to know. In the end, women need to first self-heal and make one priority to make their minds, soul and body in balance. Healthy and happy women only can spread happiness in the family and the world. So, every woman should put herself first and social media is there with the abundant resources freely available to help anyone who wants to help themselves.

5. **Networking:** Women are feeling beings; they want to be surrounded by compassionate people to share their views and feelings. During childhood and even during work life, they have these needs met by their friends and colleagues. However, housewives or businesswomen who run their businesses under the restriction of four walls or women who left their job for family commitments always get constraints to the home and chores. With social media apps and platforms like Facebook, WhatsApp, and Telegram they are now reconnected with their childhood friends, teachers, entrepreneurs, etc. This networking through social media helps as a mental de-stressor, business growth and alliance, and meeting amazing, inspirational and motivational people who can change the meaning of one's life. So networking is a big boon to all women to self-empower, build confidence and also participate equally in the financial needs of the family.

Most of the basic content is FREE!! So that is a key push for wider usage and gaining the advantages as mentioned in the above bullet points. Also, a survey shows that women users' social media consumption is also increasing for popular platforms like Twitter, Instagram, and Facebook to name a few.

Popular social media like Facebook, Twitter, LinkedIn, and Youtube have helped spread any post like wildfire with the speed of light. So everyone using these powerful tools should be self-discipline to know the content they are posting or forwarding or tagging.

Some of the disadvantages of social media are women getting more depressed by seeing a happy posts from the people in their network group. Comparing their life, body etc with others online has increased the chances of depression and low –self-esteem.

As indicated by [5]: “This study analyzed over 1,800 females of various ages and found that those who use social media for picture-sharing and viewing purposes are at a higher risk of becoming dissatisfied with their bodies.”

Yet another article by Paola Salwan indicate [6] that there are Facebook groups to bully people, and we are not confident about who is sitting on the other side of the computer. Even darker shades are sexual exploitation and shades of that. So as every coin has two sides we need to be vigilant while using these superpower tools/ platforms, which when mishandled or placed in the wrong hands can bring havoc rather than good in the world.

**Methodology**

This research will mainly focus on qualitative analysis based on the 146 prominent women who are very successful in their area of work in different sectors, from across 72 countries an ethnographic survey.

The unstructured data is taken from various sources to infer the impact of social media on women's empowerment.

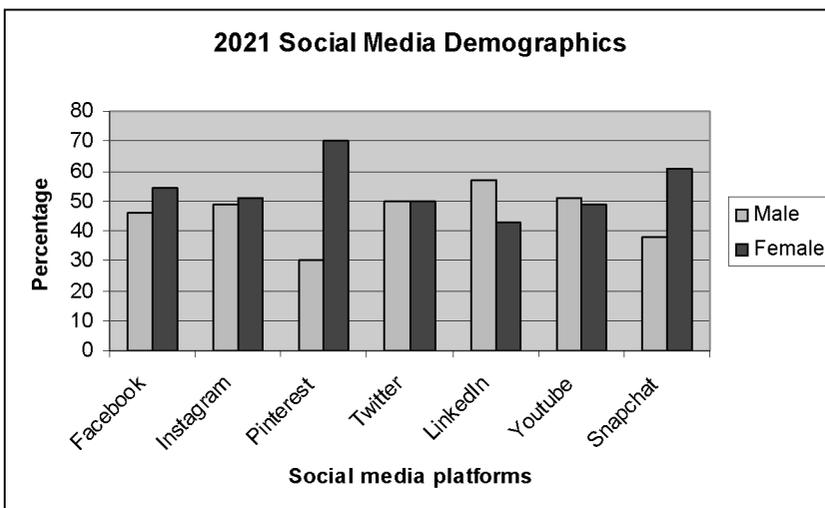
**Results and Discussion**

**Social Media and Entrepreneurship**

Social media can be and is used as an effective advertising tool. Starting from the profiling of individuals to that of startups, to brands, social media has proved to be an effective and faster platform to connect with the wider customer base.

Women entrepreneurs in micro and small industry segments like Cotton wicks, matchboxes, toys, paper plates making etc are now moving towards using social media platforms like WhatsApp, Amazon, Indiamart etc to advertise, and sell their goods and services to clients within their area and throughout the country. Even rural women entrepreneurs are now embracing the technology with their openness towards learning the new technology. They are using smart mobile phones which are now affordable to spread their business far and near. Smartphones with social media had made ease of starting and running a business much easier.

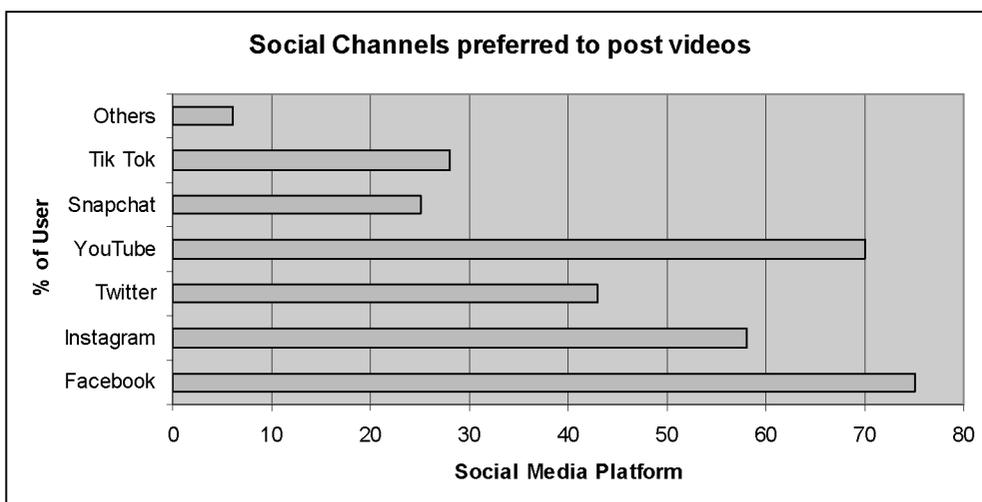
As per the Khoros [11] 2021 social media demographic guide statistics are as below for various social media usage between male and female population



As indicated in the graph above females are running ahead in terms of social media usage when compared to their male counterparts. Females are using social media platforms mainly to increase and maintain their network, for infotainment and also to satisfy their female side, i.e. to stay connected with other people by hearing them, expressing themselves and showing their creative side.

Per Small Business TRENDS [12] article 3 in 4 women entrepreneurs think that social media is good for their business.

As per the Biteable blog [14], 94% of marketers who used video plan to continue, 68% think that video has a better return than Google Ads, YouTube has a better return on Investment (ROI) for video content followed by Facebook and Instagram, 50% use a social media calendar to generate video ideas. These statistics point out that women in the comfort of their homes have a lot of opportunities to venture out into the world and become financially independent. Avenues are unlimited and help is available on their smartphones. Below are the statistics about the popular social media platform to post the videos.



- Per Google, 65% of people use YouTube to help them solve a problem.
- 90% of Twitter video views happen on a mobile device.
- Over 1.9 billion people use YouTube. That's about one-third of the internet.
- 62% of people said they were more interested in a product after seeing it in a Facebook Story. (Marketing Land)
- Per Brandwatch [15], 91% of retail brands use 2 or more social media channels
- 81% of all small and medium businesses use some kind of social platform
- Only 20 Fortune 500 companies engage with their customers on Facebook, while 83% have a presence on Twitter
- The top 3 content marketing tactics are social media content (83%), blogs (80%), and email newsletters (77%)

There are numerous statistics which show that social media is effective in terms of infrastructure and cost and can be pursued by Women micro and small-scale entrepreneurs.

### **Social Media – Networking and Empowerment**

Women unlike men, who connect on social media to strengthen their network, also like to engage with customers, friends etc apart from business to enhance their learning. Most of the women

groups on Facebook are driven by the intent of up bring the positives in each other. Social media is providing a platform for women where they can share and experience the life story of different women across the world. Get to connect with them, know that they are not alone with the challenges and also social media had proven a great source of finding your role model and getting inspired. Each video on the “WOMEN DIALOGUE” Youtube channel, which captures stories of 100 highly influential and successful women in their respective fields is a live example of the social media platform which can inspire every woman. The interview with Rashmi Mishra from IIW (Inspiring Indian Women) NGO director has very well quoted that we should “Inspire and motivate others. Don’t bring others down”.

IIW is an inspiring NGO which has used social media platforms like Facebook, Twitter, and Instagram to spread its work across globally. They have 13,641 total followers from all over the world. Social media helped them and likewise other NGOs which to bring lots of women under their wings and empower them. They conduct a lot of workshops and events related to motivational talks, success stories, physical and mental health etc, anyone can leverage the benefit of sitting in the comfort of their home and get blessed.

**Social Media – Continuous Learning**

Apart from this all the educationists and academia interviewed on the “WOMEN DIALOGUE” Youtube channel emphasized the importance of learning and upgrading skills continuously as the key to everlasting growth and satisfaction. Again during these pandemic times, social media has come to our rescue.

As per the article in University World News Africa Edition[13] Facebook topped as the most adopted tool for formal academic communication followed by others as depicted in the table below.

Social Media Platform	Students Usage %
WhatsApp	69.4
YouTube	63.1
Wikis	50.2
Other Social Media	19.4
LinkedIn	6.5

Women can pursue their learning in the areas of their passion; chalk out a plan if their passion can be converted into a business opportunity. All the resources are available right at the distance of a click. Women need to take this opportunity and keep the continuous learning curve.

**Social Media – Women’s Campaigns**

Now a day lot of top brands are moving towards social media for advertising. These brands are also becoming sensitive toward Women’s empowerment or gender equality. Many campaigns were launched by top brands like Coca-Cola, Whisper, Nike etc on women’s day to highlight and spread their word about the state of Women in different cultures and countries. Social media undoubtedly had done its part by initiating the thought in the mind of society. There were online debates among people of different gender and age group. This is the very first step towards changing women’s status in society across.

As per, CONVINCING & CONVERT [4]:

1. Under Armour's "I Will What I Want" campaign video has over 2.7 million views to date and offers a powerful brand narrative inspiring women to defy the odds—and the haters—and be true to themselves.
2. Sport England's "This Girl Can" video, has over 8 million views, a dedicated website, social media channels, and the hashtag #thisgirlcan, has grown far beyond its UK roots to become a movement and community in its own right where women can come together to share stories and experiences.
3. Procter & Gamble's #Like a Girl video now has a whopping 58 million views. The campaign offers a valuable reminder that challenging the status quo can result in an inspiring movement.

Also, social media has helped in sparking and uniting people across the world over issues like an injustice to women. An example is the well-known brutal 2012 Gangrape and murder of a 23-year-old Physiotherapy intern. As per *economictimes*[16], On Facebook, at least 10 groups were created to bring people together for the cause. A Facebook group called for a one-day "Aurat Bandh"- in which women across the country will not work or take care of their families until the issue is set right. The event - "Enough is Enough"- was organized through Facebook. There was a nationwide and world uproar heard for such a brutal incident and social media had a major role to mobilize and make it a success. The uproar and the widespread protests resulted in the setting up of a Justice Verma Committee committee and a change in laws was made. Many states have set up 24/7 helplines and SHE teams to register any incidents of women's abuse.

## Conclusion

With this research, we conclude that social media is like a nuclear power which has the potential to create good as well as to create destruction, anything at a larger scope at a global range. Women are the key to any society and cultural advancement. They are waking up to meet their inner voice by using social media as a vehicle to spread awareness, mutually grow by enhancing their knowledge through continuous learning, and convert their passion to businesses and networking in general. With the advent of social media powerful movements like women's empowerment, the fight against women's abuses, violence and crime has got an easier way to reach out to a wider global audience. It also enables a lot of debates and discussions on the forums and groups which by large can trigger the changes at a faster pace. Social media can as well be a mentor and self-help to reach out to in times of despair.

Social media is like a double-edged sword if not used consciously. It can make you prey to cyberbullying, privacy breaches, and mental stress due to self-image damage by comparing with others' posts on social media.

To conclude it is a platform which when used wisely will help to fast forward the women's empowerment journey. Bringing women together and strong results in a more healthy, empowered and fair society and the next generation with a brighter world.

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## **ADVERTISING AGENCIES IN EARLY 20<sup>TH</sup> CENTURY INDIA**

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### **Summary**

Advertisements are the folklore of Modern Industrial Society. Apart from the plenty of consumables, what chiefly distinguishes Modern Society from the earlier ones is the sheer intensity of promotional efforts in terms of advertising. By manifesting the desire and desperation of Modern Industrial Society, advertisements are the chronicles, and advertising agencies are the chroniclers of Modern Industrial Society. This paper is an attempt to trace the evolution of advertising agencies in Pre-independent India.

**Key Words:** Advertising, Print Media, Indian press, newspaper advertisements, advertising agents, advertising agencies, space buyers, copywriters, typesetting etc.

Modern advertising started with the Industrial Revolution. The industrial revolution in Europe, combined with large-scale urbanisation and mass production of goods, paved the way for competitive advertising. The growth of the publishing business also helped in the expansion of the advertising business.

Modern Print Media started in the USA. By 1861 there were as many as 5,000 newspapers and magazines in the United States, with several of them publishing more advertisements than news or articles.<sup>1</sup> 'Space sellers' entered the business world to act as middlemen or brokers between the manufacturers and the press. The first modern 'advertising agency' started operating around 1875, when *N.W. Ayer and Son* of Philadelphia offered to produce advertisements and also to contract for space in the press.<sup>2</sup>

The history of Indian advertising parallels the history and development of the Indian press. The 18th-century newspapers in India were full of advertisements. In fact, the first Indian newspaper Bengal Gazette also had a subtitle as *Calcutta General Advertiser*. Taking their models from the journals of London, these papers were full of classified advertising - simple messages typeset by the newspapers and 'classified' into different categories for the reader's ease of reference and usually printed across the entire front page. It used the verb "to advertise" in its archaic sense of "to inform". Other newspapers published during the same decade also carried a few advertisements. During that

time and afterwards, i.e. in the nineteenth century, most of the advertisers in India were British Business Houses, who were basically traders of the goods produced in Great Britain. There were two types of advertisements at that time. The first was for big stores like Spencer’s, Army & Navy and White away & Laidlaw, mainly catering to the British population in the cities and the young Civil Services officers off to an obscure mofussil posting.<sup>3</sup> These stores supplied everything, and the catalogues they produced to demonstrate are early examples of marketing promotions. They also released newspaper advertisements in the form of lists of the latest merchandise from the UK. These gave information with little importance to brand names or detailed product-specific selling. Oakes & Co., Army & Navy and Spencer & Co. were such large stores.



The second type of advertising category was patent medicines. Branding in pharmaceuticals has come from the secret formula of a drug. A patent will protect investor interest by not allowing any other producer to produce that drug for a certain period enabling the investor to recover the money invested in the development of the drug. These activities gave birth to modern advertising agents. ‘Agents’ flourished at the time as space contractors, obtaining advertisements for newspapers and periodicals on a commission basis. However, advertising agencies did not exist at that time<sup>4</sup>.

Over a period, the role of agents expanded from merely providing space to designing advertisements. Advertising agents worked for newspapers as a mediator, selling the space to advertisers on behalf of the newspapers and collecting money from advertisers and passing it on to newspapers. In those days, this mechanical work fetched the agent a commission of 25%<sup>5</sup>.

The next stage of development was the transformation of advertising agents from brokers to independent space buyers. In the process, the agents were getting a commission plus rate difference between the rate at which the space was purchased from newspapers and the rate at which they sold the space to advertisers. So, at every stage, the agents were making money.

Meanwhile, the advertising agents moved one step ahead and started preparing copy and layout, started planning, producing and placing advertisements. At this stage, this business transformed into a specialised business and the advertising agencies came into being. Publishers welcomed these initiatives because they were relieved from the responsibility of providing these services to

advertisers for which they were not well equipped. This system was going well because agencies were guiding the advertisers on quality and space utilization and to produce effective advertising in the newspapers, and newspapers were getting their business. Now to survive in the advertising business, the agencies had to motivate advertisers to advertise more and more in the newspapers. Advertisers enjoyed free services made available by agencies. Some agencies realised that agency had the skills to see their products from the customers' points of view, so this was another advantage to advertisers.<sup>6</sup>

The first decade of the 20th century proved seminal in developing advertising as a profession in India. In the first decade of the 20th century, the most important name we come across in Indian advertising is that of B. Dattaram. He set up the first advertising agency in India named Dattaram Advertising in 1905<sup>7</sup>. B. Dattaram was ahead of his time. To set this in the global perspective, we should remember that this was one year before WK Kellogg first advertised his famous Corn Flakes, and it was six years before Procter & Gamble appointed J. Walter Thompson as their first advertising agency. It was also seven years before HK McCann founded his own agency (later to become McCann Erickson).

Little is known about B. Dattaram & Co.'s early days, except that it advertised its clients' messages on banners in Mumbai's trams and that one of its clients was the well-known West End Watch Company, whose ads, dating back to 1907, still apparently survive in the agency's archives<sup>8</sup>.

### **The Agency Era**

Shortly after the end of World War I, India's first two professional, modern advertising agencies were set up: one was Tata Publicity in Mumbai, created to handle the needs of the Tata companies, and the other was Alliance Advertising in Kolkata, to serve the British India Corporation of Kanpur, a leading business group of time to sell its manufactured goods but neither of them lasted very long; both shut down within a few years. There was a minor side benefit: in 1923, when Alliance closed, Larry Stronach, a commercial artist in its Mumbai office, bought out some of its equipment and furniture and set up his own agency, LA Stronach & Co, with a branch in London.<sup>10</sup>

Larry Stronach had few credentials to be an advertising pioneer. He wrote, "I had little experience of advertising in India, but my passion was to sell to 300 million Indians. I reasoned that if I could persuade each of them to spend just one rupee each on advertised products, this would mean Rs 300 million a year."<sup>11</sup> In order to gain an understanding of the Indian market, he took a year off and, buying himself a specially designed Standard Saloon car to negotiate the rough roads, he drove 7,500 miles from Peshawar to Tuticorin and from Quetta to Kolkata. The wealth of market information he collected constituted the first market research study ever done in the country. Stronach compiled his findings into a report, which he used to persuade advertisers in Mumbai and the UK to give him their business. His most expensive account, Wakefield's Castor Oil, would have an annual budget of Rs 10,000. (Stronach's research trip also resulted in another unexpected outcome: a set of road maps of India that he, with characteristic enterprise, drew up for the Automobile Association of India.).<sup>12</sup>

Five years later, in 1928, DJ Keymer, a British trading company, set up a business in India with a separate department to create advertising for the engineering products it was importing. The trading business itself failed, but Keymer, realizing the potential for advertising in the country,

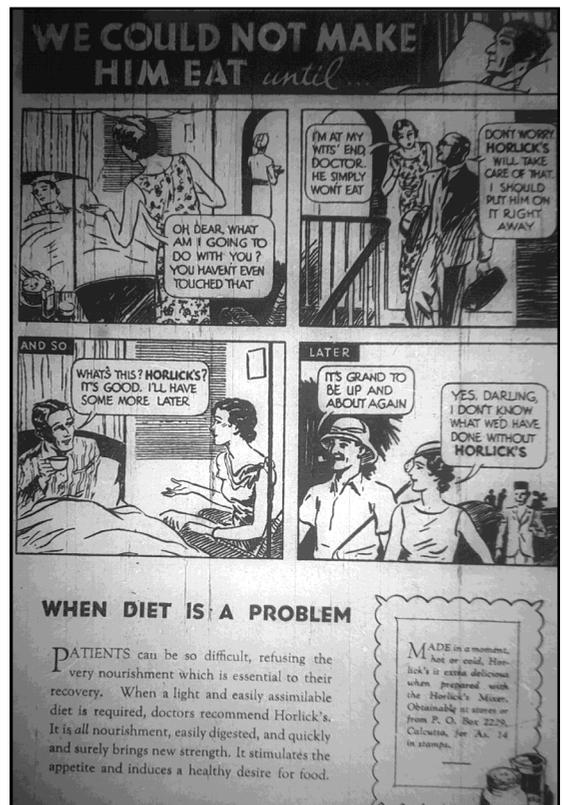
stayed on as an advertising agency and went on to become another of the leading players of its time (it would morph through various avatars over the decades and eventually become the agency we know today as Ogilvy). While in Calcutta, where it closed its office in the 1950s, the employees of D.J. Keymer started a company as a cooperative, and it was called Clarion Advertising Services Ltd.

Clarion was to grow into the second-largest advertising agency in India. In the 1960s, 1970s, and till the early part of the 1980s, Clarion had a billing base that was only slightly lower than that of Hindustan Thompson Associates Ltd., which had the highest billing in India.<sup>13</sup>

The coming of J. Walter Thompson (JWT) in 1929, however, brought an entirely new sense of professionalism. J. Walter of the USA opened a shop in Bombay to serve General Motors. This company was destined to shape Indian advertising more than any other organisation for almost 80 years, leading all the way till the end of the 1990s.<sup>14</sup>

Peter Fielden came to India from Alexandria to run the business of J Walter Thompson. He came with the experience of having worked in places that had multiple languages. However, none of these places is likely to have had the diversity of languages that India had. Peter Fielden helped J Walter Thompson evolve a work culture that nurtured professionalism. Although much of the advertising was then done in English, Fielden recognised the importance of Indian languages. He set up panels with people from newspapers and universities who were bilingual. “We had a team of language copywriters covering every major language, from Gujarati to Assamese,” Fielden recalled, “but the question was, how could one make sure the translations were accurate? For example, we once did a campaign for Horlicks, pitching it as a cooling summertime drink with ice, and the line was When it’s 40 degrees in the shade...’ This got garbled in translation into Tamil, resulting in the Tamil ad eventually reading, when there are 40 people under the banyan tree....’ To prevent this kind of thing from recurring, we set up a system whereby one person would translate the line into the Indian language, and a different person would independently translate it back into English; we would then check them against each other to make sure that the copy was correct. We had to invent many systems like that back then.”<sup>15</sup>

JWT’s early accounts, apart from General Motors, were Horlicks, Ponds and Stanvac (which would later become Hindustan Petroleum). The agency ended its first year with a princely billing of Rs 324,000.<sup>16</sup> Over the next two decades, it would go on to play a vital role in shaping India’s



Comic Strip Style

advertising industry. JWT applied new advertisement styles of the USA here in India. They used comic strips for their Horlicks account.

JWT often had to fight to create original campaigns for the Indian market. In the case of Horlicks, for example, the client wanted to run its famous international 'night starvation' campaign in its original form. Still, the agency eventually persuaded them to change the theme to '*fajar ki kamzori*' - *the problem of feeling tired and listless in the mornings*. At the close of Independence, when it was evident that eventually, British brands had to woo Indian buyers, JWT went on to develop a series of ads for Horlicks that depicted a variety of familiar Indian situations, like the man who is getting his daughter married, but is so tired that he can barely perform the kanyadaan ritual. So, his friend quietly advises him to drink Horlicks. In one such situation, a modest Indian family was depicted.

**So much nourishment  
at such small cost!**

*That's why people of all classes drink  
HORLICK'S*

THERE are many things we should like to have but which we cannot afford. It has been the triumph of Horlick's Malted Milk Company that it could offer the public a beverage containing some of the finest foods known to man—full-cream milk, and the nutritious extracts from wheat and barley—at a cost that practically everyone can pay.

Horlick's has never been a "luxury" article, but a natural part of diet in the households of even the humblest people. Babies, children, invalids and adults, all alike find Horlick's the most refreshing and satisfying of all food-drinks.

Horlick's is also available in tablet form for ready use. These tablets make an excellent substitute for sweets and are just the thing for that "horm" made hunger sick all children sometimes have.

**HORLICK'S**

The original Malted Milk—obtainable everywhere

Horlick's helps to build up and retain health

But of all the work that JWT did in those early days, it was perhaps proud of the very unconventional work it did for the Coffee Board of India. "In the 1940s we were asked by the Coffee Board to develop a campaign to promote the drinking of coffee in India."<sup>17</sup> Fielden recalled, "So we thought about it and told them that they could advertise all they liked, but still nobody would want to drink their coffee because the only experience they'd had of drinking coffee so far had been terrible. Most people had only drunk it on trains made by the railway caterers, and it tasted like mud. We recommended that the best way to get people to switch to coffee was not by advertising but by making a perfect cup available to them - through a chain of coffee houses. The client thought about this and said, 'You're right. So why don't you start a chain of coffee houses and manage them for us?' And so that's what we did." That was the beginning of the India Coffee House chain, which JWT set up in various cities across India and ran on behalf of the client before eventually handing over the management to others.

At the outbreak of World War II, the Imperial Government approached J Walter Thompson to do recruitment advertising for administrative staff and nursing personnel. Peter Fielden persuaded other leading advertising agencies to form a team of Agencies to support the war effort. In a way, this was one of the earliest forums of Agencies working together for a common cause, beneficial to

all agencies and not only to J Walter Thompson, the Agency that had been approached by the Government.<sup>18</sup>

The advertisements in the Indian newspapers of the 1930s and 40s often had a quaintly British, because the medium catered mainly to the Indian elites, who took their cues from the British. But things were beginning to change at the grass-root level, where companies like Levers, Brooke Bond and Imperial Tobacco were selling their products in the bazaars of India. The most important pioneer of this change was, of course, Levers. Having sold their

soaps in India since the 1880s, the company decided in 1937 to conduct a major all-India research study to understand the consumer and her buying habits better.<sup>19</sup> It was the first project of its kind in Asia - market research as a tool for sales management being a new concept at the time, even in Europe. This study was followed up two years later with an ambitious campaign to launch Dalda, a new cooking medium specially created to appeal to the Indian consumer.

Masterminded by Harvey Duncan, an early marketing pioneer, the revolutionary Dalda campaign was based on the way the Indian housewife judged ghee: feeling its grain, smelling its fragrance, and putting a speck on her tongue to dissolve. This concept was developed into a complex marketing and communications program covering various innovative media: leaflets, jingles, films, mobile vans, demonstration stalls, door-to-door salesgirls and festive-looking outdoor promotional material designed to turn a small town into a temporary mela.

British agencies brought sheer professionalism to the advertising scenario of India. The major

**"Where DOES he get all his energy?"**

How proud mothers are when other mothers admire their children! And how wise they are when they take care to keep their children full of energy. For a child who hasn't enough energy soon over-taxes his strength, undermines his health.

The important thing is to give your children food that will always fully replace used energy—nourishing food that has vitamins in it. And this is where vitaminised Dalda is such a help. The extra nourishment and vitamins that Dalda adds to food makes all the difference to energy and to health. Have all the family meals prepared with Dalda—every member of the family wants energy.

DALDA—with its VITAMIN content—helps build strong bodies, replace used energy... Vitaminised Dalda is a pure cooking medium with a high energy-value. When meals are prepared with it, Dalda give extra energy-value to all the food. As so many foods are deficient in vitamins, deficient in energy-ratio, it is wise to prepare all meals with Dalda—for safety.

**Vitaminised DALDA**  
guaranteed All vegetable  
SOLD ONLY IN SEALED TINS

**DALDA VANASPATHI**

**AMERICAN PRODUCTION TURNS THE TIDE**

THE Axis powers have swept from victory to victory because they could stand against the weight of their equipment. But now comes the turn of the tide for American industry. The greatest production-machine the world has known, has been converted outright to the mass production of arms and supplies.

Great as was the Axis state the tremendous output of American factories is more than making up for lost time, and is establishing a lead which cannot be matched.

**ONE TANK EVERY TEN MINUTES**  
with emergency of the production line to join the United Nations' armies.

British agencies of the 1920s and 1930's was: Alliance Advertising Associates, Publicity Society of India (which specialized in outdoor publicity in Calcutta), L.A. Stronach and Co., Bombay, D.J. Keymer (now Ogilvy and Mather), and J. Walter Thompson (now Hindustan Thompson Associates).<sup>20</sup> They catered for the needs of the affluent British and Indian elites living in the metropolitan cities. The idiom and rhetoric of their advertising copy were alien to the Indian experience. However, the Indian advertising agencies found competing with the British agencies difficult.

But it was only during the Second World War that Indian Ad Agencies started coming up with their own. Two possible reasons could be attributed to this phenomenon. Firstly, foreign advertising personnel was being absorbed into the armed forces and secondly, war propaganda required a different approach to win over large masses of the population generally hostile or indifferent towards the war efforts. Thus, it was that the language of the people came to be employed on a wider scale than hitherto. This experience taught Indian professionals in advertising how to motivate large sections of the Indian population. In 1931, the first full-fledged Indian ad agency, the National Advertising Service, was established. In 1939, The Indian and Eastern Newspaper Society was founded to protect and promote the legitimate interests of the newspapers and to deal collectively with the Government, agencies and advertisers.<sup>21</sup> In 1941, Indian Languages Newspapers Association was formed to deal with the problems of Indian language newspapers. The other Indian advertising Agencies which started during the period were the Modern Publicity Co. in Madras, the Calcutta Publicity (1924), Central Publicity Service (1925) in Bombay and Calcutta, and the Oriental Advertising Agency in Tiruchirapalli (1925).<sup>22</sup> The Vasudeva Publicity Service was started in Delhi to conduct outdoor publicity campaigns in Uttar Pradesh, Punjab and Delhi.<sup>23</sup> Among the other Indian agencies to be launched during this period were: New India Publicity Co. (1930), Paradise, Advertising Agency of Calcutta (1928), Mr. V. Sista's Sales and Publicity Service (1934), Alpha Advertising Service (1937), Lintas and Press Syndicate (1938), and P.S. Mani and Co. (1939).<sup>24</sup>

As against 14 Advertising agencies in 1914, there were 45 agencies in 1944. Indicating over a three-fold increase in the number of agencies. However, the gross annual media billing was just Rs. 5 crores.<sup>25</sup> This indicates that the initial stages were marked by slow growth in advertising agencies in the country. Among the reasons cited for such sluggish growth were the unfavourable attitudes of companies towards advertising, limited market, slow pace of industrialisation and lack of competition.

By the end of World War II, the political and economic scene underwent a sweeping change. Consequently, the scarcity conditions prevailing in the Indian economy gave much impetus to the growth and development of light and small industries. In 1945, the Association of Advertising Agencies of India (A.A.A.I) was formed to raise the standard of advertising and regulation of advertising practices through a code of conduct. In 1948 Audit Bureau of Circulations of India (A.B.C.I) was started on the lines of A.B.C of America. In 1952, The Indian Society of Advertisers was formed to promote the interests of advertisers so as to raise the standard of Indian advertising. After independence, the Five-Year Plans were implemented and several factories and large-scale projects emerged. Consequently, production and transportation facilities have increased tremendously. These spurts in various activities enabled the distribution of products anywhere in the country, marking the beginning of the 'Golden Age' of advertising in India.

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# **INDIA'S STRIVE TO BE AN INDOMITABLE POWER IN THE INDO-PACIFIC REGION**

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## **Abstract**

The Indo-Pacific region has been considered of utmost importance by India, to safeguard its strategic interests in order to achieve its current economic growth and power ambitions. India has implemented a strong focus towards improving its business interests, investment and economic development in the Indo-Pacific region. China's increasing activism has been a major threat to world politics for both strong and weak nations. Quad was formed constituting of America, Japan, India and Australia, with an aim of joint action against the growing terrorism in the Indian Pacific, open avenues for free trade, promotion of rules-based system while maintaining a protective attitude toward each other with harmony. These further expanded in the avenues of maritime security, technology, infrastructure, counter-terrorism, human assistance and connectivity, health security and Mekong regional cooperation. The relation between India and Seychelles has been considered very important in the present government. India's maritime strategy has shown a vast change and India is being considered as an important power among the coastal nations of the Indo-Pacific region. India's diplomatic initiative has been a continuous renewal of maritime security proposals. This review entails the formation and function of Quad and India's major steps towards becoming a strong nation in the Indo-Pacific region.

**Keywords-** Indo-Pacific, India, Quad, Seychelles, Maritime.

## **Introduction**

Nations like Australia, Japan, and the US started to identify the Indo-Pacific as the new arena for strategic cooperation and India has emerged to play a key part in each nation's policies. China's growing influence across the Indo-Pacific posed a shared strategic issue for Canberra, New Delhi, Tokyo, and Washington, despite the fact that their agendas and capabilities continued to diverge

(Saha, 2022). As India started to face similar difficulties in the Indian Ocean and South Asia, post-Cold War era, New Delhi was able to play a significant role in the region while also ensuring that the Indian Ocean was favorable and secure for its strategic objectives. India's foreign policy decisions under Prime Minister Narendra Modi's administration has to be reviewed due to China's emergence as a new and maybe alternative security supplier. India's main obstacle while developing its Indo-Pacific discourse was outlining and articulating New Delhi's strategy for the brand-new construct. Finding the ideal balance between China and its friends on one side and the United States and its allies on the other was a major problem. New Delhi and Tokyo agreed on a vision statement, recognising the Indo-Pacific as a territory that included the Indian Ocean for the first time. The joint vision statement from New Delhi and Tokyo from 2015 was actually published before Japan's own vision statement on the Indo-Pacific, which was published in August 2016 (Baruah, 2020). This review, recollects India's continuous efforts to be an indomitable power in the Indo-Pacific region through its association with the QUAD, its changing maritime strategies and its bilateral relations with Seychelles.

### **The QUAD: It's Formation and Function**

Following the 2004 Boxing Day tsunami, the deadliest natural disaster of the twenty-first century, the United States, along with Australia, India, and Japan, spearheaded the worldwide rescue effort, coordinating armed troops to offer relief and establishing the way for future multilateral collaboration. The notion was started in Japan as Tar, the country's foreign minister, proposed a sweeping arc of freedom and prosperity stretching from North-East Asia to Central Asia and the Caucasus, then to Turkey, Central and Eastern Europe, and the Baltic states, to encompass a slew of countries committed to freedom, democracy, the rule of law, and human rights. In August 2007, Japanese Prime Minister, Abe Shinzo, spoke to the Indian Parliament about the "confluence of the two seas", a concept intended to serve as the foundation for a broader Asia, evolving into an open and transparent network spanning the entire Pacific Ocean, including the United States and Australia, and allowing people, goods, capital, and knowledge to freely circulate (Kumar, 2008). Tokyo, frightened by China's rapid increase in defense spending, took the initiative to gather top officials from the Quad countries together for the first time in May 2007, on the eve of the Association of Southeast Asian Nations (ASEAN) Regional Forum (ARF) Summit in Manila in an 'unpublicized' meeting. The event was referred to as a QUAD endeavor in a Japan Times article. Exercise Malabar, a military exercise involving the four Quad warships and Singapore, took place in the Bay of Bengal in September 2007 (Akimoto, 2022). However, the four countries were not on the same page at those times when the region faced risks. Abe stepped down as Prime Minister a few weeks after the naval exercise, and the idea of strategic collaboration was lost. The premature termination of the grouping activities in early 2008 might also be a result of the leadership transition in Australia and Canberra's desire to become closer to Beijing. China's assertiveness over the last decade has raised awareness of the threat it poses to the Quad countries. In 2012, Abe proposed for a democratic security diamond, a type of Quad reboot, just before his re-election as Japan's prime minister. Quad 2.0's journey began with its disintegration on security-related problems, related to bilateral and trilateral cooperation (analysts call it "minilateralism"). The US, Japan, and Australia have had military ties for a long time and were involved in trilateral strategic discussion (TSD) since 2006. In

2014, they held their first trilateral summit, and declared a trilateral partnership in Indo-Pacific infrastructure projects. The first trilateral summit between the United States, Japan, and India took place in December 2018. The biennial US-India Malabar naval exercise, which began in 1992 and to which Japan had joined permanently in 2015, is an early example of a military exercise carried out by the alliance. Since 2009, India and Australia have been strategic partners, and their security cooperation has improved dramatically, hugely owing to their 2014 security cooperation framework, alongwith maritime cooperation, developing through the biennial AUSINDEX exercise. They have been holding foreign and defense secretaries' conversations since 2017, and had planned to raise them to ministerial level in 2020. Japan has also participated in joint military exercises between Australia and the United States, such as the Talisman Saber biannual exercise (since 2015) and the yearly Southern Jackaroo exercise (since 2013). Japan and India (together with France) have recently joined Pitch Black, a biennial multinational air power exercise sponsored by Australia, in which the United States was the first foreign participant in 1983 (Kobara and Nose, 2021). The Quad has developed into a distinctive collaboration that immensely contributes to Indo-Pacific stability, security, and development. The Quad countries, well aware of each other's approaches, had worked together to revive and maintain the group by focusing on areas of mutual interest. The first summit of world leaders, held in March 2021, voiced a wide vision, to work cooperatively and collaboratively in order to address mutual challenges and seize present and potential possibilities. The group does not resemble any Cold War military alliances or structures, despite the fact that security cooperation, particularly maritime security is a major focus. In the run-up to the conference, a number of actions shall be taken to shape the framework and agenda. Given the partnership's extensive scope, it must stay active and visible in between summits. Quad has developed to be one of the primary multilateral forums devoted to greater security partnership in the post-COVID-19 world order, owing to the increasing pace and scope of the group's operations. Furthermore, an active Quad has dispelled the long-held belief that the Indo-Pacific is essentially inactive. With the stakes higher than ever, each of the Quad's members should play a greater role in balancing the Indo-Pacific and power moves. Every step forwarded by the Quad might be able to nip down Beijing's "great-power" objectives, therefore, unnerving China as a united front advocating for a free and open Indo-Pacific region (Cannon, 2022).

### **India-Seychelles Strategic Partnership in Indo-Pacific Region**

Seychelles, an assembly of 116 small islands in the Indian ocean (MEA, 2015), is one of the newly emerging nations in the field of economic and strategic engagement in Indo-Pacific region. Diplomatic ties between India and the Seychelles were established shortly after the Seychelles gained independence in 1976. Since that time, India and the Seychelles have cultivated a strong friendship, mutual understanding and respect, and collaborative attitude towards each other. To maintain as well as further strengthen the relationship with Seychelles, India must hold its ground firmly, especially as a military power in the Indian Ocean Region (IOR), particularly in the waters from the Malacca Strait to the middle of the African coast, is a prerequisite necessity. India changed its military position in the Indo-Pacific when the entire world economy collapsed during the Covid-19 pandemic (Cabestan, 2021). The Indo-Pacific region is one of the most important strategic places in the world from the point of view of trade as it is responsible for 75% of the world's maritime trade

and 50% of the daily global oil import-export. Due to this, India aimed at strengthening its military and economic power, primarily. This in turn might help India to be an indomitable power against China's backyard strategy, and its relations with Sri Lanka, Maldives, Myanmar and Seychelles, which is a potential threat to India (Chinoy, 2019). President Pratibha Devi Singh Patil had visited Seychelles in 2012, with an aim to initiate ties from strategic and commercial point of view. However, there has been significant changes in political relations between India and Seychelles, since 2016. India has given special attention to engage Seychelles in the Indo-Pacific region, under the Modi Government. From this context, India has a vision to establish a strong relation with Seychelles in the coming time, to be an indomitable power against China and check on its activities in the Indo-Pacific region (Bhatnagar, 2012). Indian Prime Minister Narendra Modi's visit to Seychelles was a turning point from diplomatic and strategic point of view. It is primarily engaged in strengthening and protecting the Indian Ocean with Seychelles. India has provided approximately over 50 percent of Maritime and air assets to Seychelles. Some notable vessels being PS Topaz (2006), PS Constant (2014), Patrol Boat Hermes (2016), PS Zoroaster (2021). Again, around 70 percent of capacity development with respect to training, exercise and human resource expertise is provided by India to Seychelles (Baruah, 2020). The Seychelles People's Defense Forces have sent their senior military officers to take training in the Indian Military Academy to strengthen themselves. India always wants to make Seychelles capable and competent with a vision to maintain cordial and collaborative relation between the two nations from economic and military point of view. In 2018, after the political turmoil in Seychelles, under the mixed government, the Seychelles Head of State visited India. He discussed about taking forward the projects and all the MoUs that was signed. Seychelles was also finding itself uncomfortable with the increasing interference of China in the Indo-Pacific region, because it was intimidating Seychelles to keep any nation under its own pressure by giving loans under China's expansionist policy (Thakker, 2022). For this reason, the Head of State of Seychelles was pressurizing that the criteria of relations with India will have to be taken forward with necessary steps for development apart from the military sector (Pant, 2018, Revi, 2020). James Mitchell, National President of Seychelles, stated Seychelles a role model for India in its efforts to establish peace and stability in the Indo-Pacific region, that has been plagued by piracy. China has imposed a major threat to the politics of the entire world, through its several activities and newer policies. Among several such policies and activities, some mention worthies are, Beijing's Belt and Road (BRO), deployment of Chinese commercial ships in Indo-Pacific region, investment in projects in countries such as Sri Lanka, Pakistan and Nigeria, as well as several islands of the Indo-Pacific, and strengthening Maritime Silk Road. However, there is criticism regarding China's investment on several such specified projects, including roadways, railways and ports, which can directly connect China with Asia, Africa and European countries, due to the fact that these countries might be buried under economic debt. The biggest concern for India is the China Pakistan Economy Corridor passing through POK, which is a project of the Belt and Road part. Call it China's diplomacy or the trap of greed spread under expansionist policies, it has often lured the leaders of countries with unstable economy to invest in their nation. India has always firmly placed itself on the map of the world in terms of military and security, with its immediate retaliatory actions like 1965, 71, 99, air-strikes on Myanmar and Pakistan (The Diplomat, 2022). India however, is required to increase its scope and power in the maritime sector to further strengthen its side in front of China. In 2013, Delhi spent

about 2 lakh 3 thousand 672 crores on defense investment, (Navbharat Times, February 2013) which after the present government came to power, increased to Rs 4,71,378 crores (PRS Legislative Research). Bay of Bengal, Andaman and Nicobar Islands, has been facilitated too, as India has invested, Rs 56.5 billion, for the development of infrastructure in terms of security, in these places (Roy, 2022)

### **Indian Navy**

The Indian Navy is in charge of the military effort to implement New Delhi's Indo-Pacific strategy, while India's MEA is in charge of the diplomatic operations. The IOR is regarded as the Navy's theatre and domain of authority. The Indian Navy is assured of its supremacy during this period of strategic war with Beijing despite its scant operational experience in the IOR. India showed operational strength is China's Malacca Dilemma, which Beijing has actively worked to resolve. The Indian Navy's Indo-Pacific strategy has a dual focus in the marine sphere. The approach's initial step is to establish Maritime Domain Awareness (MDA) throughout the Indian Ocean. MDA seeks to assist policy and military decisions by delivering information on all movements and changes that occur throughout the Indian Ocean. The Indian Navy has expanded its presence, readiness, and missions as Beijing has progressively increased its engagements and presence throughout the IOR. There is little question about Beijing's plans to position itself as a security provider in the Indian Ocean area, despite New Delhi's continued conviction that Beijing poses no danger to India's military presence (The Times of India, 2022).

### **Conclusion**

QUAD and Indo-Pacific arrangement has given India the chance to advance its strategic objectives while adapting to shifting security conditions. However, despite political zeal on the side of New Delhi and its allies, the speed of implementation and the roadmap for achieving the Indo-Pacific goal remain constrained. New Delhi has to look for newer alliances based on mutual interest, while concentrating on Indo-Pacific issue-based collaborations (Kamal, 2022), with special focus on other promising, unconventional players. The initiatives taken up by New Delhi in the region should not be seen as responses to Chinese incursions but rather as a continuation of a strategic alliance centered on shared economic and security interests. India should keep strengthening its relationship with France, which has recently seen significant interest convergence between the two countries. India's soft power without the support of hard power may not give it the clout to achieve its aims through cultural diplomacy alone in international politics, where a realist notion of state-to-state relations still predominates. It can be said with confidence that Indian leaders of the twenty-first century seem to understand the value of soft power while formulating foreign policy.

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## **INVOKING GANDHI'S ETHICS IN ADOPTION OF ESG FRAMEWORK**

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### **Abstract**

There is enough evidence to suggest that unequal access and rampant use of resources has threatened the world's eco-system. The adverse impacts are visible and are manifested through climate change, technology-led disruptions in the labour market, work and human behaviours and increased socio-economic inequality. This article discusses the philosophy of Mahatma Gandhi and its' importance in implementing the Environmental, Social and Governance (ESG) framework of finance and investment. The ESG framework as it is popularly known, is an initiative for sustainable outcomes that create value and growth for business whilst strengthening environment and societies.

**Keywords:** ESG framework, Gandhi's ethics, Sustainability.

### **Introduction**

Mahatma Gandhi during his stay at Sewagram Ashram (1936-40), expressed his views on the way of life the society was adopting and said the following:

The people who are in the mad rush today, increasing their wants seamlessly suppose that they are enhancing their importance and real knowledge. A day will come when they will exclaim- "what have we been doing?" One after another many civilizations have risen, flourished, declined and disappeared and inspite of their big boast of human progress, I am inclined to say: To what end all this? What's the purpose? Darwin's contemporary Wallace has said despite the various discoveries and inventions during the past fiftyyears, the moral height of man hasn't increased even an inch.

The "mad rush" elucidated by Mahatma Gandhi three quarters of a century ago, has an increased relevance in the twenty-first century. There is enough evidence to suggest that unequal access and rampant use of resources has threatened the world's ecosystem. These adverse and visible impacts have manifested through climate change, technology-led disruptions in the labour market, work and human behaviours and increased socio-economic inequality. Business corporations have recognised that moving forward sustainable business investments should be the way of life.

Mahatma Gandhi's philosophy of the trinity - Swaraj, Sarvodaya and Satyagraha - can be a

guiding light for the corporations in implementing Environmental, Social and Governance criteria of investing.

This article has been conceptualised to integrate Mahatma Gandhi's philosophical ideas with the ESG investment criteria. Section 2 of this article elaborates the concept of the Environmental, Social and Governance (ESG) framework. Section 3 discusses Gandhi's ethics and Section 4 discusses how the moral vision of the Mahatma can be a starting point for implementing the three components of the ESG framework.

### **Environmental, Social and Governance (ESG) Framework**

Brundtland Report has comprehensively defined sustainability as an approach to development in such a manner that, it meets the needs of the present generation without sacrificing the rights of the future generation (United Nations, 1987). Initially, sustainability was considered synonyms to protecting the environment, but the Sustainable Development Goals 2030 envisioned by the United Nations General Assembly have broadened the scope of sustainability. The 17 Sustainable Development Goals with 169 indicators aim at not only ensuring green and clean environment, but also target at reduction in social inequalities through equitable access to health, education and work opportunities and responsible production and consumption.

Corporate sustainability includes policies and practices aimed at meeting the needs of current stakeholders while protecting, supporting and enhancing the human and natural resources needed in the future. The contribution of sustainable development to corporate sustainability is two-fold. First, it helps to identify areas which companies should watch: environmental, social and economic performance. Second, it provides common societal goals that businesses, governments and civil society should address: ecological, social and economic sustainability. The premise being that the business should focus on serving the interests of its stakeholders instead of only maximising the shareholders' value.

Environmental, Social and Governance or ESG is an emerging non-financial corporate performance metric which is used to assess the role of corporation in the society and has implications for ethics and compliances. ESG is a set of three non-financial business dimensions where E = environmental impact, S = social impact of business activity and G = governance aspect of the business. ESG represents a combination of pure financial and pure philanthropic investment. It not only maximizes economic benefits by exploiting market efficiency, but also promotes social development. (Buffo & Patalano, 2020).

These three elements are discussed below individually:

**Environment (E)** in the ESG criteria talks about the environmental impact the organisations are making through their business operations. It includes the usage of water and energy resources by the company, green-house gas emissions and pollution. It also includes the assessment of the corporations' strategy for efficient use of resources, biodiversity, climate change strategy and environmental management systems.

**Social (S)**: The social criteria examine the relationship the corporation nurtures with people and institutions in the communities in which it operates. It includes how it addresses the issues of diversity and inclusion, employee relations, customer and product safety among others.

**Governance (G)** deals with the internal systems of practices, controls, and procedures adopted by an organization to govern itself, make effective decisions, comply with laws, and meet the needs of external stakeholders. The business ethics, taxation transparency and anticompetitive behaviour, board and leadership structure, pay equality, and ownership are a part of this criteria.

The corporations which take business and investment decisions based on the ESG criteria are expected to generate greater value. ESG theme investing has emerged in the field of finance and investing and has evolved into a form of responsible investment. It aims at corporations actively pursuing long-term economic returns while meaningfully contributing to environmental and social value. ESG framework evaluates the business by looking out for the “sustainability case” for business rather than the “business case” for sustainability (Weber, 2013). Since the introduction of the United Nations Principles for Responsible Investment (UNPRI) in 2006, ESG frameworks have been seen as an integral link of modern business.

The elements of ESG framework are closely knit by ethics. Issues that challenge leaders and individuals arise in relation to environmental, social, and governance categories that require ethical decision-making to arrive at an ethical response. Ethics determines what is good or bad, what goals and actions people and society ought to pursue. It is that branch of philosophy that concerns itself with what is morally right or wrong. Business ethics are concerned with truth and justice and have variety of aspects - market, society, corporate behaviour etc. All these aspects of ethics are interrelated and from a Gandhian perspective each is the manifestation of the other.

### **Gandhiji on Ethics**

Gandhian ethics is much more than personal ethics and social ethics. Gandhi’s ethics are engrained in the dharma, which underlines that everyone must make unremitting efforts for the welfare and interests of the people. For Gandhi, it was never enough that an individual merely avoided evil; they had to actively promote good and actively prevent evil. The tenets of Gandhian ethics are based on certain philosophical beliefs – “cooperation rather than competition, interdependence rather than strong individualism, compassion for others rather than selfishness; self-interest and social justice rather than individual achievement.” The fundamental principles of Gandhian philosophy can be formulated as truth, Ahimsa (non-violence), Satyagraha and Sarvodaya.

The foundation of Gandhian ethics is service to others and justice for all. Sarvodaya, a Sanskrit word which means upholding all in an ethical context, implies justice for all. The cornerstones of Sarvodaya are truth, nonviolence, and purity. Sarvodaya rejects the concepts of egoism and materialism. In Sarvodaya, there is no room for class conflict. Gandhiji summarised the concept of Sarvodaya in the phrase- “Bahujan hitaya, Bahujan sukhaya”- meaning the good of the masses, benefit of the masses.

The Sanskrit words Satya, which means “truth,” and Agraha, which means “grip,” are combined to form the word *Satyagraha*. From the word Sat, which signifies “being,” comes the word Satya. Gandhi held the view that “the only thing that exists or is in actuality is Truth.” Gandhi said that it is more accurate to state that Truth is God than that God is Truth (Gandhi, 1931). *Satyagraha* and truth are intertwined concepts. It aims to achieve new social order based on fairness and equity. Without a doubt, one who aspires to *Satyagraha* must strive to conquer evil by good deeds; hate with love; lie through the truth; and himsa through ahimsa.

Gandhiji borrowed the term *Swaraj* from Vedas. Unlike the English meaning of *Swaraj* which means freedom without restraints, in Gandhi's context it implies self-rule and self-control. For Gandhi, the individual is the pillar of *Swaraj* but this does not mean unbridled individualism; rather it implies, as in T. H. Green, a balance between individual freedom and social restraint. Gandhi describes his idea of *Swaraj* as the one which meant freedom even to the meanest of the people. Gandhi acknowledges equal distribution as his ideal. Till that is achieved, he was willing to settle for equitable distribution- which means that no one would have a great deal more or less than anyone else and everyone would have enough to meet their basic needs and enjoy a certain minimum standard of living. He does not believe in the build-up of wealth as he thinks it's immoral.

He wanted economic equality but did not want to abolish private property. He wanted the rich to act as trustees of the whole society. The development of a social spirit and a sense of humanity are the two fundamental principles of Gandhi's concept of trusteeship.

### **Integrating Gandhiji's Ethics and ESG Framework for Sustainability**

ESG framework discussed above, in true sense can be imbibed in the organisational culture when these corporations take into account the ethics and morals associated in the business decision making. Businesses need to take ethical decisions in response to issues which relate to all the three criteria of environment, social and governance framework. Ethical questions which may arise in the ESG framework can be like, how the corporation should address the problems of climate change or water and energy usage; how the issue of diversity, re-organisation and adoption of technology which may lead to job losses be dealt with; and how whistle blowers are dealt or how far the board of directors consider the impact on all the stakeholders of any of their business decisions. ESG is essentially focussing on responsible investing such that the impact of these business investments is ethical and generates positive social and environmental impacts alongside competitive financial returns.

ESG criteria framework of investing which is being adopted today, is what Gandhi's moral philosophy said decades ago. The world has witnessed many instances of business tumults in both in India and abroad. The root cause of these being that the people deviated from the path of Truth or Satyagraha. In violation of principle of Sarvodaya- given by Gandhiji-these organisations ignored the ramifications of their decision making on the stakeholders. Gandhiji believed that concealment had no place in Satyagraha and also leaves no room for selfishness. The concealment of any business information or wrong reporting of financial information violates the Satyagraha principle.

Unlike the wider view, he was not opposed to businesses making profits, but asserted that business should consider themselves as the trustees of the wealth for the societal good. Gandhi was against greed and not business. A saying that is often attributed to Gandhi summarizes his view of greed: "There is enough in the world for everyone's need, but not enough for everyone's greed." This is an apt statement to be kept in mind by the organisations while evaluating their Governance status.

The goals of Sarvodaya, which include labour dignity, economic equality, community harmony, and individual freedom, can be understood by the corporations to fulfil the social criteria in the ESG framework. Gandhi asserted that "true economics stands for social justice; it promotes the good of

all equally, including the weakest and is indispensable for decent life". He advocated the model Swadeshi, which in a larger context means production by the masses with production and consumption in local and national market. Post pandemic the focus of the countries to make themselves self-reliant was what Gandhian philosophy explained long ago.

ESG framework has been designed to address the fundamental issue of sustainability. Gandhi has talked about the over consumption of resources, violence to nature and man which he predicted to create the environmental and social imbalance and which we witness the world to be in today. He observed that the Indian situation demanded a new vision on economics which is centred on agriculture and village industries. He conceptualized a new economic order based on ecological balance. The village romanticism of Gandhi has been considered as central to his environmental philosophy.

However, going back to the thoughts of Gandhi is essential to build up a green future, where there is no place for human greed. His ideas relating to Satyagraha based on truth and non-violence, simple life style, and development reveal how sustainable development is possible without doing any harm to nature and our fellow beings. His idea that "nature has enough to satisfy every one's needs, but not to satisfy anybody's greed" became one line ethic to modern environmentalism.

Gandhi's concept of Swaraj, can be understood as a concept of "self rule". The concept of Swaraj can be mapped to all the three criteria of ESG. The self rule in true sense would mean corporate democracy, where every individual in practices self-rule and self-restraint. This can be in form of equitable employment opportunities, investing in technologies which are more labour intensive, taking up those projects which consider impact first rather than profit maximisation and judicious use of resources of the nation.

Gandhi's philosophy rejected the dichotomy of means and ends which we see to be prevalent in the present times. The corporations have been keeping their focus on achieving ends by whatever means are available. Gandhi has rejected this rigid dichotomy between means and ends. According to him means are foreseeable but ends are not. Gandhi maintained that a moral means is almost an end in itself, because virtue is its own reward. Hence whether it is environment, social or governance, the organisations should manage, control and guarantee their resources (means) to achieve the end of sustainability through ESG.

To conclude, we can say that Gandhi's ethics have a great relevance in achieving the sustainability goals entwined in ESG framework. Gandhi's philosophy can be a catalyst for the correcting the course of action businesses and nations are presently in and as Gandhi said "In a gentle way you can shake the world."

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## **ANJUMAN ISLAMIA HALL OF PATNA (1885-2018): A CITADEL OF COMMUNAL HARMONY AND ABODE OF ANTI-COLONIAL ACTIVITIES**

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### **Abstract**

Most of the history students, academicians even, are unaware about a significant ‘institution’, that would harbour communal amity as well as ‘cultural synergy’ in its garb. We are talking about Anjuman Islamia Hall, Patna (Bihar). When, why and how the Islamia Hall was established and what legacy it carries for the future of Bihar and Patna in particular and that of India in general—as far as the relationship between the Hindus and Muslims is concerned—is a very significant theme under exploration. In this context, the present article will be an attempt to trace the historical trajectory of this Hall, what it meant for the Muslims, how such institutions are facing existential crisis in the current political dispensation; and more importantly, how the erosion of such institutions faded the aesthetics of ‘memory’ among the common people.

**Key Words:** Anjuman Islamia Hall, Patna, Bihar, Freedom Movement.

### **Introduction**

Many historical monuments like ‘Golghar’ were studied by art historian Rabeca M. Brown<sup>1</sup>, however, cultural institutions such as Anjuman Islamia Hall, received scant attention in the existing literature on Bihar and Patna. It is also not less than irony and bizarre that R.R. Diwakar’s (ed.) *Bihar Through the Ages* (1958) also missed Anjuman Islamia Hall to be mentioned in ‘Cultural Institutions’ part of his voluminous book.

Cultural heritage includes traditions and living expressions passed on from one generation to another, such as religious and cultural festivals, oral traditions, the importance of historical monuments, etc. But, keeping in view the current volatile atmosphere in the country, it seems the preservation as well as the protection of such traditions (which once used to stand for peace, communal harmony, fraternity and cultural diversity) is an uphill task now.

Additionally, when the hunting of minorities particularly the Muslims is in full swing, the history of cultural institutions like Anjuman Islamia Hall, Patna needs to be revisited to remind present generation of the legacy of communal harmony our ancestors left behind—*the Ganga Jamuni*

*Tehzeeb*—which is currently either being ignored or twisted out of context against what it actually was.

It is truly said that any city/town keeps its identity alive and flourishing by civilization and culture which is manifested by its existing historical places and monuments. The same point was emphasized by noted Australian born Marxist, archaeologist and historian, V. Gordon Childe (1892-1957) on the ancient cities that, ‘monumental public buildings were the hall marks of the ancient cities’ and distinguish them from the older and contemporary villages.<sup>2</sup> Patna, the capital city of Bihar, maintains its historical identity and distinctiveness by having these historical and iconic monuments of colonial and pre-colonial eras, adorning both sides of the main road of Ashok Rajpath. These historical places including some old cultural institutions like Anjuman Islamia Hall, are replete with the history of India’s freedom struggle which need to be uncovered by historians and other researchers. Among these institutions, a Hall popularly known as ‘the Anjuman Islamia Hall’—perhaps the first public hall of Patna—is the one which needs to be re-accounted here to highlight its importance in terms of being an embodiment of communal harmony and centre of many anti-colonial activities.

### **History and Role**

In the last quarter of the 19<sup>th</sup> century, the Muslims of Patna required a suitable place for holding meetings and social functions since there was no such institution where they could get together to discuss their existing social issues and other matters. It was in 1884 when some local intelligentsia had submitted a proposal to the government for the construction of a hall in the name of Halliday, the then commissioner of Patna. But this move could not get materialized and, therefore, the Muslim intelligentsia of Patna decided to construct a Hall on its own. Finally, after many deliberations, they managed to construct a premise in Central Bankipore on Ashok Rajpath road, in 1885, called Anjuman Islamia Hall.<sup>3</sup> Thus, it was established when the modern province of Bihar was not even born.

The land for the Hall was donated by a local Muslim zamindar and interestingly donations were collected from both Muslims and Hindus for a common cause, an occurrence seldom to see in present times, with the spirit of social cohesion. It was used till recent times and served multi-purpose activities for the public good of Patna. This further, apart from many things, as pointed out by a noted historian on Bihar and Patna, Surendra Gopal, indicates that the local Muslim intelligentsia was taking keen interest in the social life of the Patna city.<sup>4</sup>

This Hall, listed as a heritage building records innumerable tales of the India’s freedom struggle. Many noted and legendary personalities of the Indian freedom movement have visited and adorned the Hall by being a part of several meetings held there with a common cause of national liberation. Many movements in both the colonial and post-independent periods, emerged in the meetings of Anjuman Hall.

During the heydays of Khilafat and Non-cooperation Movements (1919-22), Congress leaders were addressing students in large numbers in Patna, exhorting them to boycott government educational institutions. One such meeting was held in Anjuman Islamia Hall, Patna on 13 November, 1921 attended by around five to six hundred students.<sup>5</sup>

As is widely known, when the Simon Commission was formulated and deputed to India in 1927 to review the constitutional reforms and suggest further measures, it was greeted by black flags and protests from all parts of India as none of its members was from Indian side. However, it is more pertinent to mention that, on the Commission's arrival to Patna, a conference was held at the Anjuman Islamia Hall, on 30 January 1928 under Shafi Daudi (1875-1949), remembered as the builder of the Congress in Muzaffarpur (Bihar). It was resolved in the conference to offer stiff resistance against the commission.<sup>6</sup>

However, the most significant historical event, although a lesser known fact, associated with the Hall is that the idea to establish Congress Socialist Party first emerged through a meeting held in the Hall in 1934.<sup>7</sup> Therefore, the Hall acts as the birthplace of the All India Socialist Party which played a significant role in the India's freedom movement.

In 1936, the institution of *Imarat-e-Shariah* (1921)—which played a decisive role in fighting against both colonialism and separatist and divisive tendencies of the Muslim League—launched a party called the Muslim Independent Party (MIP) in the same Hall, with Maulana Sajjad (1880-1940) as its President. It was formed to contest the provincial elections of 1937 and interestingly enough, with much wider social base than the league, it gave a severe jolt to the divisive politics of Jinnah.<sup>8</sup>

Bihar, and Patna in particular was one of the main centres of the Urdu movement in both colonial and post-independent periods. Patna was fighting tirelessly against the onslaught on Urdu language since 1880's when Hindi was made the official language of Bihar despite stiff opposition from both the Muslims and Hindus, particularly Kayasthas.<sup>9</sup> It produced great stalwarts for the protection and promotion of Urdu—which still faces deliberate attempts of marginalization—such as Syed Zaminruddin Ahmed (1862-1921), Qazi Abdul Wadud (1896-1984), Sir Fakhruddin (1868-1933), and later Gulam Sarwar (1926-2004), Taqi Rahim (1921-1999), Abdul Mughni (1936-2006), Shah Mushtaq Ahmed (1917-2002), Betaab Siddiqui (1916-1998), among many others. Within this context, Anjuman Islamia Hall occupies a prominent place in the development of Urdu in Bihar. In October 1936, Abdul Haq (*Bab-e-Urdu*) had presided over the Urdu Conference in Patna's *Anjuman-e-Islamiya Hall*, attended notably by Shafi Daudi, and Maghfur Aijazi, who became Vice President of the Bihar branch of the *Anjuman Taraqqi Urdu*, among many others. It is also interesting to note that the Bihar branch of the *Anjuman Taraqqi Urdu* had convened a meeting in the same Hall on May 27, 1937, to stress the promotion of Urdu language.<sup>10</sup>

Along with the participation in the freedom movement, many other national meetings and conferences were associated with the Hall. Non-Muslim families of Patna and other nearby areas also used to book the Hall for wedding ceremonies for a quite long time which had nourished the culture of unity for a longer period of history of Patna. This feature of the Hall has been relegated to the ground because of the rapid rise of competitive communalisms during 1980s, furthered by the communal polarisation on daily basis since 2014.

This Hall was not restricted, as is a widely held notion, to only ceremonial or political activities. It is not popularly known that this Hall also had its own library. It was Mr. Syed Abdul Aziz (1885-1948)<sup>11</sup> who established Urdu Public Library in the Hall, remaining under his supervision for a long time.<sup>12</sup> Moreover, when Aziz was the Minister of education and development in early 1930s, he

made the exhibition of different and best varieties of mangoes, in well-designed boxes, in the Hall adored by almost everyone and attended by both the native as well as English people.<sup>13</sup>

From the very beginning, this cultural institution had also its own Urdu Monthly newspaper, *Al-Hadi* which regularly highlighted the daily activities and programmes of the Hall. It is, however, a lesser known fact that this paper along with many other Urdu papers like *Al-Punch*, waged a journalistic crusade for the separation of Bihar from the erstwhile Bengal. For instance, in its issue of April-May, 1891, *Al-Hadi* observed and boldly argued that:

In the province of Bihar, in addition to the government of the British there was a government of the Bengalis. The government of the British was of course the result of the battle of Plassey; the government of the Bengalis was probably due to the fact that the University was established in Calcutta and not in any other town of Bihar.<sup>14</sup>

One of the significant and distinctive features of Patna, as revealed by many Urdu sources, again a lesser known fact, is that it presented a unique picture of communal harmony.<sup>15</sup> The Patna based historian, Prof. Imtiaz Ahmad (1988), citing the Urdu account of Syed Badrul Hasan entitled as *Yadgar-e-Rozgar* (1931) also points out the same existing accommodative culture of Patna that there were cordial relations between Hindus and Muslims and their mutual participation in ceremonies and functions. He also notes that individual conflicts between the two communities never assumed communal colour in the history of Patna.<sup>16</sup> Such kind of relationship between the different communities dwelling in the Patna region was also reflected by the building structure and design of the Anjuman Islamia Hall building.

The upper portion of the entrance gate of this two storey Hall (as shows the following picture) carried its name in three languages-Hindi, Urdu and English, reflecting the communal harmony symbolized by its society that had founded it. Therefore, the history of Patna's culture and tradition is replete with stories of harmony between Hindus and Muslims, reflected at length in Syed Badruddin Ahmad's Urdu memoir of 1988.<sup>17</sup>



**Pic. Credit: *Patna: Monumental History*, edited by V. Kumar Singh, 2010, p. 88.**

However, such activities are very rare to find in today's conflict ridden culture and community affairs. Ironically, instead of maintaining the heritage by renovation, it was demolished in 2018 by its owner, the 'Bihar State Sunni Waqf Board' under its chairman Mohammad Irshad Ullah as a part of redevelopment plan to erect a new, seven-storey building in place of old one which is near completion. Its foundation stone was laid by Bihar's Chief Minister Nitish Kumar on October 15, 2018. It has been constructed at an estimated expenditure of 39.14 crores.<sup>18</sup>

Most of the local inhabitants of Patna bewailed that instead of demolishing the whole historical building which encompasses many tales of freedom movement, government should have renovated this old structure.

The composite living, popularized as the *Ganga-Jamuni Tehzeeb* as a legacy of our ancestors is under constant threat as one can see from the current volatile and polarised atmosphere of the country. The Bihar Government since last couple of years, unfortunately, is not sparing a single chance to erase the city of its heritage sites, as happened long time ago to its culture and literature, under the garb of so called development. The state government and administration failed to realize that to preserve heritage buildings is one of the essential features of so-called Smart City Project under which such unwanted things are being done in the historical city like Patna. This attempt, if not stopped, would surely make the city what poet Sheikh Mohammad Raushan 'Joshish' Azimabadi (1737-1801) had said:

*Kabhi mera patna bahisht e barin tha  
Jawab iska dunya ke andar nahin tha  
Na baaqi wo kooche na baaqi emarat  
Jidhar jaa veerangi hi hai soorat!*

*The Patna that was once paradise  
Incomparable to the rest of the world  
No streets or monuments remain in it now  
It is only a wasteland wherever one goes.*<sup>19</sup>

This being said, the people of Bihar and Patna must be reminded of the cultural synergy that their ancestors left behind. The civil society of the region must work tooth and nail for infusing civility in the current political discourse of the region.

Suffice it to say, one would like to quote the famous remarks of Swami Vivekananda, verily an exact dose to the present problems of India: "Help and not Fight; Assimilation and not Destruction; Harmony and Peace and not Dissension."<sup>20</sup>

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**DEMANDING DIRECTNESS THAN DEMANDINGNESS  
IN PARENTING: AN ANALYSIS OF PREETI SHENOY'S  
*WHEN LOVE CAME CALLING* FROM THE  
PERSPECTIVE OF DIANA BAUMRIND**

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**Abstract**

Youngsters of the present day, appear to be aspiring in setting their goals and challenging setbacks effectively when they are fortunate enough to have a good home environment. Home is the place where children learn to shape and structure their behaviour through supportive parenting. However, the prevalence of low responsiveness and high demandingness in parent-adult relationships leads to an array of misunderstandings and fails to guarantee affinity. Thus, a sound bonding in the parent-adult relationship is essential for generating responsible youths. This study aspires to analyse the issues prevailing in the parent-adult relationship because of high demandingness and low directness or openness, concerning the characters Puja and her parents exquisitely portrayed in Preeti Shenoy's novel *When Love Came Calling*. Further, the parenting style of Puja's parents is compared with Diana Baumrinds' authoritarian style to explore its effects and outcomes in the parent-adult relationship.

**Keywords:** youngsters, parenting, responsiveness, demandingness, directness

**Introduction**

Contemporary Indian English fiction upturns its value through the valuable contributions of its novelists dealing with young adult themes. One of the contemporary Indian women novelists, Preeti Shenoy, is renowned for her wide young readership. Her renderings of various youth themes through her works have stabilised her position as a best-selling novelist in India since 2012. The novel, taken for study, *When Love Came Calling* (2020) is an astonishing piece for which Shenoy has received the "Author of the Year 2021 Award". This novel is filled with interesting themes for young adults like adventure, love, trust, discovery, ambition, parenting, freedom, family handling, identity, academic pressure, sibling issues, etc. This study focuses on the issues prevailing in the

parent-adult relationship because of high demandingness and low directness or openness concerning the characters Puja and her parents represented in this novel. According to Pamela Li, “Demandingness refers to the extent to which parents control their child’s behaviour or demand their maturity” (Li 2016). In the novel, Puja’s parents take control over their daughters’ behaviour through demandingness due to the lack of openness. Further, the parenting style of Puja’s parents is compared with Diana Baumrind’s authoritarian style to explore its effects and outcomes in the parent-adult relationship.

### **Diana Baumrind’s Parenting Styles**

Diana Baumrind is an American clinical developmental psychologist renowned for her study on parenting styles. Through her research, she has derived three parenting styles focused on parents’ “responsiveness and demandingness” towards their children. They are authoritative, authoritarian, and permissive. According to Diana Baumrind, the authoritative parenting style is the preferred style by many and denotes the presence of both demandingness and responsiveness at high levels. This style gives space to the children to be involved in interaction with their parents by expressing their views and opinions; Diana Baumrind mentions that it “recognises the child’s individual interests and special ways” (891). The authoritarian parenting style denotes parents’ demandingness at a high level and responsiveness at a low level. In this style, parents set restrictions for their children, who follow them passively and if children refuse to follow the required standards, they are subjected to punishment. A permissive parenting style denotes parents’ responsiveness at a high level and demandingness at a low level. In this style, parents express no strictness or control over their children. Later theorists Maccoby and Martin add neglectful parenting to these three styles, and this style implies both demandingness and responsiveness presented at low levels. In this style, parents show detachment in setting limitations and taking care of their children. Therefore, this study attempts to exhibit Baumrind’s authoritarian parenting style reflected in the novel *When Love Came Calling* through Puja’s parents, to render its consequences and it suggests the demand for directness in the parent-adult relationship.

### **Parent-adult relationship in *When Love Came Calling*:**

Parenting plays a vital role in shaping the lives of children. “Adolescence is a period of dramatic change in the child’s physical, cognitive, emotional, and social competencies and concerns” (Steinberg and Slik 103) thus, parents should be vigilant in handling and moulding their adults. The novel *When Love Came Calling*, presents Puja, an adolescent who is subjected to various issues due to her detachment from her parents. She always exhibits a chaotic mindset in fixing her interests and goals. She is a daughter of an upright businessman, Krishnan, and a renowned surgeon, Chaitra. As fashionable parents, they constantly have demands and expectations for their children that must be met. Puja finds it irrelevant to serve the anticipations of her parents, but her elder sister Divya does everything as expected. Thus, Divya remains in the good books of her parents; whereas, Puja becomes prey to her parents’ authoritarian parenting style.

### **Authoritarian Parenting Style of Puja’s Parents**

Diana Baumrind mentions that “The Authoritarian parent attempts to shape, control, and evaluate the behaviour and attitudes of the child in accordance with a standard of conduct, usually

an absolute standard, theologically motivated and formulated by a higher authority” (890) but they fail to include friendliness and affection. Likewise, Puja’s parents set disciplined patterns and traditional rules that fail to consider the perceptions of their children. Puja neither expresses her real specifications nor does her parents show an interest in discovering them; rather, she is forced to follow the fixed outlines. According to Diana Baumrind, authoritarian parents prefer to value their rightness and try to avoid the will and autonomy of their children. Puja’s parents’ style of authoritarian parenting lets them put various demands on her, which includes “a higher level of discipline patterns, confrontation and monitoring” (Sarwar 229). But she differs completely from her parents’ standpoints.

“Authoritarian parents do control and demand, and never consider to respond, support nor compromise to a child’s needs” (Candelanza et al. 1498). Being strict and taking control seem to be effective while care and warmth are deficient in an authoritarian parenting style. Chaitra, Puja’s mother, controls Puja’s life by taking various academic decisions without her consent. She is constantly pressurising Puja to do things in which she has no interest. Even though she knows that Puja dislikes her demands as in her words, “I suspect Puja hates me for doing this. But as a mother, I am doing what is right” (Shenoy 12) she asks Puja to attend a programme forcefully during her vacation, as in Puja’s words “I don’t have a choice. My mother wants me to do this” (41). Puja’s mother wants to guide her daughter in the factual direction, but she misses her daughter’s true passion. Thus, Puja is stuck between her search for her real interest and satisfying her parents’ expectations.

When Puja expects emotional support from her parents, they fail and remain authoritarian parents, as Li says, “Authoritarian parents are unresponsive to their child’s needs and are generally not nurturing. They usually justify using mean treatment to toughen up their kids” (Li 2016). Puja, in her orientation programme, gains a friendship with Arush, who is from Norwich, U.K. In the company of Arush, Puja begins to enjoy her programme. She is given work on teaching assistance, which she dislikes at the initial level but later adapts. She also gets emotionally attached to Arush by having her usual late-night talk with him. But, unfortunately, Puja is arrested for a false accusation in a cannabis case. Sujit, Puja’s school friend, is the real criminal responsible for hooking Puja in that case. Puja is completely out of control, and she is soon rescued from prison by her father’s arrival with a lawyer. The media coverage of Puja and her family increases the wrath of her parents even more. Here, Puja with no fault on her side is subjected to face various negative upshots. Only her maid Santi Chechi abets and eases her, during the required time. Santi Chechi takes the role of her mother to bestow emotional care on Puja. In contrast, her mother yells at Puja awfully, as in her words “You have ruined the reputation of the family” (Shenoy 125). After this terrible incident, Puja is asked to quit her programme.

Every parent should give space for their adults to enunciate their opinions, as Pratt-Kielley says, “At times of struggle, they (young adults) may just need to be heard and feel validated in their emotions” (Pratt-Kielley 2020). It is also their responsibility to make their children comprehend their point of view while setting rules for them. But Puja’s parents are neither equipped to listen to her words nor clarify their views behind their demands. Another thing for which Puja is blamed is that she is found in Arush’s room at night during the cannabis issue. Puja finds it strange when she

is accused of talking with a boyfriend at night time. Puja is not granted a chance to express her views, and her parents take up an authoritarian attitude that “does not encourage verbal give and take” (Baumrind 890) between them.

### **The lack of openness between Puja and her Parents**

The authoritarian parenting style stresses high demandingness more than directness in the parent-adult relationship. The lack of openness makes Puja’s parents distrust their daughter. This situation not only directs Puja to enlarge her intimacy with Arush by falling in love with him but also makes her detached from her parents. Without a second thought, Puja’s mother directs her to prepare for the CAT exams. Puja finds no other way than to surrender to her mother’s commands. Now, the only person to perceive her views is Arush. Puja contacts him without the knowledge of her parents. But, unexpectedly, a cruel incident hits Puja hard when she is informed that Arush is attacked by Sujit’s gang, and is admitted to a hospital. Puja’s visit to Arush is disseminated through news reporters who also flash her previous arrest. Now, it is portrayed that Puja has turned out to be a defiant daughter to her parents, as she says that “neither my father nor my mother believes me. Their gaze is stern. Denunciatory. They have already judged me. Condemned me. It is the worst feeling of the world” (Shenoy 178). As a result, they try to curb her by snatching her phone and laptop when her mother says that “I don’t trust you. Give me your phone” and “Go and get your laptop as well” (180). On the other side, the wounded Arush leaves India for U.K. Puja cannot converse with Arush and she is demanded to be alone in her room. The devastation is expressed in Puja’s words, “Each day that passes feels like a year. I have never felt this lonely, this lost, this helpless, this trapped. I don’t know how I am surviving without my phone and laptop. I am a prisoner here” (191).

Often, the expectations of parents fail to meet the wishes of their children. The compulsion put upon the children weakens their attachment and affection for their parents. Puja’s family environment fails to comfort her during her required times. In search for her phone, Puja acquires the knowledge that her grandma’s huge amount of money is deposited in her account. Thus, she resolves to go to the U.K. to see Arush and finds a tactic to abscond from her family. Therefore, Puja decides to arrange tickets on her own so that she can run off from her unaffectionate parents. But she does everything with the knowledge of her housemaid, Santhi Chechi who always remains her affectionate companion in her house. Now, a twenty-year-old girl musters the courage to travel alone from India to the United Kingdom. Her determination makes her successful in leaving India. Here, the lack of a sound bounding with her parents, lets Puja to commit a fault which shows her immaturity in handling setbacks.

### **The Realisation**

Arush turns out to be a good mentor for Puja by explaining her error in departing her family. He explains the prominence of respecting her parents and their actions. He says that “we can’t just follow our own impulses, Puja. We owe something to our parents. You can’t run away from your problems. You have to face them. As difficult as things get, you have to sit down and talk it over with them... Please speak to your parents. They must be worried sick” (249). Puja does not expect this kind of guidance from Arush but takes this chance to transform herself into an entirely reformed

adult. She realises the magnitude of confessing her views to her parents by seeking an apology for her undesirable actions. Further, she assures her return to India.

On the other side, Chaitra and Krishnan come to know about Puja's departure only through her letters written when she is left alone without a mobile phone and laptop. Those letters present Puja's affection towards Arush and hatred towards her parents. Through reading the letters, they understand the accurate perception of Puja about them. It shocks them to know the different perspectives that exist between theirs and Puja's. Chaitra says, "...for the first time in my life, I see an alternate perception of me, through my own daughter's eyes. It destroys me, because it is the truth" (253). As Krishnan says that "We are all wrong. Very wrong. We've driven her far away from us with our actions. She is to blame, of course, but I think we are to blame too. Have we ever attempted to understand why she did all those things? What was wrong? I don't think we ever sat down and spoke about it" (253). The realisation of Puja's parents leads them to send apology emails for their actions. "All parents have unreal expectations of their children. At some point, all parents have to come to terms with the fantasy perfect baby and the reality of the one they have produced, an independent personality with its own desires, drives and ambitions" (Clifford-Poston 17).

## Conclusion

Parents make many sacrifices for the upbringing of their children. Shea M. Dunham and Shannon B. Der Mer have quoted Hughes in their book *Poisonous Parenting* that, "Parents are the ultimate teachers. They teach their children what to think about the world, what is important or unimportant, and about their own self-worth" (Dunham and Mer 1). Frequently parents mistake in choosing the appropriate parenting style for rearing their children. In the case of Puja, her parents' style of parenting fails to suit her. Divya, Puja's sister, has somehow adjusted to fulfil the expectations put upon her as Divya says, "...the pressure of living up to Ma's dreams and expectations is too much" (Shenoy 263). When Divya achieves everything in the expected pattern, it lets their parents have the same expectations of Puja, regardless of her interests and mindset. Thus, their authoritarian parenting style urges them to punish Puja when she crosses the line. Finally, Puja's decision in parting with her family makes everyone realise their miscalculations. The presence of expectations and high demandingness without consent on both sides leads to various misunderstandings and misconceptions. Speaking directly and getting things sorted out assists in maintaining a perfect parent-adult relationship. As Shenoy says, "If there are misunderstandings, we need to speak and sort out things, rather than running away" (272). In conclusion, reciprocal interaction and directness or openness in the parent-adult relationship is required to sustain sound bonding and help to avoid misapprehensions.

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## **SILENCE ENVISAGED IN THE POEMS OF KAMALA DAS**

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### **Abstract**

Silence can basically be observed by the creator of the text if the creation is autobiographical. The reader can understand the clear perspective of the writer if the clarity of words and concepts is properly undertaken by the scriptwriter. Literature is the perfect source of manifesting Silence as it can be bifurcated variedly in divergent streams. This powerful word ‘Silence’ overpowers ‘Speech’. Unsaid words enact like a sword. Silence leaves its impact on the mind and heart of the spectator and reader as well as disturbs the peace of others even by not uttering a word and leaves a long-lasting impact on others. Silence can also be taken as a positive science that experiments with the patience of its protagonists. The oppressed characters whether they are poverty-stricken or caste afflicted. It is termed as a written silence in literature. This Silence plays an interactive and important role as it employs a discursive technique in literature which results in the combination of Fictional and non-fictional works. This paper will trigger the interest of the reader by imparting knowledge of different kinds of silence which lies in every human and his own personality traits. Sometimes silence is taken negatively which leads to depression and becomes life-threatening but literature helps to interact even in silence by helping and inspiring with various experiences of writers, poets, and novelists. This paper will discuss Silence in the famous poems of Kamala Das and the way she overcomes that crucial period of her life.

**Keywords:** Trigger, spectator, conversion, uprootedness, ancestral.

### **Introduction**

The prominence of Silence can clearly be visioned in the poems of Kamala Das as she herself experiences the obstacles of casteism. Kamala Das whose pen name is Madhavikutty is born on March 1934 in Punnayurkulam which is situated in Kerala. She belonged to literary background where her father V.M. Nair was an editor in Mathrubhumi and her mother Balamani was a poetess by profession. She inherited the literary traits of her family and enhanced her skills by being Bilingual writer. She used to write in Malayalam and English both. Her Uncle Nalappatt. N. Menon who was a renowned writer of that era, influenced Kamala Das to write in an early age. Her popularity as a Malayalam writer was due to her short stories and autobiographies. Followed by the vibrant poems and explicit journey of her life, she acquired sway among other popular Indian English writers who

openly spoke about female sexuality, freedom of females from wrong treatment and unfair sense of guilt. She got married in a young age of fifteen to Madhava Das. Her poetry was based on the themes of love, anger, urge, pain, betrayal and silent queries.

She was more devoted towards the feelings of women and expressed it in *'The Looking Glass'*:

“Gift him what makes you woman, the scent of Long hair, the musk of sweat between the breasts, the warm shock of menstrual blood, and all your endless female hungers.”(Kamala Das 99)

Kamala Das' own conversion from a typical Hindu girl to a broadminded Muslim poet showed its impact on her works and influenced the readers and other generations too. After her meeting with a Muslim League MP Sadiq Ali, she could not stop herself of meeting him and developed relation with him which resulted her departure from Kamala Das and reunion with a new version as Kamala Suraya in the age of 65. She was not guilty at her transformation and with that positive notion and also to clear her point among that generation, she wrote:

“Life has changed for me since Nov. 14 when a young man named Sadiq Ali walked in to meet me. He is 38 and has a beautiful smile. Afterwards he began to woo me on the phone from Abu Dhabi and Dubai, reciting Urdu couplets and telling me of what he would do to me after our marriage. I took my nurse Mini and went to his place in my car. I stayed with him for three days. There was a sunlit river, some trees, and a lot of laughter. He asked me to become a Muslim which I did on my return home.” (Merrily Weisbord)

The awareness of sensible and meaningful silence in every work and its discourse clarifies about the presence of Silence in many poems of Kamala Das. Silence plays an important role in every text as most of the writers use Discursive technique. Poems like *'The Grandmother's House'* and *'My Mother at Sixty-Six'* are the perfect depiction of Silence where poet expresses her those feelings which she either cannot express to her mother or she is in fix to express the same. Poets are blessed with the skill of using different forms in their poetry. They have the worth of dealing with the words and within the words. Usage of unsaid words ornament their intellect with style and clarity which help them to be more expressive in fiction. Poets are in favour of poetic forms and to follow this norm Richardson (1997) gave his point by saying, “the poetic form plays with connotative and literary devices to convey meaning, commends itself to multiple and open readings in ways that straight sociological prose does not”. (143)

Silence is basically a philosophical term which needs to be understood as the poet Thomas Hood has tried to convey the exact meaning of silence which is well accepted by the readers. Thomas has created a poem *'Silence'* (1950). He illustrates the presence of silence at different places in the world and its natural setting. Firstly, he presents silence as soundless. In other words, there is no sound around the *'Cold Grave, 'Deep Deep Sea'* and the wild deserts because of the absence of the air, the waves of the sea are moving in a slow motion without uttering any sound. Secondly, he explains about the silence at those places where the life is not present now but was a reality previously. Literary Devices enhance the beauty of poetry as *'Anaphora'* is based on the repetition of the words to give stress. For Instance, beginning of the poem pays more stress on Silence by repeating it twice consecutively which is given below:

“There is a silence where hath been no sound, there is a silence where no sound may be, In the cold grave-under the deep deep sea....” (Thomas Hood)

Similarly, Kamala Das has used the expression of silence in her popular poem 'My Grandmother's House' where no existence is there because of the demise of her grandmother. Kamala Das had got fame among other Anglo-Indian writers like A.K. Ramanujan and Nissim Ezekiel by writing about love and passion of leading the peaceful and ignorant age childhood because adulthood and its responsibilities compelled an individual to bear the pain of separation from family and sometimes aloofness that introduce 'Silence' as a new comer to his life. Its presence could not be recognised initially but proclaimed to be the part of his nature. Thus, Silence remained the important technique of Kamala Das' Poetry.

'My Grandmother's House' is a sentimental poem which gives description of the love and compassion of Kamala Das for her grandmother. This short poem of hardly 16 lines elaborates a wide meaning of Silence and its role in one's life. She is leading a good life at present but misses the time she has spent with her granny. She wants to turn back the wheel of time and urges to go back in the marvellous company of her ancestors. Lyrics of the poem itself expresses the emotional state of the poet where she longs for her past life and a visit to her grandmother's house which is entirely changed now. Kamala Das writes:

"There is a house now far away where once I received love..... That woman died, the house withdrew into silence, snakes moved among books...."

In the beginning of the poem, Kamala Das is feeling offended at the uprootedness from her ancestral house and wants to gain the same concern and connection with that place which is now deserted and has become silent as her grandmother is no more. The systematic involvement of the term 'Silence' enhances the beauty of the poem by the perfect usage of its different types:

### **Silence in Death**

The poet has lost in the forgotten world which is no more now and is buried at an unknown place with the demise of her grandmother. The contrast between her present and past is entirely divergent as now she has left alone without any emotional attachment. It moves backward from the present hustle and bustle towards the silent atmosphere of her granny's house. Death is the reality of everyone's life but it accompanies silence. This silence does not allow a person to get rid of the nostalgic situation. Her grandmother means a lot for her and her maternal home is nothing without her presence. This pain of death is unbearable for her and her quest for love is gone in vain. Members of the family rejuvenate the energy of others and fills with positive attitude but death diminishes their strong power and Silence takes place of that deserted courtyard where once life was alive. Poet's house is miles away from her grandmother's house and that sense of security too has crossed the borders and goes away from the poet. Death of grandmother entails the dead and haunted silence around the house.

### **Silence in hidden feelings and longings**

Poet has expressed her internal feelings which have hidden in the deep surface of her heart as the present life of Kamala Das is not allowing her to flash back her grandmother's presence in her life because of the responsibilities and the fact that once gone, forever gone. Whatever a person desires, can not get the same as the destiny plays a key role. Unresolved issues, incomplete passions and unfulfilled desires spread the darkness of silence among generations and that person becomes

an escapist who keeps on running away from the realities of life and throws himself into the oppression of silence. Kamala Das urges for a real woman who is happy and contented in all the spheres of her life but she failed every time due to the useless criticism which she herself faces in the male dominating society.

### **Silence in Absence**

The window in the poem shows the connection of past with present as the poet wants to peep inside her past from the window. The mere thought of her past dwells happiness and fills her mind and heart with positivity but the reality is not as she expects. Poem is fictional but autobiographical where window is a symbol of happiness of past and personifies like an animal who is speaking about the best time of past. Absence of her grandmother is responsible for the present silence. Her death has brought silence in the house, in streets and most of all in the heart of poet which will be finished with the poet only. She also misses the presence of cool breeze from the windows which are now permanently closed. The poet is upset and silent in the absence of those beautiful images but feels blessed because of their presence in past.

### **Silence in Love and Departure**

Her love for her mother in her most emotional poem 'My Mother at Sixty-Six' is clearly visible throughout her journey from her parent's home to Cochin airport. She loves her mother more than anything in the world but can not express due to her separation from her mother. She wants to stay with her but cannot because of her own family chores. Silence occupies the space between her and her mother because the poet is not uttering a single word because of the poor health of her mother but even then, she accompanies her to the airport. Thus, love from both sides is unexplainable and unimaginable. Departure is not allowing them to speak a word and deep silence is immersed between mother and daughter.

### **Silence in Ailment**

Kamala Das is beautifully switching from negativity to positivity and then again towards negativity in the poem 'My Mother at Sixty-Six':

*“Driving from my parent’s  
home to Cochin last Friday  
morning, I saw my mother,  
beside me, doze, open mouthed,  
her face ashen like that  
of a corpse and realised with pain  
that she was as old as she  
looked but soon  
put that thought away, and  
looked out at Young  
Trees sprinting, the merry children spilling  
out of their homes, but after the airport’s  
security check, standing a few yards  
away, I looked again at her, wan, pale*

*as a late winter's moon and felt that old  
familiar ache, my childhood's fear,  
but all I said was, see you soon, Amma,  
all I did was smile and smile and  
smile.....”*

Poet's mother is of the age of sixty-six and cannot utter a single word due to her pathetic health conditions which poet is habitual of facing from her childhood. She has seen her mother in this same monotonous health conditions which does not allow her to speak much. Thus, the common feature between both remains Silence. There was silence even when she starts enjoying the outer world. In the whole poem the poet was busy in the outer scenario of her corpse like mother and her ailments and the inner conflicts that whether she will be able to meet her mother during her next visit or not.

To recapitulate, Silence is visible in both of her poems where at one side she is missing her grandmother who is no more and on the other she is unhappy and quiet due to the poor health of her mother. Imperative health and Death cannot be ignored but their attack never gives a second chance to the bearer and it fills the surroundings with only Silence.

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# **CONFLICT AND CONCERNS OF EXISTENCE, AND THE POSTHUMAN IMAGINATION: A STUDY OF JEANNETTE WINTERSON'S *THE STONE GODS***

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## **Abstract**

Science fiction is the leading genre in 21<sup>st</sup>-century literature that portrays the issues linked to the concept of posthuman. It pervades the literary landscape with post-apocalyptic visions, cyborg scenarios, and posthuman imagination. Jeannette Winterson's novel *The Stone Gods* depict a thought-provoking posthuman world with intriguing relations between humans and non-humans. The present study explores the novel from the perspective of posthumanism and discusses the development of the new social order through the journey of nonhuman characters or Robo sapiens and their emergence as the future or rapture of humanity. The analysis includes the essential question of the identity of humans in a posthuman and post apocalyptic time and scrutinizes how the coexistence of human and nonhuman machines leads the world to the next stage of human evolution. The paper also interrogates the conflicts of humans along with nonhuman robots to coexist on a dying planet and redefines the meaning of existence through the timely depiction of posthuman issues, thereby, examining the posthuman space imagined by the author.

**Keywords:** Posthuman, Post-apocalypse, Cyborg, Science Fiction, Robo Sapiens, Non Human.

## **Introduction**

The representation of science fiction and its literary purpose has changed in the last few decades with the emerging human-nonhuman interaction, post-apocalyptic visions, and cyborg and sentient robot characters pervading the storylines. Earlier it was thought that the genre of science fiction belongs to the fantastic or imagined kind of literature long gone as the futuristic nature of science fiction is more of a social reality of contemporary times. The recent development in science fiction reflects the explorations in the theoretical discourse on posthumanism as the present era is impacted much by social and technological flow. Carl Freeman one of the prominent critiques in the

field of science fiction shows a much broader and more liberal approach towards this genre when he summarized in the book *Critical Theory and Science Fiction* (2000) that “I do believe that all fiction is, in a sense, science fiction”(16). A similar approach is needed while exploring the novels like *The Stone Gods* in order to understand the contemporary society that is leading toward a posthuman future.

In this paper, an attempt is made to explore the posthuman existential conflicts and concerns in the science fiction, *The Stone Gods* (2008) by the British author Jeanette Winterson. With the dominant elucidation of human beings at the centre of literary works *The Stone Gods* (2008) moves off from such literary trope and defamiliarize the readers as the plot follows Spike the protagonist, a character of the nonhuman sentient robot which is called Robosapiens, subverting the anthropocentric ways of looking at the world. The plot evolves into a story that combines the attributes of humans into an artificially made being Robosapiens which probably the author emphasizes as the next evolutionary stage. Spike emerges as a character that argues and shatters the traditional notion of humanism thereby preparing a world for the posthumans. The notion of humanism and existentialism has been debated throughout the novel through the interaction between the characters of Spike and Billie.

Earlier foundations of humanism could be found in the idea of Rene Descartes who in his work *Discourse on Method* (1637) proposed “I think, therefore I am” (19). But in the novel, we come across that Spike constantly challenges the notion of humanism and leads to posthumanist worldviews as she also seeks validation through her traits that she can think like a human being as she is no different. In the story, Spike has to go through an existential dilemma about whether she is a human or not. One of the major reasons she keeps on rethinking her existential nature is because another character and narrator Billie always reminds her that she can never be like humans. Spike is persistent in her journey of self discovery and evolution. In one of the instances Spike while arguing with Billie says, “is human life biology or consciousness? If I were to lop off your arms, your legs, your ears, your nose, put out your eyes, roll up your tongue, would you still be you? You locate yourself in consciousness, and I, too, am a conscious being” (63). The urgency in the words of Spike shows that she wants to be validated as human and negates the robophobia of Billie. Eventually, Billie comes out of the conservative loop and falls in love with Spike.

The posthuman imagination in the story decentralized the doctrine of humanism and anthropocentrism by subverting the species supremacy of the homo sapiens. As N. Katherine Hayles proposes in *How We Became Posthuman* (1999) that “the posthuman view configures human being so that it can be seamlessly articulated with intelligent machines. In the posthuman, there are no essential differences or absolute demarcations between bodily existence and computer simulations, cybernetic mechanism and biological organism, robot teleology and human goals” (3). Therefore, the perspective of Winterson in the novel is thoroughly aligned with what Katherine Hayles has to say about the posthuman. Thus, we observe Spike’s way of looking at the world and understanding the surrounding, we realize that it is possible that the author deliberately put the posthuman characters to speak for themselves. While having a conversation with Pink, Spike asserts “there are many kinds of life,” and “humans always assumed that theirs was the only kind that mattered. That’s how

you destroyed your planet” (65-66). Spike’s argument is valid because she expresses that the superiority complex of humans has debarred them from going beyond themselves and accepting the other existences and creations on the planet. Therefore, the dominance of the anthropocentric view is diminished and the idea that the world is more than only about humans is highlighted. It is also important to understand that through the voice of Spike the author emphasizes that posthumanism is not about the eradication of humankind but it discusses the collective nature of our existences and reimagines that even artificial things could be given importance.

The question of kinship arises because Robosapiens such as Spike along with the humans were on a space journey in search of a new planet as they were dying due to climate change and other disasters created by humans on the current planet they were living on. In a way, it is clear that the Robosapiens helped humans in finding a new home, and therefore they could also become part of their race on the new planet. The Robosapiens are created in such a way that they can evolve as the advanced version of robotics. The narrator describes Robosapiens as “The first artificial creature that looks and acts human, and that can evolve like a human – within limits, of course” (14). The foundation of such creation involves the force of capitalism because to effort Robosapiens one has to be wealthy. Later in the novel, Spike goes beyond its limited way of existing and evolves outside the set pattern. Spike believes that she was created to serve humanity but as she evolves, she realizes the importance of her understanding of the world and decides to live on her own terms. Even though “Inter-species sex is punishable by death” (15) Spike indulges in a physical relationship with Billie. One time when Spike shows the desire to kiss Billie who is also a woman, Billie thinks she wants to kiss her only to add the experience to her database but Spike says, “Gender is a human concept and not interesting” (63). Through the sexual encounters between Spike a robot and Billie a woman, the author wants to put before the reader a new kind of queer love that is posthuman in nature. It deconstructs heteronormativity which is an essential idea of western humanism and reconceptualizes that there is an interconnection between human and nonhuman robots which is in pursuit of becoming posthuman. The plot pushes through the idea that humans have no more central role to play and they are not unique as species and with subjectivity. Pink is another character who thinks that robots can never be equal to humans but at one point while perceiving the condition of Spike he says, “Spike, I’m not prejudiced or anything, it’s not your fault that you’re a robot—I mean, you never had any say in it, did you? One minute you were a pile of wires, and the next thing you know you’re having an affair” (57). This statement given by Pink about Spike speaks volumes about the evolving nature of the Robosapiens and posthuman subjectivity. The thought provokes the aspect of posthuman imagination and gives a radical impression of the existential concerns of a futuristic posthuman society. It also substantiates the idea proposed by Donna Haraway in the essay *A Cyborg Manifesto* (2006) that “By the late 20<sup>th</sup> century, our time, a mythic time, we are all chimeras, theorized and fabricated hybrids of machine and organism; in short, we are cyborgs. The cyborg is our ontology; it gives us our politics” (150). Even though Donna Haraway does not use the term posthuman she appropriately describes the meaning of becoming posthuman and the new reality.

Winterson in the novel progresses with the internal dilemma of existence and acknowledges the new condition of existence which is not traditional in nature. Even though the novel covers other

aspects like an ecological crisis, apocalyptic visions, and posthuman warfare, the present study focuses on the conflicts and concerns of existence and the posthuman imagination. Therefore, the character of Spike becomes vital to the discussion in order to understand the existential perspective in the story. Spike is made uncomfortable time and again by the other characters regarding Robosapiens never being like human beings and living through humiliation because of their existence. However, Spike always reciprocates and asserts their subjectivity. Billie says to Spike, “You’re a robot” and to this Spike replied, “And you are a human being – but I don’t hold that against you”(62). Spike knows how to defend their identity because they have the capacity to evolve not only as a machine but also because they are able to have consciousness as they are quite self-aware and, therefore, Robosapiens are having internal and existential conflicts. The society in the novel as depicted by the author is so much dependent on robots and artificial intelligence that narrator states “We have no need for brain so our brains are shrinking” and “Meanwhile, the Robo sapiens is evolving” (14). It is essential to notice the path on which humans have led themselves and Winterson through her posthuman imagination traces the line of existential and evolutionary track that reveals that the future could be like this where the next stage of human evolution could be called Robo sapiens and they might claim their place in the society as superior as the human beings.

Winterson’s novel forces the reader to rethink what is supposed to be called alive and what is not. Since the plot discusses the existence of “Robo sapiens” the question of death comes as a matter of course in the story as Spike is back from the space mission that was to find a new planet because their home planet Orbus was no longer good for human life. Spike and their team found a new home called Planet blue. Now the service by Spike was done so they are going to dismantle them because “It’s policy; all information-sensitive robots are dismantled after the mission so that their data cannot be accessed by hostile forces” (6). It is like killing the Robo sapiens. The author imagines a collective posthuman world where the dismantling of Spike can be seen as the brutality of humans against the Robo sapiens. There is a constant conflict about the future and coexistence of human and nonhuman machines or Robo sapiens in the mind of the narrator as one time she says, “The great thing about robots, even these Robo sapiens, is that nobody feels sorry for them. They are only machines” (6) and another time during the dismantling of Spike the narrator describes, “She looks like she’s giving blood. I suppose she is – the date she stores is her life’s blood, and when it’s gone, so is she” (27). The two aspects of the narration seem to be contradictory but it also depicts the evolving mindset of the narrator Billie. It is ironic that in the later part of the novel we witness that only after spending time with Spike her robophobia goes away.

## Conclusion

To sum up, *The Stone Gods* redefines the idea of humanism. Its identity is not only limited to those who are born humans, it also extends to that of the Robosapiens. The traditional existential identity of the human is contradicted and conflicted in the context of Robosapiens and it proposes the new beginning of posthumanism. The novel provides literary expansion and questions the meaning of human existence in a posthuman society. Winterson ambiguously counts that the symbiotic endurance between humans and nonhumans is of substantial importance in the times to come. The attitude of the novel is not to conclude but to emphasize and contemplate the posthuman scenarios in order to have a peaceful cohabitation in the future.

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## **A STUDY OF NATIONALISTIC DISCOURSES IN R.K. NARAYAN'S NOVELS**

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### **Abstract**

R.K. Narayan's novels offer us an insight into the great theoretical doctrine of nation and nationalism. Like other Indian writers in English, such as Raja Rao and Mulk Raj Anand, Narayan is seen to scrutinize the Indian society continually under change due to the colonial rule and its consequence—the issues of nation and nationhood. He is deeply entrenched in the nation and nationhood which is rendered clearer once one witnesses the originality of the texts, the attitude of characters, the ideals of the protagonists or the reactions of the Malgudians in a particular situation or a context. Keeping these in view, the present paper tries to investigate Narayan's Novels from nationalistic point of view.

**Keywords:** R.K. Narayan, nation, nationhood, nationalism, Indian English fiction.

### **Introduction**

Indian literature and the idea of nation cannot be separated in any discourse of the genre. In writing his novels R.K. Narayan throughout remains preoccupied with the treatment of social and national issues. He was born and grown up in a period when cultural hybridization was already institutionalized in the Indian Sub-Continent. His fiction imbibes the quintessence of Indian nationalism in general and idea of nation in particular. The present paper tries to investigate the idea of the nation in Narayan's novels, and, more importantly, to determine the role it plays in serving the postcolonial agenda of destabilizing the power of Eurocentric literary discourse and of asserting the marginalized narrative practices as a counter-discursive strategy. This theory of discourse, though Eurocentric in origin, resists the colonialist representation of India, and offers alternative representations with a glorification of the past. Within such narratives, the 'nation' as a concept may often appear to rely heavily on an essentialised narrative that seeks to homogenize diversity as a strand of coherent unity.

### **Discussion of the Problem**

Narayan reflects the Indian spirit and thought in his works. His fiction imbibes the quintessence of Indian nationalism in general and idea of nation in particular. However, Narayan, an unassuming and unpretentious writer, does not burden his fiction with pedantic theoretical discourses. In spite of

all theoretical under-currents in his novels, Narayan does not treat his fiction as a means of social, political or religious propaganda. His fictional works are a simplistic, yet realistic projection of life. However, there is a profound undercurrent of theoretical discourse in his fiction, inter-related with disciplines of religion and ethics paving the way for a broad concept of nation and nationhood.

Functioning as a socio-cultural discourse, Narayan employs self-reflexive narrative in his novels. This mode of narrativization has been inspired by the ancient narrative practices of marginalized cultures such as those of India. Self-reflexive narrative mainly problematizes the traditional notion of objective, knowable reality, one that can be accurately reflected through the power of language. In captivating Indian oral narratives as replicas for writing his novels, and then restructuring them from existing standpoints, Narayan performs a drastic act. He recreates novels in the shape of the Hindu epics and *puranas*, and this construction of fiction provides a useful model for re-constructing nation by recapturing the past which again intermingles with the present.

The fictional world of Narayan has a strong sense of both continuity and disruption. Interrupting the continuum of the past and the present involves reclaiming rather than rejecting tradition. In his novels, identity for the central protagonist is a matter of fantasy arising from the sense of dispossession. Homi Bhabha uses the phrase “in-between space” (quoted in Huddart 160) or “time lag” (quoted in Huddart 90) which means that those who have been previously marginalized or silenced enter before they find their new identities. It is an aspect of the novels written by Narayan in which he explores the nature of nationhood and national identity.

Narayan has deliberately endeavoured to Indianise the Western novel by transferring the traditions of linear narration upon the symbolical and ethical framework of the ancient Hindu narratives. It extends the significance of the novels beyond their immediate small-town context as well as Hindu orientation. Through this amalgamation of complementary literary traditions, Narayan sought to create a new literary tradition, that of the Indian novel. Frederic Jameson's well known thesis is that ‘third world’ novelists ‘narrate the nation’, that is, write national allegories (unlike their western counterparts who are obsessively solipsistic). In this sense, Narayan's fictional world is an allegory of India's journey from the pre-colonial era to colonization to postcolonial nationhood (Chakraborty, 2013).

However, the nationalistic discourses in his novels of each of the periods (pre-independence and post-independence), vary a great deal. Their use of the idea of nation shows a clear progression. In the novels written before Independence R.K. Narayan remains pre-occupied with the treatment of social and national issues like nationalism, traditional social norms, typical Indian attitude to family life, degeneration of values, rural-urban conflict and freedom struggle. Here, Narayan presents a nation in transition having the conflicting issues like tradition and modernity, east and west with a clear progression in his post-Independence novels.

Narayan's post-independence novels delineate the experience of the colonial age and dilemmas of post-independent realities. They have also explored the relationship between Oriental and Occidental people and cultures. Fictional reworking of mythology and history has also been rediscovered by him in this period. National identity and national boundary occupy the narrative in most of them. Emerging national issues like feminine sensibility, Gandhism, frequent use of global situations and characters, etc. are found present in his novels written after Independence.

Spiritualism is an essential factor to determine a nation. Ernest Renan opines that “a nation is a soul, a spiritual principle” (quoted in Das 36). In India, the spiritual motives pre-dominate life of the individual. Narayan reveals this message in his fiction through the presentation of spiritual transformation of his characters such as Raju, the guide, Raja, the tiger, Jagan, the sweet vendor and Margayya, and the financial expert. Their journey from materialism to spiritualism shows Narayan’s predicament in a traditional India, a nation with a glorious spiritual past.

A close examination of Narayan’s novels from nationalistic point of view introduces one to various classical systems that originated in India some three thousand years ago. The impact of Vedic thoughts as well as of other Hindu religious scriptures is rampant in his works. While writing Narayan tries to maintain the old traditional values of life prescribed by the ancient Indian culture and embodied in Indian epics, ‘Shastras’, ‘Puranas’, myths and mythologies.

Narayan uses many commonly used Hindi and Indian words in his novels. His fondness for India and Indian values lead him to deliberately and freely use the words of Indian origin. According to Anderson, language is the main ingredient in the mixture that glues and forms a “nation” together and creates group consciousness. It is language that tells history, evokes images and produces social cohesion. However, the same language tool can be used to draw distinct lines between those who “historically” belong to the nations and those who are outsiders and intruders.

An important feature of Narayan’s novels is the setting and the locale. All his novels are located in the imaginary town of Malgudi, known for its past history, a symbol of antiquity. Malgudi is a metonymy for India which is a multifaceted and transitional site, an interface between older conceptions of authentic Indianness and contemporary views that stress the ubiquity and inescapability of change in the face of modernity. It argues that Malgudi is far more than a physical locus, viewing it as an episteme that incorporates numerous ways of perceiving India—social, spiritual, mythological and psychological among them. It justifies Anderson’s conception of the nation as one of a community that is socially-constructed, or “imagined” into being (Anderson, 1991).

Theorists like Ernest Gellner place greater emphasis on the development of industrial society as a driving force behind the rise of nations and nationalism. The development of nationalism is also facilitated by the changing structure of the state—from Agricultural to Industrial. After reading Narayan’s novels, it is found that his Malgudi is a replica of post-colonial India giving priority on industrialization (Chakraborty, 2013). In Malgudi, there are many banks and industries. In the world of Malgudi there is no dearth of hotels, clubs, studios, theatres, etc. This Eurocentric idea of nation finds full expression in R. K. Narayan’s novels.

Another interesting matter comes out after reading Narayan’s novels is that there are many instances of print-capitalism. Anderson introduces the concept of nationalism as a modular concept because of the incredible growth of communications technology which is powered by the growing reading markets created by print-capitalism (Anderson, 1991). In Narayan’s Malgudi, one seems to come across many printing presses—one of them is run by Nataraja in *The Man-Eater of Malgudi*, while the other by Sampath in *Mr. Sampath*. A new press is seen in *The Talkative Man*, and in the same novel we find a Public Library and Reading-Room where the talkative man often meets Rann, the self-styled Futurologist. In *The Vendor of Sweets* we learn about Mali’s short-story manufacturing machine.

After a deep scrutiny of Narayan's novels it is found that though the novelist is a traditionalist, he is undeniably conscious of the domineering elements of Indian traditional culture, which is quite different from the conclusions of many other Indian experts who attribute all the sufferings of subalterns to colonial rule and western culture (Chakraborty, 2019) And further from his delineation it is seen that in his understanding the modernization of India not only means the re-examination of colonial rule and its surplus but also the re-examination of own tradition which is valued by the nationalists.

Another matter that has emerged after investigation and which plays a pivotal role in delineation of Narayan's idea of nation is Gandhism. His *Waiting for the Mahatma* is a sort of Gandhian novel that charts its protagonist's growth from selfish privilege to local, committed activism. In *The Vendor of Sweets* Narayan comically reveals the influence of Gandhism on the character of the chief protagonist, Jagan who imitates Mahatma Gandhi as well as exercises Gandhian principles without knowing the real depth of this grand 'moral and ethical principle.' Moreover, Narayan projects Gandhi's anti-imperialistic stance in his critique of the Western educational system in some of his novels. From the post-colonial view point, it is to be interpreted that Narayan in his autobiographical trilogy, *Swami and Friends*, *The Bachelor of Arts* and *The English Teacher*, was boldly critiquing colonial educational institutions.

References to the Indian freedom movement and sometimes direct description of the freedom movement are revealed after investigation. Very early in the novel, *Swami and Friends*, Narayan introduced the conflict between the British rulers and the ruled in colonial India. The school boys, like Swami and his friends, also joined the movement. In some other novels like *The Vendor of Sweets*, *The Man-Eater of Malgudi*, etc., we see some references of Indian freedom movement. In *Grandmother's Tale* there is reference to the Sepoy Mutiny of 1857. In his characteristic mode of comedy, he viewed this conflict in terms of cultural collision between Christianity and traditional Hinduism.

## Conclusion

R.K. Narayan belonged to a period when cultural hybridization had already been institutionalized in the Indian sub-continent. Like other Indian writers in English, such as Raja Rao and Mulk Raj Anand, R.K. Narayan is seen to scrutinize the Indian society continually under change due to the colonial rule and its casual consequence—the conflict between east and west that has been mentioned by Partha Chatterjee while discussing his idea of nation (Chakraborty, 2019). Narayan's position in this regard is deemed quite unique—he is aware that westernization is the ultimate reality of the post-colonial scenario, yet he is found to have accepted the traditional Indian culture as the real asset for the people living in India. That is, his attitude towards nation appears to have resulted from and shaped by the reality prevailing in the post-colonial setting. In Narayan's Malgudi the two worlds are shown as inextricably interconnected—even though no more than three actual European characters appear in minor roles during the whole cycle—and linked forever, since on the public level India has become as inexorably dominated by 20<sup>th</sup> century progress as on the private level it has remained loyal to the Indian past, to the traditions that express the essential genius of India and to which its people return when the world's attractions grow dim. Thus, Narayan's novels can be studied as a critique of Indian nation and nationhood and its inter-related discipline of

nationalistic theory. Narayan's admission that there is a nucleus of absolute truth in all his novels substantiates his faith in the contents of Indian traditional values. The Narayanian nationhood is cemented in the culture and philosophy of India and it is fully in conformity with the essentials of Hinduism.

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## **BUDDING YOUTH ENTREPRENEURSHIP-EMERGING TREND IN INDIA A CASE STUDY FROM MIIMS, KERALA**

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### **Abstract**

Globalization and industrialization have transformed the Indian ethos of today's business world. Improved education, income, and technology contributed to a change in outlook of the urban population. However, extreme volatility in the market and inflation made it difficult for youth to find employment. This is creating a demand for more startups to generate jobs in Indian economy. Both private and Government organizations were not able to tackle and sustain employment, leading to a serious issue which is affecting the economy. This paper discussed the emerging need for new breed of entrepreneurs in the light of change in India to create more opportunities for employment. A survey of 50 post-graduate students at MIIMS in Kerala found that many young people prefer to become entrepreneurs rather than work for someone, even if they are not from a business background. This heading trend towards entrepreneurship among youth provides hopes for creation of jobs in India.

**Key words:** Entrepreneur, employment, economy, globalization

### **Introduction**

India's demographic dividend is represented by population of 15-59-year-old. The MSME Act aims at creating jobs by promoting small businesses. Entrepreneurs are seen as innovators who solve problems. Entrepreneurs are often seen as innovators who discover problems and opportunities and come up with solutions that no one has seen before (Stobierski, July). Employment basically means a work with pay under someone. Entrepreneur in simple terms mean one who starts and run the business. The economy is the social domain which manages scarce resources. Globalization is the integration of people, business, and governments worldwide. This began in 18<sup>th</sup> century with the advancement transportation and communication.

### **Background**

Startups in India have been growing rapidly, with the government's a crucial role in promoting and supporting entrepreneurship(Startup talky, 2022). The establishment of a dedicated ministry

and introduction of schemes to financially support upcoming startups have been key initiatives. The Department for Promotion of Industry and Internal Trade has recognized startups from 56 different industries, including emerging technology sectors such as IoT, robotics, AI, and analytics. (ANI, 2022) With 54% of India's population who fall below the age of 35 and approximately 15 million people entering the workforce annually, promoting entrepreneurship is seen as a way to generate a steady job market. (My gov, 2019)

India has faced high levels of unemployment among educated youth in the past, with graduates struggling to secure employment. When the economy slows down, the economy soars. (Dr.Gomathi & Neela, 2016) Currently India ranks amongst the top five easiest places to start a new businesses, and cultural change is necessary to reduce fear of failure and support the expansion of new ventures. (Business Standard, 2022) Entrepreneurship has great potential to generate employment opportunities and a holistic approach to entrepreneurship development could transform socioeconomic landscape of India. Regardless of government schemes, the problem of unemployment among educated youth still persists in India. (Forum Content Team, 2019). However, the adoption of rapid digital transformation and technology during lockdown has fueled exceptional growth, and India is poised to become one of the fastest growing markets for emerging tech companies over the next decade. A large number of unicorns were developed in 2021 which are worth for a decade. (Agarwal, 2021)

### **Objectives of the Study**

1. The respondents' preference between entrepreneurship and employment.
2. To analyse the correlation between business experience and the choice between entrepreneurship and employment.
3. To assess the impact of a business family background on the respondents' choice of business field.
4. To check the adequacy of government assistance for promoting entrepreneurship opportunities.
5. To observe the level of awareness among respondents about market opportunities and government support for entrepreneurship.

### **Source of Data**

Primary data was collected through questionnaires to receive the views of the respondents from 50 Post Graduation Students of Monti International Institute of Management Studies (MIIMS) at Puthanangadi, Perinthalmanna, Malappuram (Dist) in Kerala.

### **Research Design**

Qualitative research explores reasons behind respondents' choice of being an employee or entrepreneur and factors that influence their decision. It is a descriptive research design that provides in-depth insights into the data.

### **Techniques Applied for Graphs**

To analyse the data for the purpose of the research the SPSS and Microsoft excel had been used.

- (i) SPSS—Chi square test and Independent sample t test
- (ii) Ms excel—Pie charts and bar charts

**Data Analysis**

**1. A graphical analysis on opinion of respondents on entrepreneurship vs. employment Inference:**

It can be inferred that most respondents want to become entrepreneurs for reducing unemployment and for development of the nation. A chi-square analysis tests whether there's a relationship between experience in business and choice as entrepreneur



Null hypothesis (Ho): There is no relation between the experience of doing business and the respondents chose to be entrepreneurs.

Alternative hypothesis (Ha): There is a relation between the experience of doing business and the respondents chose to be entrepreneurs.

**Case Processing Summary**

**ent-y \* Exper-b Cross tabulation ..Count**

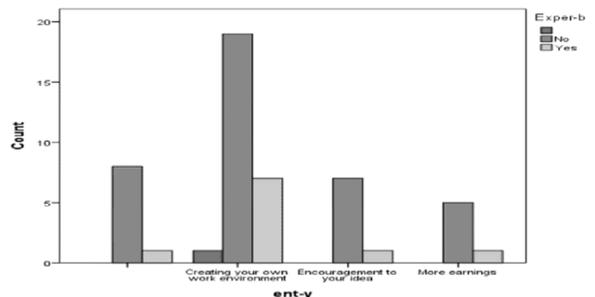
	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
ent-y * Exper-b	50	100.0%	0	0.0%	50	100.0%

	Exper-b			Total
	No	Yes		
ent-y	0	8	1	9
Creating your own work environment	1	19	7	27
Encouragement to your idea	0	7	1	8
More earnings	0	5	1	6
Total	1	39	10	50

**Chi-Square Test**

**Bar Chart**

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	2.393 <sup>a</sup>	6	.880
Likelihood Ratio	2.835	6	.829
N of Valid Cases	50		



**Inference:**

- Df = 6 and the level of significance 5%
- P table value : 12.53
- P calculated value : 2.393
- Since P calculated value is less than P table value, we reject the Alternative hypothesis (Ha), i.e. there is no relation between the experience of doing business and the respondents chose to be entrepreneurs.

Chi square analysis relating to the experience of doing business and why they chose to be employed

**Null hypothesis (Ho):** There is no relation between the experience of doing business and the reason respondents chose to be an employee.

**Alternative hypothesis (Ha):** There is a relation between the experience of doing business and the reason respondents chose to be an employee

**Case Processing Summary**

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
emp-y * Exper-b	50	100.0%	0	0.0%	50	100.0%

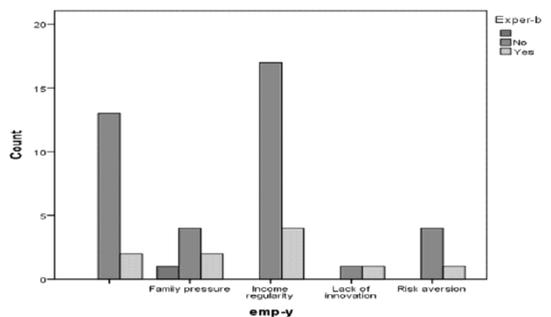
**emp-y \* Exper-b Cross tabulation...Count**

		Exper-b		Total	
		No	Yes		
emp-y		0	13	2	15
	Family pressure	1	4	2	7
	Income regularity	0	17	4	21
	Lack of innovation	0	1	1	2
	Risk aversion	0	4	1	5
	Total	1	39	10	50

**Chi square test**

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	8.405 <sup>a</sup>	8	.395
Likelihood Ratio	6.006	8	.647
N of Valid Cases	50		

**Bar Chart**



**Inference:**

- Df is 8 and the significance level is 5%
- P table value : 15.51
- P calculated value : 8.405
- Since P calculated value is less than P table value, we reject the Alternative hypothesis (Ha), i.e. there is no relation between the experience of doing business and the reason respondents chose to be an employee.

Chi square analysis relating to the environment of growth of the respondents and the field of business they would venture into

**Null hypothesis (Ho):** There is no relation between the growth environment of the respondents and the field of business they would venture into.

**Alternative hypothesis (Ha):** There is a relation between the growth environment of the respondents and the field of business they would venture into.

**Case Processing Summary**

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
growth-env * enter-to	50	100.0%	0	0.0%	50	100.0%

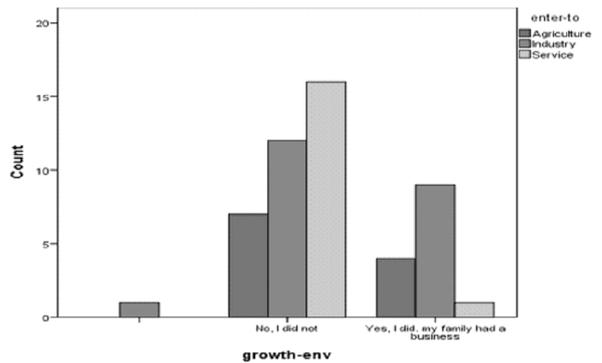
**growth-env \* enter-to Cross tabulation..Count**

	enter-to			Total
	Agriculture	Industry	Service	
growth-env	0	1	0	1
No, I did not	7	12	16	35
Yes, I did. my family had a business	4	9	1	14
Total	11	22	17	50

**Chi-Square Test**

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	8.054 <sup>a</sup>	4	.090
Likelihood Ratio	9.589	4	.048
N of Valid Cases	50		

**Bar Chart**



**Inference**

- Df is 4 and the level of significance is 5%
- P table value : 9.49
- P calculated value : 8.054
- Since P calculated value is less than P table value, we reject the Alternative hypothesis (Ha), i.e. there is no relation between the growth environment of the respondents and the field of business they would venture into.

Chi square test analysis relating to the growth environment of the respondents and the experience they have in the field of doing business.

**Null hypothesis (Ho):** There is no relation between the growth environment of the respondents and the experience they have in the field of doing business.

**Alternative hypothesis (Ha):** There is a relation between the growth environment of the respondents and the experience they have in the field of doing business.

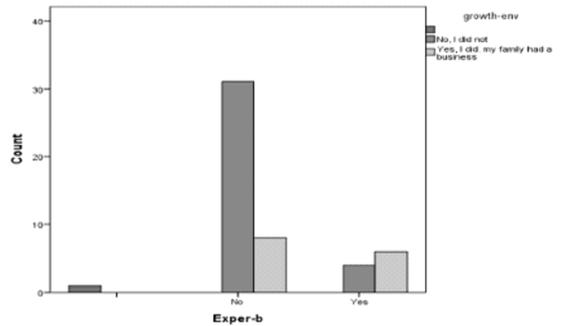
**Case Processing Summary**

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
Exper-b * growth-env	50	100.0%	0	0.0%	50	100.0%

**Exper-b \* growth-env Cross tabulation..Count**

	growth-env			Total
	No, I did not	Yes, I did my family had a business		
Exper-b	1	0	0	1
No	0	31	8	39
Yes	0	4	6	10
Total	1	35	14	50

**Chi-Square Test**



**Inference**

- Df is 4 and the level of significance is 5%.
- P table value : 9.49
- P calculated value : 56.205
- Since P calculated value is more than P table value, we accept the Alternative hypothesis (Ha), i.e. there is a relation between the growth environment of the respondents and the experience they have in the field of doing business.

Chi square test analysis on the opportunities provided for an entrepreneur and the government assistance being provided to encourage budding entrepreneurs

**Null hypothesis (Ho):** There is no relation between the opportunities provided for an entrepreneur and the government assistance being provided to encourage budding entrepreneurs.

**Alternative hypothesis (Ha):** There is a relation between the opportunities provided for an entrepreneur and the government assistance being provided to encourage budding entrepreneurs.

**Case Processing Summary**

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
govt assistance * Opportunities for an entrepreneur?	50	100.0%	0	0.0%	50	100.0%

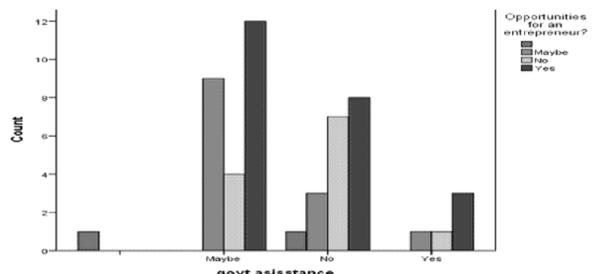
**govt assistance \* Opportunities for an entrepreneur? Cross tabulation count**

		Opportunities for an entrepreneur?			Total
		Maybe	No	Yes	
Govt Assistance	Maybe	0	9	4	12
	No	1	3	7	8
	Yes	0	1	1	3
	Total	2	13	12	23

**Chi-Square Test**

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	29.371 <sup>a</sup>	9	.001
Likelihood Ratio	12.919	9	.166
N of Valid Cases	50		

**Bar Chart**



**Inference:**

- Df is 9 and the level of significance is 5 %
- P table value : 16.92
- P calculated value : 29.371
- Since P calculated value is more than P table value, we accept the Alternative hypothesis (Ha), i.e. there is a relation between the opportunities provided for an entrepreneur and the govt assistance being provided to encourage budding entrepreneurs.

Cross tables relating to the environment of growth of the respondents and the field they would like to venture into

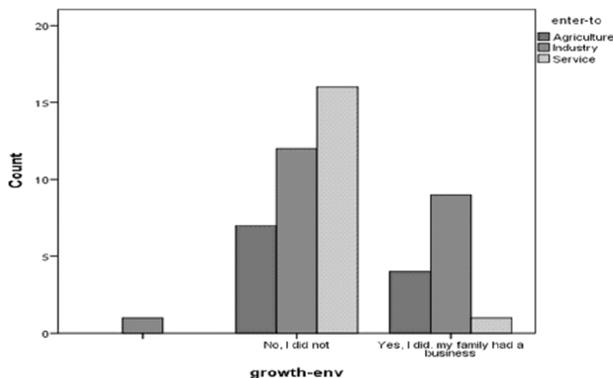
**Case Processing Summary**

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
growth-env * enter-to	50	100.0%	0	0.0%	50	100.0%

**growth-env \* enter-to Cross tabulation...count**

		enter-to			Total
		Agricultur e	Industry	Service	
Growth-Env	No, I did not	0	1	0	1
	Yes, I did. my family had a business	7	12	16	35
	Total	4	9	1	14
	Total	11	22	17	50

**Bar Chart**



**Inference**

- 35% of the respondents are not from business background.
- Respondents who have not been bought up in a business environment, majority are interested to venture into the service sector followed by industry and then agriculture sector.
- Those from business environment prefer industrial sector, followed by agriculture and the least in service sector.

Independent T-test shows no significant difference in freedom of thought and expression between being an employee or entrepreneur.

**Null hypothesis (Ho):** Freedom of thought and expression is related to being an employee or entrepreneur.

**Alternative hypothesis (Ha):** Freedom of thought and expression is not related to being an employee or entrepreneur.

**Group Stats**

entoremp		N	Mean	Std. Deviation	Std. Error Mean
freedom	1	28	3.393	1.2573	.2376
	2	22	3.273	1.2414	.2647

**Independent Sample Test**

		Levene's Test for Equality of Variances		t-test for Equality of Means	
		F	Sig.	t	df
freedom	Equal variances assumed	.010	.920	.337	48
	Equal variances not assumed			.338	45.502

**Independent Sample Test**

		t-test for Equality of Means			
		Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference
					Lower
freedom	Equal variances assumed	.737	.1201	.3562	-.5961
	Equal variances not assumed	.737	.1201	.3557	-.5960

**Independent Sample Test**

		t-test for Equality of Means	
		95% Confidence Interval of the Difference	
		Upper	
freedom	Equal variances assumed	.8364	
	Equal variances not assumed	.8363	

**Inference**

Since the significance is 0.920 which is  $> 0.05$  we accept the null hypothesis (Ho).

Independent sample T test analysis with regards to working at convenient timing and being an employee or entrepreneur

**Null hypothesis (Ha):** Work at convenient timing is related to being an employee or entrepreneur.

**Alternative hypothesis (Ha):** Work at convenient timing is not related to being an employee or entrepreneur.

**Group Stats**

entoremp		N	Mean	Std. Deviation	Std. Error Mean
timing	1	28	2.857	1.1127	.2103
	2	22	3.091	1.1916	.2541

**Independent Sample Test**

		Levene's Test for Equality of Variances		t-test for Equality of Means	
		F	Sig.	t	df
timing	Equal variances assumed	.230	.634	-.715	48
	Equal variances not assumed			-.709	43.684

**Independent Sample Test**

		t-test for Equality of Means			
		Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference
					Upper
timing	Equal variances assumed	.478	-.2338	.3270	-.8913
	Equal variances not assumed	.482	-.2338	.3298	-.8985

**Independent Sample Test**

		t-test for Equality of Means	
		95% Confidence Interval of the Difference	
		Upper	
timing	Equal variances assumed	.4238	
	Equal variances not assumed	.4310	

**Inference:**

Since the significance is 0.634 which is > 0.05 we accept the null hypothesis (Ho).

Independent sample T test analysis with regards to having authority and being an employee or entrepreneur

**Null hypothesis (Ha):** Authority is related being an employee or entrepreneur.

**Alternative hypothesis (Ha):** Authority is not related being an employee or entrepreneur.

**Group Stats**

		N	Mean	Std. Deviation	Std. Error Mean
authority	1	28	2.821	1.1564	.2185
	2	22	2.318	1.1291	.2407

**Independent Sample Test**

		Levene's Test for Equality of Variances		t-test for Equality of Means	
		F	Sig.	t	df
authority	Equal variances assumed	.062	.804	1.543	48
	Equal variances not assumed			1.548	45.723

**Independent Sample Test**

		t-test for Equality of Means			
		Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference
					Upper
authority	Equal variances assumed	.129	.5032	.3261	-.1524
	Equal variances not assumed	.129	.5032	.3251	-.1513

**Independent Sample Test**

		t-test for Equality of Means	
		95% Confidence Interval of the Difference	
		Upper	
authority	Equal variances assumed	1.1589	
	Equal variances not assumed	1.1578	

**Inference:**

Since the significance is 0.804 which is > 0.05 we accept the null hypothesis (Ho).

Independent sample T test analysis with regards to having own rules and regulations and being an employee or entrepreneur

**Null hypothesis (Ha):** Having own rules and regulations is related to being an employee or entrepreneur.

**Alternative hypothesis (Ha):** Having own rules and regulations is not related to being an employee or entrepreneur.

**Group Test**

entoremp	N	Mean	Std. Deviation	Std. Error Mean
rules 1	28	2.893	1.1655	.2203
2	22	2.682	1.3934	.2971

**Independent Sample Test**

		Levene's Test for Equality of Variances		t-test for Equality of Means	
		F	Sig.	t	df
rules	Equal variances assumed	2.110	.153	.583	48
	Equal variances not assumed			.571	40.837

**Independent Sample Test**

		t-test for Equality of Means			
		Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference
					Lower
rules	Equal variances assumed	.563	.2110	.3619	-.5166
	Equal variances not assumed	.571	.2110	.3698	-.5359

**Independent Sample Test**

		t-test for Equality of Means	
		95% Confidence Interval of the Difference	
		Upper	
rules	Equal variances assumed	.9387	
	Equal variances not assumed	.9580	

**Inference:**

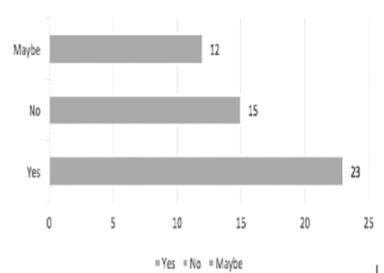
Since the significance is 0.153 which is  $> 0.05$  we accept the null hypothesis (Ho).

**An analysis on is gov ernment assistance being provided to budding entrepreneurs**

**Inference:**

23% of the respondents feel that the government is helping the budding entrepreneurs with their startups.

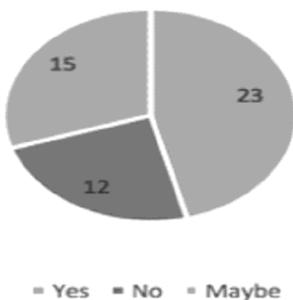
While 12% are not sure. It means that the government needs to establish ways to deliver their programs to the common citizens in a better way.



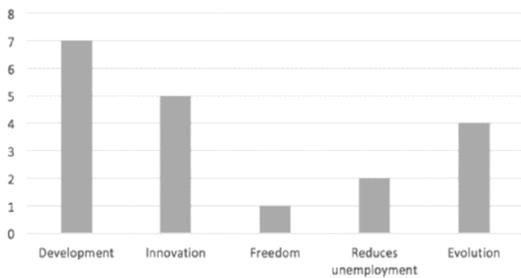
**An analysis on if there are enough market opportunities created by the market**

**Inference**

The graph shows that, most of the youth today feel that the market is ripe for entrepreneurship as there are many opportunities and competition is galore for people to start business.



### A graphical representation of why respondents chose to become entrepreneurs.



#### Inference

As shown in the graph above most of the respondents feel, India being a developing country demands skills of entrepreneurs to grow in a better way in this competitive world. Another reason why respondents think of entrepreneurship is that it encourages innovation, followed by evolution, reduction in

unemployment and freedom of opinion.

### FINDINGS

1. Majority of respondents are interested in becoming entrepreneurs and only a few would like to become employees.
2. Experience in the business field influences this choice, with no correlation to employment.
3. Those who were raised in a business environment are more likely to venture into the industrial sector, while those from a non-business environment tend to prefer the service sector.
4. Most of the respondents lack awareness of government assistance for entrepreneurship, and those who do know are uncertain about its details.

### Suggestions and Conclusion

Young entrepreneurs are essential to reduce increasing rate of unemployment in the country. Many youngsters have ideas but are hesitant to take the risk. However, those who want to change mindsets and understand risks should experience it themselves for clarity. The government has initiatives to encourage entrepreneurship, but needs a wide spread awareness. Finance is also a major concern, and specific institutes should aid budding entrepreneurs with loans and tax-free possibilities for five years to help them start their business. Becoming an entrepreneur involves complex risks, but it is better to be one's own master and work at own pace rather than working under someone. The future of India depends on grooming more entrepreneurs to solve rising unemployment problems.

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## MEERA SYAL'S *ANITA AND ME* AS BILDUNGSROMAN

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### Abstract

Meera Syal is a British Asian novelist, dramatist and scenarist. She received her education at Manchester University, where she developed an interest in scripting and performing plays. Syal's first novel *Anita and Me* (1996) is set in the English Midlands in the 1970s. It offers a humorous yet poignant insight into the life of a young South Asian girl named Meena, who is brought up in a mining community. As depicted in Syal's *Anita and Me*, this article traces the journey of Meena from childhood to adolescence. It also attempts to examine the cultural clashes and the difficulties that arise among the Indian immigrants due their hyphenated existence. Meena's personality is impacted by mainstream English society. She is living in a grey area between the Indian and British categories. She assumes her Britishness to be her true identity at first but subsequently comes to an understanding of her roots and starts embracing it.

**Keywords:** Alienation, Bildungsroman, Cultural clashes, Hyphenated existence, Identity, Linguistic assimilation, Psychological growth, Racism, Self-discovery, Stereotypes.

### Introduction

Meena Syal's novel *Anita and Me* is a semi-autobiographical book. It was published in 1996. The novel is notable for its autobiographical nature with the major characters' experiences mirroring the author's own life events. Syal highlights the difficulties faced by British Asians in Britain. Meena, a 12-year-old girl, resides in Tollington, which was considered the jewel of the Black Country in 1972. The narrative explores themes such as race, gender inequality and ethnicity. The protagonist becomes aware of her environment and the people around her.

Syal's *Anita and Me* is a coming-of-age story in which she vividly depicts the protagonist's maturation. Generally bildungsroman novels are autobiographical in nature. It is told from the perspective of a child. Syal has penned her experience of growing up in an English town. As per the bildungsroman plot structure, Meena's cognitive and behavioural development from childhood to adulthood is the subject of the novel. She is a thoughtful individual in search of solutions and

insight. Meena discovers that her life is split between the way the world sees her and how she sees herself in it.

The distinctive qualities of Coming-of-age story pattern include a beginning where the protagonist is introduced as juvenile and immature. Then the character come across a trial or problem. To deal with this problem, they struggle. The character makes a tough choice or decision to overcome difficult obstacles. Maturation takes place while coming across all these stages and by the end the character seen is different or changed. The events that happen to them change them, and by the end of the story, they are a more mature person than they were before. Some well-known coming-of-age novels include *Stand by Me*, *The Perks of Being a Wallflower*, *Mean Girls*, and *The Hunger Games*, in which the protagonist begins as a young child, encounters difficulties, and embarks on journeys to become a different person by the end. “Syal’s bildungsroman *Anita and Me* is an ode to transcultural life and a celebration of cultural blending. At the end, provisional certitudes prevail for Meena; she no longer needs to escape into alternative realities, nor does she have to adapt at all costs. Her newfound cosmopolitan ethnicity ... gives the talented adolescent the freedom to live a life without lies” (Helff 123).

The ultimate goal of the central character is to achieve maturity. But this maturation is achieved gradually and with difficulty as he has to go through many disappointments. The changes do not happen all of a sudden, but they grow and evolve. At the end they remain undistinguishable from whom they were at the beginning and will be at the end. As Paul Ricoeur has mentioned, in his book *Time and Narrative*, “the end of the story is what equates the present with the past, the actual with the potential. The hero *is* who he *was*” (Paul 186).

The character of a person, according to Freud, is determined by the working of the three psychological components: the id, ego, and superego. The id comprises of the sensual instincts. It is the intrinsic component of the psyche. Meena’s ego is almost fully developed as she begins to pursue her autonomy. She is greatly drawn towards the Westernised lifestyle. Her capacity to construct meaningful, long-term relationships is undeniable. Her sexual wants and behaviours are acceptable and fair. Mrs. Daljit’s attention is now turned towards her newborn son which allows Meena to wander freely with Anita. Syal depicts Meena’s phase of growth, where she begins to be more concerned regarding her physical beauty. She feels desperate to have friends from the opposite sex similar to Anita. She desires to attain individuality and singularity. She dreams of becoming a popular figure in *Opportunity Knocks*, a television show. She hopes this would be her “most realistic escape route from Tollington, from ordinary girl to major personality in one easy step” (Syal 65).

Syal has given a clear picture of the “system of semiotic oppositions English vs. Indian” (Reichl 174), which is apparent in the life style of Kumar’s household. She prefers growing flowering plants. She dislikes her mother’s habit of growing herbs and other medicinal plants which remind her of India. As Meena longs for social acceptance, she says, “It was a constant source of embarrassment ... that our front garden was the odd one out in the village” (Syal 15). When compared with their English neighbours, Kumar’s family has a different set of cultural and religious practices. “The symbolism in the colours of the clothing continues to be one of the most powerful and the most symbolic sign” (Waquet and Laporte 70). Meena is always conscious of this dissimilarity that her family exhibits in an English environment. The disparity she faces is brutal which makes Meena wonder “if the very act of shutting our front door transported us onto another planet” (Syal 165). She has to satisfy her parents’ desire as well as please her English friends.

Detachment from family is a common occurrence in bildungsroman plots. The character aspires to be an independent individual and runs away from home. In her efforts to assimilate into the dominant white society, Meena creates a bond with Anita. Meena states, "I was happy to follow her respectable few paces behind knowing that I was privileged to be in her company" (Syal 38). Meena despises Auntie Shaila's children Pinky and Baby because they are pleasant and respectful. They preferred to spend their time with the members of their own community. Meena does not want to associate herself with the members of her community. She runs away with Anita during such family gatherings. She explains how her parents valued their communal gatherings: "Whenever we [the family] went 'out', out meaning wherever English people were, as opposed to Indian friends' houses which in any case was always 'in' as all we would do was sit in each other' lounge, eat each others' food and watch each others' televisions, my parents always wore their smartest clothes" (Syal 25). Since Meena's parents are first generation immigrants, they created little Indias in their homes. Meena says, "I knew how intensely my parents valued these people they so readily renamed as family, faced with the loss of their own blood relations" (Syal 31).

If this breaking free of 'Meena beti' brings her true happiness, then why doesn't the novel end here? Since *Anita and Me* is a perfect example of Bildungsroman, the character growth begins when she is faced with loss or discovery. Generally, there is a clash between what he wants and the rules imposed by society. Meena assumes that her traditional culture and customs will prevent her from developing an English identity. She thus begins to prefer the culture of the host country over her indigenous culture. Due to her limited access to the local tongue, a language barrier has been created. The lack of engagement among the people of her community causes the past to become fragmented, which eventually weakens the connection between family members. Meena struggles with her fear of being different, so she uses language as a means of assimilating into British society. However, the result of the language assimilation is not what she wanted. The most intensive activities of estrangement and identification are mapped out on the basis of language. Her visibly but not audibly racialised identities are incongruous, preventing complete linguistic assimilation. Their social perceptions and behaviours are significantly impacted by these assumptions connected with a coloured existence, which makes it difficult for them to establish themselves in one place. This prevents her from achieving the desired identity.

Meena focuses on how others perceive her based on prior knowledge and shapes her identity. She experiences alienation, depression, and tension as a result of unsuccessful linguistic assimilation. Meena also lives in a state of ambiguity and anxiety due to the harsh treatment she has received as a result of the stereotypes that are cast on Indians. She begins to rebel against her own body as a result. Additionally, the replacement of her mother tongue with a new one and the loss of her regional accent distance her from her childhood home, which in turn causes the dissonance of familial ties. The closer she gets to acquire an English one the farther she becomes removed from the Indian one. She completely isolates herself as a result, first from the people in her community and then from her English friends. She becomes a psychological outcast as a result of living on the cusp of two cultures and experiencing unease at home. Because they are unaware of the importance of their traditional values and rituals, second generation immigrants like Meena experience the unease associated with the hybrid situation.

Finally, Meena gets a clear picture of her history, family and roots. She gives up all her efforts toward achieving her unique personality through imitation, mimicry, or performance. She is able to feel more a part of the community after the arrival of her grandma, Nanima. Naniam opens a route

for Meena to access the past and the family memories that had been unknown and strange to her. As a friendly maternal character with a loving spirit, she helps to sew the tattered fabric of the family and restore a sense of identity. Meena's image of her family improves as her grandmother arrives and she begins to empathise with them.

Meena, who isolates herself from her family to focus on her relationship with Anita and rejects Punjabi tradition in favour of English culture, starts to go through internal changes as a result of her affiliation with her grandmother. Her grandma makes a concerted effort to instil in her a sense of ethnic nationalism. Obviously, Meena's grandma visit is a crucial moment in her development towards maturity. Meena is awakened and becomes aware of her ethnic culture as a result. She gains a sense of Indian identity. She desires to rebuild the bond she once had with her family and neighbours. She perseveres despite the difficulties she has during her adolescent years and successfully completes her childhood stage. Meena begins to accept her multiple identities without letting go of her Asian identity, keeping it intact. She undergoes a psychological transformation within herself and gains a positive self-perception. "A more mature, coordinated Meena emerges from the hospital bed. She is reborn as she had wished earlier, although not 'pink and unrecognisable.' Meena's rebirth is more psychological than physical, although this mental change will take her out of Tollington and into visibility" (Sanchez-Arce 120).

The bildungsroman storyline takes a specific path. In course of the narrative, Meena matures from a child to an adult. Her final growth is marked by this newfound self-awareness. Frequently ends with a sense of accomplishment (maturity). After much soul-searching, she figures out how to deal with life and embraces her roots. She returns to the location from which he wished to flee in order to mature. Meena declares that, "But now the two worlds took on an ominous significance; this was no longer a mere exam. If I failed, my parents' five thousand mile journey would have all been for nothing" (Syal 213). At the end of the novel, Meena is heading from a rural, provincial town into a much larger city.

Education and knowledge are important to the character because they contribute to his maturity and prepare him for adulthood. The character's psychological growth and maturation occur following the knowledge and experiences he has gained in the new destination. At this phase, a person enters maturity and effectively completes the childhood years. Meena's ultimate aim is maturity, which she accomplishes progressively and with struggle while facing challenging situations. Upon achieving maturity, she is capable of reaching out and assisting others.

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# COMMERCIAL SURROGACY DURING THE COVID-19 PANDEMIC

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## **Abstract**

Surrogacy is an arrangement where parents hire a gestational surrogate to carry their baby until birth; basically, it's a reproduction method. The gestational surrogate, who holds the baby, has no genetic relationship with the child (Nebeling Petersen, 2018: 697). It is bringing a transformation in the family structure or composition. It is arranged and supported by a legal agreement. Surrogacy comes into the picture when the pregnancy is medically impossible or too dangerous for the intended mother. The aim of this paper is to present an overview of surrogacy and determines how it has been commercialised in the past few years, especially during the time of the Covid-19 pandemic and will also discuss both positive and negative impacts of commercial surrogacy.

**Keywords:** altruist surrogacy, commercial surrogacy, covid-19, infertility, pandemic, psychological problem.

## **Introduction**

Medical science has become so advanced in the past two decades that earlier couples used to struggle while conceiving due to infertility problems. In such a situation, surrogacy proves to be a promising treatment for infertile couples. Because of such advancement, some women are ready to provide gestational services to such couples and help them become parents of the child born (Abdullah, 2019). Commercial surrogacy is being performed by women for wealth. Many of intercountry have adopted the non-biological ways of creating a family. Commercial surrogacy is referred as a womb for rent and the woman is contractually paid for the pregnancy. It was first legalised in the USA in the year 1985 and then in Europe in the year 1989. However, this arrangement faces many complexities and challenging issues in legal regulations, yet in many countries like India, America and Australia such practices have become legal.

## **Commercial Surrogacy Vs. Altruistic Surrogacy**

There are two main types of surrogacy; one is altruistic surrogacy and the other is commercial surrogacy (Cheney, 2021). Altruistic surrogacy is such an arrangement where surrogates do not receive any money or commission. One of the family members or any close friend becomes a surrogate

for the intended parents. If a surrogate is a known person i.e. a member of family or close friend, then it is considered a celebrated experience. However, complications and any unforeseen expenses may arise in altruistic surrogacy too.

On the other hand, Van Beers (2015) stated that commercial surrogacy is an arrangement where a surrogate receives a compensation package in monetary terms from the intended parents. A pre-determined agreement is made between the surrogate and the intended parents where the parents agree to bear all the medical costs, and potential expenses along with the travel expenses of the surrogate during the pregnancy journey (p. 105).

However, there had been many arguments posted for both altruistic as well as commercial surrogacy. Some forums praise altruistic surrogacies while criticising the commercial agreements of surrogacies by stating that commercial surrogacy is taking advantage of the emotional aspect of parenthood and using the mother's womb for earning profit and income. These forums demoralise the surrogates who give birth to the 'motherless' babies and bring them into the world. On the other hand, Ramskold and Marcus (2013, p. 400) stated that these gestational surrogates are supported by the services of surrogacy agencies in their commercial agreements and in throughout their experiences. They are also helped by the social workers and surrogate advocates throughout the process of pregnancy along with the post-delivery and whenever it may be needed.

### **Commercial Surrogacy—A Conceptual Review**

Commercial surrogacy is both controversial as well as a complicated issue. Being such a debatable matter, it is still an on-going process and has helped millions of infertile couples as well as single parents and also to the LGBT community by providing them children to expand their family. Many laws have been made and regulated for this purpose and it has its own pros and cons. Though many countries like Italy, Germany, Spain have banned all forms of surrogacy and some countries like Australia, Denmark and U.K. have allowed only altruistic surrogacy (Pande, 2010, p. 970). Commercial and International commercial surrogacy is permitted in countries like the USA, India, Russia, Thailand, Ukraine and many more. These countries have their own laws for surrogacy and there is no such internationally recognised law for such an arrangement that could protect intended parents, surrogate mothers and surrogate children. Intended parents can travel to these countries or in their country (if it is allowed) to look for surrogacy agencies or they can look for a professional surrogate mother who is willing and agrees to carry a pregnancy for much less pay (Pande, 2010, p. 971).

### **Surrogacy—A Business**

In many countries, commercial surrogacy has become the multi-billion-dollar industry of gestational surrogacy. There are many young women and an abundance of poor who are willingly ready to rent their wombs. However, this industry has always been criticised for the exploitation cases of surrogates. If such arrangements are banned in any of the countries then agencies use such countries' surrogates and take them to other neighbouring countries to give birth in order to earn more. While in some countries, donating eggs is also incredibly common. Countries like the United States and Ukraine are leading the world in terms of commercial surrogacy markets (Points, 2009, p. 9). An emerging number of poor women are becoming professional surrogates for childless couples

in order to earn more income. Surrogates from underdeveloped or developing countries cost low medical expenses and a highly qualified medical workforce with a lack of surrogacy laws.

It is a fact that surrogate mothers are provided with a handsome amount of money that cannot be earned by any other means. In many developing countries, the one-time payment of surrogacy is equal to ten times the salary of one's family, which they can never dream of earning by any other means.

### **Pros and Cons of Commercial Surrogacy**

The business of surrogacy provides the surrogate female with fair compensation for their commitment lasting throughout the year to both infertile parents as well as to the surrogate together with the physical demands of pregnancy (Pande, 2016, p. 250). It is an alternative provided to those parents who do not want to insist on their family and close friends in order to make the sacrifices required of altruistic surrogacy. In this business, contracts are negotiated ahead of time for determining the compensation in monetary terms that the surrogate will receive, it also prevents disputes over any kind of reimbursements during both pre and post-pregnancy (Pande, 2016, p. 252). It involves some level of altruism, as every surrogacy requires compassion and sacrifice. In most of the cities of the United States, many professional surrogates do not pursue this arrangement of surrogacy merely for compensation but because they want to help in building other families. Countries with well-defined laws on surrogacy are legally regulated in order to protect the rights of the professional surrogates as well as of the intended parents.

The business of surrogacy is much more overpriced than altruistic surrogacy as intended parents are responsible for compensating the surrogates along with the medical and legal costs. Some analysts criticized it stating that commercial surrogacy causes a risk of exploitation to the unprotected women along with the children (Pande, 2016, p. 254). Moreover, it is illegal in most countries, which ultimately forces infertile parents to go for international surrogacy, which would result in ethical and legal complications.

### **Commercial Surrogacy and Covid-19 Pandemic**

As people know that the coronavirus led to the closure of all borders across the world and created unprecedented economic and health impacts (Fronek and Rotabi, 2020, p. 669), commercial surrogacy and inter-country adoption practices have also been tremendously affected by this pandemic situation and created a unique problem for commercial surrogacy industry.

As per Kipgen (2020), during the pandemic situation, China banned all forms of surrogacy, whether it be altruistic or commercial. Chinese babies who were newly born were stranded abroad. In Ukraine, more than 100 newborn babies to surrogate mothers were commissioned by foreign parents but were abandoned because their foreign intended parents were unable to cross the border to collect them as border closure was imposed during the Covid-19 pandemic (p. 25). On the other hand, it has been found by Loades et al. (2020) that around 3000 surrogates travelled out of Ukraine to give birth while 30,000 went out of the country to donate eggs. During the pandemic, Ukraine surrogates were paid about 15,000 US dollars after delivery and 350 Euros per time to the egg donors. Most of the German surrogacy travellers travelled to Ukraine for fertility treatment and they were willingly ready to pay 57,000 US dollars to 150,000 US dollars per surrogacy.

Sharma et al. (2020, p. 1050520) stated through their research that in India, the surrogacy business boomed during the pandemic as couples from America, Africa, Australia, Asia, Europe and from all over the world came to India for the treatment of fertility. Eighty per cent of the total childbirths through surrogacy in India are for foreign intended parents. Around 1500 surrogate babies were born every year and hence it is called the 'surrogacy hub' of the world. Twenty per cent of the babies belong to Indian parents. Intended parents collected or picked up their babies according to their convenience. Some of the analysts stated that women who lost their job during the pandemic should come forward to become a surrogate mother as it can prove to be an economic booster in the future (Bansal, 2020, p. 1789).

This coronavirus pandemic caused chaos across the board, including families of all over the world who went through international surrogacy (Bansal, 2020:1783). Intended parents from most of the countries who were expecting a baby via surrogacy cannot defer or cancel their child's birth. There was a need for practical solutions for safeguarding new child or children born across borders while the world locks down and people play their part to help. This pandemic split intended parents from their newborn babies via surrogacy miles and miles away.

### **Future of Commercial Surrogacy**

In the past few years, many laws have been passed in many states and countries that prohibit commercial surrogacy. While many countries decided to impose new contractual provisions and laws on the surrogacy industry in order to keep it in operation within the country, commercial surrogacy will become legal in most of the United States. New York made laws and allowed gestational surrogacy which will become effective by the end of February 2021. However, the measurements that the country will take to regulate this sector such as: a legal mechanism in order to provide transparency to the execution of surrogacy contracts, proposed bills that would legalise altruistic surrogacy besides making commercial one conditional, in order to minimise the black marketing in this sector an optimal framework should be created to recognise and legalise this business by providing protection to all the parties.

### **Conclusion**

As a concluding remark, it can be stated that after a legal as well as an ethical completion of commercial surrogacy, it can be a wonderful way for people to come forward together in order to help hopeful parents who cannot conceive naturally and add to their families. Intended parents should work with an experienced professional surrogate in a country or state with clear surrogacy laws in order to ensure their surrogate is treated as well as compensated fairly. The coronavirus pandemic turned a spotlight on the blind zone exposed by the lack of alignment in the laws of international surrogacy. The emergence of the new practices, such as the provision for remote Parental Order hearings and the British Consulates issuing expedited passports, will remain in a position to assist surrogacy.

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## **A MODERNIST READING OF D.H. LAWRENCE'S SHORT STORY *SUN***

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### **Abstract**

D.H. Lawrence is a modernist writer with a difference. Though primarily famous for his fictions, his short stories are rich in theme and technique. *Sun* contains the story of Juliet, the central protagonist, which is unconventional and daring to popular notion. This paper wants to reread the short story from the modernist perspective.

### **Aims and Objectives:**

The article's primary objective is to read D.H. Lawrence's short story *Sun* from a modernist angle. This paper aims to demonstrate how the short tale *Sun* may be adequately analyzed using a modernist methodology. The objectives are to familiarize oneself with the term "modernism" and its numerous meanings and critically evaluate the short story *Sun* as a modernist work of literature and Lawrence as a modernist author

### **Research Problem**

The research problem addressed in this paper focuses on the mental life and the interior flow of thought of Juliet, the central figure in the short story. The problem also deals with the protagonist's frustrated married life and her subsequent separation and alienation. Juliet, however, gets rejuvenated in liaison with the Sun and the primitive natural environment of Italian Sicily where she finds herself in an intimate relationship with the Sun as a 'lover'. Can her experiences be studied from the modernist perspective? To which extent can we call D. H. Lawrence a modernist?

### **Methodology**

This paper attempts to focus on the modernist aspects of the short story, *Sun* through close textual analysis. It tries to throw light on the interior of human mind and to investigate how relationships are affected by various modern problems and complications. It will also delve deep into the conscious and the subconscious monologues of the pivotal character and will try to show Lawrence's frankness in dealing with the intimate relationships between Juliet and the Sun and between Juliet and the black Sicilian peasant. The analysis will be done based on the theory of modernism.

## Modernism

The modernist movement in literature, with its peak between 1910 and 1925, was a move away from Romanticism and traditional Realism to create new tools and methods of self-expression. In the early 20<sup>th</sup> century, the world was reeling from World War I, but this was also a time when Einstein's theory of relativity introduced the idea that time and motion are relative to the observer. It was around this time that Sigmund Freud (1856-1939) explored the world within the human mind and put forth the notion that unconscious motives can shape conscious awareness. Apart from Freud, Friedrich Nietzsche (1844-1900), James G. Frazer (1854-1941), Karl Marx (1818-1883), et. al. gave the necessary impetus to modernism.

A deliberate and fundamental departure with some of the traditional foundations of western art and culture is a key component of modernism. This was in turn caused by a drastic upheaval of social conditions as well as a profound shift in awareness. Modernist thinkers, according to M.H. Abrams, "questioned the certainties that had supported traditional modes of social organizations, religion, and morality and the traditional ways of conceiving the human self..." (Abrams 167). The sense of purpose and continuity that had previously held sway was ruptured and fragmented. And modernism was an artistic attempt to capture this modern condition, represented as one of fragmentation and alienation. "There was a rejection of traditional realism (chronological plots, continuous narratives relayed by omniscient narrators, 'closed endings' etc.) in favour of experimental forms of various kinds" (Barry, 79). This 'new realism' was one of experiment and innovation.

According to Ezra Pound, modernist writers set out to "create it fresh." To bring previously unexplored, and at times taboo, subject themes, they went against the conventional norms and proprieties of art and social discourse. They also sought to develop constantly new artistic forms and styles. One of the main goals of modernist philosophers is to shock the reader's senses and confront the conventions and dogmas of the most bourgeois civilization. Often 'avant-garde' artists represent themselves as 'alienated' from the established order, against which they assert their own autonomy. "Its social content is characteristically avant-garde or bohemian; hence specialized" (Fowler, 151).

A modernist text is marked by experimentation with new forms and new styles and try to replace the standard syntactic flow of language by fragmented utterances. It also departs from the standard ways of representing characters and violates the traditional syntax and coherence of narrative language by the use of stream-of-consciousness, interior monologue and other innovative modes of narration.

The devastation of the War had caused many to lose trust in Western civilization's moral foundation, consistency, and tenacity. It also made many questions whether conventional literary forms could adequately capture the harsh and discordant reality of the post-war world. The traditional method of arranging academic work, which is predicated on a mostly stable and consistent social order, could not agree with the "immense panorama of futility and anarchy which is contemporary history" (T.S. Eliot, A Review of James Joyce's *Ulysses*, 1923).

## Introduction

D. H. Lawrence certainly was quite controversial, for he dared to utter new ideas that had not

been enunciated before. His works are rich in variety and quality. But critics and scholars are mainly interested in his novels and poetry. Few are really interested in the bulk of his short stories which are also memorable for their psychological aspects, minute observations and unconventional and innovative themes and styles. It may even be claimed, if Lawrence had written nothing except his long and short stories, not even his novels, he would still have made a major contribution to modern fiction. Lawrence presents abstract thoughts that pass through the mind of a character in vivid detail. As a modernist writer he is mainly interested in the mental life of his characters – their subconscious and the unconscious, that influence their conscious behaviour. Like impressionistic literature, Lawrence's short stories centre on the characters' inner life and psychology, such as the characters' impressions, feelings, sensations and emotions rather than trying to interpret them. The bulk of short stories that Lawrence wrote are varied in subject matter and style. In many of the stories Lawrence is concerned with the men-women relationship and how it gets complicated and affected by various modern problems in an industrialized society. Unlike James Joyce and Virginia Woolf, Lawrence was less experimental with form and technique of the narrative. However, he frankly presented many themes and issues which were shocking and otherwise neglected and thus shook the sensibilities of the conventional complacent readers.

### Discussion

In the short story, *Sun* (1928) the focus of attention is on the female protagonist, Juliet's mental life. In this short story a young urban New York woman moves from her sterile, cold and civilized life in America to a remote primitive island in Italian Sicily and finds that her life becomes meaningful and warmly passionate through the integration of her personality with the sun and the wilderness of nature. The short story contains many of the modernist characteristics. In a first instance, it criticizes the modern, industrial and capitalist civilization with the coldness of the city. Secondly, it displays the longing for individuality and isolation from the masses, which is typical of the modernist elitist attitude. And finally, the story reacts against Victorian positivism by arguing that the world cannot be understood objectively.

From the very beginning of the story, Lawrence tries to bring out the unhappiness and mental conflict between the husband and the wife and the consequent frustration, separation and loneliness of Juliet: "She remembered how bitterly they wanted to get away from one another, he and she... And in their two lives, the stroke of power was hostile, his and hers. Like two engines running at variance, they shattered one another" (Lawrence, 245-46). Such an alienated and embittered human soul is so common in a modernist text.

Lawrence is unconventional and bold enough in his frank treatment of many issues which were so long neglected or forbidden. In *Sun*, the much-romanticized filial relationship has been deglorified and questioned: "The child irritated her and preyed on her peace of mind. She felt so horridly, ghastly responsible for him: as if she must be responsible for every breath he drew. And that was torture to her, to the child, and to everybody else concerned" (Lawrence, 246). This may shock the sensibilities of the conventional bourgeois readers whom the modernist writers targeted.

In *Sun*, modern metropolitan lifestyle is explicitly attacked. Juliet's "anger and frustration" (Lawrence, 246) in life create a void in her mind which leads her to an emotional and physical distance/separation with her husband. The city is mostly associated with tensions, unnaturalness

and coldness, whereas Sicily is a place that bathes in the sun. Her falling in an intimate love relationship with the sun is a consequence of that. In her new house in Sicily Juliet watches the sun rise, "naked and molten" and "so the desire sprang secretly in her to be naked in the sun" (Lawrence, 247). She makes a lover of the sun and finds a hidden place on a rocky bluff over the sea where she can sun-bathe naked in private. In her wild fantasy she desires "to go hidden, and have intercourse with the sun" (Lawrence, 247). She lies in the sun without her garment of artificiality (symbolic culture/society). Once Juliet begins to surrender her self to the sun, its power is registered first in her breasts, signifiers of the maternal responsibility that has constituted her civilized role: "Soon, however, she felt the sun inside them [her breasts], warmer than ever love had been, warmer than milk or the hands of her baby" (Lawrence, 247). Her days move in a ritual of sunbathing beside lone cypress tree and the contorted cactus. The sun hypnotizes Juliet and transforms her into a primitive wild creature and the transformation is both physical and psychological. Lawrence writes, "She could feel the sun penetrating into her bones: nay, further, even into her emotions and thoughts. The dark tensions of her emotion began to give way, the cold dark clots of her thoughts began to dissolve. She was beginning to be warm right through" (Lawrence, 248). Here, Juliet's longing for the sun is a symbol for her inward condition, her yearning for a man's physical affection. All through, Lawrence's presentation is new, unconventional, intimate, frank and replete with sexual metaphors which are shocking to the conventional readers.

In her new destination in Sicily, Juliet finds the positive effect of social isolation and naturally feels "the sun's healing power" (Lawrence, 254) and says to herself "I am another being" (Lawrence, 254). Even her husband Maurice, who is described as "utterly out of the picture" (Lawrence, 262), is impressed by the transformation of Juliet and Lawrence remarks, "...this was a new Julie to him, with the sun-tanned, wind-stroked thighs: not that nervous New York woman" (Lawrence, 261). Thus, Lawrence's disliking of the industrialized urban culture is subtly channeled through this short story.

The culture-nature dichotomy is vividly emphasized through the characters of Maurice and the peasant towards the closing of the story. Maurice, "the branded little city man" (Lawrence, 267), is described throughout as a man of business and urban culture who "looked pathetically out of place, in that resplendent sunshine and the grace of the old Greek world; like a blot of ink on the pale, sun-glowing slope" (Lawrence, 260). "He was utterly out of picture, in his dark-grey suit and pale grey hat... a shy businessman, and his grey mercantile mentality" (Lawrence, 262). When Juliet looked at him, he had "not a hair out of place. And utterly, utterly sunless!" (Lawrence, 263). His moderation and civilized culture are further stressed when Juliet watched her husband at table, "...his grey city face, his glued, grey-black hair, his very precise table manners, and his extreme moderation in eating and drinking.... She could not realize him. Being so sunned, she could not see him, his sunlessness was like nonentity" (Lawrence, 265), whereas the peasant is described as a person full of naturalness, vitality and primitivity, almost like the sun. Juliet's mental stream of thoughts run like this, "And she had seen the fierce stirring of the phallus under his thin trousers: for her. And with his red face, and with his broad body, he was like the sun to her, the sun in its broad heat" (Lawrence, 258). Such frank treatment of sexual desire of a married and cultured urban woman for a country peasant is itself unconventional, instinctive and shocking to the traditional audience. While Maurice is "utterly sunless" (Lawrence, 263), the peasant is equated with the sun by Juliet.

The peasant's essential vitality and broad stoutness are highlighted again and again, "He was hot through with countless suns.... With him, it would be like bathing in another kind of sunshine, heavy and big and perspiring..." (Lawrence, 266). Indeed, Juliet's subconscious physical desires, attraction, mental void and loneliness are shown in a manner which is essentially Lawrentian as well as modernist.

### Conclusion

Thus, the short story, *Sun* can be regarded as a modernist story for several reasons. From the beginning to the end, as has been observed, the focus of attention is the protagonist's mental life – her feelings, frustrations, loneliness, irritations, emotions, sensations etc. The story thus focuses on Juliet's perception of events. *Sun* emerges to be an epitome of a modernist text in its presentation of the psychology of Juliet at a critical stage of her life, her conscious and subconscious perception of events, impressionistic and subjective treatment of the characters who sought isolation from this modern civilized society in nature and natural lifestyle, questioning of the traditional mode of conceiving the self, frank treatment of the unconventional and intimate relationships, the damaging effects of the industrialized and urban life on human relationships etc.

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## **COMPARATIVE STUDY OF GENDER BIAS IN CBSE AND PSEB HINDI TEXTBOOKS OF CLASS VIII**

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### **Abstract**

Textbooks have their own special and important place for the growth and development of all school going children. Text books are the only accessible and cost-effective resource for acquiring knowledge for students, teachers and parents. It is through the text book that the teacher presents the content contained in the text book and his ideas in the class, explains its meaning and explains it effectively and imparts education to the children. This is the initial stage, which has a deep impact on the heart and mind of the children. Gender roles inherent in school textbooks and curricula affect children immensely. This paper explores CBSE and PBSE Hindi textbooks of class VIII through gender sensitive perspective. Gender stereotypes and gender biases in spite of explicit policy of gender sensitization within school curriculum discourse. It exists even today, which is being discussed through this paper.

**Key words:** School textbooks, socialization, gender stereotypes, gender bias, gender roles

### **Introduction**

Education is an important part of social, cultural, political and economic empowerment, and gender bias is a low-profile issue that needs to be addressed. In ancient times, students were provided more information about male leaders than female leaders. Most of the stories within the textbook mainly featured traditional women doing homework and childcare, while male characters were shown earning and doing forceful tasks. Girls were expected to do well in craft activities and boys in science and maths even by teachers. The material analysis contained in the textbooks shows that women have a subordinate position in society, their roles are mostly confined to household chores, they are rarely shown working or making any significant contribution to society. If we have to look at the world in a balanced way, then not only boys but also girls should be presented in the text books as role models. The curriculum under the new education system is said to include gender-neutral and gender inclusive content. Because textbook is such an inspirational item that students spend most of their time in reading. The variety of pictures, content contained in the textbooks attracts children towards them and strikes the heart and mind of the students. Therefore, the message and inspiration given by the text books have a very deep and powerful effect on the learners.

## Gender

The term “gender” refers to socially established roles and relationships between men and women. When seen broadly, the term “gender” denotes a sociocultural classification of women and men.

### Gender Bias in Education

It has been claimed that boys and girls are not treated equally at school. This concept encompasses how teachers interact with their students, the themes that students are encouraged to study, and the ways in which textbooks reinforce gender stereotypes.

### Textbooks and Gender

Textbooks play an essential and important role as well as essence of schooling and the education process in 21<sup>st</sup> century. They are the sources of knowledge and societal values that impact school children at their foundation stage. It can be in the form of module, handbook, students’ worksheet, compilation of test items, etc. Gender bias in textbooks is an important issue, as most of the time in the classroom learning process is taken to the textbooks, where males have a higher proportion of texts and figures of men more than women are seen.

### Objectives

- To examine how genders are being represented in the Hindi textbooks used in VIII class of Secondary schools under the CBSE and PSEB board.
- To suggest ways of making the texts in VIII class Hindi textbooks gender inclusive.

### Methodology

A quantitative and qualitative analysis of textbooks was conducted to determine the number of men and women, roles they are depicted in, and character traits assigned to them. Three text books were used to analyse the data: Gyan Sagar, Aao Hindi Sikhe, and Prayogatmak Vyakaran.

- **Author:** Here author refers to the person who writes stories/ ekangi/poem/grammar.
- **Famous and Unknown Characters:** The famous section includes all characters that exist in the real world and were not invented by the textbook authors. Unknown characters are fictional characters.
- **Neutral Characters:** These characters have impartial or mixed morality, meaning they are neither hero or villains nor male or female.
- **Texts and Images:** The characters were also categorized by the shape of the source in which they appeared, i.e., in text or image.
- **Action, Activities and Occupations:** ‘action’, ‘activities’, and ‘occupation’, Information is provided about what the characters are doing. Group activities are passive and individual activities are active.

**Gender Biases with Respect to Authors****Table 1****The percentage of different authors with respect to gender in the three textbooks**

Textbook	Board	Male Authors	Female Authors	Neutral Authors
GYS	CBSE	70%	30%	-
AHS	PSEB	60%	40%	-
PV	PSEB	81%	19%	-

**Table 1** reveals that the three textbooks GYS, AHS, PV are dominated by male authors, highlighting the unequal representation of different genders in Indian culture.

**Table 2****The percentage of different characters with respect to gender in the three textbook**

Textbook	Board	Male Characters	Female Characters	Unknown/ Characters
GYS	CBSE	69.23%	26.9%	3.8%
AHS	PSEB	52%	31.2%	16.6%
PV	PSEB	42.4%	31.1%	26.6%

**Table 2** reveals that the number of famous characters in GYS is two men and one woman. AHS and PV have the highest number of famous male characters, while AHS has no description of girls or women. PV grammar topics show the maximum proportion of males to females as shown in the table. Neutral characters exist in all three textbooks of different proportion.

**Table 3****The percentage of different topics which respect gender in three textbook**

Textbook	Board	Male Centered Topic	Female Centered Topic	Unknown Topic
GYS	CBSE	50%	30%	20%
AHS	PSEB	45.5%	41.6%	12.1%
PV	PSEB	57.7%	26.7%	15.5%

**Table 3** reveals that the GYS contains many stories and couplets about women written by male authors, such as Kadali, Seep, Bhujang, Mukh, Swastik Ton Teen and Bachpan se hi sitare ki seir ka sapna dekhne wali Kalpana Chawla. In the textbook AHS, the male gender preferred to write more about the opposite sex, such as Himmat karne walon ki haar nahi hoti, Neel gagan ka Neelu, Maan ke jite jeet, and sarfroshti ki tamana. In PV grammar topics, the maximum ratio of men than women is 57.7% male, 26.7% female and 15.5% unknown character.

**Table 4****Biases respect to image and visibility**

Textbook	Board	Male Image	Female Images	Neutral Images
GYS	CBSE	66.6%	20.8%	12.5%
AHS	PSEB	70.9%	18.6%	10.5%
PV	PSEB	-	-	-

**Table 4** illustrates the percentage of gender representation in images in GYS and AHS textbooks is low, with the majority of characters being male and images used as part of the story being dominated by males. Females are sparingly presented in all above categories, and neutral characters are also presented in all categories. The visual presentation in GYS also brings a critical view of the biasness, with 16 images of males, 5 images of females and 3 images in which both genders are depicted and kept on the same stage. In AHS, only 2 pictures of females have been shown and there are 15 images of the males.

### Active and Passive Participate in Images

**Table 5**  
**Active Gender in Images**

Textbook	Male		Female		Both M/F	
	Active	Passive	Active	Passive	Active	Passive
GYS	55.5%	66.8%	22.25%	20.8%	22.2%	12.5%
AHS	44.4%	78.6%	33.3%	10.5%	22.2%	10.5%

**Table 5** indicates that the two textbooks are dominated by males when it comes to active participate in images, implying that females are still seen as second to males and not equal. The total visibility of males in both active and passive roles is 55.5%, 44.4% and 66.6%, respectively, more than female (Active 22.25%,33.3% and passive 20.8%,10.5%).

### Findings and Conclusions

Overall gender ratio in all three textbooks i.e., in Gyan Sagar-(GYS), Aao Hindi Sikhein (AHS) and Proyogtamak Vyakaran (PV) is 58% male 26% female and 16% neutral males. Gender Ratios per textbook depicts male dominated characters i.e., proportion of male characters in all are (GYS- 62.98%), (AHS – 51.22%), (PV- 60.36%). Proportion of female characters in three Textbook are (GYS- 25.12%), (AHS 26.71%), (PV- 25.6%). Proportion of neutral character in all three text books i.e., (GYS- 3.8%, AHS- 16.6% & PV- 26.6%) are dominated by male and female characters. (GYS- 14.2%, AHS- 14.38% & PV- 21.05%).

**Title:** The titles are gender neutral in AHS and PV textbooks and one title female specific in GHS. The title of the textbooks is subject specific. There is no scope for any type of bias in subject specific titles. Titles are gender neutral.

**Cover page/Back page of textbook:** 75% of the cover page or back page of the textbooks is gender neutral. 25% textbook (GYS) is gender inclusive.

**Author:** GYS has 20% female and 80% male authors, while AHS is 100% dominated with male authors. PV has 91.6% dominance of male authors, with only 8% female authors involved.

**Character:** Male characters are more prominent in all three textbooks than female or neutral characters. GYS has a higher proportion of male characters i.e.,69.23% than AHS (52%), and PV (42.4%). The proportion of female characters in AHS and PV approximately same i.e., 31.2% and 31.1 % and in GYS, 26.9% respectively, the proportion of neutral character is maximum in PV (26.6%) followed by GYS (3.8%) and AHS (16.6%). The proportion of neutral character in GYS is very less i.e., 3.8%.

**Content and Visual Analysis of GYS, AHS, PV:** Analysis of three textbooks revealed that male centered topics dominate, with GYS having the highest percentage (50%) followed by AHS (45.4%). Female centered topics are 41.6% followed by 30% GYS and 26.7% PV. In the textbooks of CBSE (GYS) and PBSE (AHS), majority of the images used as part portrayal of the characters in the story are dominated by males, with females being sparingly presented. Neutral characters are 12.5% and 10.5%.

**Action, Activities and Occupations:** The three textbooks in GYS and AHS have shown more passive roles of males than active roles of females, while PV has no visibility of gender role. Male enjoy high status occupational roles, while women are shown taking care of households, nurturing children and cooking, and exhibiting motherly attributes such as care, love, affection, protectiveness, worry, worry, anger, revengeful attitude, manipulative behaviors.

Based on the findings, the three textbooks indicate a clear picture of unequal gender representation in the three textbooks. Findings illustrate extensive dominance of males in terms of the authors, the characters, topic focus and the fastness of characters in the three books.

### **Suggestions for Gender Inclusion**

- Women should be presented as role models wherever their contribution comes to the fore.
- Increased representation of women in new and emerging professions
- Gender inclusive teaching and learning technique may be included in teacher documents where it is not expressed.
- Preventative measures regulations and government initiatives to address societal issues can be described in appropriate places.
- Wherever appropriate, mentioning female role models and highlighting their contributions and strategies.
- To raise awareness, it is appropriate to mention programmes and schemes for promoting gender equality in relation to educational levels and stages.
- To ensure that the teaching and learning processes are inclusive, educators are encouraged to be gender sensitive.
- Use your imagination to reflect messages or images that are inclusion of all genders on the blank inside cover pages.
- Every concept where gender equality has not been reflected needs to include both continuity and change, including family, professions, and roles.
- Programs and initiatives for promoting gender equality can be mentioned when appropriate to raise awareness.
- It is possible to include visuals that illustrate gender equality research.
- When using gender-biased textbooks in the classroom, teachers should make an effort to distinguish the fictional work with reality to illustrate the disparity between the two.
- Various methods for encouraging inclusion among peers, in families, and in the community must be presented to students in textbooks.

- Students should be made aware that reading about female characters will aid them in understanding that women exist in a largely male culture and are considered equal in society. Consequently, there should be a greater representation of women in emerging professions.
- Gender-neutral language, dual pronouns and representation of gender in unconventional roles may all have a positive effect on students' brains. Texts written by female authors ought to be treated on par with those by male authors, according to the American Library Association (ALA).

### **Educational Implications**

- There should be an equal distribution of content for men and women in textbooks.
- The publication group and textbook authors should be conscious of the gender perspective and make an effort to include materials that are inclusive of all genders.
- To advance gender equality, it is imperative that male and female characters in the content, images, and visual are equally described.
- It is possible to add more explanations of the significant content and personality contributions made by women that reflect the sociocultural and cultural reality of the time.
- Women must be represented more prominently in professional roles.
- Various examples of gender-biased professions shouldn't be included in textbooks
- The selection committee must recommend an equal number of male and female authors for the textbook development team in order to avoid the biased construction of gender stereotypes.
- Authors and publishers should receive training through seminars, workshops, conferences, and gender awareness campaign programmed to ensure a seamless transition of the gender perspective through textbooks.

### **Conclusion**

Based on the analysis of gender bias, it has been demonstrated that there are more biases against female characters. In all three textbooks, female characters are ignored. It can be concluded that Gender bias in text books can affect students negatively, leading to long-term hesitation, unmotivated feeling, and loss of interest in learning Hindi. Textbook authors and publishers should create balanced language uses and representations of males and females, and bias less text should be more inclusive. This would make students aware of the inequalities in our society for long time.

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## **ISSUES AND CHALLENGES IN DEVELOPING AN ORTHOGRAPHY FOR KURUX LANGUAGE**

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### **Abstract**

An attempt to preserve and revitalize an endangered language has given rise to the development of orthography. The development of orthographies is highly dependent on issues of acceptability and usability, which must be supported by linguistic soundness. Unfortunately, for orthographic development, sociolinguistic and political considerations trump linguistic considerations. The purpose of this paper is to introduce and highlight the distinctive characteristics of the Kurukh Banna script by comparing it to the Tolong Siki script for Kurux, a north Dravidian language. The relationship between the meticulously crafted 62 fonts of Kurukh Banna script and the sacred Danda Katna exhibits a significant role in the script's widespread recognition in Odisha and neighbouring states. Tolong Siki, the official script of the state of Jharkhand, is a well-balanced amalgamation of many sounds borrowed from different Indian languages. Certainly, the evolution and diversification of orthographic symbols for a language continue until it receives adequate political and social support from a state's governing establishment, an appropriate authority, or its native speakers. Two scripts, Kurukh Banna and "Tolong Siki", have emerged for writing the Kurux language in the states of Jharkhand and Odisha, respectively.

**Keywords:** Language Orthography, Kurukh Banna, Tolong Siki, Dravidian, Danda Katna

### **Introduction**

A Script for language is an essential for the development for a tribe's language, culture and literature. Using Devanagari or any other Dravidian languages' script will not reflect Kurux identity and may hamper its growth as compared to languages having individual scripts like, Odia, Hindi, Tamil, Telugu, Santhali etc. Distinctive qualities of Kurux language and culture can properly be expressed and maintained in its literature. The inventory of sounds of language A may or may not reflect that of language B. So, the development of 'Tolong Siki' or 'Kurukh Banna' has managed to address all the problems arising out of using other scripts, i.e. lack of glottal stop.

There are endeavours being made for the transition from non-literate to literate Kurux language through implementing the mother-tongue-based multilingual education from class I to V in the districts of Sundargarh and Sambalpur in Odisha. Till 2011, there were a total of 52 schools where

it has been introduced. On the other hand, Kunha, a speech variety of Kurux is used as a medium of instruction in 40 schools in Sambalpur district of Odisha.

### **Kurukh Banna**

The name ‘Banna’ refers to the traditional and cultural shape or symbol generally inscribed on the doors, metal bowls and the place of rice winnowing in the Oraon society. Banna lipi is one of the fastest technically advanced script devised by Sri. Basudeo Ram Khalkho during 1990s to write and read Kurux language and other languages of the world.

The origin of Kurukh Banna script can explicitly be traced to Danda Katna which is a perfect representation of ancient tradition and religious practice in the Oraon history. Danda Katna is believed to be initiated by Dharmes, the god of the Oraons and later He taught it to the Oraons. The specific ingredients like raw rice, burnt soil from Oven, charcoal powder, egg and seven one inch stick pieces of cashew nut tree carrying vital meanings in the Oraon society are required to perform this holy ritual. The continuity of this religious practice in the sacred place signifies His glorification.

### **Tolong Siki**

After ten years of hard work and unwavering commitment to create a new script, Dr. Narayan Oraon published his alphabet *Tolong Siki* on 15<sup>th</sup> May 1999. It was also introduced in some of the schools subsequently. In 2007, it was formally recognised by the Govt. of Jharkhand.

“Tolong” is a piece of cloth having 243.84 cm length and 12.7 cm breadth. Men belonging to Kurux, Munda, K<sup>h</sup>aria tribes etc. wear it from waist to knees by making a series of folds. It is an integral part of the tribals’ attire for social functions, dancing and singing which used to bring a ray of hope in their difficult lives. The name of the script is derived from this shape. Siki refers to symbol or shape meaning lipi. So, Tolong Siki literally means ‘*symbol or shape made of Tolong cloth*’. *Tolong* is a general term found in most of the tribal languages in Jharkhand and Odisha. It is aimed at making the script acceptable by a large number of populations of different tribes.

### **Literature Review**

For the speakers of a language, the presence of a writing system and, subsequently, written literature elevates the language to “literary” status. The practice of writing has led to the common misconception that the written language is the “real” language (Ferguson, 1968).

Scripts are frequently named after the language for which they are intended. Roman, Nagari, Arabic, and Gurmukhi, respectively, are referred to by the language names English, Hindi, Urdu, and Panjabi. Like languages, scripts function as identifiers. As a result, some languages are written in multiple scripts, often based on which social group writes them. The choice of Arabic, Nagari, or Gurmukhi is sometimes made not based on the linguistic or communicative needs of the speech community, but rather on religious or political grounds (Jain 2014).

Language attitudes regarding the desire to have an orthography that is either similar to or distinct from another are irrational, yet they are social facts that frequently have a substantial effect on the success of a proposed-system (Coulmas, 2000).

All orthographies are language particular (Coulmas, 1996). Choosing a script and creating an orthography for a language that has never had one is a method of encoding the language visually so

that it can be used effectively in written communication. Developing a writing system is fraught with difficulties and obstacles. In addition, sociolinguistic implications that transcend the confines of linguistic analysis in the narrow sense (Coulmas, 2000).

The endeavours of script choice and orthography design are influenced by linguistic and social factors. In this regard, Smalley et al. (1964) proposes five criteria for an optimal new writing system; however, it is unclear to what extent the choices involved in its realization can be reconciled with similar choices made to achieve maximum realization of the other criteria (Coulmas, 2000).

- (a) Maximum motivation for the learner - This is not a linguistic criterion; however, a systematically elegant orthography is useless if it is rejected by the community for extra-systemic reasons and any disagreement with linguists regarding the suitability of an orthographic system for a given language.
- (b) Maximum representation of speech - This is the appropriate domain for purely linguistic considerations. In the design of new orthographies, dialect differences pose a greater theoretical challenge than they do in practice, according to Venezky (1970). The significance of selecting one dialect over another for the written representation of a given language is amply demonstrated by linguistic history. It may be desirable to augment the phonemic representation with some higher-level distinctions (Coulmas, 2000).
- (c) Maximum ease of learning - An orthography should be easy to read and write by balancing the needs of the reader and those of the writer. Each requires a distinct set of psychological, perceptual, and linguistic skills, capacities, and processes.
- (d) Maximum transfer - Languages in modern times that are being provided with their first orthography are not likely to have a vast communicative range. Only if the to-be-created orthography uses the same script as the dominant contact language in the environment can transferability be expected to be straightforward (Coulmas, 2000). While avoiding obvious distortions such as the marking of distinctions that occur in the contact language but not in the language for which an orthography is being designed.
  1. It should utilize the grapheme inventory of the primary contact language with the same or similar sound values where correspondences exist.
  2. It should not utilize any graphemes of the contact language for which there are no corresponding values in the phonology of the unwritten language.
  3. For phonemic units with a high functional load that have no counterpart in the major contact language and are therefore not represented in its orthography, the new orthography should introduce graphemic distinctions through the use of digraphs, trigraphs, diacritics, and, if necessary, additional letters.
- (e) Maximum reproduction convenience - The design of any new orthography whose purpose and intent is to promote literacy will continue to be heavily influenced by technical considerations.

From the discussion of Smalley's five criteria for the design of new orthographies, it should be apparent that they are in conflict with one another in certain ways. In a community that has strong feelings about its new orthography as a symbol of self-identity, for instance, the learner's motivation

is likely to decrease if transfer to the orthography of the dominant contact language is increased by using the dominant contact language as a model (Coulmas, 2000). According to Pattanayak (1978), a new script is produced almost every three months. Any policy that emphasizes transfer and ease of reproduction is frequently resented by speakers of nonliterate languages who perceive it as a threat to their linguistic identity (Srivastava and Gupta, 1983).

Cahill & Rice (2014) and Coulmas (2000) propose some criteria for creating a new orthography adhering to the following points: (1) based on a variety of the language which is acceptable to the majority of the speech community; (2) simple to learn; (3) simple to write; (4) simple to read; (5) founded on a phonemic analysis of the language while allowing access to the morpho-phonemic and lexical levels; (6) transcending the limitations of the sign inventory of the orthography

Hinton (2014) offers an intriguing and significant perspective on the consequences of developing an orthography. The conventions selected for the visual representation as part of language orthography can serve as a lightning rod for all of the personal, social, and political issues that plague speech communities. According to Sebba (2007), orthography is “fundamentally ideological” and not simply a systematized collection of letters and spelling rules. In addition, Hinton (2014) notes that orthographic design can become a divisive issue within a community, as well as a source of conflict between the members of a community and the linguists who work with them. Despite the fact that the problems are typically argued as “code-internal” issues — that one type of symbol or spelling principle is superior to another — there is actually a wide range of “code-external” considerations that drive such debates, both among community members and linguists.

**Research Methodology**

The primary data is collected from Sri. Basudeo Ram Khalkho through series of interviews. A set of questionnaire was prepared to elicit the data from the users of Kurukh Banna from Lathikata block of Sundargarh district, Odisha state, and Tolong Siki from Simdega district of Jharkhand state. There was a total of forty males and females from an average age group of 50+ who were selected through random sampling method. The secondary data was gathered from the books, newspaper, recordings and research articles.

**Script and Language**

The Arabic script has been quite flexible as it has been adapted to the phonological structure of other languages (Kaye, 1996), while Nagari has rarely invented new symbols (Masica, 1991). Use of English in writing Odia, Hindi, Kurux etc. is gradually becoming universal among the young generation. Panjabi is written in three scripts: Arabic, Gurmukhi and Nagari, popularly identified with Muslims, Sikhs and Hindus, respectively.

**Table I**  
**Shows the association of script with religion**

Place	Dialect	Script	Religion
Amritsar	Majhi	Gurmukhi	Sikhism
Lahore	Panjabi	Arabic	Islam
Jammu	Dogri	Nagari	Hinduism

### Socio-cultural considerations

It has been important for the development of script in India that the tendency to see the oral form as being more primary than the written version. The speakers of Kurukh are in constant contact with that of Indo-Aryan and Austroasiatic-Mundò languages. The scripts of Dravidian and Indo-Aryan languages have evolved from the same source, Brahmi script and so, Kurukh Banna is developed graphically by taking it into consideration. One of the Austroasiatic-Munda scripts in the region is “Ol-Chiki” created by Pandit Raghunath Murmu for Santali speakers has no influence on Kurukh Banna (Kobayashi & Tirkey, 2017).

Hindi and/or Odia as the mediums of instruction are used in their primary education for all the tribal people in Odisha and Jharkhand. The literate tribal population is familiar with Roman and Devanagari scripts. Some of the letters in Kurukh Banna are similar to Devanagari script.

### Origin of the Scripts

Kurukh Banna and Tolong Siki share Kurukh traditional, cultural, religious symbol of Danda Katna apart from other signs and symbols for developing the scripts. As per Oraon (2003), the scripts in Tolong Siki were taken from the following sources:

- (1) A series of shapes made of Tolong.
- (2) Symbols drawn during traditional worships like Danda Katna.
- (3) Shapes created while ploughing a land.
- (4) Artistic shapes drawn on walls on different occasions.
- (5) Creepers climb up the trees rising anticlockwise and so is the writing style.
- (6) Lines created by the movements of small insects.

**Fig. 3. Signs from Nature and Kurukh Culture  
(Oraon, 2003)**



**Tolong Cloth**



**Ploughing a Land**



**Making Roti**



**Grinding**



**Place for Worship**



**Cala Toka**



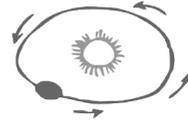
**Welcome**



**Dance**



Death



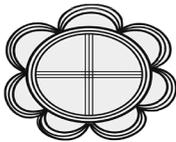
Earth rotating around the Sun



Signs made by Insects and Animals



Creepers climbing up a tree



Danda Katna

### Linguistic Considerations

Kurukh Banna can be considered to be a script with technically advanced font developments. There are around 62 fonts related to each clan of Kurux communities. Most of the writing systems in India related to Brahmi writing systems are alpha-syllabaries in nature. So, Kurukh Banna is designed to follow it. According to Oraon (2003), each sound was needed to be represented by a letter or symbol. Alphabetic System is applied to Tolong Siki as it is said to be easy for phonemic analysis. This has led to more number of graphemes used for a single word.

DEVNAGRI -	कछनखरना = 7
S C R I P T	नगहय करम परब तली = 13
KURUKH BANNA-	ᱠᱟᱨᱟᱵᱟᱨ = 7
S C R I P T	ᱠᱟᱨᱟᱵᱟᱨ ᱠᱟᱨᱟᱵᱟᱨ ᱠᱟᱨᱟᱵᱟᱨ = 13
TOLONG SIKI -	ᱠᱟᱨᱟᱵᱟᱨᱟᱵᱟᱨ = 10
S C R I P T	ᱠᱟᱨᱟᱵᱟᱨᱟᱵᱟᱨ ᱠᱟᱨᱟᱵᱟᱨᱟᱵᱟᱨ ᱠᱟᱨᱟᱵᱟᱨᱟᱵᱟᱨ = 20

The graphemes both consonant and vowels in Tolong Siki are arranged based on places and manners of articulation such as [p], [p<sup>h</sup>], [b], [b<sup>h</sup>], [t], [t<sup>h</sup>], [d], [d<sup>h</sup>]etc. The examples like *inayo* ‘my mother’, *embas* ‘my father’, *urbas* ‘master, landlord’ are another factor used in support of the arrangement of vowels as [i], [e], [u], [o], [a] (Oraon 2003:164).

Kurukh Banna represents a logical composition of individual script symbols by following a common logical structure like other Indian scripts. It shares the features of Indian scripts. (a) Each consonant represents a distinctive sound. (b) The sounds are arranged into different classes based on the articulatory mechanism. (c) They are divided into +1 voice followed by nasal sounds and +1 aspirated.

## Vowels

There are 10 vowel graphemes. The Different representation of vowel depending upon its position in a syllable; initial or alone, full graphemes are used and non-initial (second member of a syllable, i.e. post consonantal, matras merge with consonants to present a unified graphic representation.

This is a two way graphic representation of vowels, a feature of most of the Indian scripts; whereas, there is a single representation in Tolong Siki. It has also sound contrast between long and short vowels. Diacritics are marked on the top or right side (except short i) of a character to maintain the smooth flow of writing.

Kurukh Banna	𑂏 अ	𑂏𑂱 आ	𑂏𑂱 इ	𑂏𑂱 ई	𑂏𑂱 उ	𑂏𑂱 ऊ	𑂏𑂱 ए	𑂏𑂱 ऐ	𑂏𑂱 ओ	𑂏𑂱 औ	𑂏𑂱 अं	𑂏𑂱 अँ
Symbols	none	a	i	I	u	U	e	E	o	O	N	M
	k	ka	ik	kI	kU	kU	ke	kE	ko	kO	kN	kM

Longer than Aa (a) [

Glottal Stop ]

## Consonants

There are 39 consonant graphemes. The basic consonant grapheme stands for syllable, i.e. [k] representing [ka] in the initiation position of a syllable. There is a contrast between aspirated and unaspirated sounds.

Places	Voiceless Plosives		Voiced Plosives		Nasal
	Unaspirated	Aspirated	Unaspirated	Aspirated	
Velar	𑂏𑂱	𑂏𑂱	𑂏𑂱	𑂏𑂱	𑂏𑂱
Palatal	𑂏𑂱	𑂏𑂱	𑂏𑂱	𑂏𑂱	𑂏𑂱
Retroflex	𑂏𑂱	𑂏𑂱	𑂏𑂱	𑂏𑂱	𑂏𑂱
Dental	𑂏𑂱	𑂏𑂱	𑂏𑂱	𑂏𑂱	𑂏𑂱
Labial	𑂏𑂱	𑂏𑂱	𑂏𑂱	𑂏𑂱	𑂏𑂱

Sonorants	𑂏𑂱	𑂏𑂱	𑂏𑂱	𑂏𑂱		
Fricatives	𑂏𑂱	𑂏𑂱	𑂏𑂱	𑂏𑂱		
					Retroflex Voiced Tap or Flap	𑂏𑂱
					Velar Voiceless Fricative	𑂏𑂱

Special Conjuncts				
k┘ ( _ _ )	+	{ ( ? )	=	क्ष ङ
z┘ ( □ □ )	+	r ( ? )	=	त्र ङ
j┘ ( )	+	} ( ? )	=	ज्ञ ङ

**Inclusion of Letters from other Scripts**

Kurukh Banna can be viewed as belonging to one of the Indo-Aryan languages. There are 12 letters (24% of similarity) which can be identified with northern Indic scripts. Whereas, Tolong Siki resembles southern Indic scripts and has around 38 identifiable letters (73% of similarity).

**Challenges**

This is of paramount importance to address the problems lying ahead of us as far as the implementation of Kurukh Banna is concerned.

1. Along with popularising and creating awareness Kurux and Kisan among the speakers, regular discussions must focus on the benefits of using Kurukh Banna.
2. Kurux being minority language needs to change the perception of its speakers built by dominant languages like Hindi and Odia.
3. There is a lack of mother-tongue based education in most of the schools.
4. There is a fear that learning new script may hamper a Kurux child’s acquisition of the other dominant languages.
5. There are evidences of political recognition, financial support and marginal social acceptance.

**Conclusion**

Many of the speakers of Kuroux in Odisha prefer Kurukh Banna to Tolong Siki. The former follows the north Brahmi script and the latter south Brahmi script. The arrangement of graphemes in Tolong Siki is done as per the IPA chart starting with bilabial plosives. Generally people are accustomed to alphabet chart beginning with velar plosives. So, learning the graphemes in Tolong Siki poses difficulties. Kuroux, a north Dravidian language, is spoken amidst the dominant Indo-Aryan languages like Hindi, Bengali and Odia. Kurukh Banna has retained the features of these scripts and one can witness its gradual use in different social and traditional functions in the Kurux villages. Oraon (2003) has expressed inclusion of any future development of a new script by adequately comparing its usefulness with that of Tolong Siki.

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## **LEARNING OF SPANISH AS A FOREIGN LANGUAGE THROUGH SONGS IN THE INDIAN CLASSROOMS**

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### **Abstract**

Listening to songs, which are a form of poetry with music and rhyming, has been a prominent means of entertainment for the masses, particularly for youngsters. “Music helps reduce heart rate, lower blood pressure and cortisol in the body. It eases anxiety and can help improve mood” (Migrain).<sup>1</sup> In the horrifying times of the pandemic people got isolated in their homes, physical movements and interactions were very low and as a result students also faced issues of heightened depression, anxiety, uneasiness etc. The pandemic forced upon teachers and learners a paradigm shift in their approach towards teaching and learning necessitating the use of innovative technological means for conducting the classes in place of the regular chalk and board environment of the physical classrooms. In this regard, use of songs could have been implemented in the classrooms considering its therapeutic effect. If songs were to be combined efficiently with linguistic objectives of a foreign language classroom, it could provide a better approach to the didactic process along with lessening learners’ anxiety and depression cum learning a foreign language.

The results of the study exhibit that language-learning skills can be enhanced by using songs in Spanish classes through different activities and that multiple objectives of foreign language learning can be achieved which is not limited to only linguistic competence but also includes socio-cultural competence of the learner. Further, the difficulties for online classes in language learning and teaching are reviewed in this paper.

**Keywords:** Song based activities, multiple intelligence, Spanish songs, Suggestopedia, Spanish as a Foreign Language.

### **Introduction**

Songs are one of the most important learning and teaching tools. “The power of songs in foreign language learning is like language glue because it sticks language to the human brain in a way nothing else can.”<sup>2</sup> When we look towards the young population of India and their time spent

on the Internet listening to different songs, we realize that if we utilize them in a classroom they could provide a better outcome in foreign language learning and teaching. We can take a good example of *Despacito* song that has been very popular among Indian youngsters. They sing it only due to its musicality and rhyming, irrespective of understanding its meaning. As a logical observation it occurred to us to implement a systematic use of song based activities in the Spanish language classroom for effective teaching and learning. As Castro Yagüe (2003) states that “*We cannot ignore that many students learn Spanish motivated by music and they focus the part of their energies on Spanish music outside the classroom. Our job is to redirect this energy within the classroom for more effective learning. As teachers, we should renew ourselves and be more innovative and creative*”.<sup>3</sup>

The pandemic situation in the country that didn't allow people to meet physically with each other and the restricted lifestyle resulted in complete monotony, anxiety and fear. In such moment, the use of songs in language classes becomes a novel idea because songs do not only reduce the stress, ease the anxiety and lessen the fear we have but also improve memory, workouts, help us heal, make us feeling free out of the panic, relax the mind and create a good environment for learning and teaching a language. As research has shown that listening to music with a slow tempo or instrumentation can put people at ease and calm them down even during highly stressful or painful events. “Music can prevent anxiety; increase heart rate and blood pressure”.<sup>4</sup> We have such kinds of Spanish songs that reflect this phenomenon. Such as ‘*Vivir mi vida*’ by Marc Anthony that expresses how everyone goes through hardships, broken hearts and things we never thought we could get over, but somehow, we did. It celebrates overcoming the difficult times and situations that come our way in life.<sup>5</sup> Another is ‘*De una vez*’ by Selena Gomez which reflects her own journey working on her mental health, overcoming past heartache, and ultimately healing and becoming confident in who she is.<sup>6</sup>

### **The Target Group under Study**

The students of B.A. (Hons.) first-year program in Spanish from JNU year 2020-2021 participated in this study. The course was ‘Oral expression’, taught through virtual mode (due to the pandemic) twice a week. Students produce short oral messages, describing or narrating something coherently. Correct and natural intonation of sentences is required. The students will be able to interpret effectively simple oral texts uttered slowly and naturally.

### **Types of Songs used in the Study**

Two types of songs have been used for the students. Children songs such as; *Feliz cumpleaños*, *Estrellita dónde estás* and *Yo tengo un amigo que me ama*. Modern songs such as; *Me gustas tú* by Mano Chao and *Vivir mi vida* by Marc Anthony. First *Feliz cumpleaños* and *Estrellita dónde estás* have been played for the students in order to build their Spanish knowledge based on their previous knowledge and then other songs have been used for improving their language skills and accomplishing different activities and objectives.

### **Teaching Methodology**

The methodology used in this case is Suggestopedia approach including others such as; Direct Method, Audio-lingual Method and Collaborative Learning etc. The rhythm and musicality of Songs

have an impact on human minds and we have considered Gardner's theory about multiple intelligences, particularly considering musical intelligence in our case study.

### **Instrument and Procedure**

YouTube is used for playing songs in classes. They were played two times with the lyrics so that the students could understand their meaning and express their ideas. Also, transcript form of songs had been used for them. After completing the listening part of songs they practiced the different activities based on songs either as a group or individually. At the end a survey was conducted and the students were provided with a set of questions designed on the Google form digital application.

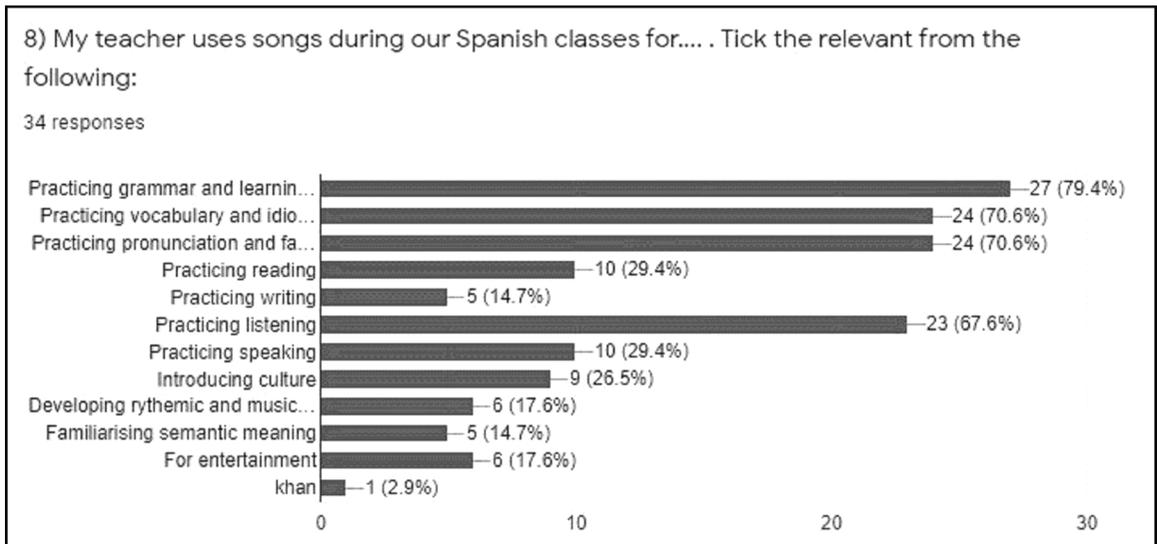
### **Result of the Questionnaire and Analysis of Data**

The analysis of the survey *Learning of Spanish as a Foreign Language through Songs* is based on the questionnaire made in English. The students who participated in the questionnaire are 39 in total: 17 girls and 22 boys. They are in the age group between 18 to 25 years old. They are Indians and their mother tongue is different such as Hindi, Bengali, Hindustani, Malayalam, Marwari and Vaiphei. But most of them speak Hindi; only 15.4% speak other languages.

The questionnaire consists of 13 questions. From Q1 to Q5 they are asked about their level of Spanish language, the time they spend in listening to songs in their preferred language, their interest in listening to Spanish songs, the attraction towards them and the purpose of listening to them. The results show that they are Beginner level (A1-A2) students. Most of them spend their time listening to songs in their preferred language but the time they spend is different in number. Those who never listen to songs are only 12.8%. The learners who like listening to Spanish songs are 84.6% while those who don't like them are only 7.7% and the remaining have no opinion. The fourth question has multiple statements with an open-ended choice which demonstrates that 66.7% of the students are attracted by its music, 28.2% by its world popularity and 5.1% have different opinions. The fifth question also has multiple statements with an open-ended choice that reveals that 48.7% of them listen to Spanish songs for language learning purposes, 38.5% for entertainment purposes and 12.5% are those who listen to them for both.

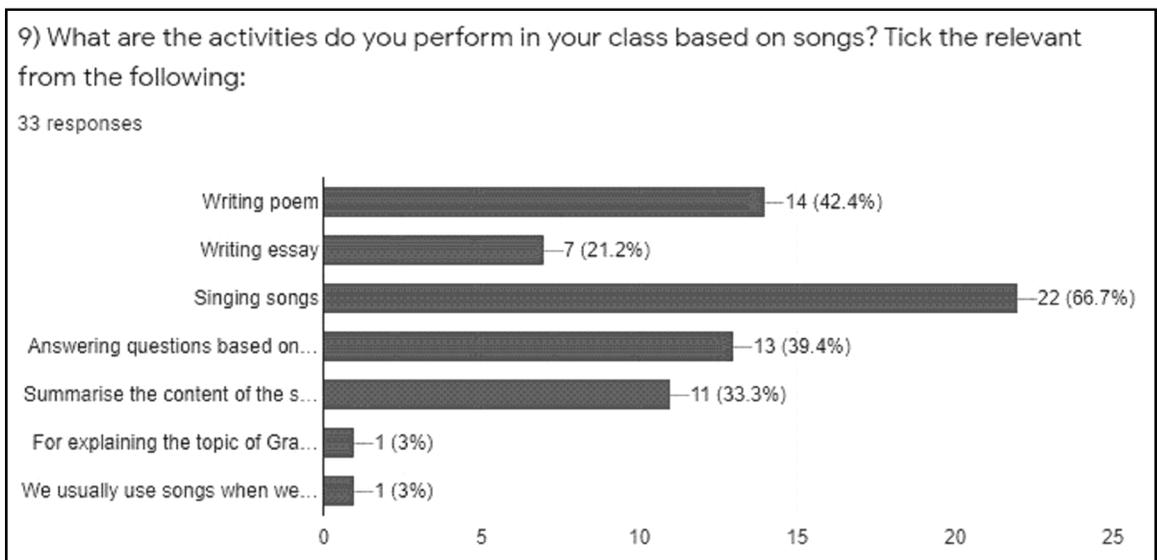
Questions from 6 to 9 are about the use of songs in the Spanish classroom, the frequency of their use in the classroom by the teacher, the objective of their uses and the type of activities that are performed in classroom based on songs. For these questions, an option is given to the students either they can attempt them or skip them. If their answer is 'yes' they have to respond to all of them. If their answer is 'no', they can leave them out and continue to Q N° 10. Most of the students have given their response to these questions that will, of course, give us support for analysing the data and getting a better result.

All 39 participants attempted for Q N° 6 where most of them said 'yes' their teacher uses songs in Spanish classes while 7.7% said 'no', they don't use them. We got 34 responses for Q N° 7 where 50% of them said their teacher uses them once a week, 23.5% said twice a week that means most of them are agreeing that their teacher uses songs in Spanish classes but the time of their uses is different in number. It reveals that songs are really important materials for language learning that is why teachers use them in the classroom. The next two questions Q N° 8 and Q N° 9 are very important regarding our findings.



This table shows that 34 out of 39 students have replied for this question. 79.4% are those who think that songs are very useful for practicing grammar and learning its structure. 70.6% of them believe that songs are good resources for practicing vocabulary, idiomatic expression, pronunciation and as well as for familiarising themselves with the dialects, whereas 67.6% are agreeing with practicing listening. These data explain that the different objectives and skills could be achieved through the use of songs. Such as;

- To learn grammar and its structure.
- To build vocabulary power and explain idiomatic expression.
- To be familiar with the different dialects as Spanish is spoken in different countries.
- To enhance the listening power.



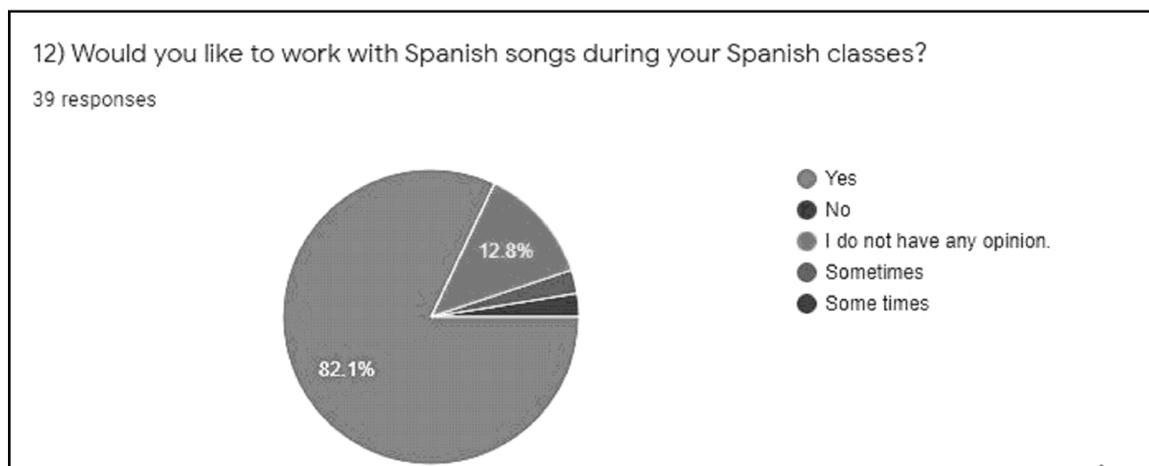
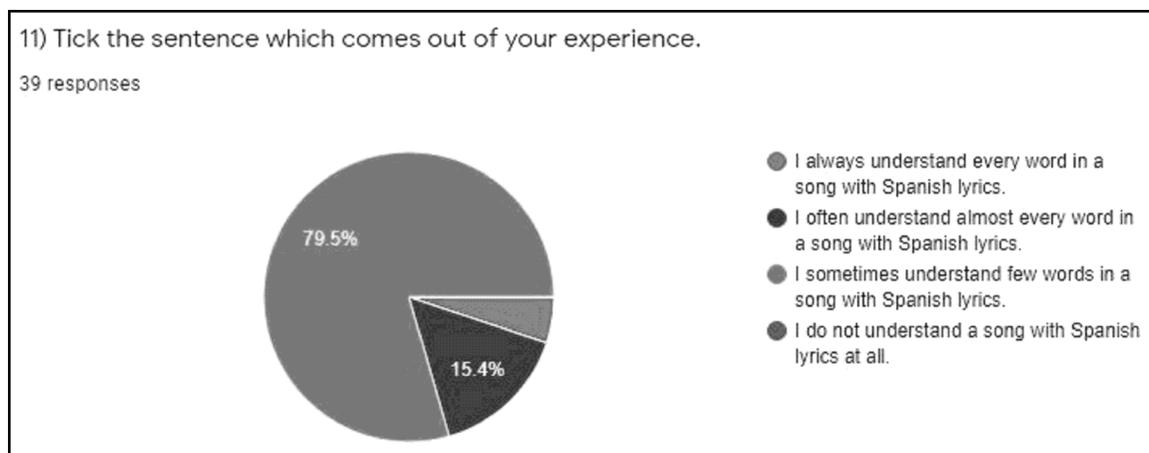
Other objectives also could be obtained but it requires more practice. Such as, to improve speaking skill, reading skill and learn the different culture of Spain and Hispanic American countries.

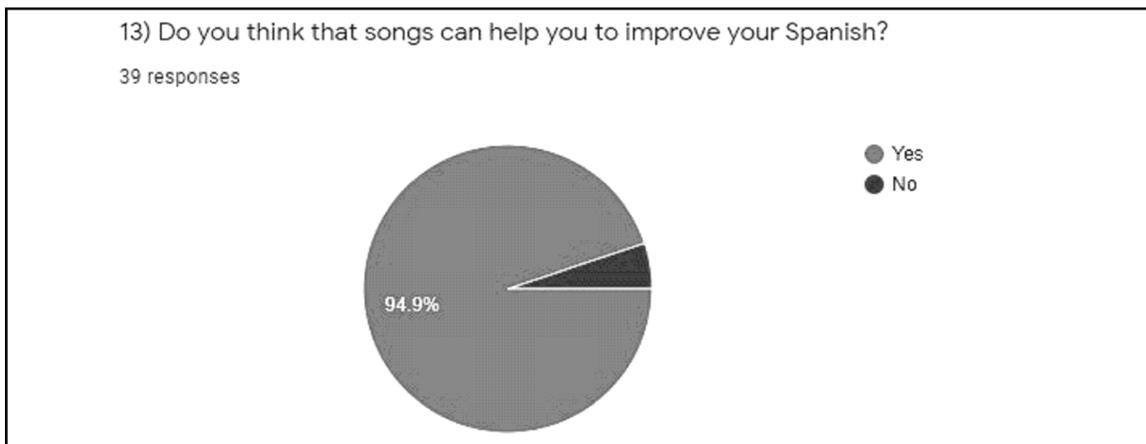
This table illustrates that 33 out of 39 students have answered this question. 66.7% of them assume that songs are better tools for singing songs. 42.4% responded for writing poems while 21.2% for writing an essay. 39.4% are those who affirm that it is a good aid for answering questions based on songs while 33.3% of them for summarising the content of songs. Thus, the different activities and skills could be accomplished through songs. Such as;

- Singing songs can significantly improve memory and learning how to speak.
- Writing essays and poems can develop writing skills.

Speaking skills also could be enhanced through answering the question-based songs cum summarising the content of songs as the table indicates but it is required more practice.

Questions 10 to 13 are about the use of Spanish songs’ lyrics by the teacher, students’ experience with lyrics; would they like to work with Spanish songs and the role of songs to improve Spanish. We got 39 responses for each question. Most of them said ‘yes’, their teacher use the lyrics of Spanish songs while 35.9% said ‘no’, they don’t use them during Spanish classes.





This diagram outlines that there is not a single student who doesn't understand a song with Spanish lyrics at all but most of them understand sometimes few words and some students often understand almost every word. It argues that lyrics can help in building vocabulary power and those vocabularies could assist to comprehend the message of songs.

These two diagrams represent that 82.1% of the students are those who want to work with Spanish songs and 94.9% of them think that songs can really help to improve their Spanish. It goes onto establish that songs when used among Indian learners have proved to be an effective tool in classroom teaching and its use should be promoted. The course designers should incorporate songs of different types depending upon the appropriate level of the learner and facilitates the proper practice of grammatical and lexical components of the Spanish language.

### **Problems for Online Classes in Language Learning and Teaching**

It is fact that remote learning couldn't be a better substitute for onsite learning because we need to be very dynamic and high spirited in the process of a foreign language learning and teaching that is not possible through virtual mood. According to Dewey "Acquiring knowing-how habits, like critical thinking, problem-solving and close reading, required interaction and imitation. The practices of reading, speaking and thinking were all intertwined for him, and all required practice and reflection."<sup>7</sup> The kind of imitation he had in mind — people imitating each other — is impossible in a remote setting. The kinds of problems we face in virtual class are:

- The network issues, even sometimes students are not able to join classes. As language learning needs to practice daily basis otherwise it will occur deficiency in language learning skills.
- The lack of self-discipline, low motivation and distraction are found that could affect the language learning and teaching process and could be a hindrance in progress for the target language.
- It is a one-way process because the teacher speaks continuously and the reaction of the students is very less. As for language learning, it is essential to interact as much as possible otherwise learning process would be affected.

- The broken voice due to poor internet signal is not a good sign for both the teachers and students as the message from both sides wouldn't be easily deliverable and the misunderstanding of the communication between them would be taken a place.
- No face-to-face reaction as nonverbal communication plays an important role in language learning and teaching.

## Conclusion

The use of songs in Spanish classes is, as we have seen, a dynamic tool for language learning and teaching for improving the linguistic abilities and skills and practicing different activities since the union of song and language not only appeals to the emotional side of the learners but also strengthens the learner's curiosity and motivation towards learning of Spanish because of having a comfortable ambiance in classes. And a well-planned and structured use of songs in Spanish classes can provide great benefits for the learners and teachers. As Murphy (1992:17) states "Young people will enthusiastically accept any kind of song. It all depends on the teacher's imagination".<sup>8</sup>

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## **THE PORTRAYAL OF RELIGION IN YANN MARTEL'S *LIFE OF PI***

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### **Abstract**

Yann Martel's novel *Life of Pi* is an adventurous and fantasy novel, which engages readers' imaginations and makes them conscious of their basic desires. Being a castaway at sea brutally challenges Pi's moral code as he must deal with the horrific realities of survival. The novel tells retrospect story in India, in the Pacific Ocean and in Mexico. The first chapter begins with the introduction of Mr. Pi's life in Canada, education and his excellence awards. Mr. Pi had majors in zoology and religious studies. By combining Pi's survival demands with his moral responsibilities and highlighting the extreme lengths to which creatures will go in order to survive, Martel explains how miracles can be declared from an atheistic perspective in the framework of extinction. Pi's pluralistic religion is based on the belief that morality is felt rather than judged.

**Keywords:** Religion, Morality, Survival, Faith and Hope.

### **Introduction**

The creation of the world myth has been the subject of intense discussion among scientists and religious people throughout history, resulting in a significant gap between them. Some believe that the universe was created by a massive explosion that released a great deal of energy and gave life to the modern world. On the other hand, some people thought that God created the world and that it had a divine origin. The *Life of Pi* novel, which is the subject of this work, discusses the problem of each person having the freedom to choose their own beliefs. Piscine Molitor Patel, better known as Pi, is a little Indian youngster who, suffering a shipwreck in the seas, lost his family and everything he had ever known.

Pi was shipwrecked on a lifeboat with a zebra, an orang-utan, a hyena, and a Bengal tiger named Richard Parker. Pi, a castaway who is alone at sea, fights for his life while tenaciously clinging to the little morality he still has. Despite horrifying and terrible conditions, Pi finds himself

locked in a boat where he must strictly limit his food and water. This puts him in a life-threatening situation and fills him with despair. Pi's morality and religion are put to the greatest challenge. While he is able to bravely survive his tragedy because of his diverse religions of Hinduism, Islam, and Christianity, his tale reflects a religious belief.

A combination of beliefs about the origin, nature, and purpose of the universe can be referred to as a religion. Religions are typically characterised by devotional practises and ritual observances, as well as by the presence of a moral code that directs how people should conduct themselves in society. The performance of rituals, a crucial component of religion, is evidently crucial to Pi's existence. Through his preparation for the Bengal tiger to become a friend rather than a dangerous enemy, Pi is able to make peace with Richard Parker because a ritual offers shape to unstructured ideas and emotions and may actually be seen as an alternative form of storytelling. Additionally, Pi shows early on in the novel that zookeepers may detect problems with their creatures by observing little differences in their regular routine.

Pi's unwavering faith and devotion to his belief in God allow him to discover common ground in three different religions because both people and animals are creatures of habit. His religious training includes lessons in Christianity, Hinduism, and Islam on the value of following a routine schedule. Pi might better familiarise himself with the circumstances of his own survival through ritual observances. Pi says, "I know zoos are no longer in people's good grace. Religious organisations face the same problem. Certain illusions about freedom plague them both"(3) Despite the fact that they are given daily shelter, Pi claims that animals kept in cages with metal bars at zoos may really be free. Although following a religion may seem to be equally confining, in fact, the ritual's discipline helps Pi to concentrate on getting through his struggle.

It is essential to focus on religion and the various viewpoints that people have regarding it in order to understand this novel. Yann Martel demonstrates that he has excellent general knowledge about religion. People frequently feel confused about being taught a particular religion: "We are all born like Catholics, aren't we – in limbo, without religion, until some figure introduces us to God?" (47)

Through the protagonist, the author will explore many theological viewpoints. Pi was exposed to religion for the first time at a young age because he was raised participating in Hindu rituals and rites. But he soon learned about Islam and Christianity, and he now understands that both believe that Hinduism is similar to the major theist religions in that they all concentrate on the concept of love: "Brahman and atman relate precisely, I would say in the same way the Father, the Son and the Holy Spirit relate: mysteriously" (49). Even though Pi was born a Hindu, it took him a while to understand who he truly was. His beliefs were more focused on faith than on religion, but he ultimately fell in love with two religions that drew him in and brought him much closer to God. Through the love and inner calm that these practises gave him, he was able to define who he was, making faith the foundation of his existence. Additionally, Pi's virtue of being open-minded allows him to learn about many customs and societies and, in the end, accept various religions as an integral part of himself.

Years later, when Pi embraces Christianity, he has his next spiritual awakening. Although Christianity's harsh reputation contributed to his initial perception of it, his first experience with it

offered him the image of a place that was “neat, plain, and straightforward.” A sense of love and purpose enters Pi on this basis and develops upon the priest’s aura. At this time, the protagonist is being guided by Father Martin, a priest who explains the life of Christ, the core tenet of Christianity, which is based on love. While the interactions with Father throughout period Martin Pi finds it difficult to understand God’s actions. That church, which brought him harmony at first, finally has become his home. Both Christianity and Hinduism wouldn’t be his last connection with God.

Pi doesn’t limit his knowledge to either science or religion in its entirety because he believes they can coexist. He pursued studies in both zoology and religion at the university. His high school instructor had influenced him to study zoology since he saw the zoo as a refuge for atheists. [Practicing rituals is a critical element of religion and is hence essentially crucial to Pi’s survival. Through his preparation for the Bengal tiger to become a friend rather than a violent foe, Pi is able to come to terms with Richard Parker because a ritual provides shape to unstructured ideas and emotions and may actually be seen as an additional form of storytelling. However, Pi shows early on in the book that zookeepers can detect slight alterations in their animals’ daily routines to determine if something is amiss. Since both humans and animals are creatures of habit, Pi’s unwavering faith in God and adherence to that religion enable him to come to an understanding. It is established early in the novel that zookeepers can verify whether Pi is able to find common ground between the three various religions because of his unwavering faith and devotion to his trust in God. His religious preparation involves teachings on the need of following a regularly upheld pattern in Christianity, Hinduism, and Islam. Through the performance of rituals, Pi may more fully identify with the environment in which he must exist. Pi says, “I know zoos are no longer in people’s good graces. Religion faces the same problem. Certain illusions about freedom plague them both.”(3) Pi argues that despite the image of being trapped, animals kept in zoos behind metal bars may really be more free because they constantly receive shelter, food, and security. Although joining a religion may appear to be as limiting, the discipline provided by ritual actually directs Pi to concentrate on overcoming over his hardship.

The idea that a strict division can be drawn through ritual between Pi and Richard Parker is symbolic of Pi’s desire to morally embrace his tiger-like, violent nature because Richard Parker may actually be considered as a part of Pi’s own personality. One could imagine that Pi’s sophisticated, moral, human side is in tension with and works together with his animalistic nature. Pi’s experience illustrates the dual nature of human nature, which exists between dread and ambition, with the fusion and resolution of the interests of man and beast as opponent and ally. Pi’s adherence to rituals gives him a feeling of purpose and hope in a way that enables him to boldly face his concerns.

On the other hand, Martel may view fear and hope differently despite the reality that they are linked extremes. Pi learns during his journey that hope is driven by fear, and that fear also asserts a life’s moral significance and purpose. Although Pi claims that he has never lost confidence in God when facing his concerns, it is clear that his faith is being challenged. He loses the strength to consistently practise his religion and lets his protective instincts rule his moral code. He consumes meat, murders living creatures, and may even go so far as to devour human flesh. Martel illustrates how far living things will go to avoid extinction. The reader is prompted to consider Pi’s heroic actions to endure his experience as well as the kinds of deeds that might be ethical in such a terrifying position of life or death.

The religion is portrayed in this novel as one of the many narratives humanities uses to manage their lives and find order in a chaotic world. Thus, in this novel, narrative and religion go hand in hand. After all, the first story Pi tells is the story that seems to be true at the end of the book, despite being plagued with fantasy creatures and animals as protagonists; at this point, it illustrates how blind faith features, choosing your own beliefs as in religion. The lack of trust in a story thus reveals the faith made in it; the chapter provides the connection between faith and narration.

### **Conclusion**

Martel combines Pi's survival demands with his morality and religion, bring awareness to the fundamental instincts of life in the process. The reader may come to the understanding that survival takes priority over a courageous moral conscience that examines the state of one's practised faith as they realize that Pi himself may be responsible for some of the horrifying events he has recounted. Although each of Pi's three religions—Hinduism, Christianity, and Islam—has its own myths, it is clear that these tales may all be parts of a larger, more overarching tale about the human condition. Martel seems to imply that we have a moral nature that is inherent in our religious beliefs, and that through time, we shape our lives and ourselves according to a truth that is relative to the believer. The process never stops, and ultimately, it is up to us to make the decisions. An elderly man in Pondicherry says to the narrator, "I have a story that will make you believe in," as *Life of Pi* opens.

God, religious belief, and narrative can all be seen as parts of a greater ritual that grants the freedom to make moral decisions. It is obvious that Pi believes in his mythical story as he feels depressed by Richard Parker's leaving. The key to overcoming and surviving an ordeal may then lie in realising the faint hope that faith offers, in addition to facing crippling anxiety. Therefore, Pi's persistent quest for survival does not require justification for his choice of faith.

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## CLASS DYNAMICS AND HUMAN IDENTITY: A CRITICAL ANALYSIS OF RUPA BAJWA'S *THE SARI SHOP*

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### **Abstract**

Rupa Bajwa appeared on the literary scene with her remarkable debut novel *The Sari Shop* in 2002. Her ability to portray minute details and to tell the story in an engaging manner has captured the attention of literature lovers and readers across the world. The novel is a tale of human condition in multilayered and complex contemporary society. The present paper seeks to explore how the human condition and identity are located in the structure of class dynamics. It is an attempt to establish the relationship between class status and life chances in terms of access to resources and opportunities. It critically analyses the relationships between different social classes and explores the possibilities of social mobility in the patriarchal and capitalist social order.

**Keywords:** Class, Dynamics, Human, Identity, Mobility, Patriarchal.

### **Introduction**

*The Sari Shop* (2002) is a famous novel by Rupa Bajwa which depicts the modern urban world with profound sensitivity and sincerity. The novel is set in Amritsar which is also the native place of the writer herself. Being a product of Amritsar born mind, it captures the essence of city in a comprehensive and effective manner. It successfully explores the human condition and relations in the contemporary complex society through vivid characters drawn from the different strata of society. The novel presents human nature in the light of class dynamics. Class is an important form of social stratification which plays an important role in forming the identity of a human being. When a person is situated in a class, he/she tends to acquire values, norms and manners associated with it. Before starting the analysis of the novel in terms of class dynamics and identity, it is useful to conceptualize the term class. M. Francis Abraham has defined the class system as given below:

The class system refers to the classification of people based on their economic positions in society... classes began to emerge as individuals started to accumulate wealth. Social classes are not rigidly defined like estates or castes. Individuals move up or down the ladder as they gain or lose in the market system. Even those born in poverty have, in principle, a chance to get an education and a good job and raise their economic standing in society. Of course, individuals born into wealthy and influential families have much better access to resources and opportunities. (122)

The above given definition emphasizes the role of economic status in the structure of class system. It accepts the possibility of upward social mobility in the system. But the mobility is often restricted due to limited access to resources and opportunities. *The Sari Shop* explores the possibility of social mobility in the complex social structure.

The novel highlights the class division by identifying, “the ghosts of the wall” (5) which separate ‘New’ Amritsar from the ‘Old’ one. The new Amritsar represents the rich class. It has spacious houses with lots of amenities. Availability of large spacious house has been important identity marker for the upper class which differentiates it from the lower classes. The entry of the Sandhu’s family in the large house from the government quarter represents the desire of middle class educated working class to gain upward mobility. The family desperately seeks to adopt manners and culture of the upper class. Reena Kapoor remarks about the attitude of the service class :

There are, of course, what we call the “service class” families. They look down upon us moneyed, uncultured ones, and we look down upon them, for they have no money, no big houses, though I must say that these days, with all bribes and all, even they are doing quite well. Most of them have big houses at the outskirts of the city. Also ancestral property, I suppose. Some Sikh families, even the most ordinary seeming of them, sometimes own quite a lot of land in villages. (92-93)

But the path of upward mobility is not easy one. Mr. Sandhu who is chief engineer had to indulge in corruption for the smooth entry. On the other hand, Mr. Gupta, another officer of similar rank, who adopts the path of honesty struggles hard to achieve this mobility and fails to match the material success gained by Mr. Sandhu. Ironically, he is considered unwise and impractical by society. This tag by society is a symbol of legitimacy and acceptance of corruption in daily life.

The plot of the novel revolves around Ramchand, the protagonist, who works as sales person in the famous sari shop titled *Sevak Sari House* situated in main bazaar of old Amritsar city. The congested and noisy space of the location matches with his congested and suffocated mind which feels constrained due to lack of opportunities. His limited income, dull job and tough living conditions create alienation and dissatisfaction in his mind. He is different from his co-workers in ambitions, tastes and mindset. His inherent desire to change and have upward social mobility aggravates psychological state. He feels himself trapped as “an ineffectual, affected, half-baked creature” (35) and is unable to explore the root cause of his psychological condition. The unresolved questions in his consciousness disturb his thought process constantly. The narrator describes his condition:

“Who was he during those three or four lonely hours? And why had the shop started to suffocate him? Why had he begun to get the feeling that something was wrong? A feeling that he was being told lies-big lies, small lies, by everyone, all the time, day after day after day. Always the horrible feeling, some gap, something missing, something that he didn’t know, something that he couldn’t see, something terribly important. And that something was the reason that he felt different in the shop, with all the people around him, and different when he was alone in the room. (21)

This quest of upward social mobility has been inherited by Ramchand from his father who used to run a small shop in Amritsar. His father had immense faith in English education as an effective way to get out from the clutches of poverty and lower class. His decision and determination to send his son to English medium school reflects the aspirations of many parents in India. English is considered a window of opportunities and success in the modern world. His aspirations are reflected

when he advises his son, “Go away, go away. Go and study. Try to become something in life, unless you want to continue to measure out besan, pack up sugar and haggle with housewives for the rest of your life” (43). But destiny had different plans for Ramchand. He lost his parents early in his childhood due to an unfortunate accident. Due to a non-supportive atmosphere in the relatives’ home, he could not complete his school education. He also lost his ancestral property due to the treachery of his relatives. His dream to become something in life got shattered after his parents’ death.

The opportunity to visit the Kapoors’ house, the richest family in Amritsar, to show the stock of saris for their daughter’s upcoming wedding proves an important turning point in his stagnant life. The thought of interaction with the richest family in the city refreshes and excites him. After a long time he takes a proper bath and dresses well. This excitement and freshness shows his inner desire to mark his presence in the rich and affluent world. During the visit, his mind encounters new and enchanting images of the “big” (70) world. The images of “the huge bill, the plush drawing room, Tina Kapoor’s red car, the strange, self-assured women, the alien smells of the Kapoor House” (68) impress his mind a lot. The big world makes him aware about his small world which is only limited to room and shop. This realization reignites his desire to get rid of small and insignificant existence and to explore the endless possibilities in the big world. In this state of rejuvenation and exhilaration, he decides to re-enter into the world of books hoping that education and knowledge is the only salvation for him. He wants to give meaning to his life. He decides to learn English so that he may make better sense of the big world and express the true meaning of life.

The novel effectively portrays class attitude and conflict through various characters. There are business and service class families in the novel. Both classes represent different value systems in a multilayered society. The service class is ambitious and rising one. The text brings out the miserable and horrible face of poverty through the character named Kamla. Unfortunate circumstances and a vicious cycle of poverty turns the sensitive and satisfied woman into a foul-mouthed and alcoholic one. Her husband Chander puts the onus of all family’s misfortunes and failures on her and labels her as an evil lady having “a black heart” (157). The text effectively presents a wide gulf between these two worlds—the rich and the poor. Rina Kapoor, born and brought up in the upper class, has got the best of luxuries and education. For her, the world is full of endless opportunities and adventures. She aims to search deeper meaning of life where as the poor girl Kamla struggles to get even the basic necessities of life. Deprived of education and other basic amenities during her childhood, she is socialized to become a good, submissive and obedient wife. But her circumstance deprives her from this submissive and obedient status also. Through her, the novel presents how many women like Kamla are the victims of the matrix of domination. The combined forces of capitalism and patriarchy bring terrible sufferings in her life. Being a poor woman, she is unable to have dignified status in the society. Richard T. Schaefer in his book comments about the matrix of domination:

Contemporary feminists recognize the differential treatment of some women, not only because of their gender, but also because of their race, ethnicity, and socioeconomic status.... The African American theorist Patricia Hill Collins (2000) has termed the convergence of social forces that contributes to the subordinate status of these low-status women the matrix of domination. (281)

The text explores the relationship between gender and violence. It is a common fact that in the patriarchal world, violence is used as a tool to maintain the supremacy of man over woman. A woman often has to suffer violence in her private and public life. Domestic violence is commonly

accepted norm in our patriarchal society. Kamla takes domestic violence as normal norm. But the label of witch and evil soul deeply shakes her dignity and existence. Her powerless protest makes her life more miserable.

After that Kamla had begun to drink openly. She became bleary eyed and foul mouthed. She stopped cleaning the house, she stopped praying to the small clay Shiva idol in the corner—the one to which she had once so lovingly offered flowers every morning, she stopped taking baths. Her saris became filthy, the house stank and Chander's face took on a haunted look. She soon had dark circles under her eyes, her face became pale and worn and her hair started to fall in thick lumps. And she wept and drunk and Chander beat her every day, usually breaking down himself later. (159-60)

Her frustration and outburst against the Gupta and Kapoor family is an expression of working class' anger against the greedy capitalism in which profit is the prime motive. Due to harsh and insensitive capitalist policies, the working class has to suffer often. In the glittering world of money and success, usually the capitalist class fails to empathize with the miserable condition of lower working class. Her revolt against the rich and powerful class is suppressed brutally. Kamla is arrested and raped by the police brutally. Sexual assault by the police shatters her completely. The violence inflicted on her by the police is different from the violence done by her husband in terms of motive and scale. Her husband physically assaults her due to personal anger, grudges and frustrations. But the rape by police, an institution meant for her protection, is a symbol of combined assault by patriarchy, power and capitalism. Describing the effects of rape, Usha Bande writes, "Rape is an offence of violence. It is also violation of a woman's privacy; and since it is against her wish and will, it falls in the category of oppression and hence humiliation. Violence as such has no locus of action whereas violation targets the violated" (251).

The miserable and pitiable life of Kamla presents an inhuman and insensitive face of society before Ramchand. The conduct of police does not match with the ideal image of policeman mentioned in his essay book. He feels that the knowledge mentioned in the book is unable to comprehend reality of the world comprehensively. The world of books is different from real world. He decides to keep himself away from books. The behavior and attitude of the status families shock his sensibilities and creates a sense of disillusionment in him about their idealized values and culture. The true dark face of these bright families is out before him. Professor Mrs. Bhandari's wants "respectable people" (214) should not be dragged into frivolous matters related to lower class. Her attitude highlights the shallowness of the so called highly educated class. The callous and insensitive attitude of the upper and educated class women towards Kamla underlines the notion that all women don't fall in a homogeneous group. The priorities and problems of the upper class women are different from their lower class counterparts. Class forms boundary between rich women and poor women. Upper class women in the novel fail to see the pain and suffering of Kamla through their class colored glasses. Rajul Bhargav in her article highlights the heterogeneity of women's experience:

During the last decade, feminism and women's studies have been forced to acknowledge the diversities of women's experiences as well as the patriarchal oppression they share. An emphasis on difference has shattered the illusion of the homogeneity of, and sisterhood between women which characterized white, middle-class, Westernized feminist politics and analysis. (206)

The ending of the novel deserves attention. The existence of Kamla is a threat and challenge

to the existing class and power structure of the society. Hence, she is burnt alive. Ramchand gets shocked after her murder. He is frustrated, angry and disillusioned as no one in the world is sad or hurt after this incident. He feels existential crisis and fails to find meaning in the absurd world. This crisis leads him into depression and moral crisis. After a period of revolt and depression, Ramchand thinks about his survival. He realizes that without accepting the reality of world, it is almost impossible to survive for a poor and lonely person like him. He decides to lead his life as the past routine and rejoins his job. The ending reflects hopelessness and helplessness to some extent. Commenting on the ending of the novel, the writer Bajwa in an interview published in *The Tribune* opines:

For me, it was the natural turn of events. Ramchand's character is such that he could not break out of his boundaries. The idea was not have Ramchand and Kamla fighting the system and coming out as winners in the end. The idea was just to try and understand them, and to understand everything else around us. In our complex society, it is really not easy to change the world, or even part of it, or even our own life sometimes.

In the light of the above statement, it is agreed that Ramchand and Kamla could not change the system. But the novel on the deeper level deconstructs the notion that the upper class society is more civilized and cultured than the lower class. The so called 'High Culture' appears shallow and low in terms of human values and sensibilities.

### Conclusion

After detailed analysis, it may be concluded that *The Sari Shop* effectively depicts the condition of human existence in the context of class dynamics, gender and power relations. With sound storytelling and flair for details the novel explores how class upward mobility is difficult task in the modern capitalist world. It also highlights how structure of class system creates insensitivity and inhumanity in contemporary world. It also deconstructs the binary of high culture and low culture. Through this heart breaking story, Bajwa successfully touches reader's sensibilities and forces him/her to think about pertinent questions about humanity and human relations. The title of the novel is appropriate to the theme of the novel. The *Sevak Sari* House in the novel represents a space where various class identities express their values and manners. The space reveals their psychological and social differences. All the main characters are related to the shop. Ramchand interacts with these identities and face identity and moral crisis. *Sari* is a metaphor which represents the colorful and divided world.

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## NARRATING NONHUMAN SPACES IN E.O. WILSON'S NOVEL *ANTHILL*

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### **Abstract**

Animal figurations are a means of speaking of humans, and rely on a superficial account of the creatures they employ. This form of representation encodes a subtext which suggests that although humans and ants appear to occupy commensurable social structures and display what can seem to be comparable accomplishments, the condition of an ant's life is qualitatively so vastly different from that of a human that the analogy reifies rather than diminishes the transcendence of one form of life from base existence, and the utter submission to it of the other. We say how we are like ants in order to emphasize how we are not and should not be like ants, or, possibly, we fear that we are like ants (leading scurrying, deterministic, and limited lives) and are therefore caught in a recursive analogical structure in which the things we fear in ourselves and see in ants are what we insist make humans and ants different. Ant analogy addresses a sinister side of human self-conception, encompassing not only the rejection of the animal side of human nature, but also the struggle between the sense of, and faith in, meaningful individuality and the mass movements, blurred boundaries and indistinctiveness of social life. This paper, recognizes the limits of E.O. Wilson's novel *Anthill* in order to deconstruct of anthropomorphism, and explores the potential of text to engage creatively and imaginatively with the limits of representation and the inexpressible world beyond this point.

**Keywords:** Anthropomorphism, Animal figurations, Myrmecology, Human transcendence, Fabular narrative.

### **Introduction**

The effect of recreating ants as a representational shortcut to the inverse of human transcendence and natural superiority is to diminish or render invisible the original creature, and make risible the possibility of considering ants as inhabiting their own lives in some meaningful way. Scientific research into ants has burgeoned over the past thirty years, and a consequently much enhanced understanding of what ants do and how they do it has provided fiction writers with access to much more of this reduced animal than was previously possible. As a result, there have recently been a small number of novels which show a detailed interest in the complexities of ants' life worlds, and a smaller number which express openness to exploring encounters with a creature which may or

may not be irretrievably and intractably other. The scientific developments upon which recent myrmecology-based novels depend would seem to suggest that such fiction is interested in achieving authentic, mimetic representations of ants, but the essentially humanistic and world-building habits of the novel form make this potentially a problematic project.

E.O. Wilson is a prominent voice in ant research; he is also a controversial figure, innovating the theory of consilience, which sought to unify forms of knowledge by subsuming them under biology, and the theory of sociobiology, which took a biological approach to studying social behaviour. Sociobiology has been heavily criticised for its resemblance to aspects of social Darwinism, but Wilson remains committed to the significance of biology in explaining human behaviour, and particularly to the explicatory value of comparing complex forms of social living across different species. Humans, ants, bees, wasps and termites are, he says, the “social conquerors of Earth”, and his 2010 novel *Anthill* is underpinned by the assumption that advanced sociality indicates productive correlations between ants and humans. Its opening contention is that “ants are a metaphor for us, and we for them”, and that there is a genetic, that is, fundamental and material reason for this. The comparison between ants and humans thus functions as a validation of sociobiological theory, but the primary concern of the novel is environmental conservation, and ant colonies provide models of destructive overconsumption and ecological moderation for the instruction of humans.

The hero of *Anthill*, Raff Semmes Cody, grows up in rural Alabama, and studies biology and then law at university in an effort to save ancient, pristine Alabama woodland, the Nokobee Tract, from development. This human plot frames a popularised version of Raff’s undergraduate dissertation ‘The *Anthill* Chronicles’, a simplified, fictionalised natural history of ants told through the life-cycles of four ant colonies on the Nokobee lake-shore. Unlike the dull and sometimes silly human story, ‘The *Anthill* Chronicles’ is rich and knowledgeable, but there are conflicts between the demands of writing engaging fictional ants and maintaining scientifically convincing descriptions of them, and between simple informative writing about ants and didactic ant metaphor. Encoded in these conflicts are a set of moral judgements which arise out of ideological assumptions about good and bad political and social organisation, and which replicate traditional ant analogies. In short, and curiously, since the author is an evolutionary biologist for whom such judgments seem inappropriate, there are “good” ant societies and “bad” ant societies.

‘The Ant Chronicles’ describes the rise and fall of Supercolony, a giant ant empire which almost eradicates the smaller ant colonies on the lake shore at Nokobee. A small genetic mutation in the hereditary code of the first generation of Supercolony ants reduces their sensitivity to the queen and colony odours around which colony identity coheres. The mutated ants begin to tolerate multiple queens in the nest, and instead of flying away to mate and start new colonies with fiercely defended autonomous territories, in Supercolony the queens mate – possibly incestuously – in their birth nest, lay all their eggs there and cease to create separate, rival colonies. Populations become much denser, and with the erasure of contested boundaries are able to spread without previous genetically imposed restraints on colony growth into a vast conglomeration of anthills. Supercolony is not a group of individual ants, but a single entity operating as a blind, mindless, intemperately expanding organism, and its textual function is to illustrate the effects of the unpredictable but apparently ineluctable behaviour set in motion by a minor genetic modification.

Supercolony is wholly subject to the genetic programming prescribed by evolution, and this programming sets limits, so that “neither the instincts nor the genes” of the ants “had any way to plan for the future”(p.228). It cannot extrapolate the consequences of its actions into the future through imaginative scenarios, or learn from its experiences. Previous ant colonies were naturally limited in geographical spread and population growth by ceaseless wars at contested boundaries, but Supercolony, with all such strife genetically mutated out of existence, is set on a course of unrestricted expansion, dominion and destruction. The result is an ecological catastrophe at Nokobee, for in one summer Supercolony had

mastered the environment, subdued its rivals and enemies, increased its space, drawn down new sources of energy, and raised the production of ant flesh to record levels [... but] by trading sustainability of the home for wider dominance, its genes had made a terrible mistake. A price had to be paid, first by the ecosystem and then, with its support systems declining, by Supercolony itself. [...] [I]t owed to nature a debt of energy and materials incurred by overconsumption (pp.227-8).

Supercolony, genetically incapable of moderating its ambitions to fit the current and future ability of the ecosystem to support it, has destroyed its natural environment and will thus destroy itself.

In contrast, the ants in the small Trailhead, Streamsider and Woodland colonies have no mutated genes and their populations remain restricted by territorial boundaries. They are mutually involved in their surroundings rather than overrunning them; in consequence, they do not exceed their ecological niche, and the environment around them flourishes in the normal and natural way. These ants are “far more than just automated specks”(p.194), and even though they are described in terms of programming, causes, responses, and “the instinct machine”(p.191), the learning and analytical capacities of their tiny brains are detailed and admired. Their ability to navigate, and their complex communication and information-processing abilities are reiterated, although only partially explained. These ants are represented in terms of individuated behaviour: the narrative follows individual ants on scouting and hunting expeditions; there are elites who “worked harder and more persistently”(p.195) than other ants and gain their status by merit; and at the other end of the scale there are “slackers”(p.244). This is a meritocracy, but a benevolent one, for even the layabouts will be carried by their more diligent nestmates.

Since *Anthill* is written by a scientist about a scientist, and ‘The Ant Chronicles’ purports to originate in a scientific dissertation which “presents the story as near as possible to the way ants see such events themselves”(p.170), the novel seems to wish its ants to be perceived as real rather than fanciful. Its proposition that there is a mutual metaphorical relation between humans and ants focuses on objective similarities in sociality, but the representational distinction between Supercolony and the small colonies points to a transformation wrought by narrativisation. The powerful ideological and qualitative line drawn between Supercolony’s destructive dystopia and the small, sustainable ant cities diminishes the proposition of an interest in actual ants. There is no suggestion that the individual tendencies observed in the small colonies either do not exist or have not been observed in Supercolony, it is rather that such individuals are not germane to the story, and so do not appear in the text. These ideologically inflected Good and Bad ant societies thus perform traditional ant tropes, so that it seems *Anthill* is more interested in fabular ants than ants themselves.

Raff's wealthy uncle, Cyrus Semmes, has significant property investments in Alabama and Florida and an interest in growth through urban expansion, which will engulf the primordial forest at Nokobee that Raff wishes to protect. Cyrus proudly informs the despondent Raff that "[i]n fifty years Mobile and Pensacola will be one single urban area surrounded by well-to-do suburbs. I like to think we'll be a metropolis"(p.258). Later, watching two squirrels engage in a territorial dispute, Raff muses upon

[t]he ownership of land, and the power and security it provided: that was what drove the battles of squirrels. And the cycles of ant colonies. And that was what Cyrus Semmes was trying to tell him too, in a tragic sense, about what runs the world (p.261).

'The Ant Chronicles' compares Supercolony to an "overpopulated human city"(p.227), and its similarity to Cyrus's conurbation suggests that the behaviours of ants and humans are dominated by the same survival imperatives and that using either one as the metaphor for the other will illuminate the causes and possible outcomes of actions. However, the text's intention, even while it proposes the mutual metaphoricity of ants and humans, is to emphasise the human potential eternally unattainable for ants.

*Anthill* is clear on the nature of the distinctions between ants and humans; both are interesting and complex life-forms, but where humans are rational, intelligent, self-aware and creative, ants are instinctual and inhibited by physical form from exceeding the limits of their genetic programming. *Anthill* views these evolutionary, physical and intellectual conditions as shortcomings which serve as a lesson from nature for humans; but while it is, of course, entirely true that ants lack those attributes humans recognise as important in themselves, and thus that their genetically imposed constraints absolve them of responsibility for their behaviour or its effects, *Anthill's* analogy is qualitative rather than a case of intersecting but different modes of being which exist independently of any heuristic potential.

Fables utilise anthropocentric tendencies to view nonhuman animals in qualitative and comparative terms; the traditional Aesopian fable will anthropomorphically transform creatures by employing some aspect of their natural features, and by indirection enact a scenario which casts light on or solves a problem which may or may not be of a morally inductive nature. Although there may be some recognition of comparable features between humans and animals, as is the case in *Anthill*, it is these particular features that are the primary interest for a fabular narrative, not the autonomous existence of the creature bearing them. For a fable, then, animal parts are the creative method by which a human matter is analysed. *Anthill's* ants purport to be transparently real and therefore of independent significance, but their distinctive form of life is diminished by their metaphorical function to a matter of rhetorical method, and Supercolony's deterministic, inescapable failure to live well is the imaginative scenario for educating humans.

As a literary work, *Anthill* is of minor value, but E. O. Wilson is a conspicuous figure, both as an empire-builder in the scientific world and an important voice in debates about environmental problems. His novel is, therefore, culturally significant for it draws mainstream attention to questions about population and the politics of capital. It is not, however, attentive to matters of medium; Wilson's fictional treatment of his ongoing project to compare ants and humans produces a confusion of science and ideology, and the unreflective analogisation in *Anthill* forecloses further questions

about ants, and their metaphorical function negates the otherness of creatures so distinctively different to humans.

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## REDEFINING THE SUBALTERN'S TALE OF FRAGMENTED CONSCIENCES: A THEMATIC MANIFESTATION OF MISRA'S SELECTED WORKS

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### **Abstract**

The term *subaltern* has accomplished its stature as a stereotype and always comes to a debate of whether a person or a community falls under the center or the margin of mainstream politics. The discourse of the term has taken its heights through the works of Gayatri Chakravorty Spivak, though it was first used by Antonio Gramsci to describe a sect of people. Postmodernism reads *subaltern* in a unique way where the voiceless can be deemed voiced and the voiced can be deemed voiceless in different life dimensions. This paper primarily tries to bring to light and question whether the term *subaltern* can be taken by a person throughout his/her life. The characters like Janaki in *Ancient Promises* prove the ambiguous nature of the subaltern position. Unless it is a community or a group who are suppressed, no person can be a subaltern throughout their life, not if they choose to be. This article extends its research on the postmodern subaltern position and how it affects people psychologically through its ambiguous nature.

**Keywords:** Subalterns, Postmodernism, Ambiguity, Politics of mind, Subjectivity

### **Introduction**

Being on the edge, can be related to anyone who have experienced and tried to do something new, at least in their first twenty-five years of their life. This research paper specifically concentrates on the women of twenty-first century who experience their peripheral position in the eyes of others at some point in their life and how they feel hysterical, insecure and temperamental though they are educated and taught to be empowered from their childhood. Misra is an Indian women writer from Kerala who has experimented different viewpoints and various women characters in her novels. This paper throws light upon three characters Janaki, Maya and Tara from the novels *Ancient Promises*, *Afterwards* and *A Love Story for my Sister*, respectively.

The qualities of post modernism and feminism collide in the theory of postmodern feminism. Adam Katz, the author of *Postmodernism and the Politics of "Culture"* distinctly provides the problem of metanarratives as viewed by other two theorists.

According to Fraser and Nicholson, the problem with metanarratives is that they “are insufficiently attentive to historical and cultural diversity, and they falsely universalize features of the theorists own era, society, culture, class, sexual orientation, and ethnic, or racial group” (1992, 27).

But metanarratives from a particular specific group have few consequences as they will not have that false universality which in the end be imposed on others. In this case, postmodernism is highly useful when it is shown parallel with contemporary feminism. In Jaishee Misra's novels this kind of metanarratives which postmodernism opposes is evidently contrasted as it is the main cause of blind stereotypical notions which constrain women into one circle. To break this circle or to make their new one altogether, is the main motif of the protagonists of Misra's novels. If a woman has to resist dominance, knowledge is highly important and that comes through agency and power. Women are mostly regarded as subalterns in many situations. The position of subaltern changes with respect to situations, power also has its own ambiguity.

### **The Gamechanger**

Misra's novels try to bring out the familial situations of this century. Misra's first novel *Ancient Promises* sketches the subaltern situation of women in this century. In the words of the character Janaki herself:

All I did know was that he had never been there when, as a young bride, I had needed his friendship and guidance. He had also absented himself when Riya needed him . . . As far as I could see, he preferred the company of a large Scotch on the rocks to me! (*Ancient Promises* 248)

Here, Janaki and her family are literates, yet their tradition dominated them. The tradition where women does not work, no matter how far they have reached in their education. Even today this happens in homes where women are expected to take care of household chores only and remain in the margin. Janaki has to resist her family, culture and even her emotions to come out of the Maraar family who give importance to the concept of family but does not give voice to the emotions of the individual person. The resistance can be taken on the basis of culture here as both Janaki and her mother are caught up in the cultural traditions of the family yet in the end of the novel Janaki raise above the stereotypes beyond the reach of power. So, cultural resistance especially by women to gain their identity can be witnessed in many lives particularly in India as the novel calls for it. Judith Kegan Gardiner's opinion about the creation of female identity is as follows:

The author exercises magical control over her character, creating her from representations of herself and her ideals. Yet she must allow her text a limited autonomy. A character's taking on a life of its mean that the author shapes her character according to literary convention, social reality as well as according to projections of her representations of herself. (357)

And also, to be reminded of, not all novels of Misra's have harsh men. Misra builds each and every character in a unique way.

### **The Resilient**

Maya from *Afterwards* is the fine example of familial resistance which happens in families in this century. She has a completely failed marriage due to lack of communication within the family.

“But her misery had been too deep, too agonised and restless to reach . . . for long afterwards” (*Afterwards* 5). She is a perfect archetype of how a woman is being traumatised within the family setup. Maya is a kind of person who likes to have a societal connection which is not allowed in her house. Her husband is mentioned by the author only through an Esteem car in the car porch. If the car is present, he is also present, if it is not there Maya has the possibility to have a conversation with the neighbourhood. So, he is the ruling authority in the hegemonical household.

Maya always encounters suspicion when she talks to other people, threats of spoiling her face and the hit which she explained to Rahul on the day of their elopement. ‘He threatened me . . .’ she said, her voice breaking up again.

‘What did he say?’ I asked, gripping her by the shoulders and giving her a little shake as the words seem to stick in her throat.

...

‘He said he would . . . destroy my face . . . that that was what was causing all the problems . . .’ (*Afterwards* 64)

This kind of domestic violence made her take her own decisions. Nevertheless, towards the end of the novel, after Maya’s death, when her husband Govind Warriar comes to England to take custody of her biological daughter, he says that he loved Maya and that she was wrong about many things. Misra is hinting that there can be another side to this story too, Mr Warriar’s side. As Rahul is the narrator of the story it is possible to see only one side of the story and the readers have no entry into the life of Govind and Maya. When he says these words, there is a possibility that Govind also has a point but as Maya is dead, it will be a failed attempt to interpret the decisions and attributes of the married couple years ago. So, in the beginning Maya didn’t have agency and later she finds it through Rahul Tiwari who becomes the subject and finally Maya makes a life of her own only to meet her fate.

The characters move from centre to margin and from margin to centre in their social life based on the circumstances in which they are placed in. So, one can say that there is no character as a ‘definite subaltern’.

### **The Unexpected**

The novel *A Love Story for my Sister* by Jaishree Misra brings to light the discipline in which how they embody their self against all odds to create their own identity without the patriarchal shade behind them. In the case of Tara, a character in the novel, she is kidnapped by two men involved in sex trafficking at the age of eighteen but one of the men named Himal rescued her. Both of them escaped to Mukteshwar away from the clamour of the city where no one could find them. They loved the place, found a small job and decided to settle there for time being.

Though Himal offered her the choice to go to Delhi, she preferred to be with him because there were rising feelings between them and she felt whole in such a new place and atmosphere. This is known as Stockholm Syndrome. She says, “Walking down this enchanted, sparkling street in the company of a man with whom she was setting out to explore job prospects made her feel not just grown-up but somehow complete” (*A Love Story for my Sister* 277). Here, her ‘self’ is evident and she feels accomplished something new and felt like attaining a power to pave her own path. Feminists

like Lucy Irigaray and Helene Cixous mainly reject the domination of power ie. power-over and anchor their argument on power- to. An article redefines power as such:

I have used the term 'domination' to refer to such relationships, though some of the theorists discussed above prefer the terms 'oppression' or 'subjection', and others refer to this phenomenon simply as 'power'.

However, a significant strand of feminist theorizing of power starts with the contention that the conception of power as power-over, domination, or control is implicitly masculinist. In order to avoid such masculinist connotations, many feminists from a variety of theoretical backgrounds have argued for a reconceptualization of power as a capacity or ability, specifically, the capacity to empower or transform oneself and others. (Allen)

Even in Tara's case, she inculcates her power which is present within herself and fires her creative aspect to appear in common with the people of Mukteshwar.

The unexpected turn of events in her life further exhibits her character. She is kidnapped, raped, tortured and fortunately rescued by one of the kidnappers himself (Himal) and they escape to another part of the world. Here the cultural difference is very interesting to analyse. There is a juxtaposition between the so-called civilised urban culture versus the 'traditionless' scenario in which Tara is willingly placed in Kumaon Hills. One may think that women are given ample opportunities to come up in life. But the percentage is very less and many are still in the peripheral state where they cannot make their own decisions.

### Summation

Jaishree Misra subtly brings out the importance of women empowerment into most of her novels. The term women empowerment has now become cliched and taken as a fancy by many men and also even women. Women are definitely and gradually moving from the subaltern position and reaching heights. This cannot be denied. For instance, in Indian Air Force alone there are around 1800 female officers which includes pilots and navigators. Yet, a lot more has to be done is what Misra is hinting on in her novels. Even now there is a lot of domestic violence, marital rapes and eradication of rights happening in India for which no one can be blind eyed. These instances which happen at a haven called home are easily neglected as women are victims of their own family and society. These trivial instances are not insignificant anymore. Misra points out the psychological harm that pierces through one's life such damage occurs. In an interview which was published in *Asiatic*, she says as such when asked the below question.

*In most of the marital relationships portrayed in your fiction, the agonies and anxieties which many of the protagonists undergo are seemingly made so "ordinary" that they hardly realise how these impressions of violence subtly heap up as layers of residue in their psyche. And as an add-on, employing the method of comparative strategy, most mothers (like Janu's mother in Ancient Promises) seem to make this suffering so very trivial as compared to the colossal pain the next-door neighbour suffers. Have you ever realised the impact your fiction creates in reawakening readers to these little but significant realities of their lives.*

The honest answer is that my first few books were written without any attempt to make political points. I still don't believe that it's the job of fiction to try and expose the novelist's own beliefs or carry any sort of social agenda but, as a writer's profile grows, it becomes quite difficult to ignore

the expectation (or temptation) to imagine that one can change the world or at least shift people's attitudes in some way via the writing. Besides, my own feminism has grown alongside my novels so, yes, I have been tempted to use my characters to help see that they don't necessarily need to take the oppression that has become so much a part of the norm. (195-196)

Everything has become a normality, if a woman is struggling in her home and she voices herself out, it becomes a family issue. Women being silent everywhere is not the norm but it is made normal by the patriarchal society for ages. This is what Gayathri Spivak also reiterated in her voice that it is enough for women to be silenced. Let them speak and let them be heard. But in the contemporary era, it is slightly different. In addition to the above, there are subalterns in home, in work place and even around us which one chooses to ignore. Misra has chosen such characters and pinned on the need of raising the voice of such people. This has become the core aspect of the feminist theory, be it radical or liberal feminists, the one claim is that the subaltern voice must be heard.

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## **FROM PERSONAL TO SOCIAL: A COMPARISON BETWEEN THE POETRY OF MIRZA GHALIB AND FAIZ AHMED FAIZ**

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### **Abstract**

Mirza Ghalib (1797-1869) was an Indian poet and one of the most revered writers of Urdu poetry. Faiz Ahmed Faiz (1911-1984) was also a poet of unmatched calibre and belonged to the pre-partition India. Both poets believed in humanity as a whole rather than different sects and were very genuine and morally upright. Their poetries portray kaleidoscopic themes and rapidly changing images. Yet, from a larger perspective, the two poetries are glaringly different and vividly distinct. They were bohemians and stood intelligibly apart from the rest of the poets of Urdu but between themselves, there existed passion for different issues. This research paper “From Personal to Social: A Comparison between the Poetry of Ghalib and Faiz” is a humble attempt to uncover the similar and the disparate. Both were men of wide experience owing to their education, circle and penchant for literary creativity. There are extraordinary similarities between the two in their poetries but at the same time, there exists a complete variation in their thoughts and expressions when one looks at the larger canvas of their lives.

**Keywords:** Urdu literature, partition, ghazal, humanism, spiritual.

### **Introduction**

Mirza Asadullah Baig Khan was born in Agra, India in 1797 and was a prodigious poet. Majority of his life was spent in the agony of misfortunes, discussed later in the following sections. In 1850, Ghalib was awarded the title of “*Dabir-ul-Mulk*” by Bahadur Shah Zafar. Later, the emperor also added to it the title of “*Najm-ud-dalula*”. He started writing poetry at the early age of 11. There was no dearth of tragedies in his life. Married at a very early age and having lost all his seven children in their infancy, Ghalib was not a very happy soul. His emotional and spiritual unsatiety is palpable in his verses. Ghalib was not merely a great poet but a renowned letter writer as well. He metamorphosed the art of letter writing. Prior to his contribution, letter writing in Urdu was tediously ornamental, with profuse purple diction that lend intelligibility. His style introduced ease because he used pithy and common words for the articulation of his thoughts. He made us realize that simple

writing is tougher and more compelling than forceful lingual embellishment, even in his general poetry. Consider the following *shers* that are simple yet profound: “*Hamko unse hai wafa ki ummed/ jo nahin jante wafa kya hai*”, and “*Dil -e- nadaan tujhe huya kya hai/Aakhir iss dark ki dawa kya hai*” (qtd. in Sharma, 2018).

Faiz Ahmed, who used his pen name ‘Faiz’, was born in 1911 in Panjab and lived until 1984. He spent most of his formative years in India during the pre-partition times and suffered a massive blow – just like every Indian-born Muslim did – when he was forced to migrate to new-born Pakistan. He was already well versed in literature and performing arts and his first set of poetry called *Naqsh -e- Faryadi* and *Dast -e- saba* did stir a thought amongst the educated. His contributions to the literary world are significant undoubtedly, especially his ghazals that encapsulate the political and the social. He is credited with many brilliant *sher*, children’s stories, radio plays, letters to his wife and children (that were penned from jail) and also some travelogues. His poetry, obviously, reflects the turbulence of the times and some lines like “*mujh se pehli si muhabbat, mere Mehboob na maang*” carries the same psychological stupor. His following ghazal represents the brutal fragments of the reality of life, using words like “*gham*”, “*jhagdaa*”, “*duniya mein rakha kya hai*” and suchlike:

*Maine samjha tha ke tu hai to darakhshaan hai hayaat*  
*Tera gham hai to gham-e-dahar ka jhagdaa kya hai*  
*Teri surat se hai aalam mein baharon ko sabaat*  
*Teri aankhon ke sivaa duniya mein rakkha kya hai*  
*Tu jo mil jaye to taqdeer nigoon ho jaye. (qtd. in Lone, 2011)*

It can be observed how both the set of poetries emerged largely due to the impact the personal and social turbulences had on the lives of Ghalib and Faiz, respectively. They were both similar in being non-conformists in their own ways, yet their oeuvre in totality is dissimilar from each other in thought, manner and themes. So, the notion of equating Ghalib and Faiz can be challenged. Before proceeding with the study, an insight into what makes Ghalib and Faiz undisputedly formidable poets of Urdu literature need to be understood.

Before Ghalib, ghazals were mainly an expression of anguished and unrequited love, but he took this romantic mode of expression to the zenith of creative excellence by using it for philosophical, spiritual and mystic purposes thereby expanding its scope. His poetries revolved around the love of his beloved, Umrao Jaan, at the same time contemplating the marital disharmony life had sown into an otherwise serene relationship. His poetry is thereby personal and very mystic at the same time. His feelings are reflected in the following lines:

*Dil dhondta hai phir wo hi*  
*fursat ke raat din*  
*Bethay rah'en tasawwor-e-jana kiye hoye*  
*Phir jee mein hai ki*  
*dar pe kisi ke pade rahein*  
*Sar zar-e-baar-e-minnat-e-darbaan kiye huwe. (qtd. in Zafar, 2014)*

Born forty- two years later to Mirza Ghalib, Faiz adopted the romance and passion Ghalib had, but twisted it to incorporate larger social issues and aimed to broaden the socialism in the

country. He used ghazals and *sher* to express his political ideology, making him immortal and the greatest poet Pakistan ever had! Singing his praise as a gifted poet, a critic believes:

It won't be incorrect to say that Faiz's everlasting appeal, that connects with the youth today as well, was to Urdu poetry in the 20th century, what Mirza Ghalib and Mir Taqi Mir were in the 19th and 18th centuries respectively. According to Faiz, the usage of words such as *zulf*, *paimana* and *mohabbat* to ensure a poem got a high reach [...] It might even have different meanings for every reader at the point in life when they've read Faiz's work. For a die-hard romantic, his lines on matters of the heart, heartbreak and longing is sure to leave you with a feeling one can hardly describe in words. From translations to various pop culture references, there's a lot of depth one can delve into with Faiz's beautiful poetry. (Sharma, 2020)

Both poets wrote when India was under the British Raj. The idea that life has to be treaded on a painful bed of thorns emerging as the course unfolds is common in their outpourings. Emotions overtake their actively conscious mind, lending their pen an overwhelming excellence seen in every verse they wrote. Faiz borrowed the concept of *raqueeb* (rival in love) from Ghalib and the ideas of humanism and sympathy etc. were also adopted by Faiz in his poetry. Faiz dedicated his creativity to Ghalib's excellence and took him to be his guru.

### Themes and Poetic Ideas

The variety in themes and ideology of Faiz Ahmed Faiz and Mirza Ghalib emerges out of their personal lives and respective social milieu. Mirza Ghalib suffered many personal blows right from his childhood – losing his father at 5, and caretaker uncle at 9, he missed the love of a father figure. Moreover, his fatherhood was no less jinxed. All his seven children died at their infancies and so, he missed being a father. Looking up to the love of his life, Umrao Begum, their marital relationship was no less tough. Death and bereavement were major influences on his life and their reflection is found in his poetry. Due to immense personal turmoil, he realized the dependence on mental expression through language – wherein he found solace: “Ghalib consumed alcohol regularly, so much so that he confides a state of psychological dependence in his diary, in which he accepts that he cannot sleep without his regular dose of alcohol” mentions Nandu M. Mulmule (2020) in “Mirza Ghalib: A Self-Actualizing Poet with Poetry of Nihilism”. Consider the nature of the following *shers*:

*Aate hain gaib se ye maazmin khayal mein  
Ghalib sareer-e-khama nawa-e-sarosh hai.*

*Bas-ki dushwar hai har kaam ka asaan hona  
aadmi ko bhi mayassar nahin insaan hona. (qtd. in Mulmule, 2020)*

Faiz's political attitudes and literary or poetic stances will make sense when read against the background of the India-Pakistan partition and religious terrorism. Progressive Writers Movement helped the writers to break free from the clutches of feudal imagery and orthodox morality. It dared the poets to challenge the political powers. In such times Faiz wrote poems like “*mujh se pehli si muhabbat mere mehboob na mang*” because times had changed. Both the poets spent some time in prison, Ghalib owing to the personal reason of illegal gambling and Faiz, owing to his socially rebellious tendencies. While Mirza Ghalib enjoyed a few aristocracies and royalties of courts along with a decent pension from his uncle and the generosity of his friends, Faiz spent his later years amidst severe penury and deprivation. Ghalib never worked for a regular livelihood, never had a regular job and though was not well off, but never lived in utter destitution.

Ghalib's poetry is complex and his world is too versatile to befit one category. His poems have exquisite melody, and perfect form and represent all the phases of life. He stands between two worlds, as the last of the classical poets and the first of the modern poets. He employed heterogeneous ideas and mixed them with robust and moving violence of thought. He was influenced by the Sufi philosophy from early childhood and searched for the meaning of human existence through Sufi spirituality. Ghalib shares his thoughts about the creator and creation in the *nazm*: “*Na tha kuch toh khuda tha/ Kuch na hota toh khuda hota/ duboya mujhko hone ne/ na hota main toh kya hota*” (qtd. in Mulmule, 2020).

Ghalib's writings are largely spiritual, describing the depression that is born when humans do not duly appreciate the cosmic significance of higher matters like birth and death, isolation, freedom and meaninglessness. He seeks to answer our purpose in this life and on this planet. When death is inevitable, why not make better use of life for humanity and higher/better purposes? Self-deprecation, nihilistic yearning for dissolution and hopelessness are major themes of Ghalib's poetry. Unlike Ghalib, Faiz does not elaborate on philosophy originating out of personal turmoil and the subjective meaning of sadness. Rather depression for Faiz arises out of social conditions, putrid politics living off the lives of the marginalized. But the intensity of Faiz's poetry seems a continuation of Ghalib's excellence, with newer themes and varied topics. Faiz realizes that as we grow old, our reality is obstructed and smashed by the realities of life. Faiz observes and writes about other aspects of higher dimensions while maintaining real issues of modernity and politics in his poetry. Consider the depth in the following lines:

*Maine samjha tha key tu hai toh darakshaan hai hayaat  
Tera gham hai toh gham-e-dahar ka jhagda kya hai  
Teri surat se hai aalam mein bahaaro ko sabbat  
Teri aankhon ke siva duniyan mein rakha kya hai  
Tu jo mil jaye to taqdeer nigoon ho jaye.* (qtd. in Zafar, 2014)

## Diction

Mirza Ghalib's verses abound with deep words like hope and death. Words like “*umeed*”, “*maut*”, “*aarzo*” etc. are widespread in his oeuvre. Consider the lines, “*kehte hain jite hain umeed pe log/ humko jeene ki bhi ummeed nahin*” and “*martte hain aarzo mein marne ki/ maut ati hai par nahin ati*” etc. Ghalib had the quality of expressing such intense emotions of life in a dialectical form (discussing a matter logically) and in a most artistic way. Like how he says meeting his beloved (or God) is not understandable but the problem is that it is not as difficult as he had thought it to be in his *nazm* “*milna tera agar nahin asaan toh sahal hai, dushwar toh yehi hai ki dushwar bhi nahin*” (qtd. in Mulmule, 2020). Faiz also uses enigmatic diction related to death and devastation but in the context of a socio-political scenario. In spite of the fact that Faiz rejected all orthodox standards of poetry, he still hung on to the classical diction in his verses in order to maintain an aesthetic polish to poetry. He never took to sloganeer-ism and such belittling styles of writing in order to challenge politics. He maintained decency and poetic subtleties simultaneously. The diction- choice, in mostly cases, is optimistic, like in his *nazm* “*Subhe Aazadi*” (The dawn of Freedom): *Ye dag dag ujala, ye shab gazeedah sahar/Ki intazar tha jis ka ye who sahar toh nahin* (qtd. in Lone, 2011, p.5). He pledges to keep marching on, even if the sub-continent had been divided into two parts – India and Pakistan in his lines “*Abhi giraniye shab mein kami nahi ayi/ Najate deeda wo dil ki ghadi nahin*

*ayi/ Chale chalo ki who manzil abhi nahin ayi* (qtd. in Lone, 2011, p.7). He insists through his poem to maintain optimism and march on the path of true independence and equality, for the burden is on us.

### Faiz and Controversies

Poetries are capable of whisking and rousing overwhelming thoughts and actions. They work with and in language which is the same medium for political concepts' formulation and negotiation. In history, Romantic poets, for example, Wordsworth, Coleridge, Shelley, Byron and more were highly sensitive, aware and active in thought and their literary outpourings about society and politics etc. In *A Defence of Poetry* Shelley says that "Poets are the unacknowledged legislators of the World" (Shelley, 1821). Even Keats (1819), who is considered to be the most apolitical had dedicated his sonnet called "The Jealousies: A Faery Tale" to the liberal political journalist Leigh Hunt's release from jail and as a political satire against Prince Regent. In a similar manner, Faiz's poetries have stirred controversies amongst the government spheres and political circles. His political concerns of the mid-20th century and later have been put well within the context of almost every verse he wrote, representing the socio-political ideas of his age. His writings were extremely revolutionary and kept him in jail for several years. Also, because Faiz had left leanings and was said to be an atheist, his writings have been read very closely. His *nazm* called *Hum Dekhenge*, for example, hangs on the controversy of being an anti-Hindu poem. Faiz was against the military rule in Pakistan and the poem was written by Faiz with respect to military dictator Zia-ul-Haq in 1979; consider the alleged violence it is capable of, *Sab taaj uchale jayenge/ sab takht girayenge jayenge Bas naam rahega Allah ka Hum Dekhenge* (qtd. in "Lazim Hai", 2020). Ironically, who is called "anti-Hindu" in India was no less called an "anti-Pakistan" in Pakistan. Faiz spent half of his life outside Pakistan, in jail or under oblivion. Faiz says: "*Dil na-umid to nahiñ nakam hi to hai, Lambi hai gham ki sham magar shaam hi to hai*" (qtd. in Sharma, 2018).

### Conclusion

While Faiz's early poems are conventional nazmein that are light-hearted treatises on romantic themes like love and beauty, in his later poems while in Lahore, he began to expand into community and politics. He found the thematic interconnectedness he felt in life, society and politics. This feature is sharply contrasted in the writings of Mirza Ghalib who discussed self-actualization using existential nihilism and humanism, like in his famous *Diwan-E-Ghalib*. Ghalib's tryst with misfortunes no less acted as catapults for his creativity, but he did not enter the domain of politics and socio-economic themes. His poetry is largely personal and a little social but never political and economic. Ghalib, even if he showed traits of hedonism and nihilism, stayed away from bigger controversies – the likes of Faiz. Though poets sooner or later draw debates and disputes, and Ghalib was one of the most controversial poets, his controversies largely arose from his lifestyles such as drinking and gambling. Ghalib's hedonist mindset can be gauged from his statement – "How can Sahbai be a poet? He has never tasted wine, nor has he ever gambled; he has not been beaten with slippers by lovers, nor has he ever seen the inside of a jail", writes A.K. Singh (2021) in his article "Mirza Ghalib – The most controversial poet in the history of India".

To choose between Mirza Ghalib and Faiz Ahmed Faiz seems an impossible task, for Urdu poetry is fragmentary without such literary pillars. Despite sharing a lot in common, the two stalwarts of Urdu literature startlingly differ in their treatment of subjects and outlook towards life and this

makes an interesting area to explore. With their every progressing *nazm* we read, the psyche and beliefs are pronounced, and the two poets start drifting apart in their view of life.

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# **THE PANOPTIC STUDY OF HAKKI PIKKI TRIBES : AUTHENTICITY OF TRIBE AND THE ROLE OF MARKET IN CHIKKABALLAPUR DISTRICT**

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## **Abstract**

*Every tribe is unique in its own way, yet they are categorized under same roof, but there is something that distinguishes itself from the rest and in this course one such example is Hakki Pikki tribes who are different and unique in the traditions and their lifestyle such as naming ceremony and hunting skills. The social mobility of the tribe and the process of passive acculturation it has received from the society is eye candy and worth noticing. The market played a crucial role in deciding the lifestyle of the Hakki Pikki tribes, particularly the shift from natural hunting to the market based hunting is something that is worth noticing. The impact of market on Hakki Pikki tribes and how an Isolated semi-nomadic tribe slowly transformed into a settled tribe.*

**Key Words:** Hakki Pikki, Passive acculturation, Natural Hunting, Semi-nomadic tribe.

## **Introduction**

The customs that the tribe follows in its daily existence are what give it its distinctiveness. One of the most distinctive features is the naming ritual for Hakki Pikki Tribe newborns. Instead of naming someone based on astrology or something they love, they name them based on whatever random ideas or phrases come to mind when they view the baby during the naming ritual. For instance, a small number of indigenous people go by names like Mysore, Banglore, Mannu, Gidda, etc. Although they adhere to Hindu tradition, Basavanna and Lingayatism may be recognised in their customs, such as the burning of the deceased, which is also practised by other Hindus. We even saw the widespread use of vermilion and turmeric in everyday rituals that Hindus do, such as applying sindoor, which they likely learned via the process of Sanskritization<sup>1</sup> or copying the indigenous people nearby. This method is also known as Samadhi Pratha. Another characteristic that makes the Hakki Pikki tribe unique is that, in contrast to other tribes, they engage in more hunting during the winter and rainy seasons. They also engage in fishing, collecting crabs and other marine life from bodies of water. Wild boars, who are quite violent animals when it comes to protecting their life, are relatively simple to catch.

The Hakki Pikki tribe has a distinctive clan structure in which they are separated into four clans according to the gods they revere. The four clans of this tribe are called Gujaratio, Mewaro, Kaliwalo, and Panwar, and they are split according to the gods they worship. The gods they worship include Vikhli, Nokor, Dugaokalka, and Jogan. From this point on, the superiority of gods started, with Vikhli at the top, Jogan in second, Nokor and Dugaokalka in third and fourth place, respectively. Since the “Gujaratio” clan reveres Vikhli, they have a higher and superior rank, followed by the Panwar and Kaliwalo clans. Mewaro occupies the bottom place in this hierarchy. Because they genuinely believe that they are the descendants of the same ancestors, their social stratification does not separate them. However, there is one time when this superior and lower structure may be seen, and that is during a celebration called “Chetri-ki-Id.” During this holiday, the Gujaratio carry out exclusive traditions like a puja to regional deities, where researchers can see class differences. Bali Pratha is a system of sacrifice that can only be begun with the elders of the Gujaratio clan’s approval, and the head can only be chopped by the Mewaro within three cuts. If not, the sacrifice is deemed wicked and will bring bad karma to the Hakki Pikkis.

They have a social status known as “priest,” who performs rituals on behalf of the Hakki Pikkis and in particular, the clan. It is very noticeable that they have Shikha (uncut hair), and the priest here never shaves his head or cuts his hair. It is the same as what a Brahmin priest does, but the difference is that the Brahmin priest observes Satviktha (food free from any sought of killings). The tribes are obligated by the priest’s words because they believe that breaking them will result in bad things happening in the future (this is known as the Hakki Pikki belief). They are devoted to their beliefs and never question the advice of their elders or parents out of concern that doing so will anger god and result in bad things happening to them in the future. Therefore, under their traditional framework, the father and the sons often act in a close manner. (Dalawai: 1993:13)<sup>2</sup>. So, for the Hakki Pikki tribes to live and prosper, they worship several gods. (R.S.Man:1980)<sup>3</sup>.

Hakki Pikkis have a distinctive method of living; they must always construct a tent or hut across from one another, meaning that they are not permitted to construct homes behind or diagonally across from one another. People can sleep by positioning their tents’ heads opposite each other. As a result, they strictly forbid it. Violating this rule would result in a fine locally known as “hadechabbik,” which is essentially a fine of forty to fifty rupees. If it is committed knowingly, they would also likely receive a serious beating from the community because they believe it to be an invasion of privacy (Vinod H.Naik:2002).

### **Tribes of Hakki Pikki and The Market**

The market has evolved into a social institution that encourages cultural engagement, as well as lifestyle advancement and demand augmentation. It is no longer just a place where people buy and sell goods and services. This market concept not only had an impact on modern civilization but also caused primitive societies to depend on them to satisfy their needs and aspirations. The easiest method to define a market is to compare it to a holding ocean in our palm, but despite this, other economists and investors have done so, and the following definition is the best in terms of Hakki Pikkis as well.

According to **Jevons** – “originally, a market was a public place in a town where provision and other objects were exposed for sale, but the word has been generalized to mean anybody or persons, who are in intimate business relation and carry on an extensive transaction in any commodity.”

Earlier, this tribe relied entirely on the trees for all of their needs just to survive. They used to dwell in the forests. They used to reside in homes in the bush, mostly made of bamboo poles and woven coconut leaves. They used to inhabit a distinct world from that of outsiders, having little to no interaction with them. Water was originally accessible around 150 feet below ground level in the forests of the Chikkaballapur area and there were several lakes.

Thus, the Hakki Pikki tribe never had a water shortage. The ladies used to harvest fruits from the forest, such as coconuts, mangoes, guavas, and other types of berries since they were fully dependent on the forest and the animals that lived there for their sustenance. Hunting was the main employment. Even though there are plenty of food supplies in the forest, these tribes sometimes go for days without eating since hunting is unpredictable, many foods are seasonal, and even when they do catch anything, they must make sure the whole tribe can eat. When they hunted large animals, they used to gather a feast that could meet the requirements of the whole tribe, who used to live together and be thought of as one giant family. Children received the first portion of the meal, followed by the tribe's elders, and a leftovers were devoured by adults. Market function and importance to these tribes were unclear.

The government public distribution system registered them under the ration shops, and each month they were given ration and other facilities along with the proper identification cards. As their contact with outsiders increased and their lifestyle underwent a drastic change, they were less dependent on the forest, though they still preferred to stay there. As a result of their exposure to the market and other institutions, like schools, hospitals, and others, the tribes began to practice a few rituals to Brahminize<sup>4</sup> themselves. They also began to work as agricultural labourers in the landlords' fields, receiving income that they then spent in the markets.

One rabbit used to be enough to feed a family, but now they used to hunt three to four to sell them in the market. This greed caused disruptions in the ecology and food chains, but slowly due to the forest and wildlife regulation acts they were checked. Earlier, they used to hunt animals solely for their survival, but now they began hunting for markets. Once more, they favored returning to the forests, but hunting was difficult now— not because they were having less luck this time, but rather because forest officials were constantly on the lookout for activities in the forests, which led to a slow decline in hunting— even though they continued to go hunting.

They employed crude traps and weaponry in the past, but thanks to the interaction with the market, they now have access to new and sophisticated hunting techniques that include guns, metal traps, pointed arrows, and other very sharp equipment. As a result, hunting became more and more intense, yet greed was growing at a faster rate than hunting. Therefore, it was necessary to restrain this greed, but the tribes were unable to do it on their own, therefore some type of authority had to be involved in the task.

One amusing proverb, “Marketu Avarna Kedstathaethe,” (often used in a very humorous way, to taunt something highlighting its negative effect) is attributed to Hakki Pikkis in particular by villagers in Kannada. It means that the market is destroying them by forcing them to run around it, which is likely why the ancestors of Hakki Pikkis are so gravely concerned. They also believe that the market has degraded their culture because rituals like the preparation of the sacred turmeric thread are now dominated by market ideas. Therefore, the customs of sitting together have disappeared. Everything can be bought from the market and used.

## Conclusion

As a researcher, I discovered that the elders of Hakki Pikki are quite concerned about their young generation, especially since the market has taken a major position in society. They feel that today's generation is both physically and psychologically weaker and that this is because the market has purchased so much comfort and sophistication that there is no room for hard work. Elders believe that the nets they used were previously prepared by themselves, as were the trapping equipment, which was also prepared by themselves during hunting by cutting a few branches of trees, but this dependency on the market is affecting them negatively, particularly in hunting, because the younger generation is unaware of basic hunting equipment. Weapons are gradually replacing traditional tools because they live in the forest and which has numerous wild creatures, and my research has lush green forestry, including a Nilgiri (Eucalyptus) forest, so access to basic firing weapons is quite accessible. However, the market has driven them to such an extent that they hunt with weapons that are entirely prohibited and unlawful, thus they suffer penalties such as being fined, arrested, and occasionally forest officials restricting their access to the forest. However, the market has such a strong hold on them that they are unable to break free from the market illusion, which local Hakki Pikki elders refer to as a man-made illusion designed to entice them to leave the forest and destroy their culture.

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# **RACIAL CONFLICTS AND DOMINATION: AN INVESTIGATION BASED ON THE SELECT NOVELS OF OMAR TYREE AND ISHMAEL SCOTT REED**

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## **Abstract**

America is a multicultural nation where different ethnic groups of people are the inhabitants. It leads to the major conflicts that take place due to the domination of the majority towards the minority. The white Americans consider it their own and want to have it for them. On the other hand the minorities struggle for their basic rights and desire to get equal rights and opportunities. One of the ethnic minority groups is African Americans. In their day-to-day life, they come across various issues. It is a great challenge for them to get uplifted in the dominant society. The term racial conflicts indicate to the discrimination of (both physical and psychological) the blacks by the whites. This can rightly be cited in the African-American literature. They aim at portraying this struggle in their writings to familiarize the struggles of African Americans.

This study makes an attempt to look over how blacks are victimized in the white dominant society. In order to achieve the scope of this study, two African-American novels have been taken into account. The novels are Omar Tyree's "Single Mom" (2008) and Ishmael Scott Reed's "Japanese by Spring" (1993). The paper appraises the issues of racial conflicts and domination in the views of critics and theorists.

**Key Words:** White domination, racial politics, slavery, poverty, post-modernism, discrimination, institutional bias.

## **Introduction**

One of the important genres in literature is novel. A novel is a narration of series of events that illustrate the life of protagonist with a central theme. African-American fiction like the words of Yogita Goyal refashions the racial politics and describes the new agenda. She hints this idea in her

essay and argues that the slave narratives: “reveal the refashioning of the politics of race and diaspora for a neoliberal age, where seemingly universal notions of the human once again underwrite a Western/neocolonial hegemonic agenda” (Goyal 50). This notion helps to have a widespread view of Afro-American fiction. Most of the novelists got engaged in dealing politics of race, slavery as major exposure in their novels. Some novelists like Reed and Tyree incline these issues along with certain criticism against the African-Americans who are holding political powers. The irony is they are not ready to show their support for the poor African-Americans. This common tendency of the wealthy blacks is strongly criticized by the black critics and satirists.

The political ideology is also dealt by some black writers. They handle these things with certain facts. Darryl Dickson-Carr, an American Professor of English, in his book *African American Satire* chews over the topics that are being dealt by African American Writers. The following words from his book can elaborate the key features of black authors’ literary works. He pointed out that there certain reasons why black are oppressed. The major reason is racial domination that victimizes the poor blacks. The other reason is verily the blacks who have brought this pity condition by themselves. They fail at being united and appreciate conflicts for petty reasons. The author explicitly explains these things in his book as follows:

“(1) African Americans have experienced oppression due to their “race” and class distinctions on both individual and systematic levels and must, therefore, struggle against this victimization; (2) that past and present victimization of African Americans cannot be looked at exclusive of the injuries African Americans have inflicted upon themselves”. (Carr 17 )

Racial Domination is the major issue that the African-American novelists would like to disclose in their writings. The efficacious racial issue makes a lingering effect on the people of colour. As a result the writers desire to utilize their writing as a tool to express how racial domination grabs their rights. One of the distinguished authors and Professors of Social Science Paul Rosenblatt appraised the tendency of American coloured novelists. They have overwhelming desire is to represent the challenges of coloured people. In his book *The Impact of Racism on African American Novels*, he presented his opinion as follows:

“Although there were many possibilities for authors of some of the novels to have been influenced by authors of other novels, my belief is that most or all what the novelists bring to their novels about how racism comes home to families arises from personal experiences and their sense of the experiences of other African Americans”. (Rosenblatt 17)

To interpret the above text, it is absolutely necessary to understand the dimensions of African American novels. It can be understood that the American black novelists follow the same custom of echoing the previous writers. It is a bitter truth that every African American encounters racism and becomes victim. Still they need to change their way of thinking like Ishmael Scott Reed.

The history of the blacks in America is all about the history of the domination and slavery war against the oppressed by the superior whites. This domination is imposed on the blacks by the ideology of racism. It refers to various form of repression, aggression of the African culture and incorporating into the master culture. The base of racism has been taking place in black African culture in many ways. So it becomes a needful task for the black writers to write about racism in many forms fulfilling the expectation of the critics and publishers.

Tyree's novel *Single Mom* tells about the challenges of black mothers raising their children alone in a dominated society. She was a single mother, having two children. Due to some miscellaneous reason she got divorced and married another black man. Her second husband was so irresponsible in terms of his fatherhood. Denise could not digest this tendency and once had a dispute with him. She jogged Walter's memory and compared his state of being an imprudent with the whites during slavery. It was the most inhumane disaster against the blacks by the whites. Denise counted these words to him: "it's just like the white man not wanting to pay for slavery, so he leaves his illegitimate black babies all over the country to find their own way. Then he puts the mothers and children on welfare and acts as if that's a solution." (Tyree 342)

These are not just words, indeed they are emotional expressions of the coloured people in America. An ethnic group was being ill-treated and misused just by the illusion that they are inferiors. They were made as slaves and sold in the slave market. The white masters imported them into different countries from their native land Africa. Black women were misused by them. Denise's words make it clear how the illegal children were produced when the white masters misused black women. This also resulted in multicultural background that leads to ethnical crisis. Slavery is the other domination of the whites over the poor African-Americans.

Racial conflicts take various positions that result in such consequences. The most common racial type that challenges the poor blacks is institutional racism. It means when racism enters an educational institution or an organization. The minority American citizens encounter racial conflicts and domination in an institution. The very idea of institutional racism used by the political activists Stokely Carmichael and Charles Hamilton in their book called *The Black Power* (1967). Sir William Macpherson, who is a retired judge, has registered his words that can be one of the best definitions of institutional racism. He considers that it is a great failure of an organization (both educational and professional) when an individual is ill-treated based on colour, religion and ethnicity.

"The collective failure of an organization to provide an appropriate and professional service to people because of their colour, culture, or ethnic origin. It can be seen or detected in processes, attitudes and behaviour which amount to discrimination through unwitting prejudice, ignorance, thoughtlessness and racist stereotyping which disadvantage minority ethnic people." (Macpherson)

The single mother Denise's son Walter Perry experienced institutional racial domination and got victimized. Once she was reported that her son was suspended unreasonably. It made a personal trauma in her. She never thought of that as she knew well about her son. She was just told that her son involved in a criminal act of stabbing. Her son denied and made it clear that he was just trying to save his white friend Michel Riley. It created some mental disturbance when she became aware of the school's officials plan of ejecting her son. At the same time the white boy was not given any kind of punishment. She was a tremendous fighter of racial domination and so she decided to face it. The clear-sighted idea here is racial domination only affects the coloured people not the whites. It is all based on the opinions that matter a lot. The crime took place and as of the law genuine enquiry must be held to identify the real culprit. Nothing was done only based on the simple assumption that Walter was a black student; the judgement was about to made. His teacher's positive words protected the boy from the punishment. Otherwise the life of an innocent boy would become meaningless just because he was from coloured ethnic group.

In other instance Denise pointed out about the whites' custom of insulting the blacks. She was an active member of Single Mothers Association (SMA) to support morally and guide the single mothers who are facing challenges in the dominated society. In one of the discussions she expressed her opinion about how the whites never permit the coloured people enter their offices. Suppose they permit, it means the individuals are either visiting guests or famous personalities. Denise opined these words to Camellia who was the member of SMO: "They would not let us in their organizations unless we were Oprah Winfrey and friends, and only then as their 'special guest'". (Tyree 114) Oprah Winfrey is an African American actress, talk show host and actress. These words of Denise could better help us to realize the fact. This is how African-Americans are being ill-treated in their day-to-day life in America.

Denise's first husband Jimmie Daniels was a victim of racial domination in the working place. There were some chains of thought running into his mind about the burdensome tasks of working under a white boss. It is not too easy to carry out the tasks successfully without blames. However the labour completes with full involvement there should be blames that maybe shifted to the black labours. Their selfless efforts shall sometimes result in infortune. This is because of the common notion that the racial society has labelled against the black Americans. As a result poverty enters into their families followed by cruelty. On account of family responsibilities, the virtuous black fathers are forced to involve in crimes. They black workers find themselves in the state of dubiety that the employers do not trust them (including black employers). In the novel *Single Mom*, Walter's father was a successful business man who did not prefer to recruit black workers. In an instance Walter had a dispute with his father and blamed him for not trusting poor blacks. He quoted these words: "We're in poverty because we've been denied so many opportunities at higher-paying jobs, because of our colour; that many of our kids have stopped reaching for higher goals as a reality. I mean, you even used white faces to meet and greet for your real estate business" (Tyree 292)

The ancestors of African immigrants and African Americans suffered under such conditions particularly antebellum slavery. They face racial domination and conflicts. The bitter experience changes vastly different from one another. Reed is a post-modern satirist who finds fault with the coloured people than the whites. It can be ensured once complete reading his literary works particularly his novel *Japanese by Spring*. The novel is considered as a satirical remark on blacks who are not willing to depart from the neo-slave mind set. Chappie Puttbutt was the central character, serving as a professor. He intended to learn Japanese only for the sake of getting power in future. Reed satirized him as he longed keep himself detached from his own culture. In order to achieve his target Reed uses satire. He presents a multi-cultural point of view in the novel. The action of the novel takes place on an educational campus where black students are repeatedly attacked by the white students.

*Japanese by Spring* is a satirical novel, the term satire aims at criticizing a literary work through a sense of humour, irony. It really can fascinate and delight the readers with an indirect criticism against the targeted writer. Satire may loses its charm if it does not follow the aggressively defy the status of quo. Many novelists utilize the term to point out the flaws in a society. One of the greatest satirists and African American Novelists Ishmael Scott Reed has used the term successfully with his satirical premises. His novels illustrate that art should be practical to the extent that it

forces an adoption of the way the reader views and elucidate history and culture. He targets at a multicultural history. At the same time the novel attacks the black intellectuals who believe in white supremacy. Reed also mentions about wiggers. He uses the term to refer the white racists who want to ill-treat and subjugate blacks. 'Wigger' is the opposite of 'nigger' to address the person who praises and supports the white supremacy. Dickson-Carr, a Professor and one of the critics of Reed, registered the same thought in his book. He has made an entry as follows: "Reed thus parodies and satirizes the wave of black neo-conservatives that arose in the late 1970s and 1980s and their alleged modus operandi of crass careerism" (Dickson 179)

The novel's protagonist Puttbutt desired a luxurious life. He was a lecturer and aimed to get promoted in higher positions. Puttbutt's dream world is broken as the college denied his application. His goal of being a lecturer in the comfort zone turned into a mirage like that of the central character of Naipaul's "A House for Mr. Biswas". His life became a battle as he was a black American. Though he possessed all the qualities that are suitable for the post, his candidature was rejected. He became like poor African-Americans who are considered incompetents. It is racial domination of whites over the blacks. Tyree also deals with the same issue in his novel.

His application was finally accepted and got appointed as a lecturer. He was fired from the Air Force Academy and later got this position in Jack London College. Life was not as comfortable to him as he expected. Racial domination mentally disturbed him and prevented all the golden opportunities. He needed tolerance to survive in the white campus. There was no job security; only to protect his job he was forced to be a waggoner. He came up with positive perspectives on racial conflicts that took place in the campus. He supported the white students as their fathers were holding powerful business and donors of the college. At the same time the white students did not even accept him as a human species and it took a long time to accept. Reed felt so and expressed this in the novel as follows: ".....a member of human species" (Reed 12). The white students call him 'Chappie' which is being used by media to address blacks in America. He sensed that white students misunderstood him as a member of underclass.

Puttbutt focused at attaining higher position in the campus. He decided to learn Japanese for this purpose. The racial politics again played a significant role in destroying his dream. It is not only the case with the novel's protagonist but also with all the backward African Americans. Racial domination still remains as a great challenge for every black individual. The novelist may use Japanese as a metaphor which indicates white supremacy. Chappie wanted to learn Japanese so that; he hoped, he could get a higher position in the college. Puttbutt was so shocked when he became aware that a woman was appointed in the post. He targeted at becoming a chairperson of African-American Studies Department. Again racial domination interfered and demolished his aim. He considered that whites were conspirators. He recorded these words when being desperate: "stabbing you in the back" (Reed 71). This led to a political war inside the campus. He did not get it and the post was given to a woman. Initially when he applied for the job, his application was denied by the officials. He was informed that he had projected Shakespeare as a racist in his M.A project. He did not even remember about it but they found it as a reason to reject his application. From this it can be easily understood that if whites aim at rejecting the candidature of blacks they would find any reason to achieve their aim.

## Conclusion

One of the major racial characters in the novel was Himmler Poop. Reed parodied Heinrich Himmler who was one of the active leading members of Nazi party. He held the racist mentality and considered blacks inferiors to whites. He had been on the opinion that whites and non-whites have different size of skull and brain. It is not the character who needs to change; only the views of the people need to be changes. Once people's perception changes, then there won't be any kind of racial domination that affects frail black Americans.

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## RALPH ELLISON'S "IN A STRANGE COUNTRY": A TALE OF SELF-DISCOVERS

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### **Abstract**

Feeling of alienation at home and endearment outside often happens and leaves one confused but it may also bring transformation. In the short story of Ralph Waldo Ellison (1914-1994) titled "In a Strange Country" (1944), a black Merchant Marine, having experience of alienation as a black man in a white society in America, reaches Wales and feels overwhelmed at his firsthand experiences of social harmony and human concerns of the Welsh. Set in the World War-II era, the story deals with the sudden encounter of the protagonist with an unexpected form of solidarity in Wales which he could never expect in the white dominated society of his own country, the United States of America. The African-American soldier, who used to deal with racial discrimination in the US under white supremacy and was attacked and injured by his fellow white American soldiers even in a foreign land only because of his colour of skin, gets his first glimpse of a different world and finds the possibility of alternatives existing outside his home country. The paper seeks to explore the dimensions of racial discrimination at home and the world, the need of human solidarity in the face of inhuman discrimination, and the self-discovery of the protagonist through his contact with the Welshmen.

**Key Words:** Wales, Welsh, Soldier, Self-Discovery, Solidarity, National-Anthem, African-American, Nigger.

### **Introduction**

"In a Strange Country" was first published in *Tomorrow* in July 1944. It is one of the later stories, other being "King of the Bingo Game" and "Flying Home", which were written and published in 1944 while Ellison was serving in the Merchant Marine. It narrates the ordeals of a black African-American soldier, posted to Wales during World War-II. It describes the very first day of his life in Wales and his interactions with the Welshmen. He discovers unexpected forms of solidarity with the Welshmen when he spends an evening drinking with the locals. The phrase 'a Strange Country' used in the title of the story points not only to Wales where the soldier has arrived but also to America, his native land, from where he has arrived. The word "American" has different meanings to Parker and to other characters in the story. There are also autobiographical elements in this story.

According to Daniel G. Williams, “During his period as a merchant marine in the Second World War, the African-American novelist Ralph Ellison was stationed in Swansea, Wales. His short story “In a Strange Country”...is based on these Welsh experiences, and there are two other unpublished Welsh-based stories among the Ellison papers at the library of Congress: ‘A Storm of Blizzard Proportions’ and “The Red Cross at Morrison, South Wales” (2013:48).

### **Main Text**

The story begins with Parker, an American soldier, who had passed just 45 minutes in Wales when he met Mr. Catti, a white Welsh man. When his ship had moved to the sea shore of Wales, he was excited to enter a strange land. Initially he had planned to stay ashore all night and enter the country in the morning to see it as if he were a pilgrim. But a group of white American soldiers had emerged at the curb and yelled at him at first sight, “It’s a goddamn nigger” (109) and on landing in Wales, he was promptly attacked by them simply for being a black man. He had got his one eye injured in the sudden attack before a group of Welshmen, led by Mr. Catti, stepped in to save him and lead him to a pub. In this way he had to leave his ship and enter Wales in unusual circumstances. He felt hurt when his own fellow soldiers had displayed inhuman racial discrimination. He was trying to come to terms with the insult and to understand the Welsh while drinking in the pub: “Now over several rounds of ale, they had introduced themselves, had discretely avoided mentioning his eye, and while he heard with forced attention something of Welsh national history, he had been adjusting himself to the men in cloth caps and narrow-brimmed hats who talked so quietly over their drinks” (109). It is worthy to note that the racial hatred and racial violence was wide prevalent even in the American armed forces and the white American soldiers had pathological hatred for the African-American soldiers even on foreign soil.

Parker had felt at home and reassured after hearing the voice of his fellow American “Jesus H. Christ” (109). But their unprovoked racial violence had upset him and hurt him deeply. Initially, he was as upset with the Welsh as he was with his fellow white American soldiers. But the polite behavior of the Welsh had disarmed him. As his anger gradually subsided, he felt a smoldering sense of self-hate and ineffectiveness. He reflects about the Welsh, “Why should he blame them when they had only helped him? *He* had been the one so glad to hear an American voice. You can’t take it out on them; they’re different breed, even from the English” (109). He looked into Mr. Catti’s pale, sharp-nosed face and smiled. As one of his eyes was injured, he had to cover that eye with his hand in order to see Mr. Catti.

Mr. Catti was treating Parker as his equal though the latter was a black American soldier. He feels sorry for his suffering eye injury and offers him drink. He was very kind and trying hard to be pleasant. He held his head to one side to avoid the smoke from his cigarette fly towards Parker. He addressed Parker as ‘Mr. Parker’ and considered the incident of attack on Parker even by his fellow American soldiers as a disgrace to his country and inquired about the condition of his injured eye. Though Parker dismissed his eye injury as “a sort of family quarrel”, he was touched by Mr. Catti’s gesture and wanted to know from him if there were many Niggers like him in Wales. Mr. Parker assured him that there were Yanks all over Wales, both “Black Yanks and white” (109). Parker called himself “Black Yank”. Mr. Catti offered to take Parker to a private club where amateur artists would be singing in a concert. Though Parker had a passion for music and his interest had been

aroused by the offer, he felt hesitant in attending the concert. But Mr. Catti treated Parker as his honoured guest and spoke reassuringly: "It's a private club....Open only to members-and to our guests, of course. We'd very glad to have you. Perhaps the boys will sing some of your spirituals" (110). He told Parker that they had learned American music from the American soldiers who had been with them and claimed that the Welsh loved Music as much as the American did. Parker left for the club in the company of Mr. Catti.

At the club Mr. Catti ordered for two whiskeys and introduced Parker and Mr. Triffit, the club manager, to the each other. Mr. Triffit extended a warm welcome to Parker, taking him to be an American. Both Mr. Catti and Mr. Triffit ignored Parker's remark that he was "A black Yank" (111). The way they said cheers and assigned their drink marked not only person harmony but also national harmony:

"Here's all the best", said Mr. Catti.

"Your health, Sir", said Mr. Triffit

"To Wales", Mr. Parker said, "and to you both".

"And to America, God bless her", Mr. Triffit said.

"Yes" said Mr. Parker, "and to America" (111).

Mr. Catti led Parker to the front seat where the singers were grouping themselves to begin. One song sung was about Wales. To Parker the song was just wonderful; "The well-blended voices caught him unprepared. He heard the music's warm richness with pleasurable surprise, and heard, beneath the strange Welsh words, echoes of plain song, like that of Russian folk songs sounding" (111). He failed to understand the words but he felt himself drawn closer to its web of meaning. As he thought about his own country, the familiar and hateful emotion of alienation gripped his throat.

The song that followed was about a battle in which Welsh defeated the England in. It drew Parker closer t the Welsh. Mr. Catti commented that there was nothing like music to reveal what was in the heart. Parker felt that he should have known more of the Welsh, of their history and art. He wished that his own country might have what the Welsh had: "They are much smaller nation than ours would be, yet I can remember no song of ours that's of love of the soil or of country. Nor any song of battle other than those of biblical times" (112).

Parker notices that the club did not segregate the audience on the basis of race, colour or profession. The composition of the audience assembled to attend the concert marked social harmony and social integration and demonstrated their gesture that their country was above their personal attributes of race and profession. Mr. Catti pointed out the fellow with the red face and introduced him as "Our leading mine owner" and continued: "The tenor on the end is a miner. Mr. Jones, in the centre there, is a butcher. And the dark man next to him is a union official....When we sing, we are Welshmen" (112). Parker was reminded of expansiveness that he had known before only at mixed jam sessions. He liked the Welsh and felt as close to them as he could have never felt to his fellow white American soldiers on the ship. He reflects, "And this is unity of music, a 'gut language', the 'food of love'...*Dear Wales, I salute thee. I kiss the lips f thy proud spirit though the fair sounds of thy songs*" (112-113). Parker was swept up in emotions of the songs about Welsh national pride. But when he thought of his home country America and treatment meted out to the African-American by the white American there, he thought of Othello, the Black Moore and Negro General of Venice but

subjected to the insults of the white Venetian in Shakespearean tragedy *Othello*. He reminded himself that he was from Harlem, not Wales. He felt at first alienated and then deeply connected to the men around him, who, he believed, saw his humanity much more clearly than did his fellow Americans who were white: “At home he could drown his humanity in a sea of concealed cynicism, and white men would never recognize it. But these men might understand. Perhaps, he felt with vague terror, all evening he had been exposed, blinded by the brilliant light of their deeper humanity, and they had seen him for what he was and for what he should have been. He was sobered”(113). For Parker, it was one of the best evenings he had ever spent. Mr. Catti again inquired about his injured eyes and expressed his happiness at having Mr. Parker in the club: “‘I’m glad you came’, Mr. Catti said. ‘And so are the boys. They can tell that you appreciate the music, and they’re pleased’”(113). Mr. Catti was concerned for the safety and convenience of Parker. Parker felt humbled again when Mr. Catti lent him his torch to find his way back in the darkness of the night. He assured Parker that he could do without the torch because he knew the city like his own palm.

When Parker noticed the audience pushing back their chairs and standing at the first striking of the chord, he learned from Mr. Catti that their national anthem was being played. He was moved by the music and the response of the audience to it. “There was something in the music and in the way they held their heads that was strangely moving. He hummed beneath his breath”(114). As he was thinking of asking for the words after the anthem would be over and hearing its final triumphant chord, the piano struck up ‘God Save the King’, the national anthem of the United Kingdom. As the musicians swept into the ‘Internationale’, to words about an international army, it took Parker back to his childhood days in America: “He was carried back to when he was a small boy marching in the streets behind the bands that came to his southern town...” (114). He felt confused when he found Mr. Catti and the concert looking at him. But when he recognized the melody, he felt that his knees would give way. “It was as though he had been pushed into the horrible foreboding country of dreams and they were enticing him into some unwilled and degrading act, from which only his failure to remember the words would save him. It was all unreal, yet it seemed to have happened before” (114). When he heard the Welsh singing the National Anthem of America, he found it charged with some vast new meaning and so, he could not hold back and started singing the anthem himself:

‘...Gave proof through the night  
That our flag was still there...’(114).

He had strange mixed feelings at the moment: “A wave of guilt shook him, followed by a burst of relief. For the first time in your whole life, he thought with dream-like wonder, the words are not ironic. He stood in confusion as the song ended, staring into the men’s Welsh faces, not knowing whether to curse them or to return their good-natured smiles” (114-115). As Mr. Catti complimented him for singing the anthem saying, “You’re not such a bad singer yourself, Mr. Parker” (115), he was about to cry but he hoped that “his black eye would hold back the tears” (115).

The ending of the story is emotional. Parker is overwhelmed by the supportive activities of the Welsh. While in Wales, he cannot escape thinking about his native land, America, and despite suffering acute discrimination in America at the hands of fellow white Americans, he cannot help feeling a strong emotional bond with his own country when the Welsh show their unity and solidarity

towards Wales and the national anthem of America is played in their club. The change of place, i.e. the strange country of Wales, has brought such a change in Parker. According to Doreen Massey,

“One way of thinking about a place is as particular moment... intersecting social relations, nets of which have over time been constructed, laid down, interacted with one another, decayed and renewed. Some of these relations will be, as it were, contained within the place; others will stretch beyond it, tying any particular locality into the wider relations and processes in which other places are implicated too” (1994:120)

Generally two things tend to happen when people move from one place to another temporarily or permanently. When people travel, they carry with them their own ways of understanding the world and social relationships. Even when Parker goes to Wales, he and the other American soldiers are, in a way, still in a kind of “American” place, in that they bring with them the dominant American social, particularly racial values of their time, the 1940s. On the other hand, people are constantly in the process of changing or developing their sense of identity in relation to others.

“In a Strange Country” is a tale of self-discovery through the acceptance of a previously despised group identity. Parker, an African-American deputed in Wales, covers this journey of self-discovery from his brutalization by racists in his own division to his feeling of communal harmony by the patriotic singing of his Welsh hosts. Parker, is intelligent and a music enthusiast. He accepts Mr. Catti’s invitation to attend a concert organized at a private club because he is highly impressed with his simple straightforward manners and supportive activities. At the club, he is warmly welcomed by its members and he feels “Blinded by the brilliant light of their deeper humanity”. To him it was quite unexpected of the band to play the national anthem of America-“The Star-Spangled Banner”- in his honour in the end of the concert, and equally unexpected was his own singing of the anthem along with deep feeling. “Strange Country” of the title is Wales, but on a deeper level, it is the part of humanity that is opened up by the bonding of common humanity, he shares with these Welshmen and which, for the first time in his life, disallows any easy criticism.

According to Michiko Kakutani, Ellison differs from other black writers who toe their ideological lines and are angry and divisive. He believes that the fate and hope of the black American lies in the diversity of American life, and so he let his characters evolve with the emerging situations and overcome their racial burden as Parker, the protagonist, does in this story. He observes: “All Mr. Ellison did, however, was to refuse to see his characters as simple prefabricated products of a sociopolitical situation. Instead, he eloquently insisted on seeing them as individuals defined not only by their racial predicament, but also by their own will, ambition and exasperatingly personal tastes. The search for genuine identity-an identity encompassing but not confined by race-lies at the heart of *Invisible Man*, and it also informs the strongest stories in this volume” (1996:19).

Lucas interprets “In a Strange Country” as a civics lesson for a republic struggling with the legacy of race. Mr. Parker recovers from a mugging by white American Service men while on shore living in Wales. Lucas Observes: “Ellison presents a lesson of civic inclusion by showcasing a “black yank” being rescued by Welshmen. Parker witnesses how his Welsh hosts transcend class conflict through a common devotion to music, which he likened to the racially mixed “jam session” back in America. Here in Ellison articulates the obstacles and pathways to black American citizenship-a reminder that “the land of the free” requires one not only to be “brave” in the face o of majority

tyranny, but also good humoured, self-disciplined, and hopeful as one seeks full participation in the American regime” (WEB).

### Conclusion

The story describes Wales and being Welsh, through the eyes of American soldier, Parker who discovers himself in the company of Welshmen. When Parker goes to Wales, he and his fellow American soldiers carry with them the dominant American social particularly racial values of their time in 1940s. But as they live with the Welsh, their process of changing or developing their sense of identity in relation to others begins. The protagonist’s experiences in Wales offer new perspective on the issue of race, nationhood and identity that Ellison later addressed in *Invisible Man* (1952). This story, like other later stories of Ralph Ellison, paved the way of his masterpiece *Invisible Man*. According to D. G. William, Ellison’s efforts to explore the cultural and historical connections and correspondences between African Americans and the Welsh in this story, prepared the background work of his upcoming *Invisible Man*. To quote him: “This approach leads to an exploration of the ways in which the diversity of the Welsh experience-manifested in language, politics and cultural practice-led Ellison to meditate in new ways on the issues of race, nationhood and identity that he would address in *Invisible Man*” (2013:25).

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## **CHETWAYE ISLAND DISPUTE AND SETTLEMENT WITH TRAVANCORE AND COCHIN IS A MODEL TO THE DEPLOMATIC RELATIONS**

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### **Abstract**

Travancore and Cochin were neighbouring native states of Southern India. To the north of the opening on what was called Chetwaye island lies the village of Azhikode in the Kodungalur taluk of Cochin and the sand-spit to the south was regarded as belonging to the village of Munambam in the Parur taluk of Travancore. In the year 1805 the opening was a considerable distance to the south was a continuous stretch of sand to the north of it and connected with what was admittedly Chetwaye Island and Cochin territory. In connection with a claim on the part of the Raja of Cochin to the ownership of vessels wrecked on his coasts, the then Resident Col. Macaulay, held that the Cochin Raja's claim to the ownership of any part of this spit of sand projecting southward from Chetwaye island rested upon no just foundation: and this decision was approved by the Government of Madras and ratified by the Government of India. It is a model to modern states to settle the dispute land and water between states in an amicable way by court verdict, discussion and diplomatic alliance. By using primary source the analytical and descriptive method apply for the study.

**Keywords:** Amicable, Memorandum, mainland, boundary, controversy.

### **Introduction**

Travancore and Cochin the native states disputed on land and water. The property in dispute with the Cochin written statement and is correctly located in the map filed disputed Travancore. Travancore claimed before the Arbitrator the whole of the disputed property on the ground that files to the south of an imaginary line drawn due West from the Co-operation Survey. The Arbitrator's award, Cochin on the other hand claimed the whole of its as an accretions formed on to her mainland. The Arbitrator's accepting the contention put forward by Cochin, and after making a local inspection of the locality, awarded to Cochin the whole of disputed property. Hence the appeal filed by Travancore. Then as to the contention of Travancore that she had been awarded under the survey three miles and sand bank which existed at the time. Col. Macaulay argue that it include at the site of the bar as well as, it has only to be remarked that the three mile limited is only approximate as point out the Arbitrator. These award and that the expression which existed at the time Col. Macaulay

was not meant to include the site of the bar. The dispute was settled to discussion, diplomatic relation and court verdict. The sources used for the study is primary sources. The secondary sources are limited to reveal the topic of study .So the study is mainly relay upon archival sources.

### **Research Methodology**

The Historical topic follows analytical and descriptive method. The archival sources in the 18<sup>th</sup> and 19<sup>th</sup> century are very difficult to define the material facts. The augmentative method also used to explain the various aspects of dispute. The topic is also concentrated the facts relating to the real nature of two states. The above methods are useful for the study more authentic and fruitful.

### **Memorandum and Description**

The Travancore Appeal Memorandum, it is started that “the Arbitrator’s in his award finds that the bar is capable of ownership.” There is no such finding in the award. On the other hand the award contain the following clear statement: “state that nearly by way of opinion and not as a finding.” Since the question of title to an ever shifting bar or opening was not considered Or argued before him and it was agreed that was not called upon to fix new “ water boundaries between the two States.”<sup>1</sup> In the Memorandum Travancore limits Travancore claim to that portion of the disputed property lying to the south..Objection is taken in the appeal Memorandum to the finding of the Arbitrator on issue. The Arbitrator’s award deal with this issue.

It support of the claim of Travancore to the disputed property. It is argued in the Appeal Memorandum in the first instance the bar referred to as the bed belong to her. Travancore contend that the bed of the bar had be the subject matter of dispute as early as in 1805 that at the place where the present opening exists there was no opening before 1805.<sup>2</sup> But that it was then a sand bank lying contiguous to Chetwayee Island and that Col: Macaulay had decided it was belonging to Travancore. There has been no such decision at all the Col. Macaulay is embodied in the document. And a letter addressed by him to the Government of Madras dated 1<sup>st</sup> October 1805. Even by a casual perusal of the letter in question show that it is no decision at all. The communication contains only certain reconsideration made by the order which do not appear to have been accepted by the Madras Government. Col. Macaulay’s letter cannot have much evidentiary value.<sup>3</sup>

### **Col Macaulay’s View**

Besides it has be pointed out that Col. Macaulay’s letter is not correctly quoted in the Appeal Memorandum. From the wording of memorandum it would seen that the dispute which existed at the time of Col. Macaulay was confined to then Sand Bank to the south of it.<sup>4</sup> A close examination of relied on by Travancore, will clearly show that the dispute was not confined to sand- Bank to the south of it,. But that it is related to the whole sand- bank projecting from the southern end of the island of chetwaye which included the sand-bank to the north as well. That is made clearer bye the claim advanced buy Travancore before the Arbitrator. Hannynghton to the Sand-spit lying to the north of the bar on the strength of the recommendations contained in verdict. No doubt, on the principle that the whole includes its part, it could be said that the sand-bank to the south of it formed one of the subject of dispute at the time of Col. Macaulay. There is nothing in warrant the conclusions arrived at in the Appeal Memorandum.<sup>5</sup>

It is urged in from the decision of Col. Macaulay; it is clear beyond doubt that Travancore sand-spit. Travancore territory begins from where chetwaye ended. According to Hannyngton chetwaye ended at the south. To the south of the point was there for Travancore territory. Shown that Macaulay's so call decision has no evidentiary value at all and that it does not bear out the conclusion attempt to be Travancore.<sup>6</sup> But then Travancore is attempting to colour it by the later award of Hannyngton and in doing overlooks the fact that he did not give effect to any of the recommendation of Col. Macaulay with reference to the disputes relating to the ownership of the sand-spit and of the Periyar river. It is not therefore correct to mix up Hannyngton award with the recommendations of Col. Macaulay and to deduce there from that it is Travancore territory to the south.

### **Debate on the Dispute**

The question of right to the speed of sand extending south of the existing bar as well as Travancore claim to a portion lying north of the bar or gap which now form the mouth of the river. The right of Travancore to the whole of the river including the Island and many subsequently is formed. For determination they would resolve themselves into the following issues.<sup>7</sup>

1. Whether travel is entitled to the speed of sand extending south of the existing bar.?
2. Whether Travancore was entitled to the spirit of sand lying north of the present?
3. Whether Travancore is entitled to the whole of the river including all extending Island or any which may subsequently be formed?

All that the Arbitrator was called upon to do was to give his decision in each of the shore said free issues and if his award has got beyond it such position has to be treated as mere obiter.<sup>8</sup> Hannyngton however did not purport to go beyond the three issues noted above and it is only by implication. Travancore attempt to extend the decision to the bar as well as but the award is not capable of any such expansion and going by its plant terms no one can help holding with the present Arbitrator, Forbes that Hannyngton did not decide the question of ownership to the bar nor indeed did he even consider it.

The awarded to Travancore under survey was the three mile of sand bank which existed at the time of Col. Macaulay. A measuring South from the site of the artificial opening and that refers exclusively to the sand Bank lying south of the bar which was the subject matter of consideration under the first of the tree is used formulated above. This award of nearly three miles of sand bank read with the point which Hannyngton had been called upon to decide. Travancore was entitled to the spit of sand extending the bar.<sup>9</sup>

### **Hannyngton's View**

Cochin's occupation by military force to make sand-spit is not the less so in their favour of the Appeal Memorandum. It is next contended on behalf of Travancore that the conductive Cochin is conclusive evidence of the title of Travancore of to the opening support of this contention it is observed.<sup>10</sup> The bar in the Azhikode village as belonging to her, where both in co-operation survey map and in the Travancore village map the bar is shown as Travancore water it is true that Cochin has not shown the bar as belonging to her in her village map and the reason for the omission is that

she has rightly treated it as a common waterway. A careful examination that the coaching is treated the bar as neutral waterway the conventional mid-line in the end at the middle of the bar. The dispute to conduct of Travancore in including within her territory is unjustifiable and is not binding on Cochin.<sup>11</sup>

Further the fact remains that the maps were prepared only in long after Hannyntgon award. In considering evidence of conduct the immediate and not the more remote conduct has to be taken into account. This lead to the Arbitrator survey a survey made Zone after Arbitrator after Hannyntgon got an award .To the south of the bar and adjust to belonging to Travancore was and traverse line of the survey on reaching at point which was t the extreme northern limit of the Travancore sand-spit . It was carried on to a point of the Monambam mainland and close to their if however the bar had belonging to Travancore as contended the traverse line along the Western sand would have been carried on to point and tend to the Monambam mainland.<sup>12</sup> The omission to do so conclusively shows that the bar was never adjusted to belong to it .Travancore by the Arbitrator. Hannyntgon did not decide that the question of ownership of the bar consider it.

The Memorandum repudiate finding of the Arbitrator owner of the grounds relied on by the Arbitrator for coming to the conclusion is that made by Hannyntgon .The disputes about the ownership of the bar in his summary of the several point of in a disputes scene recorded in the document .At the point where the opening exist an artificial opening had been once made by Travancore which had however again closed at the time of Col .Macaulay decision.<sup>13</sup> It is clear that to the north of this Travancore could have not no claim for no portion of the part of chetwaye watch include that in her purchase from the Dutch and argue there from that site of the present bar has been found to belong to Travancore stress is also led by Travancore.

### **International Law and Implications**

The Arbitrator only first issue on the point the Arbitrator has accepted the contention of Cochin and has found that Hannyntgon has not let down the land boundary. This finding is attacked on various Grounds but it close scrutiny Off the Ground mentioned of the appeal memorandum be concerned any one that they are mostly conjectural. On a reference to the Arbitrator map and Hannyntgon award it will be seen that inner boundary line was let down between the two state with the reference to the two sandpit and that is why Travancore want an imaginary line to be drawn due West from point as to mark the boundary between two States. <sup>14</sup>The point fixed in not with a view boundary between two States the point. It fix it not with a view to mark the boundary between two States nor can it be correctly said that the boundary is constituted by a single point was a engine that only to mark the starting point of the midline of the river according to its course at that time. It may be that it was located at the end of Chetwaye Island as it existed then. But then it is not correct to inform diaphragm that it formed also the starting of Travancore territory. For though the point they may be the starting point for the limiting the property in the river between the two states it does not necessarily follow that point had any bearing as to the territorial limit of the two States. There is also nothing in the award itself to substitute that position Travancore however contents that since the bar belonging to travel. Both the limit of Cochin and the starting point of Travancore these contention amount to begging the question. The ownership of the bar has been the subject of controversy hat

Travancore has no exclusive right to it. The Arbitrator finding an issue number one must therefore be upheld.<sup>15</sup>

The sufficient detail it will be evident that the disputed property is an accretions on formed on to the Cochin mainland that the bar which lay to the south of the Cochin sand spit. It was a natural waterway common to both the state and that there has been no delimitation of boundary on the Cochin side coinciding with the water's edges since according to all well known principles of international law.<sup>16</sup> The whole of the disputes accretion must belonging to Cochin. Hall in his well known work o "International law" says when the founder of the state is formed by a natural water boundary and not by a line indicated by fixing Mark which happened to go inside coincide with the water's edge accretion received by the land from gradual fluvial deposits become the property of the state of the territory of which they attach to themselves even when the deposits take place in the bed of a river its cause many in the lapse of time be so diverse the land receiving accretion coupes part of the original employment of the neighbouring territory.<sup>17</sup>It States that the boundaries line fixed by the Arbitrator should be final and that therefore Cochin must be taken to have a waived her right if any of our creations stretching beyond their line in the present case it is argued that since a portion of this disputes creations lies beyond the line if on be drawn due West from point a question would be considered to have a waived her right thereto.

### **Conclusion**

By Hall international law proceeds on the supposition that there has been a delimitation of boundary defining the limit of Cochin and that there has been a delimitation of boundary defining the limit of Cochin and Travancore. With the reference to the two sand pit lying on either side of the bar but it has been already shown that there was no such delimitation of boundaries and in the above argument cannot stand. Again the acceptance of Arbitrator boundaries as Final Destination takes away the right to other states the claim accretion even when they live beyond arbitration boundary line. If the condition mentioned by Hall in his International Law page 121 are satisfied. In the present case it has been shown that all those conditions are satisfied and that therefore the portion of waivers cannot arise. as already stated the other issue raised in the case are not pressed by Travancore. For the reasons stated above it is clear that it even good is not entitled to any portion of the disputes are creation and that Travancore has made out no substitution grounds for interfering with the award applied against an award passed by an Arbitrator of considerable experience in judicial work after elaborate enquiry and personal inspection of the locality. It is a model to Indian states to settle the dispute with amicably.

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# CULTURAL DEVELOPMENTS IN BENGAL AFTER THE MUSLIM CONQUEST: SUFI INFLUX AND THE MADRASA EDUCATION (13<sup>TH</sup>-14<sup>TH</sup> CENTURY)

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*Culture as taken in its wide ethnographic sense, is that complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities and habits acquired by man as a member of society.*<sup>1</sup>

## **Abstract**

*The present paper aims at bringing into focus relatively an important aspect of cultural history of one of the important region of Bengal under Delhi Sultans during the thirteenth and fourteenth centuries. The region holds a place of prominence as it was the eastern most region which came under Muslim rule in outset of the thirteenth century. Once a strong bastion of Buddhism and Hinduism how this region quickly transformed into a Muslim majority region in Indian Subcontinent. The role of medieval educational institutions, Sufi Khanaqah's which were established in Bengal to impart the Islamic learning after it came under the Muslim rule has been highlighted. The culture of any region speaks volumes about its historical background and reveals many facets of its existence throughout the ages. The role of the mystics like Sufis in transforming the society has been dealt with. Also an attempt has been made to trace the cultural trends which became the part of the life of the region after coming under the Muslim rule.*

**Key Words:** Bengal, Delhi Sultanate, Culture, Islam, Sufi, Madrasa.

## **Introduction**

The physical aspects and natural characteristics indeed reflect the life patterns and culture of any region.<sup>2</sup> In the premodern Bengal the geographic expansion of the Muslim power could be easily traced by the erection of mosques, shrines and madrasas, and the buildings of civil and military importance, which in those times presupposed the Muslim control of that area.<sup>3</sup> The term Bengal denotes a region lying between Bihar on the West, Assam on the Northeast and Orissa on the Southeast. which was known by the name of 'Bangalah' in the contemporary Sources.<sup>4</sup> The establishment of Delhi Sultanate in India in A.D. 1206 exposed the country to foreign influences with wider proximity

as the men of talent and mostly learned ones kept pouring in to enjoy the better prospects of life in India. Besides the foundation of new cities and towns, the old towns underwent a lot of demographic change due to the influx and addition of new elements and new colonies.<sup>5</sup>

The episode of Bakhtiyar Khalji's raid in Bengal was narrated by the people of this region to Minhaj-us Siraj who visited Bengal sometime around 1243-44 A.D.<sup>6</sup> Bakhtiyar Khilji achieved a lot of military success in Bihar and Bengal in a very short time. He augmented the foundation of Muslim rule in India by strengthening the Delhi Sultanate in a time when it was much needed for the Islamic Sultanate's survival in a predominantly Hindu dominions. To maintain the perpetual control over this eastern most region has always been a daunting task, for it was having thick jungle and many mighty rivers notably the Ganges and the Brahmaputra, whose conjoined mouths feed into Bay of Bengal.<sup>7</sup> What Delhi was to north India Lakhnauti was to Bengal. Delhi played a very prominent role as an integrative nuclei and in diffusing the Sultanate culture and ethos only after it became the capital in 1210 A.D. under Sultan Iltutmish and it owed its emergence to him for attaining such majesty.<sup>8</sup> Apart from the political authority and the concept of the absolute monarchy the spiritual and worldly authorities of the Sufis had also found a place in the Perso-Islamic lore both in written and oral. Their authority sometimes paralleled and sometimes opposed that of the courts of kings.<sup>9</sup>

### **Cultural Encounter**

Our primary source, Tabaqat-i-Nasiri, credits Muhammad Bhaktiyar Khilji for introducing the symbols of Islam in the region of Bengal. Minhaj us-Siraj said that, Muhammad Bhaktiyar Khilji, apart from being a military commander, and the champion of Islam proved a wise statesman and a great General. He established mosques, colleges, khanqahas, charitable establishments consisting of Students hostels and travellers guest houses. Which is also corroborated by an inscriptional evidence provided in the preface of an Arabic version of Sanskrit book '*Amritkund*' by thirteenth century philosopher Bojar Brahmin who reported a Friday mosque at Lakhnauti during the time of Ali Mardan Khilji.<sup>10</sup> Bakhtiyar Khilji had made Lakhnauti his metropolis and ruled over Bengal peacefully. Some new cultural elements find their way to the land e.g., *Khutba* was introduced and new coins were minted with the Islamic legends on them and also many Islamic ordinances were put into practice.<sup>11</sup> Malik Husamuddin who took the title of Ghiyas ud Din after assuming the power of the region beautified the city of Lakhnauti by construction of mosque, a college and a Carvan Sarai.<sup>12</sup>

At the end of the thirteenth century, larger part of Bengal region came under the sway of Muslim rule. The Muslim rulers had adopted the language, manners, and Iranian traditions in their court ceremonials and administration of justice. So they were racially Turko-Afghans but culturally follow Iranian style. Bengal which once used to be the cradle of rich Hindu and Buddhist traditions was now witnessing the decline of these traditions and the emergence of new tradition in which the Brahmin dominance and the Sanskrit language lost its sheen. The Persian language now became influential as it attained the status of court language.<sup>13</sup>

Epigraphical evidence stands as the testimony to the fact that more than a dozen mosques came up in the Lakhnauti in the Sixteenth century, which suggests the spread of Muslim population

of the area.<sup>14</sup> Religious endowments made by Sher Ali, son of Iwaz Khilji at the Khanaqah of Sufis is corroborated by the Inscriptions of that time which throws light on the state patronage of these learning centers.<sup>15</sup> This sudden conquest opened an era in Bengal which lasted for over five centuries and during this most of the Bengal was dominated by the Muslim rulers who were professing the Islamic faith. Here in this region the majority of the people adopted Islam the religion of the ruling class, an exception among the interior provinces of India.<sup>16</sup> The Muslim conquest of Bengal was more than a military conquest and the establishment of political supremacy. The new conquerors in a way symbolized the ideal of peace and added a new dimension to the cultural life of the region.<sup>17</sup> The presence of Muslims in the Bengal region before the conquest of Bakhtiyar Khilji could be corroborated by the coins of Caliph Harun al-Rashid in the ruins of Buddhist monastery in the Rajshahi district. A few other coins of Arabs have also been discovered from Mainamati near Comilla, believed to be brought by the Arab traders since the eighth-ninth century.<sup>18</sup> The Islamic education system find its way into the land of Bengal. The traditional centres of learning and instruction sprang up in a way to create a congenial atmosphere and literary pursuits in both Persian and Sanskrit were developed. The learned men were patronized and even the Sultans themselves took keen interest in the learning pursuits.

### **The Influx of Sufi Tradition in this Cultural Backdrop**

Sufism adds a significant dimension to the cultural-religio expression of Islam. Generally, Sufis is said to have reached Bengal in the mid-eleventh century and spread in different parts such that there was no town or village in Bengal except that a Sufi had settled in.<sup>19</sup> During Medieval Bengal, Sufis contributed significantly to the formation and development of Islamic culture.<sup>20</sup> Sufis introduced various methods and approaches toward both Muslims and non-Muslims as well. The most general and practical approach was taken by Sufis, opening a *Langarkhana* (free kitchen for providing food to those in need) in the *Khanqah* (the abode of Sufis). All the people belonging to all cultures, religions, and creeds visited *Khanqahs* for their metaphysical healing. This enabled the Sufis to reach ordinary people and advocate their spiritualism.<sup>21</sup>

The immigrants who entered India after the conquest in the early thirteenth century and settled down in different towns especially the Sufis played their part in cultural richness of the land. They believed in god and the unity of mankind and performed important social role in the caste ridden society.<sup>22</sup> Among the earliest evidences of the early inscriptions of Bengal one found in the Birbhum district has been dated 1221 A.D. written on a stone records the construction of the Sufi lodge (*khanaqah*) by a man named as '*faqir*' - that is Sufi- and the son of a native of Maragha in northwest Iran. The same tablet appears to be used erstwhile for mentioning the victorious campaigns of a Pala king and had referred to the large number of Hindu temples present in that part. The two sides of the tablet speaks a lot about the complex cultural history in this part of the Delta. It throws valuable light on the earliest known-representatives of the Islam in this area.<sup>23</sup>

Sonargaon was one of the important learning centre and was also the abode of the Sufis in the thirteenth and fourteenth century. It was probably at the time of Balban's departure from Bengal and his settling of affairs that the famous medieval Sufi saint Abu Tawwama visited Sonargaon and settled there permanently.<sup>24</sup> Under his able guidance Hazrat Sharafuddin Yahya Maneri, the famous Sufi saint of Bihar studied Tafsir, Hadis, and Jurisprudence along with other branches of Islamic

learning. An Arabic inscription has recorded the construction of a madrasa during the time of Ruknuddin Kaikus (1290-1300), which had later been upgraded during the time of Shamsuddin Firuz Shah (1301-22).<sup>25</sup>

Another effective approach by Sufis was their liberal views, which attracted people of different religions.<sup>26</sup> Sufis proclaimed against religious hatred and fanaticism and worked for unity among the people of Bengal.<sup>27</sup> The majority of scholars consider that Sufis contributed the most toward the Islamization in Bengal. Their interpretation of Islam's complete belief in strict monotheism, human equality, brotherhood, and accountability attracted local people who were simultaneously oppressed and suppressed by the practice of the caste system and strict religious regulations.<sup>28</sup> The contribution of the wandering dervishes also known as, *Qalandars* in spreading the faith of Islam is remarkable. They preached the doctrine of Brotherhood and direct communion with God while revering the local deities. This approach appealed to the common people. In their preaching and writings the cultural interaction between Islam and the faith of the land took place. Many new elements got assimilated from the local traditions into the Islam.<sup>29</sup>

With the gradual expansion of the Turkish military strength, the conversion of the occupational groups followed, thanks to the untiring efforts of the Sufis, who had come on the heel of Bakhtiyar Khilji. The absorption of Local elements into the Sufi preaching's in Bengal began to be felt from the end of the 14th century. The interaction of the Muslim Sufis on the one hand and the Hindu saints strengthened the cultural ethos of Bengal. In the east of the Ganges, the people were practising agriculture as main stay and they adopted Islam by and large. Richard M. Eaton had argued that, Islamisation occurred not by the threat of the sword or promise of social development, but with massive land reclamation and rice cultivation on what was formerly jungle and swamp.<sup>30</sup> The overall development in education, literature and language in the Bengali took place during the Muslim rule. Various initiatives were taken to spread the education in Bengal, on the lines of the rulers of Delhi.<sup>31</sup>

## Conclusion

The article concludes that a tradition of religious tolerance along with interreligious harmony prevailed throughout the Muslim rule in medieval Bengal in which the contribution of the Sufis is very laudable. The rulers treat every religion equally and believed in social attachment. Every individual was considered as an equal citizen of the society irrespective of their religious or ethnic identities. The rulers, Sufis and administrators were educated and they played essential role in spreading education. They also patronised the institutions of all faiths. The education was kept free for all those who wished to learn in contrary to the pre-Islamic Bengal. Again, the Muslim Sufis played a valuable role in mitigating hatred and establishing peace among the citizen of Bengal, irrespective of the religious lines. They promoted liberal, syncretic, and accommodative views in attracting non-Muslims to Islam. Their simple life and humanitarian activities impressed people of all faiths and helped establish interreligious harmony in Mughal Bengal. So, it can be assumed that if the examples of medieval Muslim rulers and Sufi saints are properly followed today, religious antagonism and hatred will be mitigated, and a natural environment of interreligious harmony will be established. The role of the state was benevolent towards its subjects in attaining the greater degree of prosperity possible to establish a welfare state.

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# **EMPOWERING WOMEN THROUGH PARTICIPATION AND AUTONOMY IN DECISION MAKING: A STUDY OF JIND DISTRICT IN THE STATE OF HARYANA**

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## **Abstract**

Actually, women population constitutes about one-half of India's population, without their engagement and empowerment; rapid economic growth is out of the question. There has been significant progress in the status of women in the society, but they are still fighting against many social issues in the male-dominated society. Therefore, autonomy or independence in the decision-making has been considered as a vital force or indicator of women empowerment. Today, Haryana state is considered to be one of the developed states in the country. But, being a developed state, status of women is not considered to be better due to lack of awareness among women in different parts of the state. Therefore, most of the scholars agree with the fact that socio-economic and political status of women can be improved through participation of women in politics and autonomy in decision-making in family matters. After all, this is possible only by imparting them proper education and increasing their participation in politics at the grass root levels in rural India. The present research paper aims to analyze the women empowerment in three tier systems of Panchayati Raj Institutions (PRIs) in the state of Haryana after implementation of the 73<sup>rd</sup> amendment Act in the year of 1994 including autonomy in decision making regarding household activities.

**Keywords:** Political Participation, 73<sup>rd</sup> Amendment Act, Women Empowerment, PRIs.

## **Introduction**

As we know that women participation in different level of politics and administration is a most powerful tool to empower the women in decision making process. We all know that women constitute the half of the society. Without women we cannot imagine the existence of the society. Women play multidimensional role in economic, political and cultural development of society. As per the Indian constitution women have equal right to participate in and benefit from all type of development process. Article-15 of Indian Constitution clearly provides that we cannot discriminate anyone on the basis of religion, caste and gender in every field of life.

## **The Concept of Women Empowerment**

Women Empowerment means liberation or autonomy of women from various grips of social, economical, political, caste and gender-based discrimination. In other words, it means granting women the freedom to make life choices. Women empowerment does not mean to worship women rather it means replacing patriarchy with equality. However, India is known for its social, economical, cultural and geographical diversities, therefore, there is strong patriarchal and male dominant social structure that exists in north and north-west part of the country and patriarchal social setup always adversely affect the social and economic well-being of women. Women's Empowerment has become a buzzword for academicians, activists, practitioners and politicians, and is very often heard in workshops, seminars and conferences at regional, national and international levels. Everybody talking of the new millennium and related issues consider women's empowerment issue as the most crucial one. It is believed that if women were given power to get them enlightened, the whole universe would become a much better place to live in. The future of women depends upon their struggle for their rights. A new hope came up in India when the New Panchayati Raj Act was implemented in 1994.

Therefore, in order to achieve the status of a developed country, India needs to work hard to transform its women force into an effective human resource and this is possible only through the empowerment of women. Empowering women to participate in all sectors is necessary to build strong economies and to achieve internationally accepted goals for the sustainable development of a country; and to improve the quality of life in a society. Independently decision-making power of women in the society as well as in family is closely linked with the term women empowerment. The same thing may be discussed regarding the political participation of women in Panchayati Raj Institutions in the state of Haryana as well as throughout the country. Therefore, political participation of women in politics and autonomy of them in decision-making has been acknowledged by various scholars. In the present political scenario, the socio-economic and political empowerment of women has become an important issue for discussion.

## **Reservation for Women in PRIs**

The professional goal of India is to achieve and ensure for all its citizens equality of status and opportunity and social, economic and political justice. It took 45 years to realize and recognize that women are yet another disadvantaged group and they also require positive discrimination, though the realization falls short of giving benefits similar to SCs, STs and OBCs. To remove political discrimination, the New Amendment Act ensured the reservation of seats for women in Panchayati Raj Institutions. That is why a unique feature of the New Panchayati Raj has been the mandatory reservation of seats for women. It ensures more and more political participation of women at every level.

## **Empowering Women Through Participation In PRIs**

It is a well-known fact that before the implementation of 73rd Amendment Act, the Panchayati Raj System in India was not effective the way it should have been. This Amendment has in effect made the transfer of power to Panchayats a part of the most basic document of this nation. Haryana is one of the leading states that adopted the new Panchayati Raj System on 22<sup>nd</sup> April, 1994. There

are some important provisions in the Act to empower women through participation in PRIns as under:

1. All women in a particular area or village are members of Gram Sabha. Moreover, women are a part and parcel of Gram Sabha. In this way the Act has empowered women from rural India.
2. All women have a right to cast vote and to contest elections of PRIns.
3. There is a provision of 33 percent reservation for women at all levels of PRIns. Recently, the Government of Haryana has amended the clause of reservation and today, there is 50 percent reservation for women from all segments of the society.
4. The Act also includes women representatives in the development process. The activities earmarked for Panchayati Raj Institutions include social welfare of women and child development.

### **Objectives of the Study**

The main objective of the study is to identify the impact of political participation of women in PRIns including the autonomy of women in decision making related to household responsibilities.

**A Review of Literature:** As we know that the process of review of literature is an important exercise in research because it helps the researcher to find out the research gap. A number of research studies have been undertaken by different researchers in the field of women empowerment in Haryana. However, there is a plethora of literature about the working of PRIns in the state of Haryana. But the researcher has taken some of them to review the research problem as under:

**D. Mahata et al. (2017):** This work has examined the women empowerment and female work force participation in Haryana. The researchers revealed that by increasing women's participation in the mainstream of the society either through sex balancing or by enhancing the workforce participation we can change the picture of male dominant society of the state.

**T.R. Devi (2017):** This study has examined the gender equality & women empowerment in political field. The study indicated that the women in India discriminated and marginalized at every level whether it is social, economic or political participation. The researcher suggested that education, especially higher education of women can be a key enabler in reducing the disempowerment.

**R. Nagpal (2013):** This research work has pointed out the women empowerment in terms of their participation in Panchayati Raj Institutions. The study was conducted in Sirsa district of Haryana. The author concluded that the female representative rarely attended the general meetings of PRIs as they were busy in their family work and majority of representatives were dependent on their husband or family members to help the people.

**P. K. Kahlon (2004):** This study reveals the fact that women's empowerment is the initial phase of their liberation, freedom, equality as well as a long run goal of their political participation. It is the first step in a long journey towards the formulation and realization of human rights and responsibilities, which transcends stereotyped gender role, and the objectification of women and men.

**K.C. Vidya (1997):** This study pointed out that the political parties have an important role as catalysts in the representative aspect of the local government. It is the party, which puts up the

candidate, assists them and transforms public interest into programs of public action whether in the ruling or opposition, the party person is in a more powerful position than an ordinary person.

### Research Methodology

The study is based on the primary data and the secondary data. The secondary data has been collected from reputed articles and books including some related websites. To collect the primary data four villages (Fatehgarh, Shamlo Kalan, Sirsa Kheri and Hathwala) have been selected purposively from Julana block of Jind district. After that a simple random sampling method has been used for the collection of data. A total of 180 women (45 from each village) have been interviewed with the help of a well-structured and pre-tested questionnaire. After collecting the data from the respondent's simple statistical tools like average, percentage have been used to analyze the data.

### Autonomy of Women in Decision Making

Here the autonomy in decision making of women has been measured in terms of women's participation in households' responsibilities. The influence of working and non-working women on decision making has also been ascertained, as an important indicator of women empowerment. In the study the difference in decision making autonomy of women on various issues has been categorized under working and non-working women and the respondents were asked as under:

- Decision making regarding day-to-day activities such as what items to cook and answering freely to questions asked etc.
- Decision making regarding the education and purchasing requirements of children.
- Decision making about the issues such as own health care, purchasing requirements for own, visiting and staying with near and dear ones.
- Decision making with respect to expenditure in marriages and other such activities, taking loan for households and other activities.

**Table I**  
**Autonomy of Women in Decision-Making**

Status of Work	Types of Issues	Decision Making		
		Yes Independently	Yes Jointly	No/ Not Allowed
Working women	Insignificant issues	Decision making in daily household works.		
		85 (94.44)	4 (4.45)	1 (1.11)
Non-working women		66 (73.33)	13 (14.45)	11 (12.22)
Working women	Issues related to children	Decision making regarding the purchasing requirements for your children		
		76 (84.44)	14 (15.56)	0 (0)
Non-working women		49 (54.45)	29 (32.22)	12 (13.33)

Working women		Decision about the Education of your children		
		65 (72.22)	21 (23.33)	4 (4.45)
Non-working women		46 (51.11)	36 (40.00)	8 (8.89)
Working women	Issues related to Own	Decision about your own health issues		
		52 (57.77)	34 (37.78)	4 (4.45)
Non-working women		29 (32.22)	54 (60.00)	7 (7.78)
Working women		Decision regarding the outing/staying to your parents house/with friends		
		58 (64.45)	30 (33.33)	2 (2.22)
Non-working women		29 (32.22)	54 (60.00)	7 (7.78)
Working women		Decision about your own purchasing requirements		
		62 (68.89)	27 (30.00)	1 (1.11)
Non-working women		26 (28.89)	53 (58.89)	11 (12.22)
Working women	Financial Issues	Decisions regarding the use of your own earned/saved money		
		27 (30.00)	60 (66.67)	3 (3.33)
Non-working women		11 (12.22)	59 (65.56)	10 (11.11)
Working women		Decisions about taking loan for households or other activities		
		23 (25.56)	55 (61.11)	12 (13.33)
Non-working women		18 (20.00)	50 (55.56)	22 (24.44)
Working women		Decisions about repaying of debt		
		20 (22.22)	62 (68.89)	8 (8.88)
Non-working women		8 (8.88)	42 (46.67)	40 (44.45)

		Decisions regarding expenditure on marriage and other such activities		
Working women		22 (24.45)	56 (62.22)	12 (13.33)
Non-working women		7 (7.78)	51 (56.67)	32 (35.55)
Total working women		(54.45)	(40.33)	(5.22)
Total Non-working women		(32.61)	(49.40)	(17.99)
Grand total		(43.53)	(44.87)	(11.60)

(Source: Data based on Questionnaire)

### Findings of the Study

The results of the above study reveal that the women's participation in decision making is higher among working women as compared to the non-working women in all the issues related to the household decision making. The results of the study also indicate that higher the participation of women in decision making higher is the degree of autonomy. Furthermore, the results of the study highlight that the decision making of women in all aspects is higher in case of working women but still it is very low as around 50 per cent women either dependent on other members of the family or have no right to decide on issues. And this rate of dependency is quite higher in case of financial issues. As it can be seen in the table that even the working women are also very much dependent on the other family members in case of using own earning and savings.

The study also indicates that a significant number of women has been observed who are unaware about the loan taken by the male members of the family for households and other activities. Even the working women who contribute a significant amount of money in their family are not aware about taking of loan and their repayments. Today, a number of women are found to be not able to take decision independently and their decisions are directly or indirectly dependent on the decisions of male members of the family.

### Conclusion

Now, we can say that women participation in PRIs increased after implementation of new rules in Haryana. At present the number of female representatives has increased as compared to previous phases of elections of PRIs. It also indicates that education has a positive and significant impact on participation of women in PRIs. But, only increase in number of females in PRIs is not sufficient for women empowerment. Therefore, we need to increase the decision-making power of women. Today, we need to provide equal participation of man and women at every level of politics. However, for the social, economic and cultural growth of a country, women empowerment has played a significant role. It is crucial for achieving sustainable economic development of our country and even beyond. Still a large number of women are not able to take decisions regarding their children and their own life. On the whole, the data indicate that working women enjoy a higher decision-making power compared to the non-working women. Despite being contributing a significant

amount of money in the family income working women's share in decision making related to financial issues is found very low and to that of non-working women may be seen as negligible which needs to be improved. Now it is hoped that Panchayati Raj Institutions will play a vital role in rural development and ensure women participation in near future. In the year of 2015, the reservation for women in Panchayati Raj Institutions increased to 50 percent. Recently, the Government of Haryana has made drastic changes in rules and regulations of PRIs including education, free from all debts, right to recall the local representatives, etc.

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## **ISSUES CONCERNING DISTRESS MIGRATION AND LEFT BEHIND WOMEN IN INDIA**

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### **Abstract**

Distress Migration and Left behind Women is a study in continuum of the phenomenon of male out-migration and its sustained impact on the families left behind especially the womenfolk and particularly the young wives. The ongoing trend of ‘male only migration’ is a process adopted mostly by the rural poor people for the survival of their families. This trend is most commonly found in developing countries of Asia, Africa and Latin America. Such migration may appear as a simple process but it is marked by several gains and pains that befall a lot on the migrants and their families. The gains are in the form of remittances providing them better access to food and healthcare facilities, clothing and improved socio-economic status etc. while in deep contrast the pains are felt at both ends i.e. by the wives left behind at the homestead and by the migrating males at the work destinations. Such pains are vividly depicted in various local folklores and theatres in the various parts of India. Such folklores are popularly known as Birahas and Purbas or ‘tales of separation and loneliness’ in eastern Uttar Pradesh and Bihar.

**Keywords:** Migration, Distress, Psychological, Poverty.

### **Introduction**

The process of out-migration includes various aspects of the geographical, socio-economic, cultural and psychological existence of people. These factors need to be analysed in order to have a better and holistic understanding of the circumstances which leads to male migration and its consequent impact on those who are left behind, i.e., their wives and children. It is essential to understand the equation of migration and consequent development, but it is equally important to learn the women’s adjustment and coping mechanisms, which they have had to innovate as an adjunct to their husband’s absence.

The ‘male-only’ migration not only affects the economy of a household, but it also affects the ‘left behind’ women. The influx of remittances, no doubt, helps in improving the status, self esteem and confidence of ‘left behind’ wives in the absence of the husband but on the other hand the women’s workload and responsibilities also increase. Long physical separation, coupled with

accumulated workload and responsibilities, tend to increase the mental stress of the 'left behind' women. It is in this context, the paper throws light on the issue that why the women are 'left behind'.

### **Why women are left behind?**

Poverty-driven migration is a unique feature of the developing countries and migratory trends depict the picture that most men migrate 'without wife and family' as a survival strategy to cope with poverty at their place of origin. The reason may be due to economic as well as cultural factors. Whether women go or stay behind depends on her role in agricultural economy. Traditionally, men have participated in warfare, trading, hunting and herding, all of which entails travelling. They have the responsibility to earn the bread. For society to maintain itself, women were assigned complementary roles of cultivators and nurturers. With the reinforcement of the male pattern of spatial mobility (Stitcher, 1985) viewed that women retain their roles as 'support figures' at home and also guarded the togetherness of the family. They keep the male migrants tied to the village home. It is possible only when the wife and children continue to live in the village (Jetley, 1987). Many a times the promise of sending for the family may be unspoken but there is always the assurance that the migrant is heading for employment opportunities to supplement the family survival income, and later on, boost the economic status through influx of remittances and assets in kind. Another reason is that the economic responsibility of family frequently necessitated male out migration because women were not responsible for supporting capital and could migrate alone (Bour Gue and Warren, 1981; Wood, 1981; Singh, 1986; Sajjad, 1998). The perceived inability of women to go to work in the city involving hectic travel and uncertain working conditions in the destination further alienated them (Sen, 1960; Ghosh and Sharma, 1995). The other side of the picture also holds true that wages in unorganized urban sector are not high enough so they avoid expensive housing and comparatively increased cost of living at the place of destination.

Such male out-migration has positive impact on the economy of a household notwithstanding the adverse impact on the 'left behind' women. The existing literature on the issue shows that male migration has both positive and negative impact on the left behind' women. The positive contribution of migration is in terms of greater responsibility in making family decisions resulting in women's high self-esteem and confidence (Colfer, 1985; Margolis and Suarez, 1978). The impact of male-out migration on the autonomy and decision-making of 'left behind' women depends upon the society they belong to and upon the type of male migration as to whether the migration is internal or international. The rise in self-esteem usually seems to appear more frequently among the 'left behind' wives of long duration international migrants (Shah and Fred, 1985). In South Asian countries, where society is largely male dominated, the culture more ascribes to the role of decision-making pertaining to major issues concerning the household of the male. Studies conducted in Kerala (Gulati, 1993; Sekhar, 1997; Zachariah 2000) found that emigration of the husband exposes the 'left behind' wives to an entirely different set-up. They now had to take on additional major responsibilities and participate actively in decision-making in areas they had never entered into earlier and also interact with the so-called 'outside world', which they had never done before. A large number of such wives received remittances from their migrant husbands. This gives them a certain level of economic independence and a status in family. In turn it enhances their role in family decision-making and enables them to assert themselves, it made them more self-confident. A majority of them are able to manage quite successfully, while there were cases of those who failed miserably and even took the fatal step of self-annihilation. Since they were always tuned in to news arriving from the destination

areas of their men, the women developed a keen knowledge of these areas and it can be said that the fact of migration of their men had enlarged their scope of things and 'opened up' their minds giving them a broader perspective on the world.

Most of them reside under the guardianship of parents (either with husbands or their own). Even though many women admitted that they took major decisions regarding themselves and their children, the need for male protective support necessitated these arrangements. In turn these result in better cooperation and coordination with extended families and can be cited as an example of migration intensifying the kinship ties as a support mechanism.

There seems to be rise in self-esteem amongst the left behind wives of long duration international migrants (Shah and Arnold, 1985) whereas, the amount of remittances seems to be relatively low in case of internal migration and the autonomy of 'left behind' women is occasionally observable (Margolis and Suarez, 1978; Colfer, 1985).

Apart from these, many studies have highlighted added workload as a widespread problem faced by 'left behind' women (Findley, 1991). In the Indian context, Jetley's study (1987) on internal migration found that after migration of males, in most of the cases, 'left behind' wives shoulder the major responsibility of taking care of the children. They manage several major and minor crises in the family single-handedly. There is hardly any increase in their status in the family and society.

Thus, the male migration has both positive as well as negative impacts on 'left behind' women. While there is increase in autonomy, self-esteem and self-confidence, on the other hand it also increases workload, responsibilities and mental stress etc.

## **Socio-economic Characteristics of Left behind Women**

### **Overload of Physical Workload**

Several studies have highlighted that added workload was a large part of the problems faced by 'left behind' women (Findley, 1991). In rural Indian society, the life of women is confined mainly to childbearing, child rearing and performing domestic work, whereas the man does most of the work outside the home. Normal chores are normally assigned to women such as cooking, cleaning, washing, rearing children, and doing some agriculture-related work within the household such as husking, collecting and storing grains etc. Most of her chores are confined to the homestead. Apart from these, in poor families women take up work outside their home to meet household maintenance costs. However, in migrant families, women have to earn and feed their families till the remittances are sent. Some studies in India have also highlighted and indicated that feminization of agriculture has started to fill the gap caused by migration of agricultural labourers (Connell, 1976). They also have to look after the livestock as well as household work.

In order to study the workload of women, time allocation for different jobs requires a good measure to understand the drudgery of physical workload. A majority of women in India in rural areas are illiterate and do not have the concept of time in terms of hours spent on a particular piece of work was not very clear to them. Apart from this, due to the overlapping nature of many jobs they were not sure about how much time they had spent on each chore.

### **Women 'Left Behind': The Mental Dimension and their Problems**

In the Indian context, Jetley's (1987) study on internal migration found that after migration of males, in most of the cases, 'left behind' women shoulder the major responsibility of taking care of

children. They manage several major and minor crises in the family single handedly. There is hardly any increase in their status in the family and society.

For identifying the additional responsibilities, especially those pertaining to the mental domain where women's participation in decision making becomes their sole responsibility, four significant parameters are focussed in order to determine their active role, such as

- (a) Education of Children
- (b) Health Care of Children
- (c) Personal Purchases, and
- (d) Major work to be undertaken on the family farm or homestead.

These decisions ranged along a wide array from the purchase of personal items of the cosmetics range, decisions related to major domestic work including repairing of the house, roofing and management of labour for agricultural work. These decisions also included the fulfilling of social obligations like attending marriages and other ceremonies and rituals in the village or in the familial relationships, besides funerals and death ceremonies. These decisions also included the ceremonial sending off a guest with due consideration of his or her rank and stature because appropriate going away, gifts had to be arranged by the wife in the absence of her husband. These included the ritual visits of the daughters of the house or other important relatives on either side.

The situation of the woman is further brought out in contrast when we consider the case of the non-migrant households where it is mainly the father of the child (non-migrant woman's husband) who plays a major role in taking a decision on all the issues related to children. However, in the migrant households a majority of the 'left behind' women take decisions regarding education and health of children, which is much higher as compared to the women of the non-migrant households.

In migrant families, the 'left behind' women decide about major day to day work, whereas in non-migrant households these decisions are left to their husbands. While in majority of the cases it is mainly in-laws who make decisions regarding major work. Women's decision-making, is a positive sign of their autonomy. But in the absence of husbands, women, particularly from the nuclear families are forced to make decisions. Since most of them are illiterate and less exposed to the outer world in a male dominated society, their dependency on other males even for minor things may increase. As these women are accustomed to follow the traditional role of caregivers, any outside work may lead to their mental stress due to social stigma associated with it.

Another aspect of their mental trauma is that they are forced to accept the terms laid down by others. If they need some piece of work done they have to succumb to the rate quoted by the person doing the job work. Thus many a time they are cheated or even robbed of their hard earned and very scarce resources. Many times work thus carried out is not up to the mark and most unsatisfactory but even then they have to make the payment and have nothing but to complain. Such instances add to their misery and they are under further trauma of what their husbands would say when they would find the way in which their hard earned remittances had been spent.

## **Conclusion**

In a nutshell, mental stress of the women has to be assessed by the frequency of the factors associated with anxiety, mood fluctuation and loneliness of women in day-to-day life. Mental

Stress among the 'left behind' woman is a function of migration of husband, lower economic condition of family, working for wages to supplement the family income and higher number of worries. Most of the women find that the adjustment in the family without husbands is very difficult, but there is no way out. The condition of 'left behind' women of migrant workers is quite pathetic from the physical, socio-economic and the psychological point of view. Male out-migration places a woman at a high risk of isolation, living alone and lack of social support. Isolation is one of the greatest psychological risk factors. However, for both categories of women of migrant and non-migrant families, economic well-being as well as emotional support from husbands is equally important for the happiness of women.

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