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Folksongs of Banaras and Mirzapur: A Feminist Reading of Kajri

- Arti Nirmal¹
- Prabha Shankar Dwivedi²

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Abstract

This study is an outcome of the major research project funded by the Indian Council of Social Science Research, New Delhi to conduct an ethnographic study of the folksongs of Banaras and Mirzapur districts. During our field visits to the various regions of these districts from where we collected folksongs of different kinds, it became evident that these folksongs are not only a rich reservoir of traditional Indian knowledge and wisdom but are complex and dynamic expressions of socio-cultural reality too. As women are the chief custodians of our folk culture, there is a possibility to unearth gender concerns embedded in these folk verse narratives. The objective of this paper is to study Kajri from a feminist point of view besides highlighting its cultural and ethnic contexts. The argument begins with a brief introduction of Kajri as the queen of folksongs in eastern Uttar Pradesh. The analysis has been made of the rituals and performances of Kajri by women, particularly in the Mirzapur and Banaras districts of the Purvanchal region. The focus is also on how women find folksongs as a strong and subtle medium to articulate both their pain and pleasure.

Keywords: Folklore, *Kajri*, *jarai*, *ratjagga*, women.

Introduction

Folksongs are an important element of folklore where ‘folklore’ refers to the unsophisticated peasant culture including the songs, dances, and festivals performed by a particular rural community. Being a branch of cultural anthropology, “folklore is an extremely

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diversified subject” (Bayard, 1953, p.1) and the “empirical culture of human societies” (Boggs, 1951, p.14). Folklore has been an integral aspect of human existence besides validating itself as “an ever-growing phenomenon. It never ceases to the extent of extinction” (Parmar, 2010). Across histories, folklore and folk songs have offered great insights into the cultural tradition and experiences of human society. These songs “reveal an emotional expanse and are part of oral traditions which largely survive on memory and repetition, adding to the layers of meaning with each performance.” (Singh, 2020)

In India, the study of folklore, particularly folksongs, gained momentum during the freedom struggle of India which emphasised the revival of Indian folk tradition as it was considered necessary to infuse patriotic zeal in the masses. The folk narratives and symbols helped in building the Indian national as well as cultural identity on the one hand and recognition of our rich past on the other. The study of folk life becomes a highly potential subject of study and research in the multicultural, multiethnic, and multilingual society of India which has a very rich oral tradition, since ancient times. In the context of India, folk refers to ‘lok’ because it represents the spirit and ethos of not an individual but the community as a whole including politics, trade, farms, agriculture, art, architecture, flora, fauna, season, sports, people, beliefs, myth, legend, tales, riddles, proverbs, etc. According to Kunj Bihari Das, *lok* is used to mean “the people that live in more or less primitive conditions outside the sphere of sophisticated influence” (1953). Hence, the musical expression of *lok* becomes *lokgeet* or folksongs which reflect the myriad shades of folk life.

Method and Methodology

The objective of this paper is to make a modest contribution in the direction of conservation of our rich Indian folk tradition which is facing threat in the age of imperceptible urbanization of Indian villages at the cost of rural culture. The present research paper is based on the visits done to different regions of Banaras and Mirzapur districts of eastern Uttar Pradesh of North India, to study the folksongs of these places and understand their role in contemporary Indian society. It aims at also taking cognizance of women’s subjectivity through the analysis of folk songs which enable us to see the women dwellers of these regions from a different epistemological perspective and understand their life and experience more comprehensively. The songs have layers of meaning and tropes of complex interpretations and therefore they are contexts of deep discourse besides being sonorous compositions of folk expression and entertainment. The folksongs collected from this region are diverse, patterned, and varied including nature songs, labour songs, devotional songs, ritual songs, festival songs, ceremony songs, etc. This paper is divided into four parts. It begins with a brief introduction to the importance of folklore and folksongs in general and folksongs in India in particular. The next part introduces Kajri as queen of folksongs followed by reflections on the rituals and performances of Kajri by women in the Mirzapur and Banaras districts. The subsequent part of the paper highlights the key themes of Kajri songs, particularly reflecting on rural women articulating their love for their partners and longing for the union after separation. The final section concludes its observation on how women perform Kajri as a ritual as well as art. It seeks to highlight the feminist aspect of Kajri, the folksong.

Kajri of Mirzapur and Banaras: the queen of folksongs

Banaras and Mirzapur, the two neighbour districts of Eastern Uttar Pradesh are world

famous for multiple reasons but one very prominent aspect is the famous genre of folksongs-Kajri. It would not be an exaggeration to say that Kajri is the queen of folksongs performed here. It is sung in the month of *Sawan* (monsoon-July and August) by women with a series of musical performances and a trail of rituals. Swings on the thick branches of *Neem* or Mango trees, surrounded by the sportive young women from teenage to middle age is a delightful phenomenon to be observed in the villages during this period. Swinging and singing go together and thus the young hearts express themselves irresistibly and passionately in kajri. It also evolved into the form of semi-classical singing, chiefly practiced by the singers associated with the Banaras Gharana.

Kajri (or Kajari), is derived from the Hindi word Kajra or Kajal meaning Kohl or Black, and is a popular genre of folk music and Hindustani classical music in Uttar Pradesh. In the hot and blistering summer of Northern India particularly the eastern Uttar Pradesh and some regions of Bihar, when black clouds bring rain in monsoon, this folk music form takes birth out of relief and joy. The pleasantness of the season fills people (particularly rural women) with intense feelings to enjoy the rain, celebrate the moment, express themselves, and yearn for union with partners who are living far away (in *pardes*) for the sake of job and livelihood. The dark dense clouds bringing soothing showers are also referred to by the term 'kajri' or 'kajari.'

Although Kajri is sung in a large region, Mirzapur in the purvanchal is regarded as the real home of Kajri. It is also believed that this folk genre gets its name from the word 'kajjali' which is said to be another name for the presiding deity of the Vindhya region- Goddess *Vindhyavasini*. Besides this, according to the legend that goes in Mirzapur, there was a woman named 'Kajali' whose husband was in a distant land. Monsoon arrived and the separation became unbearable for her. She started crying at the feet of the Goddess and after that, these cries took the form of Kajri. Thus, melancholy (*virah*) is the key sentiment or mood (*rasa*) of Kajri songs.

Mirzapur and Banarasi Kajri: The difference

Undoubtedly, kajri is the beloved genre of folksongs in both Banaras and Mirzapur with more or less similar environment, mood, and context. But a close analysis shows that there are some subtle differences in their content, style, and tone of singing. The Mirzapuri kajri has a characteristic rhythm of its own. It is often upbeat with a joyous witty rhythm capable of capturing the sweeping clouds, gentle breeze, bliss, and longing: *Kaise khelan jaibu sawan mein kararia, badariya ghir aayi nanadi...*[how will you go to play Kajri, it is cloudy, O sister-in-law...] Banarasi kajri breathes mostly the shringar rasa where the nayika is pining for her nayak (Majumdar, 2017): *jhoola dheere se jhulao banwari, are sawariya...* or *barsan lagi badariya jhoom jhoom ke...* Despite having a folk origin, they are raga-based form and due to this reason, it has been adopted readily by classical and semi-classical singers. Songs are composed mostly in raag *desh* or *khamaj* and sung by male singers too. It tends to blur the distinction between folk and semi-classical. These songs might be the products of a specific region in a particular dialect but are "universal in appeal and capable of disclosing the being" (Paranjape, 2004). However, in the changing scenario and modern interventions, "kajali singing at Lolark Kund has almost entirely disappeared, and those that continue to do so lament that kajali is a dying tradition there" (Bradley and Humes, 1993). It would be

interesting to mention an old traditional kajri that connects both Banarasi and Mirzapuri mood of folk singing: *Mirzapur bhaile gulzar ho, kachudi gali soon kaile balamu...*[Mirzapur became desolate making the Kachudi gali (of Banaras) vibrant and lively].

Kajri: Ritual and Practice

Kajri is sung as folksong in Awadh region, Gaya and Mithila of Bihar, and Mirzapur, Banaras, and Ballia of eastern Uttar Pradesh but it is Mirzapur which is its real home. In Mirzapur district, Kajri has two aspects: first, kajri as a festival celebrated by women performing a series of rituals; and second, kajri as a genre of folksongs sung by women (at times men too) in a folk manner, also known as '*dhunmuniya kajri*.' It is mostly performed by women with the advent of monsoon in accompaniment of the *jhoola* lyrics. Along with the singing of kajri, there is kajri dance and kajri *dangal* too, which was mostly practiced in Banaras region. Thus, this part of the article attempts to discuss how Kajri is celebrated by women during the rainy season and how it has a strong cultural, personal, and ecological significance.

Kajri is a nearly two-week-long celebration of the rainy season in the month of *sawan*, starting from the next day of the famous Hindu festival of this region *Nagapanchami* (festival worshipping snakes as a symbol of lord Shiva) to the next 12 days in particular, and till the third day in the second half of the *Bhadrapada* month celebrated as *Teej* (another woman-centric festival in which the married women observe fast without food and water for the long and healthy life of husbands/partners). The festival of Kajri is purely a women-centric affair in which men have no easy entry. It is exclusively meant for girls and women who celebrate it with full vigor and enthusiasm. Kajri celebration has four major aspects:

1. Growing Jarai: The Kajri festivity in Mirzapur begins with the sowing of *jau* (barley) seeds in a spherical ball made up of fertile soil, sometimes also kept in a small earthen pot. This planted article is called *jarai*, which is loved, irrigated, and taken care of every day by the young girls in each family. Every family has its own *jarai* which sprouts and grows high like grass in the next 10-12 days. Different rituals are performed concerning *jarai* which is treated like a living female figure. Women sing songs for it individually and collectively. And on the thirteenth day, women and girls assemble with their lying *jarai* (symbolic of death) and carry it to the nearby pond for drowning. Holding their beloved *jarai* in their lap, each woman would take a dip in the pond and come out of the water with only the grass-like sprout in her hand, discarding the soil-base of the *jarai* in the pond. Women return collectively from the pond with the *jarai* sprout in their hands, cheering and singing. This green *jarai* is placed on the top of the right ear of each male member of the family symbolic of victory and glory. The men reciprocate by blessing and offering some money as a token of gift to the girls.

2. Swinging, singing, and dancing: Swings in Monsoon (*Saawan ke jhoole*) is an identifiable aspect of kajri celebration. Starting from folk music to Bollywood songs, these swings appear as beautiful metaphors associated with rain, women, love, longing, and joy. Thick ropes on the thick branches of neem tree or mango trees with a big and flat wooden board for the seat of the swing is another important segment of kajri celebration. Women, particularly young girls, enjoy these swings while singing kajri (songs). Kajri swinging is mostly a group activity

in which 2-3 women sit on the wooden plank of the swing, two push it from the sides in succession to keep the momentum and the rest sing in chorus the kajri song initiated by one among the group. Girls spend most of their time in this recreation and sing kajri of different moods and melodies. These *jhoola* songs articulate the feelings and desires of women folk. Love for the lover or husband and ceaseless longing for union with him is the prime subject of these songs besides narrating the beauty of nature and Rama- Sita or Krishna-Radha motifs of love. There is witty repartee too in kajri for teasing the friends in the name of their lovers and rightful demands for jewelry, saree, cosmetics, and togetherness. In a single village, there could be many such swings and gatherings during this time.

Besides swinging and singing under the neem tree, semi-circular dance is also performed by these women in Kajri. Women organize themselves into two groups which would face each other as two different teams. They hold their group members by the waist (*chauhattha*) and move to and fro, side by side, and sing and dance in a sportive competitive manner. This is performed mostly outside in front of the house or *khalihan* (playground) but the house courtyard could also be a fine place for playing kajri. Here, the shy daughters-in-law also come out of their inhibitions and join the group (*toli*). Though kajri is chiefly a women-centric festivity, kajri *dangal* (competition) is quite popular among men. Thus, there used to be some eminent male kajri players too in each village.

3. Ratjagga: *Ratjagga* is a kind of concluding ceremony in Kajri celebration. The night before the final day of Kajri is celebrated as ratjagga. Here, 'rat' means night, and 'jagga' means *jagaran* or awakening. Thus, women celebrating kajri keep awake the entire night before the *jarai* - drowning day i.e. final day of kajri, and sing different songs. Ratjagga is also of two kinds: one involves the worship of a female deity i.e. Devi Bhawani to whom many devotional songs (including *pachara*) and rituals are dedicated. The other one is meant for 'lok,' exclusively centered on human life and human affairs. Raw/roasted grains of different kinds are scattered playfully and songs are sung throughout the night. The kajri players move from home to home, collecting others and involving them in singing and dancing, irrespective of class and caste distinctions. In Banaras and Mirzapur, *ratjagga* of kajri is also associated with the eating of *paan* (beetle leaves) and *jaleba* (bigger jalebi, a sweet dish in concentric circular form). The markets this evening turn orange and syrupy with *jalebas* decked street food shops.

4. Teej: It is the finale of Kajri celebration. Though the main segment of the festival of *sawan* i.e. kajri supposedly gets over after 12-13 days from *Naagpanchami* and the drowning of *jarai*, it fully gets over on the third of the *Bhadrapada* with *teej* with *nirjala vrat* performed by the married women. On this day, the fasting women adore themselves with traditional outfits, rich jewellery, *mahavar* and mehendi (beautiful patterns drawn on palms with the ground paste of henna leaves), and worship lord Shiva and goddess Paravati to get blessed with happiness and eternal conjugal life.

Thus, *sawan* (monsoon), *jhoola* (swing), and *viraha* (melancholy) are three essential features of kajri. References to distant lovers, mango trees, peacocks, cuckoo, and dark dense clouds are inevitable in kajri songs.

Women and Kajri

The preceding section of this article talked about kajri as a folk festivity, a celebration of monsoon season by women, a trail of different rituals and practices in the performance of kajri, and a rich corpus of season-based folksongs. The present section endeavours to identify and understand how kajri is deeply associated with women. It is believed that women possess better aesthetic sense and are emotionally rich, and therefore, a close analysis of these folksongs may open great vistas of cultural knowledge for us. Kajri, as evident, is primarily the human celebration of nature's beauty, it is a spontaneous response to the pleasant shower which turns the earth green and beautiful. But, it is also worth noting that in this response, women are closer to nature and respond remarkably in artistic and melodious manner.

Women not only express their feelings of love, pain, attachment, separation, dedication, care, hope, envy, anxiety, and the like but also find these folksongs an effective medium of catharsis. They serve as a catalyst for them to transform their *bhavas* into *rasas*. Through these songs, women try "to find a language to articulate their lived crisis." (Gilroy, 1993) The insights drawn from the songs sung in Kajri draw our attention to some fundamental subject matters that these folksongs narrate. These songs could be categorized in the following manner:

1. Songs of migration, separation, and longing:

The kajri songs are mostly sung by women but are directed to their husbands or lovers. The husbands are imagined to be away in a distant land and are migrants or *pardesi* in search of jobs and livelihood. The separation leads to an intense longing for union. During *sawan* and *kajri*, the newly married women are called home by their parents and thus long for their husbands. Similarly, those young women who fail to reach their parents in the first *sawan* after marriage sing kajri in memory of their parents and express childhood nostalgia. For example:

*Utarat asadhwa ho chadhat sawanwa ki awe lagal na,
apne peehar ke yadiya ki awe lagal na, apne naihar ke yadiya ki awe lagal na
Barah barishwa pe bhaiya more lawate bareh tar na, bhaiya khoje bahini duara,
khoje ho lage na*

- (Beena Mishra)

(with the passing month of Asaadh and the arrival of sawan (monsoon), I am reminded of my maternal home//after twelve years when my brother returned, he started looking for me.)

2. Songs of love and romance:

The element of love and romance is paramount in kajri. One can see repeated mention of words like *piya*, *balama*, *saiyyan*, and *bideshiya*. Women often sing complaining about their careless husbands, cursing imagined *sautan* (the other woman) out of jealousy while referring to those husbands who live in another city or *pardes*. The metaphor of *bideshiya* (migrant) entered the folk vocabulary since the colonial practice of indenture. It made Calcutta or Bengal another important metaphor in this connection as says Badri Narayan, "The indentured migrants were taken through Kolkata port and it is mentioned in many of the songs sung by the women who were left behind" (2016). However, the migrants from Bihar and other

regions were seen differently as the pathos and melancholy get replaced by the teasing demands of wives for gifts from husbands.

3. Songs weaved around Shiva-Parvati, Rama-Sita, and Krishna- Radha motifs:

The strong mythological connections are evident in many *kajri* songs which express ideal love between man and woman, centered around the divine and mythological figures such as Krishna and Radha, Shiva and Parvati, Rama and Sita, revered in Hindu tradition. It is interesting to notice that 're hari' and 'arey Rama' or 'hare Rama' is the most common refrain that characterizes these songs as *kajri*. Most of the *kajri* songs follow the repetition (*teka or teri*) of *hare rama* in the beginning and *re hari* at the end. Refrain of *Na* is also very popular in *kajri* singing. Here are a few *kajri* songs for reference:

Hare rama Krishna chale sasurari yashoda ji ke chori, re hari
Sone ke thaali mein jevana parosun rama, hare rama Krishna jevan sasurari,
yashoda ji ke chori, re hari.

- (Abha Dubey)

(O rama, Krishna is going to his in-laws' home, without intimating Yashoda ji// I serve him meal in a golden plate, O rama/ Krishna eats at the bride's home, without intimating Yashoda ji, O hari.)

again,

Hare kanha kaisi basiya bajayi ki neend nahi aayi, re hari
Kethua ka tor baans basuriya, kethuan lagal dori rama,
Hare rama kethuan nag jadwaye ki neend nahi aayi, re hari

- (Abha Dubey, Dunai: Mirzapur)

(O Krishna, what a flute you played that I am out of sleep, O hari// Of what thing your flute is made, of what its lace is done, O rama// with what gems you studded it, that I am out of sleep, O hari.)

likewise,

Annkh radhika ki lad gayi murari se, badi hosiyari se na
shyam basiya bajaye, radha googhata uthaye, nain maar diye aankh ki katari se,
badi hosiyari se na.

- (Chameli Devi, Dunai: Mirzapur)

(Radhika fell in love with Krishna, how cleverly// Shyama (Krishna) plays the flute, Radha lifts her veil// he winks with the dagger of his eyes, how cleverly.)

or

Hari hari Ram gaye banvas, jiyab ab kaise, re hari,
Ram gaye hain, lakhan gaye hain aur sita mahtari rama,
Hare rama bina Ram ke tajabe hum paranawa, re hari
Hari hari ram gaye banvas, jiyab ab kaise, re hari.

- (Krishna Mishra, Pachrav: Mirzapur)

(O O Rama went on exile, how will I survive, O hari/ Rama has gone, Lakshman has gone, and mother Sita too/ O rama, I will give up my life without Rama, O hari...)

Also,

*Hare rama aise kapati Shyam kunjan ban chode re hari
Jo main hoti morva ka pankha rama, Morava ka pankha rama,
Hare rama Shyam lagawaten taaj, sire par rahati re hari.*

- (Beena Mishra, Pachrav: Mirzapur)

(O rama, how hypocrite is Shyam (Krishna), who left the green forest, O hari/ If I were the peacock feather, peacock feather, O rama// O rama, Shyama would wear me in his crown, I would adore his head forever, O hari.)

4. Songs of nature and beauty:

Sawan is the month of rain, relief, beauty, greenery, and natural bounty. It has great significance in the Indian context. After the scorching heat of Indian summer when the rain finally comes, it excites every heart, creating the right mood for kajri singing. Thus, the celebration of nature's beauty is obvious. Most of the Kajri songs express the joyous feeling of rain, dark clouds, and green surroundings. Eg. *Arey rama beli fule aadhi raati, chameli badi bhor, re hari...* and *beti ulati ke mari ho kachhad, nihur ke ropa dhaan ho, karavna ke tare tare na...* (Sulochana, Rajbhar Basti: Madhopur).

5. Songs of wish, desire, and demand:

The traditional village life did not permit women to openly express their needs, wishes, desires, and demands but these songs effectively do so. There are numerous kajris in which women are demanding cosmetics, saree, and jewelry from their husbands. They are seen asking their husbands to take them to some fête or market or tourist places or requesting the partner to be with them. Eg. *humke saabun manga da hamam piya, chahe ketno lage daam piya na/ jabse saabun na mangaiba, tabse jevna na parosbe/ tohre jevna pr bol deb haram piya, ketno lage daam piya na* [Fetch me the soap Hamam, whatever its price be// Until you get me the soap, I would not serve you the meal// Will call your meal forbidden, whatever its price be](Suneeta, Nagwa: Varanasi) or *Abki sawan mein sajanwa, ek the sari chahiye na...*[This time in sawan, o dear love, one sari is needed...] (Hansa Chauhan, Ashapur: Varanasi).

Feminist Reading of Kajri

According to Rosan A. Jordan and F. A. De Caro, "Women's folklore is so expressive of women's attitudes, values, anxieties, and worldview that can be of considerable importance in interpreting society and women's roles within it" (1986, p. 512). Therefore, it becomes necessary to understand how gender affects performance context and how these folk performances are capable of bringing change in people's life. The study conducted by Barre Toelken in *The Dynamics of Folklore* (1979) is remarkable in understanding the links between women, folksongs, and society. Women's folk songs are a kind of safety valve meant to

provide an outlet for women through which they can express their bottled-up resentment against the social order (Srivastava, 1999). “The songs offer a vividly expressive and integrated vision of life”, writes Smita Jassal in *Unearthing Gender* (2012, p. 254). These folksongs reflect women’s interdependence and cooperation and also echo rebel and resistance: “The songs, therefore, reveal women as sometimes conforming, often interrogative, but occasionally defiant and subversive” (2012, p. 256).

In the folk environment, kajri offers a wonderful communicative platform for the village women to communicate with each other; share feelings and anxieties too. “Bhojpuri folk songs are often seen as the context and text for women to articulate their expressions” (Singh, 2020). In the traditional restrictive-conservative atmosphere of Indian villages where women were mostly confined to the private world, not encouraged to speak up and express, passive receivers than active articulators, undemanding or compromising, the festival of kajri seems to be a liberating opportunity. Like many other genres of folksongs, it offers women a space of their own where everything is for the women, of the women, and by the women. “Far from representing themselves in ways dictated by the dominant, women often imaginatively analyze and critique the social order that they experience and give voice to it in subversive traditions or actions, some more blatantly defiant than others” (Singh, 2021). Hence, socialized in the language of pain and sorrow, folksongs become a creative manifestation of women (Singh, 2015). Many restrictions imposed on them seem to be uplifted through these songs. They move, they express, they demand, they release, and relax. The subjective and liberating force of kajri is highlighted by Krishna Mishra, a 60 -year old dweller of village Pachrav, Mirzapur, in these words: “*Kajri lok geet ki wo vidha hai jisme hum apne un bavon ko abhivyakt karte hain jo kisi aur roop mein nahi ho pate*” (Kajri is a kind of singing in which we express our deepest emotions that are otherwise too hard to express otherwise).

Indian women are passive (apparently) yet important assimilators and carriers of cultural practices and perceptions. Their songs and stories are the transcripts, often veiled but sometimes overt, through which they communicate their resistance to dominant narratives (Raheja and Gold, 1994). The women’s bodies and their voices born out of each other in the folksongs demonstrate polyphonic layers of female existence. They are multidimensional and polyphonic in nature and therefore can enforce tremendous social change if needed. As shared symbols, they can “promote self-reflection and identification” (Garlough, 2008, p. 108). Beneath the sonorous cadences of these folksongs, there is a deep and strong tune of interrogation and resistance. Their voices can be “heard offering firm criticism to social structure in the local folklores. These collective voices may not pose an apparent threat or an overt rebellion against the dominant but they are the lens to find the women’s deeper consciousness and willingness to lament or resist the patriarchal order in its own way” (Singh, 2021). The Kajri songs are embedded with several such metaphors which on the one hand express a deep desire for love to/from the lover/husband who is away. The rural women/girls, in an otherwise restrictive and conservative setup, express their feelings, wishes, and desires for their partner through these songs which have discursive and multidimensional implications. Contrary to Spivak’s observation that ‘the subaltern cannot speak,’ the well-known anthropologists Raheja and Gold support the view and state, “Women’s songs and stories consistently compose ironic and subversive commentaries on the representations of gender and kinship roles found in the epic texts, in male folklore genres, and in a good deal

of everyday talk,” as is reflected in this kajri: *Beti naihar mein kai din dular hoi, jana sasurar hoi na ...* (Suneeta Chaubey, Nagwa: Varanasi).

Kajri reveals a firm bond of sisterhood as there are abundant references to *sakhi* (female companion), *saas/sasu* (mother-in-law), and *nanad/nanadi* (sister-in-law) which enfold women in the intimacy of shared feelings and desires with other women:

Piya mehandi liya da motijheel se / jaike sykeel se na /

Piya mehandi liya da choti nanadi se pisa da/ humre hathwa mein lagai da kanta keel se/ jaike cykeel se na.

- (Old traditional Banarasi Kajri)

(O dear, please get me henna from motijheel by riding your bicycle//O dear, please bring me the henna and get it ground by the younger sister-in-law// apply the paste henna on my palm with a thin nail//going by the bicycle.)

In another kajri,

Sakhiya khel letu eso ka saal sawanwa bha, fir naihar sapanwa ba na

Aayein sasuru tohar leke doliya kahar, oke aage peeche lal piyar bandhanwa wa, fir naihar sapanwa baa na

- (Abha Dubey, Dunai: Mirzapur)

(O dear friend, play and enjoy the sawan this year, as this parental home will become a mere dream for you// your father-in-law will come with a palanquin to take you home which has colourful threads decorating it// then this parental home will become a mere dream for home.)

Conclusion

In a country like India, every region or community has its own treasure trove of folk music, art, and tradition. The folksongs of North India articulate a complex yet wide range of human emotions- unabridged, unrefined, natural, and spontaneous. The folksongs sung by women reveal a different vantage point to see the world. The study of kajri shows that these songs have not only generated a rich reservoir of cultural heritage but also contributed to a better understanding of the world. It helps women carve out a public forum for themselves from where the feminist message is communicated joyously to the larger audience. “The folk songs provide beautiful vignettes through which we can look into the complex phenomenon we call culture. Folk songs, particularly women’s folk songs, are a rich source for understanding the place of women in Hindu society” (Srivastava, 1991, p. 283). The rural agricultural life with its peasantry and unsophisticated lifestyle remains an important cultural trope to be explored in the sweeping age of market, globalization, and commercialization. The rich cultural heritage of India encoded in these folksongs is a true testimony of that spirit that keeps us rolling. Indian myth, beliefs, rituals, philosophies, and practices constitute the main corpus of these folk songs besides informing us about our remote past and ancestral way of living.

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Normalising Toxicity: Representation of Masculinity in Contemporary Indian Cinema

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Abstract

Masculinity studies and feminist studies are complementary fields of study that contribute to our understanding of gender relations and inequality. They both aim to challenge traditional gender norms and systems of power, recognizing that dismantling gender-based oppression requires an intersectional approach that acknowledges the diverse experiences and identities of individuals within a society. The initial prominence of women's studies in academic discussions led to the thought that manhood is at stake and hence masculinity studies also emerged as a prominent discourse in gender discussions. To understand society and societal structures, cultural representations need to be analysed thoroughly. Popular culture like movies, advertisements, and television play a vital role in transmitting the hegemonic notions existing in society. The present paper tries to explore the representation of masculinity in contemporary Indian cinema by selecting a few movies that were widely popular all over the country. The movies selected for study are *Arjun Reddy*, *KGF: Chapter 1*, and *KGF: Chapter 2*.

Keywords : Masculinity, gender relations, hegemonic masculinity, toxic masculinity, popular culture

Masculinity studies, conventionally thought of as the study of men, has gradually turned out to be a series of discourses that constructs the norms with which a society formulates its gender relations. Linked with biological identity markers for centuries, the concept of masculinity was vague and ambiguous as meant by Lynne Segal in stating “the category ‘masculinity’ remains deeply obscure” (x). Feminist studies and masculinity studies are not mutually excluding; they are complementary to each other. The prominence of women's studies sparked interest in masculinity studies, as scholars recognized the impact of gender norms on men and the concept of manhood. R. W. Connell argues that “strictly speaking, there is no one thing that is masculinity” (“Whole” 454). Deviating from the attributes of aggressiveness, independence, and being unemotional, masculinity in its hegemonic form has been defined

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by Connell as “a social ascendancy achieved in a play of social force that extends beyond contests of brute power into the organisation of private life and cultural processes” (*Gender* 184). Hence masculinity can be described as the properties specific to men as a group or category; it is reflection of the power relations existing in society.

The present paper explores the relationship between popular culture and masculinity. It is an investigation into contemporary Indian cinema regarding its representation of masculinity. Popular culture, being the culture of the masses, has a dialectic relationship with society and its structures. Connell finds the use of “toxic” practices such as physical violence has a crucial role in the practice of hegemonic masculinity in order to reinforce men’s dominance over women. The term “toxic masculinity” generally refers to all kinds of destructive behaviours associated with stereotypical masculine gender roles. Terry Kupers describes toxic masculinity as exhibiting the need to aggressively compete and dominate others and as “the constellation of socially regressive male traits that serve to foster domination, the devaluation of women, homophobia, and wanton violence” (716). All kinds of negative practices like misogyny, homophobia, greed, and violent domination are traits shown by a toxically masculine person. The cultural representations in movies, advertisements, or any other popular art form, demand a serious approach from the part of the society so as to understand how they influence the public and their formulation of ideas and ideals. The study examines the representation of masculinity in three selected movies released within the last five years. The movies selected for study are *Arjun Reddy*, *KGF: Chapter 1*, and *KGF: Chapter 2*.

Arjun Reddy is a 2017- released Telugu movie directed by Sandeep Reddy Vanga, starring Vijay Devarakonda and Shalini Pandey. It portrays the love, break up, and dejection that happen in the life of the titular hero, a young, charming, intelligent all-rounder medico, who has an anger management issue. Instead of approaching it as a condition that needs psychological assistance, everybody around him including his parents and friends treats it as if it is normal. He just orders around and everybody obeys as if his justifications are the greatest truths in the world. The film revolves around the hero celebrating his break up, finding refuge in alcohol and drugs. Though the director calls the film a celebration of sadness, one tends to term it as a celebration of masculinity, that too toxic in nature.

Aggressiveness and violence are portrayed in the movie as the appreciable traits that a meritorious man possesses. Arjun Reddy is the epitome of everything great and good, except his anger. Hailing from an affluent family, he is good-looking, well-built, a university topper, a football team member, and whatnot. The character is projected as an ideal man by adding every masculine quality that anyone would want in his life, though it is difficult to meet a similar one in real life. He is brave and strong, and can easily defeat his opponents in the playground as well as in physical attacks. He proudly proclaims about his zero anger management level as if it is one of the greatest virtues, in the pretext of upholding his self-respect. The movie glorifies his decision to leave the college, and also his refusal to apologise for his violent behaviour in the football match. He brutally thrashes the guy who dares to spray colours on his girlfriend’s dress to settle old scores with himself, while celebrating Holi. Hence the entire film projects Arjun Reddy as an alpha male who is there to protect everybody from attacks on their body or honour, and resorting to aggressiveness and violence is justified in that process.

The heroine is portrayed as meek, passive, lacking autonomy, and subordinate to the

intelligence and skills of the superhero. The objectification of women happens throughout the film, where the heroine does not exhibit any agency other than complying with the wishes of the hero. The film is praised as a saga of true love and has been accepted by the youth all over India, but the love that Arjun Reddy upholds is not toxic in nature. It is love at first sight, for him only, and he goes to the extreme extent of warning other students not to dare to look at her or talk to her. The toxicity in the relationship is overtly visible at the beginning when Arjun bullies Preeti Shetty into a relationship with him. Preeti does not have any agency to take her own decisions; it is he who decides who should sit with her, talk to her and share her room with. Undemocratic to the core, he imposes himself upon her in the guise of protecting her from senior students' ragging. Stalking and bullying continue in public, and he even kisses her publicly without asking for her permission to do so. The problem arises from all these being termed as his love for her: "If anything happens to her, he won't be the same again" (43:45). The paradox lies in the fact that the same hero is over concerned about other women's rights, the importance of their consent in marriage and the impropriety of body shaming others, whereas he treats his beloved just as a property of his, an object to satisfy his desires.

Sexuality and masculinity are interlinked with each other; men's bodies play a prominent role in defining their masculinity. In this regard, Connell observes: "True masculinity is almost always thought to proceed from men's bodies – to be inherent in a male body or to express something about a male body" (*Masculinities* 45). Society generally tends to hold up the belief that there is a true and fixed form of masculinity, leading to the discussion on "real men." A perfect muscular body is defined as real and ideal masculinity, especially in visual popular culture. The technique of exhibiting the muscular half-naked body of the hero is employed by the director throughout the movie, in his attempt to define masculinity through the character. Pairing an extremely masculine hero and a thoroughly feminine heroine has helped in communicating the dominance that men's bodies have over the soft and weak bodies of women. Portraying the hero as sexually virile also strengthens the notions existing in society regarding male sexuality. The opening scene of the film itself shows Arjun Reddy forcefully approaching a girl for sex and even threatening her with a knife to yield to his desire. The film upholds and normalises the macho figure of masculinity as the ideal one.

The use of alcohol and drugs is depicted as a normal solution to cope up with depression and dejection. The hero, the epitome of all virtues, is portrayed as a victim of unrequited love, who finds refuge in substance use to forget his grief. Though he uses cocaine, and drinks alcohol even while working, his faculties and skill do not suffer. He is still the most sought-after Orthopaedic surgeon in the town adored by his patients, presented as an ideal doctor prioritising the life of his patient before everything else. The incident of conducting surgery with the help of the head nurse even in an inebriated stage is glorified in the film as an example of his dedication to his profession. On lying unconscious in the theatre after the successful completion of the surgery, he is tried for medical negligence which is depicted as an instigation on the part of the hospital management. Paradoxical to all the behaviour that the hero shows, he is presented as a man of principles, who cannot lie at all, hence admitting his fault before the medical committee. But even then it is a self-proclamation of his ego: "I am an alcoholic. But no patient has had any issue because of this, I am proud to say that" (2:07:12). Also, he is portrayed as a man who does not attach any importance to money, by

making him throw away the amount that his friend offers him. Projecting the inflated image of the hero again takes place when he is shown as putting an end to his drug abuse and alcohol consumption upon hearing about his grandmother's death.

The hero can be seen as a man undemocratic in all relationships. He does not understand that people have a right to say no to him. He turns aggressive and violent when he is denied something. When Preeti's father denies his request to marry his daughter, he turns aggressive and shouts at him, bullies her brother in public, and slaps Preeti on the cheek. He cannot understand how his friend can have a love marriage when he, the real lover, is suffering in his life. A self-centered being, Arjun Reddy retains that trait in his character till the end when he meets Preeti again. She is eight months pregnant and he jumps to the conclusion that she is not happy in her marriage even before realising the truth. Even though the hero is about to undermine all social mores by marrying a pregnant woman, his masculinity is again proven to satisfy the standard notions of the society by revealing the news that it is his own baby that she is pregnant with. The chastity and purity of the female add to the conventional norms of masculinity and Arjun Reddy does not deviate from the oft-trodden path in that respect.

The Pan-Indian blockbuster Kannada film *KGF: Chapter 1* was released in 2018 and its sequel *KGF: Chapter 2* in 2022. Directed by Prashanth Neel, the movie had Yash and Srinidhi Shetty acting in major roles. The film presents the journey of Raja Krishnappa Beria from being a small boy from a poor family to Rocky, the Don who controls the gold mafia of the country as well as the Kolar Gold Fields. The masculinity represented in the films deserves a detailed analysis as the hero adorns the role of a male protector destined to rescue the poor and the downtrodden masses from the clutches of the oppressors. The hero is projected as a superpower, marking his birth as coinciding with the discovery of Kolar Gold Fields. The film portrays the life of a villain, as he calls himself, and hence violence and bloodshed dominate most of the scenes. Rocky is depicted as the most brutal and brave as well as strong, who can commit any number of murders unscrupulously. He is powerful enough even to control the entire universe: "Even the waves, to come and touch the shore here, have to seek his permission" (*Chapter 1* 26:15). Throughout both films, a normalising and over glorification of violence take place. He takes pride in the fact that he is not an ordinary person: "I am not someone who hit ten people and became a Don. All the ten people I hit were Dons" (*Chapter 1* 34:25). Rocky's justification is that he does not like violence, it is violence that chooses him.

The notion of the masculine being the protector and caretaker is enforced in the movie throughout the scenes. The hero is power-hungry and realises that money brings power to people. He internalises this from his mother's last words: "I don't want to know how you will survive, but when you die, you must be dominant, an immensely wealthy man" (*Chapter 1* 12:03). The quest for power leads him to take up adventurous tasks like beating the police inspector, which draws the comment like "I found a man" (14:30). His manhood and masculinity are established by going back to the inspector again and announcing his name as Rocky, making it a brand as he wished for. The type of masculinity that his mother has instilled in him is one that glorifies aggressiveness. Ambition, often considered a virtue in men, is present in abundance in Rocky who wants to conquer the entire world. The masculinity of the hero has strong links with his vehicle as portrayed in *Arjun Reddy* as well as *KGF*. Both the heroes use bullets and it is a symbol of their rough and tough masculinity. Rocky has even

his name written on it. The body and sexuality of hero are projected in KGF also. Rocky is depicted as hot, desired by almost all the women who meet him, a favourite of girls on dance floor.

The toxicity in Rocky's masculinity comes out in his behaviour to Reena, in treating her as an object for him to possess. The first dialogue between them when they meet each other is, "Congratulations, I love you" (37:13). Rocky, who adores his mother, behaves in a trivial manner toward his love interest as if she does not have a will of her own. He stalks her, threatens her, and mocks at her: "In my journey, I have seen a good lot of smart guys, but a lady who kills, I am seeing for the first time. I am deeply falling in love with you" (40:25). Woman is considered man's property in most patriarchal societies and the view is shared by Rocky as well. He promises to take care of her as if she does not have any free will or agency. At the very first sight itself, he warns all the others assembled there to take care of her, as she is going to be his wife, even without asking for her consent. The sequel *Chapter 2* goes further in showcasing toxic masculinity, as Rocky kidnaps Reena to his mansion in KGF Chapter 2 and keeps her under his surveillance with the help of 'macho' bodyguards. He behaves so on the pretext of ensuring her safety but tells her that she is his entertainment. Objectification of women continues in the second part also; though he provides her with all material comforts, she has no freedom to make her own decisions. The film showcases the notion that by constant stalking one can win the love and attention of a woman.

The paradoxical nature of Rocky's character can be seen in his approach towards women. He lives in his mother's memories and even takes revenge upon his father for neglecting his mother while she was alive. He appoints his father as the security of her tomb. He is the ideal man, compassionate and benevolent, who blocks the traffic for a poor woman to take back her bread piece. He believes that mothers are the best soldiers in the entire world. But when it comes to his girlfriend Reena, his behaviour is the exact opposite. He behaves like a monster, torturing her emotionally, forcing her into a relationship with him. But at the same time, he dons the hegemonic ideal of masculinity at times, when he refuses to touch her before marriage: "If an unmarried couple is seen together in a room, the tongues start wagging" (*Chapter 2* 23:24). Also, he projects the impression that he is the protector of women by cutting off the hands of the one who misbehaved with Reena.

In short, all the movies under consideration have male protagonists projecting hypermasculinity, showcasing aggression and domination. Violence and fights are common to all the heroes, who glorify and normalise their behaviour under the pretext of some other excuses and justifications. Power plays a predominant role in the exercise of masculinity, and men's power and authority in relation to that of women end up in their domination over women. Having a strong, muscular body is thought to be an unavoidable asset for hegemonic masculinity, and all the heroes discussed share that trait. Sexuality and hegemonic notions of masculinity also are highly interlinked, and most of the heroes are sexually virile and highly desired by women in general, as portrayed in the select films. All the protagonists exhibit toxic masculinity in their approach towards their girlfriends, as they do not even think of asking for their consent before entering into a relationship. The women are manipulated into loving these men after which their lives forever revolve around their men. Men are thought to be autonomous, with the options for making choices, whereas women are supposed to comply with the decisions men make. Alcohol and drug consumption are legitimised through these

heroes as part of their masculinity. Hence, all the films under study degrade and objectify women and project the image of an alpha male dominating their own respective worlds.

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Women's Personae with Reference to Rohinton Mistry's *Family Matters*

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Abstract:

An accomplished author of fiction, Rohinton Mistry resides in Canada. His entire body of work has gained universal acclaim. Despite writing on the diaspora, he focuses a lot on the issues facing Bombay Persians. The relationships in his family are very important to him. In a family, the woman is the primary career. Father provides the income, while the mother carefully considers how to spend it. Father and mother have a part to play in the family's happiness. Through his fictional work *Family Matters*, Mistry has highlighted how women cultivate and destroy families. In this article, the researcher focus on the various kinds of women the author of *Family Matters* addresses and their roles within and outside the home and in society.

Keywords: Nurturing, Environment, Biological, Bullying, and Pleasant

Introduction:

In the modern world, women contribute just as much as males do to the overall social and economic advancement of societies. It is a worldwide phenomenon how men and women are treated differently. Even the government has improved the ratio of female employment chances. Everywhere, women are accorded special consideration. Women have freedom, but they also encounter some issues. Women who are housewives or working women each have their own challenges, however working women's problems are distinct from those of housewives. Domestic women should exercise extreme caution when it comes to managing the family's finances more than any other issue:

Housewifery is a most important calling requiring upteen talents. Without housewifery there is no home, without home no family. And without family, nothing else matters, everything from top to bottom falls apart or decends into chaos. (182)

Everything is called after women because they represent love, according to the global belief, including our nation's rivers, mother tongue, and mother land. Woman connotes commitment, sincerity, care, and love. Giving starts at home. But I want to know: Are all the women in this world kind, considerate, or devoted?

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In his work *Family Matters*, Rohinton Mistry provides the answer to this query. As not all fingers on a hand are the same, neither can all women in this world. Whether educated or not, their behaviour varies depending on the circumstances. Bombay Persians were a topic Mistry covered in his work. Both Persian men and women have good educations and manners. Mistry has depicted several types of women among these well-educated and well-mannered ladies, including mothers, bullies, and spiteful, frightened, and independent women. Some of the ladies characters in this book are Coomy, Roxana, Jeroo, Yasmin, Lucy, Phoola, Villi, the Card Master, Mrs. Kapur, and Daisy. They are all distinct from one another.

Those who nurture are known as nurturers. Being really kind and compassionate to someone is nurturing. Mothers are frequently described as nurturers. The act of encouraging, nourishing, and caring for someone is known as nurturing. Jeroo and Roxana fall into this category. They both adore their families and take great care to keep them together. Nariman Vakeel is at the centre of *Family Matters*' entire narrative. Roxana is biologically Nariman's father, while Jeroo is his mother. Jeroo makes every effort to distract Nariman from the non-Parsi girl as he develops feelings for her. She planned a gathering so that all of her family members and relatives could share their opinions on the value of marrying a girl from their own neighbourhood. Finally, she was successful in getting Nariman married to Yasmin, the contractor, a Parsi girl.

With her husband and two children, Roxana is a selfless woman who resides in a small flat. Her family is her entire universe. Roxana takes great care to keep the family's finances in order. Despite her husband's meager income, she is able to successfully raise her family. She frequently asks if her family members are content and happy as well: She often asked daddy, Are you happy Yezdaa, is everything okay? This question Mummy asked Murad and him too, she wanted happiness for all of them, needed to check it constantly. (92)

She has disciplined and raised her family members with good manners. Her children are incredibly adaptable and always say "yes" even when they are not happy. Despite having neither the space nor the funds to care for her father when Nariman becomes ill, she agrees to do so without hesitation. She is equally accountable to her half-sister Coomy.

When they move about with other people, some women feel frightened and shy. Being a shy person has advantages and disadvantages. They will ponder carefully. They will deliberate deeply before acting. Additionally, they are approachable. To others, they seem good and innocent, and they seem credible. They will be adamant and firm in their choice at the same time. The non-Parsi female who is Nariman's girlfriend, Lucy, comes across as bashful and unyielding. Nariman is in love with Lucy but was compelled to wed Yasmin. But even after his marriage, Lucy still stays with Nariman. She decides to stop studying and start working as a helper in the same flat as Nariman. She had given up on getting her M.A., had no employment, and was still residing at the YWCA. (65)

She was asked to leave and go back to her home country by Nariman instead of coming to see him. However, Lucy ignores his request and keeps coming. She suffers from mental illness as a result of her love before passing away. Being shy, she is unable to find another method to tell Nariman how much she loves him while also being unable to go. But the fact that she refused to leave him under any circumstances demonstrates how firm she was in her choice. She has received insults for her action from Nariman's wife and other people. Even still, Lucy is adamant about her choice.

Some women are inherently nasty and aggressive. Being a bully is being overbearing, aggressive, and forceful towards others. Bullying can be verbal, physical, emotional, or even

online. Others are greatly impacted by the force of any one of these four categories. Coomy, Nariman's stepdaughter, Yasmin, his second wife, and Mrs. Kapur, the proprietor of Bombay Sporting Goods Emporium are all described as being unpleasant and bullying in this book. Yamin, a widow with the children Jal and Coomy, is the spouse of Nariman. Therefore, Coomy treats her stepfather badly throughout the entire episode, starting from the beginning.

She always imposed an excessive number of rules and guidelines. Being an elderly man with Parkinson's illness, Nariman expects some level of love and affection from his children, but Coomy completely rejects him. I was already eleven years old when he became our stepfather, Coomy openly reveals when Jal asks her to be nice to Nariman. It wasn't similar to a child growing up with her biological father. (64)

Coomy believes that Nariman caused her mother's passing. She is therefore unable to suppress her hatred of him, even now. After getting married to Yasmin, Nariman tries to treat his stepchildren normally. Despite giving them his time and money, he is unable to win their love. Coomy and Yasmin, her mother, are compared by him. "Like mother, like daughter," he thought, remembering the moment Yasmin had taken his pyjamas away from him. His pyjamas, among other things. (64)

Jal and Coomy found it more difficult to take care of Nariman when he injured his ankle. Coomy is becoming more irritated and feels pressured to care for her father. Due to the foul smell emanating from Nariman's chambers, even the housekeeper Phoola declines to clean the home. She tells Coomy that she won't be cleaning the house starting the very next day and demands payment. "Just pay me, and I'll be on my way. Other homes with no scent that makes my nose feel like a sewer have plenty of work available. (76)

Coomy is quite upset and aggravated. She is now responsible for all household chores and for caring for her father since the maid has departed. Every day ends in pandemonium for her. Jal and Coomy want to make a decision as things get worse. They tried to act for a few days, but nothing was successful. Although they intend to hire an ayah, their financial situation prevents them from doing so:

There were back where they started, hurt and angry, their reasoning clouded by fatigue and frustration as they gazed over the balcony railing at the never-ending streams of traffic.... But I can't help hating him. (82)

Coomy is the one that makes Nariman leave his daughter's home. She abandons him there knowing full well that Roxana lives in a tiny flat and makes a pitiful living. She says to Nariman, "Your own flesh and blood, not like Jal and me, second class," when referring to Roxana. (7) Coomy harbours that much malice. Another vengeful female character in this book is Mrs. Kapur. Following the passing of Mr. Kapur, Mrs. Kapur—the wife of Bombay Sporting Goods Emporium owner Vikram Kapur—enters the story. Roxana's husband Yezad has a long history of employment at Bombay Sporting Goods Emporium. Mr. Kapur, who has a strong sense of nostalgia, is adamant on keeping his store's name as Bombay rather than Mumbai. ShivSena Party killed him because of his political activity. Sadly, Yezad was forced to leave his position. Yezad is disappointed by his wife's nasty demeanour since he thinks he will be given full control of the shop. When Yezad takes his belongings before leaving the shop, Mr. Kapur closely observes him. Yezad deduces from her actions that Mr. and Mrs. Kapur did not share a lot of common ground. He thought, "How little she knew her husband." (427)

Under independent ladies are Miss Alvereez, Daisy's aunt, and Villie, The Card Master. These ladies are shown as being unmarried and self-sufficient in how they live. Jehanghir's

teacher at school is Miss Alveerez. She is really concerned about her students' academic performance. She calls Yezad and informs him when she learns of Jehanghir's wrongdoing. She never treated Jehanghir badly because she is aware of his mentality. She manages the situation expertly to prevent future problems for the students. She wants her children to be decent citizens of India and believes that instilling these virtues in them is the best way to combat the "backwardness and rot corruption in the country" (217).

The Jatka woman Villie resides in Roxana's flat in Pleasant Villa. She comes off as a quiet person. Her childhood was the happiest since she had all of her family and relatives around her, but today she lives alone. She resides in the past. When Yezad comes to her residence, she uses the family portrait to describe her pleasant childhood.

Another single woman who resides in Pleasant Villa is Daisy aunty. She is quite passionate about the violin. At home, she always plays the violin. Nariman also enjoys playing the violin. When Nariman heard the music, he insisted that anytime she had time, she play the violin for him. All of Nariman's painful memories and present agony are erased by music. When he hears Daisy aunty playing the violin, he is happy and at ease. "When I'm dying, you'll come to play for me," he wants her to pledge (241). Aunt Daisy fulfils her commitment. Though she first forgets the pledge, she is reminded of it when she later runs across Jehanghir. Daisy Aunty entertained the audience for more than an hour before Dr. Tarapore showed there as scheduled that morning. She finished with "One Day When We Were Young," Grandpa's favourite song. (474) Family Matters interweaves a P's life and recollections.

Conclusion:

The lives and memories of a Parsi family are woven together in *Family Matters*. The balance between death and bigotry, nurturing and control in the family, etc., has been expertly maintained by the novelist. Mistry has characterised various female characters in a single book as independent, rude, affectionate, and compassionate. Even though not all the female characters in the work are given much attention, they all contribute significantly to the plot. The research scholars can perform in-depth analyses of the several women characters in this novel when we read and reread it.

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Gabriel Garcia Marquez's *Love in the Time of Cholera* explores Culture Conflict, Love, Sex and Lust

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Abstract:

This article attempts to highlight how women are subtly objectified and sexualized in the well-regarded book *Love in the Time of Cholera*. Colombian author Gabriel Garcia Marquez, a Nobel Prize winner, is the author of the book. Its third-person narrator presents a love story about two people who find each other again after 51 years, 9 months, and 4 days while also providing an in-depth analysis of the political and historical context of the setting. The central premise of the book revolves around its three main characters, Dr. Juvenal Urbino Del Calle, Fermina Daza, and Florentino Ariza, the lover. It is a triangle-shaped love narrative in which lust, sex, and love all play major roles. The status of women in patriarchal society is examined in the article in terms of various codes of behaviour for various genders. There are many examples of gender dualism and subalternity that are apparent in Gabriel Garcia Marquez's *Love in the Time of Cholera*. These traditional societies view women as little more than sex objects. Although Florentino Ariza, the novel's protagonist, has been portrayed as a womaniser who has "fallen in love" with Fermina Daza only once and who has vowed eternal fidelity to her, the majority of the text is devoted to his multiple sexual encounters with numerous women. Undoubtedly, sexual comments could make the book more alluring, and it is true that they contribute to the book's appeal to readers. However, as this article shall show, it is obvious that these statements objectify women.

Keywords: Chastity, morality, objectification, lust, love, and women

Introduction:

Garcia Marquez's work was a wise option because it is a lengthy work that demands a lot of perseverance, love, and expertise to understand. Time is a constant in our life; it is our constant companion no matter what we do or where we go. The passage of time typically ushers in change and advancement and draws a line between the conventional the old methods and the contemporary the new ways. The two terms are intertwined and continually tugging in opposite ways, despite the fact that we use these labels to divide and classify individuals, concepts, and events. The cholera pandemic is used as a backdrop in the narrative *Love in the Time of Cholera* by author Gabriel Garca Márquez for the fight between the forces of tradition and modernity as seen in the deeds and perspectives of Florentino Ariza and Dr.

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Juvenal Urbino.

The events of *Love in the Time of Cholera* take place in Colombia at the turn of the 20th century, just as the country is starting to modernise and forge its own identity as a sovereign state. Despite this, the country's lingering Spanish traditions and heritage are still very much alive and well. Roman Catholicism, Spanish architecture, and other aspects of Spain were introduced when the Spanish colonised Colombia; these traditions are still present in Colombian society today.

The majority of people in Colombia ("Colombia") are Roman Catholics, and Spanish is still the official language of the country. The majority of the action in the book takes place in the city of Cartagena, which serves as a shining illustration of how tradition endures in the face of growing modernity. Market items including confectionery, invisibility ink, and exotic condoms are all sold in the Arcade of the Scribes. The location's moniker, according to García Márquez, "dated from colonial times, when the taciturn scribes in their vests and false cuffs first began to sit there, waiting for a poor man's fee to write all kinds of documents" (100-01). The fact that the term survives, despite the Arcade becoming more of a market for goods than for writing, is a testament to Cartagena's strong sense of tradition.

Florentino Ariza maintains tradition despite the changes taking place all around him, just like the city of Cartagena. An authority on Latin American literature, Raymond Leslie Williams calls Florentino "an anachronism of the late nineteenth and early twentieth centuries" and "a man who never embraces anything associated with modernity" (108). In many ways, Florentino is not your ordinary man. This truth is initially made clear to the reader by a description of his appearance: "he wore a romantic, old-fashioned mustache with waxed tips... a dark suit with a vest, a silk bow tie and a celluloid collar, a felt hat, and a shiny black umbrella that he also used as a walking stick" (48).

He has generally dressed in a traditional and conservative manner throughout his life. Florentino's propensity for the conventional is further demonstrated by his fascination with Fermina. Florentino has been in love with Fermina for 51 years, and despite the many women he has met, he has refused to let anyone take Fermina's position as his genuine love. Prioritising Fermina as the centre of his existence, he halts time and development until he may once more court her. His love for Cartagena is so great that it keeps him there. Despite the fact that Fermina has already wed Dr. Urbino, he chooses to stay in Cartagena despite having the possibility to work for the telegraph company somewhere else. In every way, Florentino rejects modernity like a cat rejects water and chooses to continue living the way he always has.

Dr. Juvenal Urbino is the embodiment of modernism, whereas Florentino represents the power of tradition. Urbino supports and embraces growth. Unlike Florentino, who is forced to remain in Cartagena, Urbino leaves for Europe to finish his medical training and find his way. Urbino emerges as a significant and well-respected person in Cartagena and presents a plan for putting the city on the road to modernity. García Márquez clarifies:

...they [Urbino's friends in Cartagena] spent their lives proclaiming their proud origins, the historic merits of the city, the value of its relics, its heroism, its beauty, but they were blind to the decay of the years. Dr. Juvenal Urbino, on the other hand, loved it enough to see it with the eyes of truth. (111)

While growing up, Urbino was surrounded by the colonial splendour of wealth and prosperity; nevertheless, when he returns from attending medical school in Paris, Urbino is shocked to find how much his beloved city has declined during his absence. Urbino's desire

for modernization is sparked in part by the fact that the traditional city of his upbringing does not actually exist. The only path Urbino can take now that all that is left are its lovely memories is forward. With the help of improvements like improved sanitation, Urbino brings Cartagena into the contemporary century by embracing this progressive mindset. These advancements show Urbino's tenacity in achieving modernity, which he regards as the pinnacle of existence and the golden pearl.

Florentino's traditional attitude and Urbino's modern attitude are manifested in their reactions to and involvement with the cholera epidemic. When Florentino falls madly in love, his symptoms match those of cholera; however, Florentino resigns to ride out the symptoms and refuses to seek relief or consolation in modern treatments. To prevent other ships from making contact, the riverboat's captain hoists the cholera flag, freeing Florentino and Fermina to pursue their romantic relationship. In Colombia, the riverboat is a common means of transportation. The fact that Florentino chose a riverboat to realise his fantasy rather than a more cutting-edge mode of transportation like a hot air balloon or car represents the triumph of tradition in Florentino's life. His adherence to his values and traditional ways has finally enabled him to be successful in winning Fermina's love.

While Florentino's cholera experiences ring of a traditional route, Urbino's cholera experiences scream of a new strategy. To avenge the loss of his father, Urbino has made it his life's work to eradicate cholera, and he makes it the centre of his existence. The modern outlook of Urbino is characterised by this constant drive for advancement. Urbino uses contemporary methods since he isn't content with sticking with antiquated practises and ideas. He is constantly focused on the future and his goal of eradicating cholera.

Although Urbino gains notoriety for being the best physician in the area, he also abandons tradition in favour of modernity in his own life, much like the modernization he pursues. His friendship with Fermina is one of Urbino's most overt displays of his values. When Urbino visits Fermina at her home to check for cholera, he does not experience the typical pang of love that one typically experiences when meeting one's future spouse. "He took no notice of her flowering adolescence," writes Garca Márquez, "for he had eyes only for the slightest hint that she might be a victim of the plague" (117). Given that Urbino seems uninterested in Fermina and tradition, it stands to reason that he is also uninterested in the present and the future.

Conclusion:

As a country starts to modernise while battling an age-old foe in the form of cholera, Florentino and Urbino stand as powerful symbols of both ancient and modern culture. Although each man has a predilection for one over the other, they are both influenced by both modern and traditional elements to varying degrees. Dr. Urbino and Florentino are caught up in time's relentless march ahead and the never-ending conflict between the old and the new, whether they wish to advance or not.

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Identity Problems: A Close Assessment of Taslima Nasrin's *Lajja*

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Abstract:

One of the influential writers in Bangladeshi English literature, Taslima Nasrin is lauded for her groundbreaking novel *Lajja*, which is rightfully seen as the quintessential illustration of the “gendered subaltern narrative.” In the book, she depicts a cross-section of Bangladeshi society, which is still dealing with the trauma of post-colonial nation-building and identity consciousness after 20 years of being cut off from the Indian subcontinent. *Lajja* revolves around the complex nationalism of Bangladesh, which is intricately related to its religious identity. The novel’s immediate setting is the destruction of the Babri Masjid, a religious structure built in India in the sixteenth century that brought a series of barbarous oppressions against Bangladesh’s minority Hindu population, who were soon referred to as the “Other.” The Dutta family, a symbol for Bangladesh’s minority Hindu people, who were forcibly labeled as the outsider and enemy clan during the crisis, is the sole subject of Nasrin’s book. Sukumar Dutta, the family’s head and a communist, male Bangladeshi who describes himself as an atheist, is forcibly categorised as a Hindu under binary logic. When an individual’s definition of himself and the social actors’ placement of him are at odds, there is a politicization of his identity. As a result, identity ceases to be what a person perceives as his or her sense of self and instead manifests as the personality or character that is accepted by society.

Keywords: Fundamentalism in religion, fictitious communities, politics of identity, a cultural crisis, and egocentrism.

Introduction:

Taslima Nasrin’s masterpiece, *Lajja*, addresses a broad range of dangers to Bangladeshi nationalism in the present day. Because of the connection that has been made between national identification and religious identity, the axiom that anybody who is not a Muslim is an enemy, an outsider, and a foreigner has been developed. Due to this, Bangladesh’s minority Hindu

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population has been quickly excluded from the country's cultural scene and is no longer eligible to receive any benefits as a citizen. The shock of being ostracised from an ethnic community on the basis of religion is terrible for the Hindu populace, as shown by the Dutta family in *Lajja*.

A Close Assessment of Taslima Nasrin's Lajja Regarding Identity Problems

Bangladeshi English literature, as the name implies, refers to the body of literary works created in English in Bangladesh and the Bangladeshi diaspora. Its origins can be traced back to pre-independence Bengal. The works of well-known authors such as Michael Madhusudan Dutt, Rabindranath Tagore, Sean Dean Mahomed, Begam Rokeya, Tahmima Anam, Monica Ali, Taslima Nasrin, and others are included in the Bangladeshi literary canon. These authors resist the insularity of current Bangla-language writing, which is broad yet closed, by employing English as a bridge to a greater corpus of international literature. Without mentioning the groundbreaking author and Islamic feminist Taslima Nasrin, any study on Bangladeshi literature would be lacking. She advocates for the thousands of Muslim women in Bangladesh who suffer abuse at the hands of ferocious religious fundamentalists. She portrays a cross-section of Bangladeshi society in *Lajja*, her most famous work, 20 years after the country's separation from the Indian subcontinent.

Sukumar Dutta, Kiranmoyee, Suranjan, and Maya are the novel's four main protagonists. Maya is the victim of Islamic fundamentalists in Bangladesh since she was born into the country's small Hindu minority. The novel's immediate setting is the destruction of the Babri Masjid, a 16th-century structure, which had disastrous repercussions in Bangladesh, where temples were destroyed and the minority Hindu community was subjected to insane and savage violence at the hands of religious extremists. Random terror and planned tyranny made people's life miserable by raping women, beating men, destroying and pillaging their possessions, and terrorising them.

Nasrin began the content of the book by writing, "Let another name of religion be humanism." (35) She then dedicated it "to the people in Indian Subcontinent." Nasrin explains the main idea of *Lajja* in these words: "Ironically, all religions point towards one goal: peace. However, so much blood has been spilled and so many people have endured suffering in the name of faith. It is regrettable that we have had to witness such atrocities committed in the name of religion even at the end of the 20th century" (35). The story follows a Hindu family through thirteen terrifying days right after demolition.

Lajja holds a special place in Bangladeshi literary history for revealing the long-standing conflict between different Indian sub continental groups and protesting against religious fundamentalists for their brutal and inhumane treatment of minority Hindus. The strong reassertion of Muslim identity affected the typical Hindu Psyche negatively. Hindus from both sectarian and secular backgrounds were perplexed. As the majority community's identity consciousness grew, non-Muslims were categorically labelled as Hindus using binary thinking.

The diverse structure of Bangladeshi society was put under strain by this risky circumstance. Their religious affiliation was the only thing that truly characterized them, raising questions about their identity. The sheer fact that Bangladesh was once and for all a home for Muslims cut off their sense of unity as a nation. With a great sense of loss and a heavy load of ethnic and identity problems, Duttas resolves to leave the country.

Identity and Ethnicity Problem

The concept of identity is multifaceted, difficult to define, and defies many conventional measurement methods. Erik Erikson, a renowned identity scholar of the twentieth century, described identity as “all-pervasive” but also “vague” and “unfathomable.” The work of renowned social theorist Leon Wiesel tier exemplifies the frustrating inescapability of identity. In 1996, he wrote *Against Identity*, a book that decried and mocked people’s obsession with the concept of identity. Identity is described as an individual’s or group’s sense of self in Samuel P. Huntington’s book *Who are we? The fact that I or We have distinct traits as an entity that distinguishes me from you and us from them is a result of self-consciousness. Thus, identity refers to a person’s notions of individuality and difference, which are established through interactions with significant “others.”*

People’s identities are important because they influence their behaviour. Identity exists in both people of all ages. Individuals, on the other hand, change their identities when they are part of a group. People seek identification in arbitrary and unpredictable groups, as social identity theory has revealed. An individual can belong to different groups and hence alter identities. These identities can be ascriptive, territorial, economic, cultural, political, social, or national. Identity is mostly constructed. People develop their identities under varying degrees of pressure, motivation, and freedom. In an oft-quoted statement, Benedict Anderson characterised nations as “imagined communities” (38). Identities are our imagined selves; they are who we think we are and who we want to be. Aside from genealogy, gender (which humans frequently adjust), and age, humans are comparatively free to choose the identities they want, even though they might not be able to live up to those identities. Although they may be citizens born with ethnicity and race, these characteristics can be reinterpreted or rejected, casting doubt on the definition and use of the term “identity politics.”

Since the 1970s, the phrase “identity politics” has been used in political and scholarly debate. Identity becomes a problem when people are unable to develop an identity because those who already have that identity do not accept them. The fundamental post-Cold War issue facing East Europeans was whether the West would accept their self-identification as a Western nation. People in the West are fine with getting Poles, Czechs, and Hungarians. Regarding fellow Eastern Europeans desiring a Western-style identity, these individuals are less inclined to do this. Turks, whose bureaucratic elites long for Turkey to become Western, have been unwilling to do so.

Sudhamoy describes himself in *Lajja* as an atheist, a communist, a man, and a Bangladeshi. He doesn’t actually practise Hinduism. However, if someone is not a Muslim, he is categorically labelled as a Hindu in accordance with the binary reasoning. The concessions that Dr. Dutta is expected to make are endless. He is required to give up promotions that he is qualified for, sell his family’s ancestral property for a pittance, stop wearing a dhoti and pyjamas, and require his wife to change overt features of her Hindu wedded identity. She stops painting her hand with vermilion and quits wearing the white conch shell bracelets. Although his country is hostile, Sudhamoy has a good attitude on it.

Suranjan’s sense of self is ambiguous. His attempts to define who he is don’t come out perfectly. He doesn’t care about his family’s struggles or their worries. He was at a loss as to why he should be afraid of his buddies and others simply because they follow a different religion. Suranjan expresses defiance, asking why he should leave his home solely because

his birth name was Suranjan Dutta. Was it necessary for his parents Sudhamoy and Kiranmoyee, as well as his sister Nilanjana, to run away like fugitives just because of their names? Should they return to Kamal's, Belal's, or Haider's homes, as they had done two years earlier, to find refuge? (1).

Being an atheist, Suranjan. He has no emotional connections to any temple or the idols housed inside, but the systematic and deliberate demolition of Hindu temples and the murder of Hindus compel him to rethink reality. When he is accused of being responsible for the destruction of a mosque in a nation he has never been to, he is astounded. As he observes the blatant division of the nation into the categories of us and them, his resentment grows. He finally realises that it would be too expensive for him to continue living in his native nation. In order to face the militants on the opposite side, he must also become a militant Hindu.

The situation facing Suranjan is identical to that of any other clever, forward-thinking young person anywhere. He suffers more from forced identity imposed on him by an unyielding society than from religious persecution because he is completely powerless to fight. He would rather immigrate to a tolerant and liberal India where he wouldn't be compelled to practise the faith he was raised in. Such promises are not made by the binary logic of his country.

Nasrin uses a story to explain how Suranjan comes to recognise his imposed Hindu identity. He had known as a child that he was a Hindu, but he wasn't fully sure what it meant. Suranjan and a Muslim lad named Khaled got into a heated argument when they were in Suranjan's lower elementary class. The boys had used the most offensive language they could muster when this argument reached its zenith. The Muslim boy then referred to him as a Hindu in a furious manner. The term "Hindu" was, in Suranjan's opinion, as insulting as "swine" or "dog." He didn't realise that the word "Hindu" described the religious group to which he belonged until he had considerably matured. When he was old enough to make up his mind, he stated that he was foremost a human being before identifying as Bengali by race. He wanted his people to know no communal barriers and live in perfect harmony because no religion had established them.

Nasrin makes the following argument that an intriguing process of negotiation is seen whenever there is a discrepancy between how a person wants to be defined and the placement that social agents seek to give him. As a result, Sudhamoy is forced to adopt a Hindu persona. Stereotypes are accepted to a high degree as a result of the simultaneous usage of the twin abstraction and generalisation processes. Since they add fresh ideas to social discourse and help to shape social debates, these discussions in fact serve as change agents.

It's interesting to see how identity construction is aided by the two processes of behavioural confirmation and self-verification. Behaviour confirmation occurs when the identity provider is successful in getting the identity receiver to act as expected by the former. Self-verification is the process of doing something backwards. By doing this, the identity recipient is able to act in line with their identities or self-views. Both procedures contribute to the perpetuation of preconceptions.

Thus, identity refers to a person's distinctive personality or character as recognised by society. People require another in order to define themselves. This supports each group's perception that it is superior to the other groups. Their sense of self fluctuates according on the success of the groups they identify with and how many people are excluded from their group. According to Mercer, ethnocentrism is "the logical corollary of egocentrism". People

nevertheless discriminate in favour of their group as compared to other groups, as predicted by social identity theory, even though their group is completely arbitrary, ephemeral, and small.

Differentiation does not inevitably lead to conflict, much less hatred. However, even those with less of a psychological need to hate might participate in activities that result in enemies. Differentiation is necessary for identity. Comparing “our” group to “their” group in order to identify differences is necessary for differentiation. Evaluation is produced by comparison. Justification results from group egotism. “Our” methods are superior to “their” methods.

Due to comparable methods being used by members of other organisations, competing justifications result in conflict. Members of various groups will take part in various actions to assert their dominance over the opposing group. Competition breeds hostility and causes differences that may have first appeared to be minor to become more significant and essential. The other is transformed into the “enemy” and stereotypes are made up about the opponent.

The Bangladeshi culture emphasises the Dutta family’s Hindu identity. In a single hierarchy, more specific and general identities may support or compete with one another. The first rule of public affections, according to Edmund Burke, is “to be attached to the subdivision, to love the little platoon we belong to in the society.” This inferior partiality does not eradicate the affection for the whole. However, as we observe in *Lajja*, religious identification takes over all other identities, including national identity, and serves as the only factor in classifying people into different social groups. This ultimately brings about the collapse of the Dutta family.

Despite accepting diversity, people nonetheless look for points of commonality that set them apart from other people and connect them to those who are “similarly distinguished.” These identities so emphasise both homogeneity and uniqueness. Therefore, the twin principles of exclusion and inclusion are used in identity building. In the past century, there have been increased efforts made to consolidate both personal and categorization identities. Taslima Nasrin’s life and writings unmistakably illustrate this trend.

The Gender Barrier

Women have been subordinated at some point in recorded history, and this practise is still common in many regions of the globe. The social, economic, and cultural context in which women have been positioned has influenced the degree and nature of such subjugation. Taslima Nasrin depicts the dual handicap experienced by women from minority cultures in her novel in a lovely way. She has eloquently demonstrated how social pressures differ in how they affect men and women. Minu Mehta writes in *Looking through Identity Lens: A Cross Cultural Perspective with Special Reference to Taslima Nasrin’s Lajja* :”The gender identity is so powerful and overriding that it canopies and hides everything else,” (1).

Sukumar Dutta’s wife Kiranmoyee endures just as much suffering as other women do during the Bangladeshi nation’s quest for independence. In addition, she must undergo the humiliation of concealing her Hindu origins while the family flees to Pakistan to escape their oppressors. However, Maya, Sudhamoy’s daughter, suffers the most as a lady of colour. Her dual kidnapping—as a young child and as a young adult of twenty-one—is proof of this. Because of Maya’s unclear fate, which Nasrin used as a tactic, her frailty is accentuated. She goes through more than the Muslim prostitute who is raped by her brother. It goes without

saying that women experience suffering during difficult times.

Islamist forces have emphasised the significance of women adopting traditional practises, including donning the veil, as a cultural marker and a weapon in the process of Islamization against western modernization in Bangladesh, as in any other culture with a majority of Muslims. Modernization is perceived as “dangerous” and “immoral.” By incorporating some parts of modernity into Islamic heritage, some activists have also attempted to redefine the religion. Women wearing hijabs in public areas are portrayed as “modern Muslim women” in response to the idea that the female body has become commoditized in western modernity.

Sudhamoy Dutta’s wife, Kiranmoyee, epitomises the selfless, sacrificial wife and mother who has never learned to stand up for herself. The wellbeing of her family is her top priority, and she will do anything to maintain their unity. She pays close attention to everyone at home, yet she is unable to speak up and argue. Despite the fact that the boy’s girlfriend is Muslim, she is prepared to accept her. She also gladly prepares meat in her home when her spouse requests it. Kiranmoyee is forced to adopt Muslim aliases when there is unrest. As was customary for all married Hindu women, Kiranmoyee had stopped wearing sindur in her hair parts and loha and sankha on her wrists. However, she found it very challenging to part with her bridal bracelets and vermilion.

Maya more clearly conveys the effects of gender handicap. She is the minority woman who suffers the most as a result. This is further supported by the fact that she was abducted twice—as a toddler and as a young adult of 21. Both Hindu and Muslim women were taken, thus it doesn’t appear that there was a difference in the selection of victims in this case. Regardless of their religion, victims like Maya experienced the same mental agony as their families’ pitiful circumstances, such as those of the Duttas.

If one closely examines the women in Bangladesh as they are shown in the book, one will notice that they have become accomplices in a system that oppresses them. Their way of life is influenced by patriarchy, class, and religion. As was the case with Hindu minority women in Bangladesh, these systems can all be used against them to oppress them. However, women who are a majority of Muslims have minimal rights and some influence. They can only receive these advantages if they follow the patriarchal norms of their families and communities.

They benefit from compliance in both a material and symbolic way. On the other hand, deviance prevents children from accessing the family’s material resources, which they can only use as long as they behave properly. However, the seemingly more neutral idea of upholding “tradition” or the particular “cultures” of families or communities, then expanding outward to a nation whose cultural repository somehow resides specifically on women, “invisibilises” the compliance of women or the consent they extend to oppressive structures.

Conclusion:

Lajja’s superior ability to unsettle even the finest reader is its main strength. *Lajja* is a great resource for people interested in learning how the Babri Masjid demolition affected the lives of millions of Hindus and Muslims living in the Indian subcontinent because it is beautifully decorated with events that happened during the riots. Although Bangladesh is a secular democracy, Islam is the official religion. According to Zaman Habiba, a critic and lecturer on post-colonial literature based in London, “It has been very uncommon for a person from a majority community to write about the treatment of a minority.”

Nasrin says that religious extremism is the main driver of violence in Bangladesh. Religious extremists utilise religion to advance their political agendas together with culture, caste, ethnicity, and nationalism. It involves the propagation of a hateful, intolerable ideology towards people who practise different religions or who disagree with their particular interpretations of those religions. They use direct violence to suppress opponents both inside and beyond the community, as well as coercive ways to control people.

Taslina Nasrin was pitted against a variety of foes through *Lajja*, including Islamic tribalism, relics of patriarchy, the privileged class, the betraying razakars, the uneducated maulvis, and the cynical elite. Unknowingly perhaps, she battled all of these beasts by herself. She tore to shreds their long-standing immoralities and cultural hypocrisies as she bore a hole in their mediaeval egos and pathological ignorance.

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Penny Dreadful as a Neo-Victorian Potpourri of Myths, Genres, and Literature

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Abstract:

A British-American “psychological thriller filled with dark mystery and suspense” i – *Penny Dreadful* (2014-16) by John Logan wroughts together some of the most famous myths from history and literature, and presents it to the audience wrapped in a layer of gothic and supernatural. This paper seeks to explore if *Penny Dreadful* can be justified as a NeoVictorian reimagining of myths and literature that flouts traditional Victorian tropes. It will also try to examine *Penny Dreadful* as a subversive narrative where the female and the oppressed characters from Victorian literature are seen resisting their conventional portrayals.

Keywords – Intertextuality; Neo-Victorianism; Popular television and literature; Myth in contemporary television; Subversion of myths and canonical literature.

Introduction:

Across a span of three seasons, *Penny Dreadful* builds up an intriguing plot with gradual uncovering of its multiple layers – each character with uncertain motives, each action engendering from mysterious sources. Human or supernatural, most of the characters struggle to overcome an inherent battle between goodness and evil all the while fighting monsters of the dark and solving mysteries. Encompassing a range of genres – from neo-noir to neoVictorian, this series keeps us at the edge of our seat till the very end. Fraught with literary allusions and intertextual elements, *Penny Dreadful* is more than a psychological thriller as its network channel describes it. Though it appears quite fantastical at the outset, we realize its deep portrayal of the nuances and pathos of the otherwise prosperous and elitist Victorian society in England. Through a mixture of a range of genres – Romantic poetry, Opera, penny dreadful novels etc, the series adapts several monsters from literature to give a voice to the villains and brings to the fore the human side in them.

Potpourri of Myths:

The central plot of season 1 and season 2 of *Penny Dreadful* draws from the Egyptian myth of the apocalypse through the union of the deities Amun Ra and Amunet. The female protagonist of the series is portrayed as a reincarnation of goddess Amunet, the mother of all evil. The devil’s quest to win her over so as to bring about the end of mankind comprises the storyline of the series. This quest is, however, marred by the involvement of several characters adapted from 19th century Victorian English literature.

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Portrayed parallelly with the Egyptian myth of the apocalypse is the Biblical story of the fall of Satan, which constitutes a major part of the plot in season 3. Adding a somewhat fictitious element here, *Penny Dreadful* shows the fall of Satan to have led to the birth of two devils – one on earth in the form of Dracula, a vampire with infinite powers and cunning, and the other in hell in the form of Lucifer. Dracula is to savour the blood of the living while Lucifer is to tempt and devour the souls of the dead. While the myth of Amun Ra and Amunet gets precedence in the first two seasons, the third season is occupied with the tug of war between Vanessa and Dracula, concluding with her allying with the forces of darkness. The myth of the *Lupus Dei*¹ (the hound of God) is also brought into the mix through the character of Ethan Chandler, who emerges as the primary enemy of the devil – Dracula as well as Lucifer.

“Obliquely it’s a *Dracula* adaptation, with psychic Vanessa Ives (Eva Green) and Sir Malcolm Murray (Timothy Dalton) recruiting a band of literary archetypes to rescue Malcolm’s daughter Mina from vampires. But then it throws in the experiments of Victor Frankenstein (Harry Treadaway), a manipulative demon, the Grand Guignol Theater, and a heavy dose of Egyptian mythology.”²

Therefore, *Penny Dreadful* emerges as a blend of Biblical stories (e.g. fall of Satan in season 3), Egyptian myths (e.g. the legend of Amun Ra and Amunet), Swedish folklore (e.g. *Lupus Dei* myth) and Romanian legend (e.g. origin of Dracula). Most of the mythical elements and characters incorporated in the series are either adapted from the Victorian suspense novels widely known as “Penny Dreadfuls” (usually sold a penny apiece; hence the name)³ or are inspired by actual import of archaeological and anthropological discoveries⁴ from the British colonies like Egypt.

Opaque Characters:

The main characters of *Penny Dreadful* are Vanessa Ives (a clairvoyant heiress with witch-like abilities), Sir Malcolm Murray (a well known explorer of Africa, father of Mina who is Vanessa’s best friend), Ethan Chandler (a rough, brash American with extraordinary marksmanship who has a complicated past), Victor Frankenstein (a reclusive and ambitious doctor researching the revival of the dead), Frankenstein’s Creature/John Clare (the first man that Victor Frankenstein revives from dead and abandons him out of fear immediately after), and Brona Croft (the third human Dr Frankenstein resurrects from dead; christened by her creator as “Lily Frankenstein” she initially begins a passionate relationship with her creator).

Across three seasons, the series amasses a range of memorable supporting characters some of whom are – Mina Murray Harker (Sir Malcolm’s daughter and Vanessa’s best friend), Dorian Gray (a charming, ageless man given to decadence and sexual digressions), Sembene (a mysterious African man who looks after the Murray household and is an ally of Sir Malcolm), Ferdinand Lyle (an eccentric Egyptologist who aids Sir Malcolm), Evelyn Poole/Madame Kali (a spiritualist and witch who is a leader of the nightcomers⁵), etc. How this motley of people from different walks comes together is premised by the first season, where “an adventurer, Sir Malcolm Murray (Dalton) is determined to rescue his daughter, who apparently was abducted by the fiends; he’s joined by his empathic and darkly elegant partner Vanessa Ives (Green), his ominously quiet valet Sembene (Danny Sapani), and an American cowboy named Ethan Chandler (Josh Hartnett), a lost soul with amazing

gun-fighting skills who was recruited from a Wild West show.”⁶ In his quest to rescue his daughter, Sir Malcolm puts together an additional hodgepodge crew of a doctor Victor Frankenstein, a hematologist Abraham Van Helsing and an Egyptologist Ferdinand Lyle.

Almost all the characters in *Penny Dreadful* seem to be mired in mystery and secrets – some of which remain unrevealed throughout the series. Whatever revelation we do get is also only towards the latter half of season 3. *Penny Dreadful* successfully keeps the viewers guessing and questioning the motives and actions of the characters. “(It) brings the viewer to London in 1891, a city still horrified by the works of Jack the Ripper. And just as a pulp story would be anxious to cut to the action, *Penny Dreadful* introduces a character or two and then walks them into a pit of demons, quite literally. Explanation, when it is given, is short and cryptic...”⁷ For instance, until the series is well into season 3, we do not know how and why Ethan became a werewolf and why he is not aware of his condition. We are not informed as to why he is being hounded by bounty hunters throughout. Similarly, the relationship between Sir Malcolm Murray and Vanessa or the reason behind both of their guilt and mutual enmity is kept under a fog until the series is almost near its conclusion. Why Sir Murray accommodates and cares for Vanessa even though she betrayed his dear daughter, Mina and was in a way responsible for her death, we do not know. What happens to Vanessa’s father after her mother’s death, the series gives no answers. We are just told that she starts living with Sir Malcolm and begins working on rescuing her best friend, Mina.

Characters which make a relatively brief appearance but play key roles in progression of the plot, like the Cut-Wife of Ballantrae moor in season 2 and Hecate Poole in season 3 are also wrapped in a cloud of mysteries. Their past or their actual intentions are never revealed even as the series concludes.

Battle between good and evil:

The entire storyline of *Penny Dreadful* is foregrounded by a battle between good and evil; the characters endure this battle both mentally and literally. Vanessa is said to have been “touched” by the devil which makes her very vulnerable to the manipulations of Lucifer. She struggles to retain her faith in religion, tries to seek solace in God and with the help of her friends literally battles the physical manifestations of her enemy in the form of witches (nightcomers) and vampires. She is guilt ridden; having seduced her best friend’s fiancé and inadvertently causing her mother to die of a heart-attack. Trapped in a psychological hell of her own, Vanessa does not understand if it is the evil inside her leading her to hurt others or whether she should attribute it to the manipulations of the devil. She is a tortured soul throughout, always at the brink of giving up and succumbing to the darkness as the good in her heart tends to disappear gradually.

Ethan Chandler, who gradually falls in love with our tortured protagonist Vanessa, also endures a guilt ridden life having caused the deaths of his mother and his siblings. Unbeknown to him, his werewolf self leads to much bloodshed and violence leaving him to deal with the guilt and the consequences. Believing to have lost all humanity in him, Ethan joins a witch in season 3 and almost gives in to his evil nature. Like Vanessa, he struggles to arrive at a grey zone between good and evil because despite having committed several brutal acts, he is unwilling to give in all to the darker side in him.

Sir Malcolm Murray, Frankenstein, Frankenstein’s creature and even, Brona/Lily are also seen to battle the monsters within them. They are characters that are far from good but

who live with the consequences of their ill deeds heavy in their hearts and despite all, are willing to fight the monstrous selves of their being. Frankenstein's creature and Lily, for instance, are repeatedly beaten to dust, shunned, oppressed and overpowered by the society though in different ways. As a result, they harbour indomitable urge for revenge and commit many atrocities to set things right. But even they, at the end, are seen struggling with their own decisions and justifications.

Exploration of the nuances and pathos of Victorian society:

Set in the 1890s, *Penny Dreadful* unearths the underlying nuances of the Victorian society in England. Throughout the series, we see scores of people drowning in the quagmires of poverty and desperation without any respite. Alleys are huddled with famished children, people dying of consumption and starving prostitutes looking for customers. Rather than the towering factories of the British empire, *Penny Dreadful* shows us helpless women like Brona Croft, married off at a young age, abused by husband, shunned by family and finally, forced to sell their bodies for two meagre meals a day. We see the deaths of Brona and Jack (John Clare's son) due to lack of medicine and care. Then there is Brona's infant daughter who freezes to death in a winter night. We are also shown a tunnel-esque dungeon where cholera patients live like herds of cattle, barely surviving at the mercy of voluntary workers. Though set during the peak time period of the British Empire with its industrialization and world colonization, the England of *Penny Dreadful* shows us the impoverished, neglected lot of London slums, the harshness of winter on the poor, the exploitation of the physically disabled and disfigured people, who pose a stark contrast to the grandeur of the lives of Sir Malcolm, Vanessa, Dorian Gray and the likes.

In episode 2 of the second season, Vanessa is taken out by Sir Malcolm to help out in a shambled shelter for the homeless and cholera patients so that her mind gets distracted from the recent tragedy they had suffered (death of Mina in the finale of season 1). In this sequence, we are shown the suffering patients in the background, stuffed together in a dimly lit poorly ventilated dungeon. The condition which is an everyday reality for the unfortunate poor is a means of distraction for people like Vanessa or Sir Malcolm. Regardless of their kindness or goodwill, the upper class people gaining gratification and distraction out of such charity makes one think of the two starkly opposite sides of the society. The lives that are like a living hell for some serve as a tool of diversion for others.

Fusion of multiple genres and reanimation of the gothic-horror:

Though *Penny Dreadful* can be called a Neo-Victorian Gothic-horror thriller in the first look, it actually consists of motley of different genres and intertextual elements. "*Penny Dreadful* is a handsomely produced hybrid, mixing supernatural horror, detective fiction, and the production values of an Oscar-baiting historical drama (the sets and costumes are *Boardwalk Empire* quality), but it has a refreshingly old-fashioned approach. Its greatest and most surprising virtue is its sincerity."⁸ With its costume, speech, décor, dialogue delivery and overall ambience, the series tries to relay an authentic portrayal of Victorian London, which is complemented by including many clues and references appropriate to the times, which the viewers wouldn't miss unless one is particularly unacquainted with famous Victorian personalities or happenstances.⁹ The series has recurrent mentions of Alfred Lord Tennyson, the great Victorian poet and then poet-laureate of the United Kingdom. His death and mourning

in 1892 is shown in the background of Season 3, keeping true to the timeline of the show. There are also mentions of the then ongoing and famous explorations of Africa and the Orient.

It is fraught with allusions from Victorian literature – its principal characters being adapted from and modeled upon their counterparts from literature. Bram Stoker's 1897 novel *Dracula*'s female protagonist Mina Murray Harker's disappearance and rescue constitutes the central action of season 1. However, it is Mina's father, Sir Malcolm (who does not appear in Stoker's novel) who is a major character in *Penny Dreadful* and it is through his rescue mission of his daughter that all the central characters come together and get intermingled in one another's lives. Mary Shelley's *Frankenstein* (1818) is another work that is heavily drawn from, the series having incorporated both Dr Victor Frankenstein and his monster (called "creature"/John Clare in *Penny Dreadful*) into its fold. However in *Penny Dreadful*, the characters adapted do not always behave the way they do in the books/novels. They deviate in many ways and form different storylines anew, independent of their literary counterparts. For instance, unlike in the novel, resurrecting the dead is not a one-time affair for Dr. Frankenstein in the series. After his initial "creature", he successfully resurrects Proteus (formerly a sailor; later murdered by "the creature" in season 1) and Lily (formerly a prostitute by the name of Brona Croft). Dr. Henry Jekyll is adapted from R.L. Stevenson's *Strange Case of Dr Jekyll and Mr. Hyde* (1886) and introduced in *Penny Dreadful* as an intimate friend and confidante of Victor Frankenstein. Another important adaptation is that of Dorian Gray from Oscar Wilde's *The Picture of Dorian Gray* (1890). Other allusions include from Shakespeare's *Macbeth*, Rymer's *Varney the Vampire* and Sheridan Le Fanu's *Carmilla*. Just like the penny dreadfuls the series is named after, with an intermixing of literature, fantasy and supernatural elements put together from diverse sources, *Penny Dreadful* delivers a thriller "full of shock, adventure and awe"¹⁰

Besides adaptations from literature, works of the Romantic poets make frequent appearance throughout the series. Many of the characters, especially Dr Frankenstein and his "creature"/John Clare are shown to be very interested in reading and reciting poetry. Poems of Shelley and Wordsworth are repeatedly used by different characters either in a dialogue or in the form of background narration. References are also made to the Poet Laureate Alfred Tennyson and the novelist Thackeray. The series even ends with Wordsworth's "Ode: Intimations of Immortality from Recollections of Early Childhood" being narrated in the background by John Clare (Frankenstein's "creature").

In the words of the series creator John Logan, "*Penny Dreadful* came from reading a lot of romantic poetry, especially William Wordsworth.... That led me to Byron and Keats, and eventually back to Mary Shelley and Frankenstein... I wanted to write something about a woman; I invented this character Vanessa Ives and I thought, 'Oh, I'll weave her into the Frankenstein story.' Then I realized there was a much larger cosmology to draw from."¹¹

Penny Dreadful is thoroughly neo noir themed along with imbibing a gothic-horror setup. There are few scenes depicting daylight. Even if any event or action during the day is shown, they take place in dark and cloudy weather or amidst storm and rain. The costumes donned by the major characters are brown, grey, black or in similar somber colour as if to reflect the sinister atmosphere lurking about. Except prostitutes, witches and supporting or minor characters, the style or colour of the wardrobe does not change for the major characters

throughout the series. Interspersed with episodes of demonic possession, Latin chants, hysteria and insanity, there is little ground to not ascribe *Penny Dreadful* as a successful horror-gothic series.

Deriving its name from the cheaply available penny dreadfuls in Victorian England, *Penny Dreadful* does justice to the legacy of the penny dreadfuls by being similarly gory, macabre and shocking to the conventional norms. “Unlike the publications it’s named for, the show focuses not on the lurid but on existential ideas and atmosphere. More than anything, *Penny Dreadful* is mediation on the naturalness of death. Stuffed animals, corpses, and run-down buildings fill the backgrounds and often the foregrounds of the show, with the living, breathing protagonists being the oddity, not the norm. Any attempt at cheating or manipulating death — reanimation, Egyptian blood curses, or deals with the devil in the form of portraits — has a malevolent nature and might ultimately be futile. In *Penny Dreadful*, death is the only answer.”¹² There are shocking visuals of demonic possession, gibberish languages, self-mutilation and bloody scenes even now unconventional in most prime time TV series. Dorian Gray’s rather disturbing sexual escapades and orgies induce more disgust and horror than sexual tension. With eerie background scores, murky mansions with spectres of the past, dark and somber atmosphere with few daylight scenes, *Penny Dreadful* brings to the small screen the terror and shocking gore of their 19th century novelette counterparts. “Every frame is intelligently composed, lit, and decorated; every camera move is purposeful and sometimes startling...”¹³

The women of *Penny Dreadful*:

There have been many series with a female protagonist at the centre of action but probably none like Vanessa Ives. She is kind hearted and brave but she is not the run-of-the-mill damsel in distress. She betrays her friend, seduces her best friend’s fiancé, has many sexual escapades, practices witchcraft, murders and hurts those who hurt her but she remains the protagonist and she remains human. *Penny Dreadful* does not paint her as a villain for her misdeeds, or as just a witch for her witchcraft and clairvoyance, or as a slut for her sexual liberation. If anything, the series successfully establishes an anti-heroine in the form of Vanessa Ives. “Vanessa Ives, with her blood rituals, demonic language and sexual freedoms, represents the rise of the female monster on popular television and a burgeoning acceptance of female characters, even the “bad” ones, as whole human entities instead of a sum of the established gender politics.”¹⁴ With all her faults and follies, she remains human and she is presented as such to the viewers to understand and accept. We are to watch *Penny Dreadful* not because of Vanessa’s multiple deviations and mistakes but despite them.

Brona Croft becomes a mouthpiece for the helpless and destitute women who fester and rot in the alleys of London. Married at a young age, fleeing from an abusive husband, shunned by their own families, where would women like Brona go? Though this question isn’t posed, it is bound to hit the mind of each viewer and make them wonder. Used for pleasure and exploited by pimps, Brona’s rage and suffering follows her to her resurrected life as Lily Frankenstein. As an immortal creation of Dr Frankenstein, Lily tries to raise an army of prostitutes to exact vengeance on men who abused and exploited them. Though her character has been criticized for “man-hating” stance, Lily’s zeal and empathy with her fellow women cannot be missed or denied. “Lily is one of several female characters in the series who might

be said to represent the persona of the Gothic New Woman, among them Vanessa Ives (Eva Green) and Hecate Poole (Sarah Greene) but the term applies particularly to Lily because her portrayal unites key tropes of the Victorian *fin de siècle*: decadent, embodiment of the new age of modern machine manufacture, advocate of visceral female empowerment, above all, a force of change.”¹⁵

The Cut Wife of Ballantrae Moor who appears for a few episodes in season 2 is worth mentioning in detail as it vividly showcases the duality of the society. Working as a traditional healer and a daywalker (a good witch as to say, who specializes in healing and herbs), she tends to the needs of the people in her vicinity, often helping with abortions of unmarried young women. She takes care of the abortions unwillingly, sometimes in exchange for little fee but only with the goodwill to save some young maidens from the shame and guilt of out-wedlock motherhood. But she is shunned and abhorred by those same women who seek her help. This hypocrisy ends up taking her life but even then, she faces death bravely with no guilt or shame. “The Cut Wife (Patti Lupone) performs the hag archetype explicitly and stands in direct opposition with the beautiful siren Madame Kali (Helen McCrory). Both characters perform their archetypal legacy faithfully, but it’s Vanessa, as the show’s protagonist — and the season’s main focus — that helps to deconstruct the tired clichés and dismantle the notions about what a female character *must* do in order to win over an audience.”¹⁶

Not even a single female character of the series is representative of the Victorian “Angel in the House”¹⁷ ¹⁸ The women of *Penny Dreadful* dominate over the male characters both mentally and physically. Be it against demons, men or the society in general, the women of *Penny Dreadful* choose to take a stand even if they are not successful. Vanessa dies, Lily’s revolution bites the dust ruefully, and the helping hand of the Cut-Wife is not even taken note of as she is burnt at the stake. Even the overtly villainous characters like Evelyn Poole/Madame Kali, Hecate Poole and the rest of the nightcomers meet their end in a macabre way. Regardless, they constitute the key players behind the impact of the series that resonates with the viewers. There are no heroines in it; only women who are as human as any other men. They are allowed to love, repent and care with the same earnestness as they sin, kill and indulge in evil without remorse.

A narrative of subversion:

Penny Dreadful sees the rise of anti-heroines, the creature confronting his creator Frankenstein, Sir Malcolm embracing his Black servant as not dissimilar based on race or colour, a White American soldier calling a Native American as father, discrimination faced by the mixed race British-Indian Dr Henry Jekyll and more. Despite being criticized for several shortcomings and plot-holes, *Penny Dreadful*’s subversive tone cannot be disregarded.

The supposed villain of Mary Shelley’s *Frankenstein* emerges as a more human character than the eponymous “victim” Dr. Frankenstein. He confronts his creator, chides him for granting a life that was never asked and then abandoning him. He strongly refutes Frankenstein’s status of a victim and exposes him for what he is; Frankenstein only wanted fame and prestige, never thinking twice about the consequences of his experiments.

Witchcraft or prostitution is not demonized or portrayed as something essentially evil. Allying with the devil (or evil) is what the series seems to directly condemn and oppose.

Vanessa or the Cut Wife is not “evil” just because of their clairvoyance. Brona is not “bad” just because she sells sex for money.

Another interesting portrayal of *Penny Dreadful* is that of the colonized or the Orient as it was well known in Victorian England. Keeping in mind that the show spans the period of 1890s – the fin de siècle of British Empire and the time of brutal domination of the native Americans by the White settlers, the attitude of Sir Malcolm towards his African servant Sembene or of Ethan Chandler towards his Apache adoptive father Kaetenay seems rather shocking and unconventional. Sir Malcolm seems to share mutual respect and trust with his Black African servant. While Ethan and his Apache father hold grudges against each other, there is mutual love despite everything and he acknowledges and addresses an Apache as a father.

Conclusion:

“Although *Penny Dreadful* is undoubtedly a contemporary remaking of Victorian Gothic tropes, its characters and stories speak to a host of twenty-first century screen narratives and perspectives.”¹⁹ Though the series finale leaves most viewers unsatisfied, as a neo-Victorian re-imagining of some of the literature’s most popular characters, the series is largely successful. With multiple awards and accolades including several BAFTA and Emmy nominations, *Penny Dreadful* has managed to garner significant critical and popular appeal with a refreshing take on the done-and-dusted myths and legends.

The most notable thing the series achieves is to establish its female protagonists in the gray zone between good and evil; they are no heroines but they are human. Even this is not specifically emphasized by the show – the hidden pathos of Victorian dazzle, the suppressed anger of “the Angel in the House” are subtly weaved together with myths, legends and literary villains in the latticework that is *Penny Dreadful*.

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4. The first well known mummies were excavated during 1880s and brought to Europe, including England, for study and research. It also led to a growing interest in Egyptian myths and legends among English readers and general public.
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History of English Language Teaching in India: Repercussions and Ramifications in Colonial and Post-Colonial India

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Abstract:

The adventurous journey of English Language Teaching in India, has always gained attention for various purposes. From being blamed as alien tongue to have sustained for around two centuries. There is no denial that English language came to India through the Britishers. Today it continues to enjoy a special status in India. At the time of global pandemic (COVID 19), when the entire world confined to the four walls, it was this language, which complemented technology to stay connected throughout the world in the process of the expansion of the ever-growing horizons of progress. However, English has often been blamed for being an alien tongue in India. This research attempts to analyze the intention of the Britishers behind introducing English language and to explore the motives behind the same. A proposal in line was sent to and accepted by Indian Council of Historical Research to look into the circumstances and evidences and the intent and content of those circumstances and evidence which were responsible for introducing English language in India. ICHR has sanctioned a research grant and the researcher is in the process of source gathering from across the country.

1. Introduction

1.1. English Language In India: Colonial Perspective

“Since the days of the British Raj, English remained the language of domination, status and privilege in India. The hegemonic colonial project in India was to create and maintain a class of administrative officers, clerks and compliant civil servants to carry out the task of ruling the vast and expansive subcontinent” —Timothy J. Scrase

India possesses a place of pride and distinction in the world, for developing many languages. In the 17th century when the English language was introduced in India with the arrival of East India Company, the core objective was to conduct trade with India. There have been two contrast views on the matter of ‘English in India’. The first school of thought believes that English was imposed on us forcefully and we still are the servants of the colonial

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mind set. While there the second opinion favors the use of English and is of although English entered India as an alien language, it has passed the test of time by virtue of the utilitarian benefits it holds.

Many raise objection on the use of English with the logic that English was imposed to us by the Britishers, and it is a foreign language. On the grounds of nationalism, English language in India has been much criticized for being used in India despite being a foreign language. The second school of thought on it opines that English was introduced in India with the objective of enriching new ideas, cultures and literature and to encourage modern education amongst Indians.

English language entered India with baby steps like Britishers realized that trade without learning the language could be quite challenging. So, at first, they began to learn Indian languages. They allotted funds to establish colleges to promote Indian classic languages. They also sought the help of translators. It was felt by the Britishers, that western education would empower Indians to challenge the foreign rule and enable them to raise a voice against the British rule. Owing to the political prerequisite they started encouraging Indians to continue with their native culture and education. They adopted insisting upon the promotion of classical learning for their educational policy. Raja Ram Mohan Roy desired English for academic, scientific and other international reasons for Indians. He along with other thinkers not only felt the superiority of English education, but they also even expressed the view that “the teaching of mere Hindu or Mohammedan literature meant the teaching of a great deal of what was frivolous, not a little of what was purely mischievous and a small reminder indeed in which utility was in any way concerned”.

Macaulay’s motives in spreading teaching of English in India were just to create a group of Indians who would be the interpreters between them and the Indians. An official resolution endorsing Macaulay’s policy of modern education through English medium was passed. But the teaching of English in systematic way started from the declaration of Wood’s Dispatch of 1854, which has been called the ‘Magna Carta’ of Indian education. In Wood’s Dispatch it was declared: “The English language is to be the medium of instruction in the higher branches, and the vernacular in the lower.

English is to be taught where there is demand for it, but it is not to be substituted for the vernacular languages of the country.”

It was then that English gradually spread wider in India and gained roots in the educational system. In 1857 and just after, five universities at Bombay, Calcutta and Madras Punjab and at Allahabad were setup. The establishment of these universities marked a new era in the history of Indian education. This resulted into the spread of schools and colleges, which ultimately resulted in the increase of more number of Indians who achieved mastery in English language.

1.2 English Language in India: Post-Colonial Perspective

The 20th century Indian English novelist Raja Rao, in his classic *Kanthapura*, first published in 1938 wrote “We cannot write like the English. We should not. We cannot write only as Indians. Our method of expression... has to be a dialect which will someday prove to be as distinctive and colourful as the Irish and the American. Time alone will justify it.” Raja

Rao, who was fluent in Kannada and French too, mentioned that “One has to convey in a language that is not one’s own, but the spirit that is one’s own.... English is not really an alien language to us. It is the language of our intellectual make-up...not our emotional make-up,”. Such a visionary statement made almost a century back not only displays the far fore sightedness of the author, but also reestablishes the fact and utility of English. Today, English is taught and learnt for various purposes. Indian English is widespread all over the world. The trio R K Narayan, Mulk Raj Anand and Raja Rao gave Indian a English an absolutely ever-growing direction. Since then, to till date the exhaustive list of Indian authors who have made a remarkable place in the history of language and literature is a matter of great pride for all the Indians.

1.3 English Language: A Global Perspective

“Vasudhaiva Kutumbakam”: The World Is A Global Village

Two almost contrasting statement of Gandhi Ji in the pre independence era, would not be out of place to be mentioned here: Gandhi Ji expressed his views mentioning the effects of English education. “...English today is studied because of its commercial and so-called political values. Our boys and girls think that without English they cannot get government services. Girls are taught English as a passport to marriage...I know husbands who are sorry that their wives cannot talk to them and their friends in English. I know families in which English is being made the mother tongue. All these are for me signs of our slavery and degradation.”

But at the same time Gandhiji also appreciated the importance of a foreign language especially English. He says: “I don’t want my house to be walled in all sides and my windows to be stuffed. I want the cultures of all the lands to be blown about my house as freely as possible. I would have our young men and women with literary tastes to learn as much of English and other world languages as they like and expect them to give the benefits of their learning to India and to the world”.

English has often been referred to as ‘global language’, and in India it is one of the most spoken languages after Hindi for the purposes like interstate, intrastate communication and communication with other countries. With the advent of Information Technology revolution, the need for communication in the English language can no more be subsided. Apart from its communicative and educative value, the ever-growing IT industry has taken the status of English language a step ahead. Thus, today English is not merely at a secondary stage where we ponder about its imposition but it is solely due to the realization that English language has many advantages.

The beauty of our country, India lies in the harmonical alignment amidst the diversification we have, in various terms, and language being the most significant one. There are 22 languages listed in the Eighth Schedule of Indian Constitution. As per the Census (2011) 19,500 languages or dialects are being spoken in India as mother tongue. The report published by Press Trust of India (2018) mentions that 121 languages are spoken by 10,000 or more people in India. This portrays welcoming attitude of our country towards diverse cultures and languages. As per a saying in Hindi, (कोस कोस पर पानी बदले, चार कोस पर वाणी), like water, the languages in India change after every few kilometres.

The beautiful concept of “unity without uniformity and diversity without fragmentation” reiterates the fact that Indians have always welcomed diverse cultures and languages which reestablishes “**Vasudhaiva Kutumbakam**”. The morphophonemic alteration of Vasudhaiva Kutumbakam, ‘*Vasudha*,’ (the earth), ‘*eva*’ (indeed is) and ‘*Kutumbakam*’, (family), provides a fair idea of the very essence of “**Vasudhaiva Kutumbakam**” . This verse of ‘Maha Upanishada,’ engraved in the entrance hall of the Parliament of India, describes the highest level acquired trait of human beings which enables them to perform their duty without materialistic lust. The Sanskrit phrase is quite relevant today as it recognizes the fast-growing process of international integration named ‘globalization’. Undoubtedly, we owe a lot to technology which makes the world a global village, but no matter how tech savvy we may grow to be, the desire to interact with others never lessens and there stands the role of a link language, which no language other than English has successfully been able to achieve.

1.4. Global Pandemic, Global Goals and Spiritual Growth

Post IT revolution the world has both confined and expanded together, more than any other time in the human history. The wheel of progress knew no boundaries in the past few decades. Men became mechanical working clockwise in shifts. Intermittently, there came the global pandemic with the upsurge of COVID 19. The world witnessed an extremely awful situation when the entire mankind was under a dilemma and stress for survival and existence. It was language and IT which kept the wheel of academic works churning to some extent. The terms like quarantine, home isolation and social distancing etc. became frequently used terms. The leading educational institutions started to collaborate with the overseas institution for a mutual exchange of learning. Another evident positive change was a genuine inclination towards spirituality. The shift towards spirituality, was more evident when the re telecast of the Ramayana on Doordarshan smashed all the world records of viewership during the lockdown in the year 2020. The mention of the Sustainable Development Goals will not be out of place here. The Sustainable Development Goals or the Global Goals gives universal calls for action towards the attainment of peace and prosperity. The global pandemic has impacted the progress chart of these Global Goals adversely. SDG Report 2021 reveals that COVID 19 has wiped out 20 years of education gains which is a major challenge towards the attainment of the Global Goal number four (Quality Education) listed in SGD. The outcome of the Global Goal four i.e. *to ensure inclusive and equitable quality education and promote lifelong learning opportunities for all*, can impact all other goals. Peace and prosperity are those states of mind and action which can be easily attained through the path of spirituality amidst the ever growing scientific and technological advancements. Fortunately, the Supreme Lord, Sri Krishna, has given us the keys to happiness in His famous discourse, the Bhagavad-gita. Bhagwat Geeta does not merely speak about the religions, rather it teaches us the life skills and for that reason probably it has gained such huge respect from all over the world, not only in India.

The significance of English language as a **Global Language or a Link Language** cannot be denied today. Language learning comes with the bonus of the cultural package as language is a carrier of the cultural, historical and communal baggage. Today, the intricacies of Sanatan Dharma are being spread in various countries. ISKCON is setting new benchmarks in doing so. It can truly be a challenging task without a common language like English. Thus, language

learning can be a great enabler and when it comes to English language, it can act as a great uniting force as well in this era of globalization and digitalization.

1.5 Global Language for Global Village

“English is not only important in getting a better job, it is everywhere in social interaction. If you can’t speak it then you are a nobody”.: Timothy J. Scrase

The demand for humanities and art will grow high, as India moves towards becoming a developed country as well as among the three largest economies in the world. Recently there have been much talk over the proposal of including Bhagwat Geeta in schools and colleges of Indian education system. Bhagwat Geeta is universally renowned as the precious crown of India’s spiritual wisdom which enlightens with a unique blend of traditional yet time relevant messages. There is hardly any work which has the potential to reflect the nature of consciousness, self, the universe and the Supreme.

2. Note on sources

In order to achieve the desired outcomes, the researcher proposes to explore various sources.

- Visiting various libraries of India
- Interviewing those who were born few years before and few years after the independence to record their sentiments and attitude about English they had during those days.
- Connecting to the local and international members of British Council
- Connecting to the local and international members of Cambridge University Press & Assessment India Private Limited.

3. Methodology:

Both Quantitative and Qualitative Methodology will be used for the purpose. A questionnaire will be prepared to interview the authentic and relevant sources of information. Information will be collected in various forms like response of the telephonic, face to face interview, Google Forms and Survey Monkeys. A Focus Group Discussion will be conducted with the relevant respondents.

Descriptive survey method will be used for this study.

Literature Review → Research Problem

Research Objective → Hypothesis

Data Collection → Data Analysis

Results, Findings and Discussion

4. Extant research on the theme proposed

There is a lack of any exhaustive and clear work in the field of History of English Language Teaching (ELT) in India. While exploring the available works following could be found relevant:

The foreign language status of English in India thus appears to have remained for a shorter period initially, and it gradually seems to have acquired the status of a second language.

Prof. V.V. Yardi (1977) gives clear distinction between a 'foreign' and a 'second' language status as: "English as a foreign language refers to a situation where it is taught for certain specific purposes viz... reading scientific works, translation, communication at certain levels and for certain purpose... only. English as a 'second' language refers to a situation where English is used widely for purposes of administration, education and as a common link-language". Prof. Yardi adds further and says : "in India until recently, English was a 'second' language. It is now in the process of acquiring the status of a compulsory 'third' language".

The rapid change in the place of English in post independent India was observed by many and as noted by Scrase : "English is recognized as an important global or international language, essential for professional employment and significantly, a key component of the cultural capital of middle class Indians".

Enhanced proficiency in English language was considered instrumental in fetching enhanced and well-paid job opportunities. The language, thus, got recognized as an important link language for national and international purposes. Despite the hard and sincere efforts of the central and the state governments, Hindi could not yet become the link language in India. In view of the strong opposition to Hindi in the southern states, Hindi in 'Devanagari' script was declared as the official language of the Union and English also was given the status of the 'subsidiary' official language of India in the Official Language Act 1965. It was also decided that either Hindi or English could be used for proceedings of the parliament.

Owing to the increasing importance of English, in the changing times, various states in India gave the language a respectable place by making it a compulsory language in their educational setup.

"...English in India is what it is because of its functions which are controlled by its sociocultural setting and by its interaction with the major Indian languages. This approach to English in India is designed to show how the lexico-grammatical systems of a language get shaped and reshaped by its functions. There is, therefore, no feel that English in India is or will be less effective or less efficient as a system of communication, but there is every reason to say that it has and will continue to have a marked Indian flavor".-verma

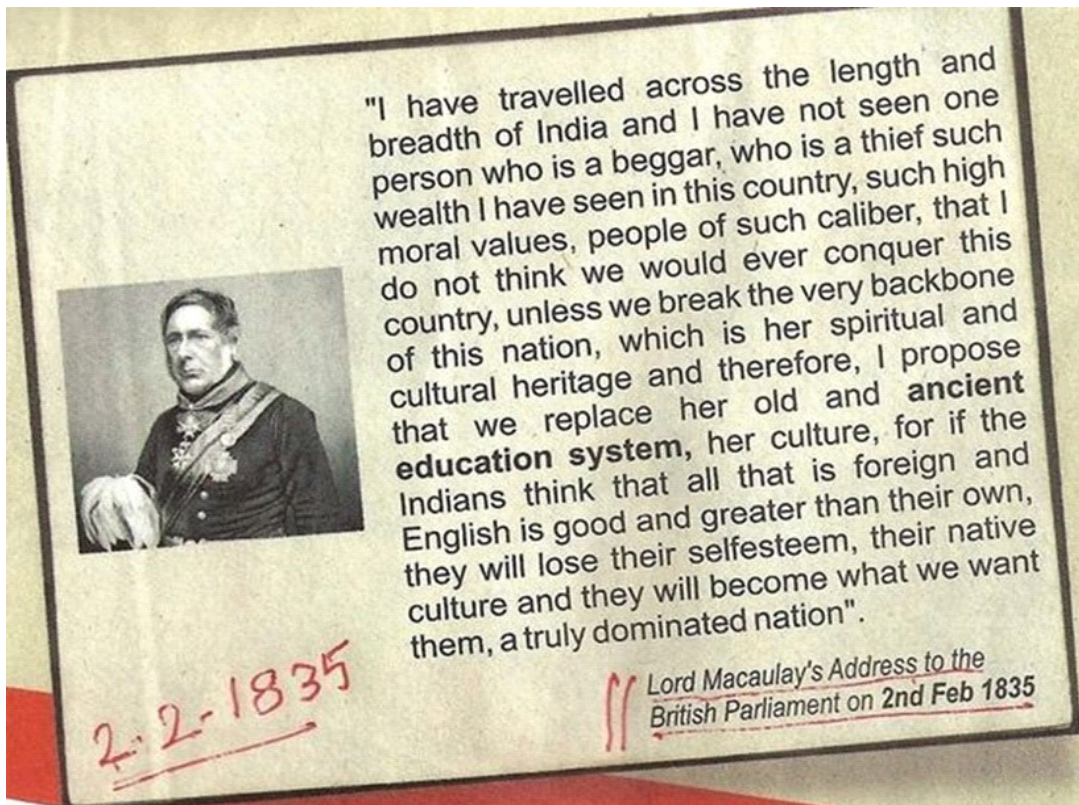
Whatever received history of ELT we have so far, needs to be enquired. The analysis of the general events of History, various government documents relevant to the purpose and reports related to the teachings of English in India can present a comprehensive History of ELT in India. Thus, History of English language teaching in India requires to be written because it is only History which can provide a source to recreate the present and influence the future along with controlling the repercussions to a great extent.

5.Digging the historical roots of ELT in India

The debate, about English being imposed to Indians by the British Rule, has quite often been applauded with the sense of so called 'Nationalism' during many socio-political gatherings. The historical evidence proves that English was brought in India by the Britishers. Taking an insight into the history of English language we get to know that in the 5th century, the English language arrived in England with the arrival of the three Germanic tribes the Angles, the Saxons, the Jutes, who invaded England . Till then the British spoke Celtic language. English evolved through generations of speakers like many other languages and

gradually became the language of trade, commerce, international negotiation and so on despite the initial treatment of 'other tongue' vs 'mother tongue'.

There is no denial to the fact that English in India is the outcome of the British rule. The English language in India travelled the journey of from being an alien language, library language and then official language and now a language of empowerment. But did the Britishers really intend to skill all the Indians with modern education and English language? Charter Act 1813 which proposed for the financial grant of Rs 1 Lakh, for the promotion of Indian literature, letter of Raja Ram Mohan Roy to Lord Amherst advocating for English and modern education and Lord Macaulay's minutes require minute and meticulous analysis to find out the under lying realities of the fact.



<https://thewire.in/history/macaulays-speech-never-delivered>

Even at a cursory glance to the above letter viral on the social media, can bring out some serious contradictions. We tend to believe on the made-up history which gradually causes collective amnesia. Thus, it becomes imperative that we dig in deep to find out the authenticity of the fact.

- Was T.B. Macaulay in Calcutta or in London, on February 2, 1835?
- Could Macauley not come across a single beggar even a fakir or sadhu during that time?

Our mythologies and epics teach us that good thing should be retained from our enemies as well. When the demon Ravana was on his death bed, Lord Rama asked Lakshmana to seek some knowledge from Ravana who was also a great scholar. Thus, it becomes imperative that we seek lessons from our own history and act accordingly.

The researcher proposes to further explore and investigate into the intentions and deliberations related to the existence of English language in India.

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Gender in Urban Space: A Reading of Jahnavi Barua's *Rebirth*

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Abstract:

Literature and critical theory have been for long concerned with the tension that urbanization has rang in the society. In particular, Urban theory has explored the complicacies and tensions that modernity brings in its wake, especially with the conflict between tradition and modernity and how individuals try to negotiate a way out of this predicament. With the advent of modernity in India, urban spaces have been developing rapidly and these changes brought along consequent effects on the socio-cultural make-up of the people that inhabit these spaces. While a propensity towards idealising rural folk society akin to those of the Chicago School of Sociology can be observed in the works of certain Indian writers and theorists, there has been a shift wherein a paradigm more conducive to an objective reading of these urban spaces has emerged. The mutual action of these two spaces on each other has been depicted in the fiction of many recent writers. North-East India, having witnessed rapid changes in the past couple of decades, has been the origin of many narratives that present the problematics of modernity. Jahnavi Barua's novel *Rebirth* is an apt portrayal of this morphing. The tension between the expectations of a folk society juxtaposed against the ever-changing enunciations of urbanisation and subsequent modernity are delineated with nuance and empathy in the novel. The influence of these sites of urbanity is not only limited to their geographical demarcations, but also stretch far beyond it. Gender, therefore, becomes an important factor in gauging and analysing various dynamics in this flux of tradition and change. This paper focuses on the aspects of urban and gender in reading of the novel *Rebirth*. The study is descriptive in nature and is based upon a close reading of the novel.

Keywords: *Urban Studies; Jahnavi Barua; Urban Space; Rebirth; Gender Roles; Modernity.*

Georg Simmel in "The Metropolis and Mental Life" meditates on the psychological

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state of urban dwellers and delves into the conditions that lead to their peculiar state of mind. He identifies a resistance of the urban individual on the face of aggregating powers that reduce human beings to mere copies of one another, given the onslaught of modernity and technological advances. The metropolitan resident has to encounter multifarious mental stimuli daily. These stimuli when intensified result in the metropolitan person resorting to a blasé attitude as a shield. Kaberi, the protagonist of the novel, is similarly frequently overwhelmed in the city of Bangalore. She endlessly encounters varied stimuli and hence seeks out quiet places. Kaberi seems out of place in the fast-paced, almost cold, environment of Bangalore. From the initial pages of the novel itself her discomfort with crowds, strangers and prying eyes are made clear. Kaberi is uneasy in the city; by the proximity of people. She does not like to be seen. She states, "I'm not squeamish about looking at strangers—it is being stared at that I cannot bear" (Barua 42). After moving away from her home in Assam to Bangalore, Kaberi has had to adjust to the new environment. It is later revealed that she is caught in a loveless marriage and has to endure a cheating and abusive husband.

Growing up in a close-knit society that still focuses on traditional patterns of family and relationships, Kaberi's outlook on life is set quite early. The shift from being primarily a rural society to that of predominantly urban is often accompanied by myriad and profound changes. The makeup of the social life of a people is altered rapidly with the growth of urbanisation. Each facet of the society undergoes alterations and requires realignment due to the ensuing changes. Louis Wirth draws on arguments relevant during his times and posits that the city does not completely eradicate the existence and influence of rural society. The city continues to have traces of what Wirth calls 'earlier folk society' (3). Kaberi grows up in what can be likened to such a form of society and imbibes the values of her culture. She explicitly mentions her mother training her early on in the rigours of the duties that she must attend to as a girl. This is mirrored in her relationship to her husband, Ron. She is subservient and ever-accommodating of his wants. He always comes first in their marriage. She is almost an after-thought. Their lives are structured around Ron's routine. Their social circle is set by Ron's proclivities. Despite this, she manages to plod on with life and make the best of their fast-paced urban existence. Even from the very beginning, the quiet fortitude of Kaberi is revealed. She mentions that she is not fond of confrontation and even avoided it with her dead best friend Joya. Her unease with this is highlighted even during her early years back home when she and Joya would walk to the school and pass by crowds of leering men. Kaberi states that she would not have been able to undertake the to and fro walk to the school without Joya by her side. It is intriguing to notice a set pattern in Kaberi's relationships to her fellow female friends. She tends to surround herself with more assertive women who are vocal and uncompromising in a lot of ways. This juxtaposition against her more docile nature often starkly brings out the contrast in their characters. However, she is resolute in her stance whenever and wherever necessary. We are first made privy to this in the portion where she relays the purchase of their apartment in Bangalore. Although she is considerate of her husband's requirements, she is defiant in the necessities for herself before any decision is made. She is more than willing to compromise, when necessary, but she does not fully give way. Urban space becomes important in relaying the alternatives to Kaberi. She is able to envision another version of life for herself. One that is not predicated on a man and his needs.

Nostalgia is seen throughout in Kaberi's ruminations of her hometown. She is unable to fully adapt to the metropolitan life and looks for semblances of warmth in her relationships with the people around her. This can be observed in her obvious attachment to Mary and Preetha. Also, it is no surprise then that she turns to the memories of her home during turbulent times. Anjana J. writes, "There is a perfect juxtaposition of the urban landscape of the Bangalore to the lush green vegetation and scenic beauty of the Brahmaputra" (412). This can also be observed in Kaberi's creation, her book, that dwells on the green forests of Kaziranga, perhaps a memory from her childhood trips. It is also telling that Preetha takes Kaberi for a short trip to a resort in the lap of nature when she learns of Kaberi's situation. This indicates an almost intuitive knowledge of Kaberi's predisposition and the detrimental effects of urban buzzing on her person. Emphasising this same importance of the home, Shiva Prasad Sharma comments on how memories of her hometown become an important part in negotiating this experience for Kaberi. Sharma writes, "Similarly in Jahnvi Barua's debut novel *Rebirth* (2010), the protagonist Kaberi have retained memories of her space in Assam. The space called Assam becomes meaningful only when memories are inscribed into it," (4803).

Moreover, from the beginning of the novel, we are made privy to Kaberi's longing for quieter, leafier places within the city. While looking for a home, she insists on more quaint features in contrast to her husband's more modern leanings. She is unwilling to compromise on certain facets even this early on. The balcony that provides a view of the lush greenery outside their apartment building is a pivotal space within the framework of the novel. Anjana J. writes in this regard, "Even in the hustle and bustle of the city, an open veranda attached to the flat gives the protagonist an place to rejuvenate, the sight of the trees, and bushes from the balcony instills in her a kind of confidence and security she hardly got from the humans around her," (412). It is often a space for deliberation and relaxation for Kaberi. She likes to sulk in the comfort of a familiar view from the balcony of her urban home.

Kaberi's pregnancy is another important facet of the story. The narration is presented as a conversation with her yet-to-be born child. Her conception marks a turning point in the novel. It forces her to look out for herself and be self-reliant. The birth of her child is paralleled to the rebirthing/reconstruction of her identity. Kaberi is on a journey of self-renewal. Her creative pursuits come to the fore once Ron's burly presence is no longer there to hinder her. Prior to Ron's leaving, she would be occupied in household chores and making things good for her husband. The act of leaving, in fact, allows Kaberi to assert her own needs and find some time for reflection. She is able to relax and dedicate herself to things that bring her joy. In this regard Kar writes

While both Kaberi's and Preetha's mothers compromised with their respective husbands because of the fear of society, and their belief that "Children need a father" (200), Kaberi's baby and her book see the light of the day almost hand in hand, both also orphaned at birth as Kaberi chooses to bring them forth into a fatherless existence. (222)

Sharma analyses this same aspect of skewed relationships that Kaberi observes in those around her. He writes,

The death of her father provides her with an opportunity to analysis the relationship

between her father and her mother which she realizes was not in a equilibrium in terms of emotional attachment. Their relationship as husband and wife, like the marital relationship of a host of other characters in the novel was as sort of compromise shaped more by the dictates of the society than emotion. (4807)

Thus, we see Kaberi steadily moving towards the actualisation of her own self free from the imposing atrocities of her husband. She has passed through a journey of self-discovery and has undergone a process of transformation that is yet to end as the novel comes to a close. Anjana J. writes, “Towards the end of the book a tremendous transformation happens within herself. She emerges as a person as well as an individual who knows the strength within herself,” (412). While this transformation may be attributed to varied factors, Sharma posits it as the influence of her homeland. He writes:

Her new identity as an individual who is able to liberate herself from a relationship based on subjugation to that of self assertion has as its base the memories of her space in Assam. Images and various spatial symbols of her life lived in Assam are conjured up to assert her individuality as well as contest the catastrophic waves of uncertainty surrounding her predicament in a city miles away from her home. (4803)

She is no longer a lost individual at odds with the city but one of its many inhabitants forging a way ahead. Kaberi is determined to take a stance and not go back to her husband merely for the sake of keeping up appearances. She wants her marriage to stand up to scrutiny and not merely function as another social expectation. She wants her husband to come back to her only because he loves her, and not because he wants a child. Kaberi, quietly, asserts herself and defiantly accepts the reality of her situation. At the end of the book, she is a transformed individual who is ready to lose and consequently find herself in the dizzying throes of the city.

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Ghettoisation of the Vulnerable in Arundhati Roy's *The God of Small Things*

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Abstract

The article does an analysis of how the fragile and vulnerable are subjected to discrimination and how they are made to suffer injustice at the hands of those who are the top of the social and political pyramids of India. There are unwritten social rules on who should get into relationship with whom, who should be provided education, who should order and who should be ordered and so on. When these rules are violated, the violators, if they happen to belong to the bottom of social pyramids, would be mercilessly crushed. Arundhati Roy's 1997 booker winning novel *The God of Small Things* delineates the anguish and agony the vulnerable sections of society undergo because of the strong prevalence of suppressive social structure wherein the divide between the powerful and the powerless are unbridgeably constructed. Any attempt to dismantle this structure not only meets with stiff resistance from the upper echelons of society but also brings cruel penalty to those who make such attempts. The protagonist of this novel Velutha and Ammu pass through enormous hardships to the extent that both of them are wiped out in the end – the former physically and the latter emotionally.

Key Words: Discrimination, injustice, male – chauvinism, police brutality, fake communist leaders, communalism and so on.

An endeavour is made in this article to explore the depiction of the harassment of the marginalized by the mighty.

Pappachi is an entomologist serving in Delhi during British regime. After his retirement from service, the family which consists of his spouse Mammachi, son Chacko and daughter Ammu returns to Ayemanam village in Kerala. Pappachi is a male – Chauvinist and he is also very proud of being a Syrian Christian. It is believed that Syrian Christians were a set of

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Brahmins who were converted to Christianity by none other than St. Thomas, a disciple of Jesus Christ. Pappachi is vainglorious, ostentatious and sadistic as well. Being short tempered, he does not allow his spouse, Mammachi to voice her views confidently. Mammachi is a soft – spoken woman who is very frequently put to cruel treatment by her husband, if she says or does anything against his wishes. He is used to beating her up with flower vase.

Pappachi's eccentricity and ill – tempered nature which create frequent conflicts and quarrels at home can be attributed to the doom that has struck the life of Ammu, his daughter. Pappachi is of orthodox type who thinks that higher education is neither necessary nor important for girls. As a result, when his offspring Chacko and Ammu complete their school education, he becomes very much concerned about providing quality education for his son Chacko and he sends him abroad to England for higher studies. But Ammu is discouraged against pursuit of higher education by her father and she is restricted to the four walls of her home. Multiple factors such as suffering biased and partial treatment from her own father, being looked at as an inferior being and not being afforded the opportunity for higher education, make her stressful and hugely sorrowful. To make matters worse, there is an unending unfolding of altercations between her parents, screaming of her father and conflicts at home. Life turns out to be hellish for her. With every passing day, the eccentricity of her father is steadily on the increase and he becomes more and more uncontrollable. Being confined to her residence, Ammu gets to witness all the high decibel quarrels between her parents which deprive her of peace and emotional comfort. When girls of her age enjoy the comforts of life, Ammu shrinks within and the level of her diffidence goes up further and further. Regarding Chacko, everything goes well for him. Even if he is not that enthusiastic and easier to continue his studies, he being male, is patronized in every possible way by his family, particularly by his father Pappachi. He spends his time in insouciance, without properly making use of the opportunities made available for him by his family.

In Ayemanam village, Mammachi starts Paradise Pickles and Preserves factory to augment the income of the family which has fallen down after pappachi ceased to be a government servant. For Ammu, not even semblance of peace is found at home where there is din, noise and unmanageable chaos. At a point, Ammu is made to think that anything would be better than staying back in Ayemanam village. Only the sadistic, irritable nature of Pappachi forces Ammu to arrive at this decision. Unintentionally, Pappachi has played a role in wrecking the life of Ammu. At this juncture the family receives an invitation for the wedding of a distant relative to be held in west Bengal. Ammu grabs this opportunity that comes her way. She, who is desperate for freedom from this solitude and confinement, wants to represent the Ayemanam village in the west Bengal wedding. She is bent upon leaving Ayemanam village which continues to cause unbearable emotional unrest to her. At the wedding she happens to meet someone from West Bengal who proposes to her on being attracted to her at first sight. Ammu hates the idea of returning to Ayemanam due to which she accepts the proposal of that man she has no prior acquaintance with. Their wedding takes place in a very hurried manner and Ammu, out of excitement and impacted by the newfound freedom enters into wedlock even without informing her parents, Pappachi and Mammachi in Ayemanam.

Soon after her wedlock, Ammu finds her husband to be an alcoholic addict. When misfortunes come, they come in battalion and it holds true in Ammu's life. Her husband, who works for a Tea Estate in Assam does not go to work regularly. He spends much of his

time drinking. Ammu's dream that her wedding with this man would lift her up from her fallen state and straighten her life is shattered into pieces. His failure to go to work angers the manager of the tea estate who happens to be an English man and he sends for Ammu to come to his office to discuss the irresponsible behaviour of her husband. He pretends to be warm, benevolent and kind and at first, he gives the impression that he is indeed very much concerned about the welfare of Ammu's family which gets ruined by her husband's irresponsibility. Ammu does not take much time to understand the true colour of the tea estate manager and he is found to be a wolf in a sheep's cloth. He propounds an idea that Ammu's alcoholic addict husband can be sent to rehabilitation centre to get recuperation from addiction during which Ammu who has become a mother of two children by now- Rahel and Estha can live in his residence. When Ammu makes out his true intentions, slapping in his cheek she storms out of his residence. At this juncture, she develops fear about the future and security of her and her kids. On deep contemplation, she reaches the conclusion that it would not be wise for her to live with her children in Assam and she should return to her parental home in Ayeyanpalam in Kerala. The fact that there is no change at all in her husband's attitude and behaviour and he is not prepared to change himself even for his children forces her to determine that her parental home only would be safer and more secure for them.

Ammu's arrival in Ayeyanpalam with her twins – Rahel and Esthappen is met with resistance and displeasure. Neither her parents nor her relatives, like Baby Kochamma are pleased with the coming of Ammu. They are portrayed as thinking that when Ammu had the audacity to get married without their consent, why she cannot live without their patronage. Their unkind words and deeds add salt to the wound of Ammu. Particularly, Baby Kochamma, Ammu's aunt who herself lives in her parent's home after her love failure often tells Ammu that the best place for a married woman would be her husband's home. She often hurts not only Ammu but her twin children as well. Ammu begins to undergo the kind of unpleasant experiences she experienced prior to her marriage. It is akin to re-living her past. What is worse is her children have become co-sufferers. Nobody at Ayeyanpalam house is ready to take blind bit of notice of what Estha and Rahel do, where they are and who they are with. Being subjected to harsh discrimination and ghettoisation, they start moving with Velutha, an untouchable worker in Ayeyanpalam home run factory Paradise Pickles and Preserves. Velutha is a craftsman who is very skilful in carpentry, climbing trees, plucking coconuts and so on. Velutha who is a childhood friend of Ammu is the only person in the entire village of Ayeyanpalam who is very warm, kind and attached towards Rahel and Esthappen. The children rejoice to spend time with Velutha who presents them with handicrafts such as leaf made cart, dolls, toys and so on. Both of them are often seen climbing the shoulders of Velutha and playing with him. The children's joys know no boundaries while being with Velutha. He takes them to the nearby river and teaches them swimming too.

Ammu witnesses the continued presence of her children with Velutha. She already passes through untold anguish and agony. It is tragic that her married life has turned out to be a disaster and she is forced to live in Ayeyanpalam home which she left before her marriage because it used to be a veritable hell. When she is used to suffer humiliation, discrimination partisan treatment, rebuke and so on, when her children who are tender and delicate face the same fate like her, it unbearably hurts her. Her social and financial standing is so infirm that

she is not in a position to do anything to make her kids cheerful and pleasant. That Velutha tends them in a warm and kind way provides some consolation for her. Even if Velutha is a few years senior to Ammu, both of them used to be friends in their childhood. With Velutha becoming more and more attached towards Rahel and Esthappan, Ammu is so touched by his behaviour and attitude towards the twins that she too begins to spend time with him. Velutha's love and affection for Rahel and Esthappan made earlier Ammu develop good will and soft corner for him and it, by degrees, bloomed into a kind of relationship. What at first seemed to be a revival of childhood friendship, following Velutha's bond with the twins, grows into romantic affair. When Ammu and her children are totally neglected by everyone and when Velutha starts showering affection on them, Ammu finds his relationship very important. The frequency and intimacy of their conversations grow in such a way that they start spending time together in history house on the river bank.

It is Ammu who at first began to move with velutha in a romantic way. Velutha, being an untouchable and aware of the social and economic might of Ammu's family, shivers at the thought of moving very closely with Ammu whom he values and respects very much. Only Ammu's persistence gets Velutha to yield to Ammu's proposal. Ammu longs for genuine love, she yearns for care and she wants some attention to be paid towards her desire, wish and expectation. If someone travels through a desert in the scorching sun with parching tongues, the presence of water will be found to be precious and priceless for them. If a plant withers, only water can keep it alive. For Ammu, Velutha's relationship appears to be like life saving drinking water in desert and the water that provides life for a withering plant. Everyone in and around Ayemanam treats Ammu and children as inferior beings who, they all seem to think have no deservingness to be part of Pappachi and Mammachi's household.

The forces of patriarchy which are deep – rooted and entrenched in traditional Indian particularly here in Kerala Milieu and which manifest itself in the humiliation and ill – treatment Ammu and her children are subjected to inflict affliction on Ammu's life. Pappachi and Mammachi's daughter, Ammu is pushed to an atmosphere of hostility and harshness. Under this circumstance, when Velutha appears as a care, happiness and comfort provider for Rahel and Esthappan, Ammu is attracted towards his warmth. As discussed above, with the passing of days their frequent meets and chats serve as a catalyst for the blooming of romantic relationship with them. On a day when Ammu and Velutha are together in the history house on the bank of the Ayemanam River, Velutha's father Vellayappan gets to witness them.

The gravity as well as intensity of social divide between the powerful and powerless can very well be seen in the attitude of Vellayappan in whose psyche it has been sedimented that the people of his class are destined only to serve and obey and to be subservient towards the upper echelons of society. For him, it is an unpardonable son to disobey or revolt against the upper class. Hence, the almost burst a blood vessel, when he witnesses the togetherness of Ammu and Velutha in the secluded and solitary history house. No sooner does he see it than he takes it to the knowledge of Chacko, Mammachi and Baby Kochemma. For many generations, Velutha's family has been serving in Ayemanam household as very loyal labourers. Vellayappan's loyalty for Pappachi and Mannachi's family is so intense that he desires to hand a fitting punishment to his son. His loyalty towards his masters is for stronger than that

of his love for son.

At this point, there is an unfolding of series of tragic events. Chocko's ex – wife Margaret Kochamma arrives in Ayemanam village with her daughter Sophie Mol in order to recover from her second husband's death. It is strange and odd that Pappachi's household wears a festive look in view of the arrival of Margaret. Kochamma and her daughter Sophie Mol from England though she broke up with Chacko for he is a good for nothing fellow incapable of earning enough money to look after her. Margaret Kochamma abandoned Chacko and she got married to another person. But she is given a red – carpet welcome whereas Ammu who is the daughter of Pappachi and Mammachi is humiliated along with her children.

Ammu's children Estha and Rahel befriend Sophie Mol and they take her to river bank where they used to play. In order to delight Sophie Mol, they swim in the river and out of curiosity Sophie Mol also gets into the river and attempts to swim. At that point, the unexpected high rise in the water level leaves the children to struggle to reach the bank. On account of Velutha's imparting much farming to the twins of Ammu, they, somehow, manage to reach the bank whereas Sophie Mol is washed away and loses her life.

All hell breaks loose at Ayemanam household. Vellayappan's message on his son Velutha's relationship with Ammu already made Mannachi, Baby Kochamma and Chacko's blood boil. To make matters worse, the death of Sophie Mol caused by drowning in the river has happened. The whole family, unable to bear their fury on Velutha conspires a plot to blame Sophie Mol's death on Velutha. Their tempers run high and they are all hell bent upon avenging the loss of their family's honour caused by Velutha's relationship with Ammu. As soon as Chacko received Vellayappan's message, he swings into action. He brings into the picture the local communist leader. K.N.M.Pillai who runs a printing press and supplies his print products to the paradise pickles and preserves factory run by Ammachi. Local police inspector also joins them by accepting Baby Kochamma's complaint against Velutha for the murder of Sophie Mol. Velutha is accused of the murder of Sophie Mol but he is no way connected with it. The police constables launch a hunt for him and manage to arrest him.

The novelist enposes many social evils in course of her narrative. The destructive forces of patriarchy are brought out by highlighting the discrimination in favour of Chacko and against Ammu at Ayemanam home. The social divide is narrated through the attitude of Vellayappan who thinks that his class is bound to serve the upper class without any grudge. Further, the novelist brings to light the activities of fake communist leaders. K.N.N.Pillai, the printing press proprietor and the local communist leader chooses to support only Chacko, though Velutha is a card – hold communist member. K.N.M.Pillai knows that Velutha can not be faulted in the death of Sophie Mol which is only an accident. His upper class mind set is quite reluctant to allow a man from the lower strata of society to shine well in politics. Unlike other man of his class, Velutha is very skilful, well – informed and is possessed of sound political awareness which K.N.M.Pillai knows well will elevate Velutha into a higher position in the communist party. Hence, K.N.M.Pillai grabs this opportunity to get rid of Velutha from the party. The Police Inspector who is a casteist finds it difficult to put up with the fact that an untouchable gets in to relationship with a Syrian Christian woman.

All the suppressive forces such as patriarchy, the upper class consciousness politics of Majoritarianism which in the case of Velutha and made chauvinism have turned out to be

devastating and destructive manifest themselves in wrecking the lives of Ammu, Velutha and Ammu's children. Ammu, after the death of Sophie Mol and consequent imprisonment and death of Velutha is sent out of the home. Velutha meets tragic and at the hands of police in the police station. He did not make any mistake except that he yielded to the desire of Ammu. Rahel and Esthappan, after being forced to falsely say that only Velutha killed Sophie Mol became so weak emotionally that both of them particularly Esthappan has lost the power to communicate with the external world. Absolute silence characterizes her life and throughout his life he is unable to recover from the guilt of giving false witness against Velutha, the man so dear to his heart. That he undergoes this pain constantly is obvious.

The Vulnerable ones such as Ammu, Velutha Rahel and Esthappan being deprived of their right to life are pushed to the periphery of life. They are already weak and powerless and they have been made further powerless and weak by the atrocities unleashed upon their lives by the oppressive forces.

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Umberto Eco's *The Name of the Rose* Comprises Meta-fictional

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Abstract:

This paper will argue that the ability to record occurrences constantly shapes a work of art by conferring a new perspective on it. The difficulties were essentially linguistic constructs, and history was primarily related with mainstream literature. Quintillian, Cicero, Tacitus, Polybius, Plutarch, and Lucian were among the early Greek and Roman writers who chronicled history and were primarily concerned with the skill of rhetoric. Following the introduction of the Metafiction technique, there has been a renaissance of narratives that employ classic historical components in the style of fictionalisation and portrayal of the same. Thus, metafiction is the process of retelling a story utilising historical allusions. Under this interpretation, the novels make contradictory claims to historical truths. The reader is kept going through the story in order to locate the primary plot or conclusion. It is fundamentally a parodic rewriting of the world's textual past. It is founded on collective awareness of social and political reality, which balances individual awareness. The social and artistic, as well as the past and present, are inextricably linked. Umberto Eco, an Italian novelist and semiotician, believes that current postmodern works reconfigure the past by fictionalising it and uphold the premise that the past cannot be ignored or destroyed. It is all about imaginatively resurrecting the past through the process of accessing and creating historical knowledge using the Metafiction technique. This shifts historiography into a new realm in which historical facts and events reshape themselves.

Keywords: language device, parodic reworking, signifier, and temporal distortion

Introduction:

The Name of the Rose skillfully communicates both its historical details and heightened imagination. *The Name of the Rose* by Umberto Eco is a murder mystery, but it also uses meta-fictional aspects from literary, theological, and philosophical perspectives to question the existence of reality. American author William H. Gass first used the word “meta-fiction”

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in 1970 in his book *Fiction and the Figures of Life*.

According to Gass, the employment of “meta-fiction” causes readers to feel as though they have a complete knowledge of the book. By placing a strong focus on willing suspension of disbelief and veering away from conventional novelistic approaches and modes of narration, the author draws attention to the staid nature of a work of art. By making the readers aware that they are reading a work of fiction, it blurs the line between fact and fiction.

The novel’s opening is where the meta-fictional aspects first become apparent. In the prologue, an unknown narrator describes how the memoir of a German monk named Adso of Melk was transcribed from a manuscript written in the fourteenth century. The prologue gives the reader background information and makes it simpler for them to comprehend the setting in which the story is set.

The validity of the document is a point of contention for the narrator. He first discovered a manuscript of Abbe Vallet translated into French and published by “Abbaye de la Source” in the nineteenth century. He wrote down Adso’s memoirs, but his lady friend, with whom he was romantically involved and had a disastrous experience, snatched the book. He was unable to request the book be returned. He looked in several libraries but was unable to find the book. Unexpectedly, he learned that no writer by the name of Abbe Vallet published novels in the first half of the nineteenth century.

Questions about the authenticity of the manuscript of Adso’s account surrounded the narrator. After two years, he came upon Adso’s memoirs quotes in an Italian translation of a Georgian book while browsing a bookstore in Buenos Aires. The author of the book, Father Athanasius Kircher, was citing Adso in a Latin work from the seventeenth century. The narrator was now certain that Abbe Vallet’s manuscript for Adso existed. Although the manuscript’s source cannot be identified, passages from Adso’s work have been quoted by authors of other books. Throughout the entire book, this inclination for texts to reference other texts and sources is remarkably portrayed.

The prologue makes reference to Gerard Genette’s paratextuality theory. The text is not an independent entity in this conception. The text is seized by the authors of the past. They are minimally mentioned, which leads to a wide range of interpretations. According to Genette, paratext “enables a text to become a book and to be offered as such to its readers and more generally to the public...an ‘undefined zone’ between the inside and the outside” (1-2). The pretexts, which is a preface, prologue, or advance, serves as the book’s driving force.

Despite his uncertainty about the origins of the book, the narrator begins an Italian translation using the available sources and facts. He uses an example to show that although he recorded the events in the year 1400, they actually took place in 1327 according to Adso’s report. He claims that the document is arranged into eight sections that correspond to the seven days and the seven hours that the monks pray each day.

Matins, Lauds, Prime, Terce, Sext, Nones, Vespers, and Compline are the hours’ official names. The story is narrated from Adso’s perspective, and the narrator claims that Vallet must have inserted the opening remarks to each chapter. Adso mirrors the events that occurred in November 1327 when he was an eighteen-year-old novice Benedictine monk in his final days before preparing for death. He states that rather of explaining the reasons why certain things happened, he will instead provide “signs” that readers can interpret.

The novel's central theme is the problematization of sign readings. It aims to demonstrate how similar signs can have disparate meanings and how multiple signs can result in the same sign. Sequential chains of signifiers are used in place of the actual and final meaning. The reader becomes confused, perplexed, and mystified as a result. It is similar to a game that an author and reader play where the author lays out hints and it is up to the reader to decipher the hints and come to a specific conclusion. While the author contributes little to the material, the reader is an active participant in it.

The author supports the reader by providing some context, which will make the reader's job simpler. He describes the political situation in Italy in 1320, when the Papal seat of power was in Avignon and the Popes had close ties to the French kings. Between Pope John XXII and Louis the Bavarian, Holy Roman Emperor, there were power struggles. While the Emperor asserted his right to nominate his Bishops, the Pope asserted his right to nominate the Emperor. The conflict in mediaeval Europe was predicated on whose institution would possess the ultimate and sovereign power: the church or the monarch. Emperor was banished by the Pope, who was referred to as a "heretic" by the Emperor.

Father of Adso backed the Emperor. He removed Adso from his monastery in Melk so that he wouldn't become a victim of the political and theological struggles of the time that led to the state. With the aid of English Franciscan and detective William of Baskerville, he despatched him to Italy. They travelled to the north Italian abbeys that supported the Emperor and denounced the corrupt Pope. The book is viewed as a pastiche of *Sherlock Holmes* by Arthur Conan Doyle. In *The Hound of Baskerville* by Arthur Conan Doyle, William of Baskerville serves as a *Sherlock Holmes* archetype, as does William of Ockham, an English Franciscan friar and scholastic scholar.

He pursues the heretics in his capacity as an inquisitor. He demonstrates a tremendous capacity for syllogism and deductive reasoning. He works on his project utilising Aristotelian logic, Franciscan theologian Roger Bacon's empiricism, and Thomas Aquinas' theology. His reading glass represents both scepticism and the development of technology in Italy in the fourteenth century. In the book's later chapters, one of the characters steals them with the purpose of making William fail in his quest to piece together the complete murder scene.

Abo of Fossonova, the abbot of the abbey, asks to William to investigate the murder of Adelmo of Otranto, who provided the illustrations for the manuscripts in the scriptorium. Adelmo died after falling from the Aedificium. It's difficult to tell if he tried suicide or was stabbed to death because the Aedificium's windows were shut. The top floor of the Aedificium contains a maze-like library that is off-limits to all monks except the librarian. But William is allowed entry to the library by the abbot.

Since centuries, the library has contained banned books, and the strata are kept secret. Books from numerous nations and traditions are available. Books containing falsehoods are also available in the library since "not all truths are for all ears" and "not all falsehoods can be recognised as such"(21). The manuscripts are copied and translated by monks who travel from different parts of the world.

The church's door hints at a jumble of symbols. Adso looks at the church door and notes that it has both Biblical and demonic carvings, including a "voluptuous woman...gnawed by foul toads," "proud man," and creatures from "Satan's bestiary." These figures terrify Adso,

who believes “the vision was speaking precisely of what was happening in the abbey” (25). Because of his diametrically opposed beliefs that put him at odds with the Pope, Ubertino of Casale, a Franciscan, seeks refuge at the abbey. He advocates for free love, abandoning the materialistic world, and poverty. A prominent figure in the Spiritual movement is Fra Ubertino of Casale. He is a Franciscan, and because of this, the Pope finds him weird. He values money and position. This character is a reference to the real-life Ubertino, who wrote *Arbour Vitae Crucifixae*.

He agreed with the eschatological theories of Joachim da Floris, who lived in the eleventh century. You might ask your brother Ubertino, the abbot continued, “with whom they shared the same professed reverence for Joachim of Calabria” (94), according to William. He is currently exiled in the abbey. He influences others to participate in heretical movements. Ubertino is a satire of Jean Paul Sartre and Frantz Fanon, two 1960s nonconformists who rebelled against social conventions.

Eco alludes to the Apulian stronghold Castel del Monte from the thirteenth century in his description of the Aedificium. As stated by the abbot: “If God has now given our order a mission, it is to oppose this race to the abyss, by preserving, repeating, and defending the treasure of wisdom our fathers entrusted to us” (Eco 8), the library is more like a prison of knowledge where thousands of books have been stacked since centuries. It is built in the form of a maze with branching staircases. These labyrinths resemble the church floors from the middle Ages.

According to Giles Deleuze and Felix Guattari, the library is like a Rhizome. The concept was created in the book *A Thousand Plateaus*. Although the rhizome connects two locations, its roots cannot be detected. Guattari and Deleuze (12) state that “the map is open and connectable in all of its dimensions; it is detachable, reversible, and subject to constant modification.” It has a starting point in the middle but no beginning or ending. The action never finishes and always begins in “*Medias res*.” The structure of the library is similar in that it cannot be identified.

The complicated construction and unpredictable network of passageways make it difficult to find one’s way out of the library. “The rhizome is multi dimensionally complicated [—] in a structure where every node can be connected with every node, and there is also the possibility of contradictory inference,” (83). Eco writes in *Semiotics and Philosophy of Language* according to him, Knowledge is not a static object; rather, it conveys codes that can be deciphered in a rhizomatic framework. Instead of arriving at a direct conclusion, it draws a series of inferences. In Charles Jencks’s opinion, it foreshadows liminality, or an area that exists between two things. According to him, the postmodern resembles a Chinese garden:

Post-Modern, like Chinese garden space, suspends the clear, final ordering of events for a labyrinthine, rambling ‘way’ that never reaches an absolute goal. The Chinese garden crystallises a ‘liminal’ or in-between space that mediates between pairs of antinomies, the Land of the Immortals and the world of society being the most obvious mediation. It suspends normal categories of time and space, social and rational categories which are built up in everyday architecture and behavior, to become “irrational” or quite literally impossible to figure out. (McHale 158)

The following are the terms Eco uses to supplicate his comparison of the library to a vast labyrinth garden: “Like a large labyrinth garden, a work for art permits one to take many different routes, whose number is increased by the crisscross of its path” (24). The library is covered in a multitude of undiscovered secrets. With the unyielding librarian, Malachi, in conversation are William and Adso. Malachi is aware of the library’s darker mysteries. They also run into the elderly and blind Jorge of Burgos, whose views on the negative effects of knowing too much resound throughout the monastery. William and Borges debate the subversive effect of laughing and get into an argument about it.

On the second day, Venantius of Salvemec is discovered dead in a tank of pig’s blood. William comes to the conclusion that the body was towed from the library. Adso and William visit the library to look around. They look through the books in an effort to uncover the library’s dark secrets. They look through the books and check out how they are stacked on the shelf. They learn that the library has a hidden room called “finis Africae” that only a select few people are aware of. A monk with rhetorical training named Benno of Uppsala reveals that the assistant librarian Berengar of Arundel and librarian Malachi had a homosexual connection.

But on the day of his passing, Berengar made an attempt to seduce Adelmo. He claims that Venantius and Jorge were aware of this error. He further asserted that there was a dispute over laughter a few days ago. Aristotle’s Second Book of Poetics, a work on Comedy that both Malachi and Jorge found offensive, was the lost book that Venantius referenced. When Benno made a reference to the Aristotelian paradigm of the fish conundrum from the African continent in the book Rhetoric, they both got upset as well. Aristotle’s view of Africans as role models was criticised by Jorge.

Venantius and Adelmo became interested in this and asked Berengar about a book in the library called “the finis Africae” or “the end of Africa.” Berengar is discovered dead in a bathtub on the third day. Adso consents to having sex with a young village girl. William is informed by Severinus of Sankt Wendel, the abbey’s herbalist, that Venantius was poisoned. He visits the scriptorium to see what the monk was reading just before he passed away. All types of books were on his desk, with the exception of one that contained the clue to the murderer’s identity. The search for the missing book by William and Adso proves fruitless.

At the abbey, the supporters of the Emperor and the Pope meet to discuss who will hold power. Bernard Gui, the inquisitor for the Pope, stands in stark contrast to William. William is sage and uses reason, but Gui is ruthless and terrified. Gui is given absolute power to unravel the abbey’s mysteries. Everywhere he goes, he sows fear. Adso’s beloved, naive village girl is remanded by him. Gui tricks the monks into thinking she’s a witch who deserves to be burned alive.

Gui, a Dominican friar and historian, is the pope’s inquisitor. *Practica officii inquisitionis heretice pravitatis* is his work. He is one of the most well-known mediaeval detectives as a result of Eco’s fictionalised portrayals of him. He fails miserably as a detective in the book. He makes three innocent arrests while still showcasing his powers in front of everyone in the abbey. He is viewed as William’s adversary. He welcomes heresy and is ruthless. “For years Bernard was the scourge of heretics in the Toulouse area” (133).

Bernard Gui puts Remigio, the cellar worker, on trial for his prior links with heresy.

Despite being an innocent person, he is threatened and admits that he is the real murderer. Severinus is the one who gets killed next. Jorge delivered his agonising sermon, warning that the final judgement was near and that all people were damned sinners. After hearing the sermon, Malachi passes away after collapsing to the ground.

William conducts an investigation by questioning Nicholas of Morimondo, the new cellarer. He learns that the librarian's top position is the one thing that divides the abbey's members. He also finds out that the new librarian will succeed the current one as the abbot. William now has a fresh perspective on the crime scenes. But because William is unable to reach a certain conclusion, the abbot rejects him. William ends by quoting Ludwig Wittgenstein, an Austrian philosopher, from his *Tractatus Logico-Philosophicus*: "One must cast away, as it were, the ladder, so that he may begin to ascend it," which refers to the detective's need to "so to speak, throw away the ladder" of his hierarchical logical construction "after he has climbed up it" (74).

On the seventh day, William and Adso visit the 'finis Africae' room, a hidden space. Jorge can be seen presiding there. All of the secrets are resolved in the end. All of the murders that occur at the library are the work of Jorge. He has been running the library for the past 40 years. Jorge is attacked by William, who orders him to leave the abbot, who will be his next victim. But on the staircase, the abbot passes away. William requests the second missing book of Aristotle's *Poetics*, a work on comedy. Similar to Eco's search for Adso's manuscript in Paris, William is looking for the volume of Aristotle's *Poetics*. Perhaps William visits the hidden room through the mirrored door and discovers the book's existence, while Eco is assured of the book by reading the passages from Adso that Father Athanasius Kircher quotes.

The book has been missing for many years. It looks at the benefits of humour and laughing. Aristotle, a Greek philosopher, and his foundational book *Poetics* are liberally referred to by Eco in this superb example of intertextuality. It dives further into the historical and fictitious components that surround the mysterious murders. Jorge describes the crimes' actual circumstances. He claims to have injected poison into the book's pages.

The reader would commit suicide by ingesting the poison and has to lick his fingers to turn them. Jorge claims he hasn't killed any people. Berengar pressured Adelmo into sleeping with him by using the 'finis Africae' secret. Jorge hears Adelmo's confession of misdeeds before he ends his life. Venantius steals the book and attempts to read it, but the poison kills him and he perishes. In order to prevent exposure, Berengar finds his dead body and places it in the tank of pig's blood. He then enters the book and passes away.

Jorge and the Grand Inquisitor from Fyodor Dostoevsky are compared by Eco. Jorge deters the monks from pursuing worldly information that he believes would interfere with the word of God, much like the Grand Inquisitor hypnotises his co-characters' minds to prevent them from having access to excessive knowledge. Malachi makes an attempt to bring the book from the hospital. He confronts Severinus while doing this and kills him. Malachi attempts to read the book out of curiosity but is likewise poisoned to death. Jorge claims that because of their unforgivable transgressions, all of the monks were slain.

Finally, he makes plans for his demise. He shreds the book's pages and eats them to protect it from exposure. Jorge claimed that the book was dangerous and ominous. It elevates comedy to the status of an elevated art form with the authority and capacity to tamper with

reality, morality, society, and religion. “Truth and good are not to be laughed at,” he says, adding that the only time the spirit is at peace is when it considers the truth and finds joy in good deeds. Christ did not laugh for this reason. Laughter breeds uncertainty. (83)

He goes on to say that Aristotle is subversive when it comes to humour and laughing. By substituting science for faith, he surpasses the image of God. His Poetics has also conducted a philosophical examination of comedy. Laughter was formerly employed as cheap amusement, but Aristotle raises it to such a height in the arts. Jorge asserts that he knows the truth about God and that nothing in the universe can compare to him. William and Adso attempt to stop him, but Jorge tosses a lamp, causing the library to catch fire. It appears as though “those ancient pages had been yearning for ecpyrosis for centuries and were rejoicing in the sudden satisfaction of an immemorial thirst for ecpyrosis”(308).

The book is flung into the fire by Jorge. The book quickly burns to the ground and disappears forever. The entire abbey burns down in no time. Adso and William leave together after making their getaway. Years later, Adso returns to the same deserted monastery and gathers fragments of torched library pages. He examines the recovered fragments in an effort to decipher their meanings. Eco has specifically used two types of reader in the current novel, a naive reader and a critical reader, in reference to his book *The Role of the Reader*. William is the critical reader, whereas Adso of Melk is the uncritical reader who just narrates the surface-level aspects of the events.

He is a perceptive observer who uses his cunning and acute intellect to unravel the problem. Both the gullible and the critical reader will come to their own conclusions about the book. Adso visits the abbey with William as a novice but leaves with a fresh appreciation for evaluating things critically. Unlike Adso, William is a critical reader who discovers that sometimes even critical readings can fall short and that it is wise to consider all of the perspectives on a single issue.

This *Sherlock Holmes* mystery advances Rene Descartes’ Cartesian idea that the universe has order and structure that can be understood by a structured mind. Additionally, Emmanuel Kant’s track is referenced. The novel’s time jumps are vividly shown in its rendering of temporal distortion. The transition from the mediaeval to the contemporary era occurs constantly. Eco makes direct allusions to the middle Ages and unintentionally captures medievalism in his fictionalised story. Eco selects a midway ground in the story where he can keep the reader on the edge of their seat between a parody and a serious narrative.

Eco justifies placing the story in the middle ages by using anachronistic aspects. William says, “We are dwarfs, but dwarfs who stand on the shoulders of those giants, and small though we are, we sometimes manage to see farther on the horizon than they” (86). Sir Isaac Newton, who lived in the seventeenth century, is credited with saying this. *On the Shoulders of Giants* by Robert K. Merton is where this quotation originally appeared. Even Eco emphasises how Bernard of Chartres has been read by his detective. Additionally, the Irish Potato Famine of the 1840s is specifically mentioned. Adso uses the following passages while discussing Salvatore’s beginnings:

So, I believe that even my master, when he spoke of the simple, was using a rather simple concept. Butun questionably Salvatore was simple. He came from a rural land that for centuries had been subjected to famine and the arrogance of the feudal

lords. (118)

Adso leaves his text for the readers at the conclusion in the role of an elderly man prepared for death. He kept the sheets and the book and “often consulted them like an oracle” (317). He declares to the audience that he is unsure of the text’s intended meaning. He continues by saying that the book just raises more questions rather than offering a resolution.

Conclusion

In light of everything above, attempts to conduct a thorough and in-depth meta-fictional analysis of the novel *The Name of the Rose* by drawing on major historical moments have proven to be fruitful. In order to alienate the reader and allow him to interpret the text for himself, there is an overt use of numerous techniques to distort reality. This transforms the book into a textual jigsaw puzzle of signs, where one sign leads to another as the end is abandoned.

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A Feministic View: Expedition of New Women in Manju Kapur's *Difficult Daughters*

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Abstract:

Manju Kapur transmits her dissension in *Difficult Daughters* by giving the female characters a strong and competent image. Her female heroes are middle-class wives who are fully-equipped, well-educated and who also deal with their own difficulties. They seek equality with males as well as their own sense of self. Her works blatantly depict their anguish and oppression inside marriage and familial constraints. These women have the ability to disagree with the judgments made for them by the patriarchal ideology-heavily impacted traditional Indian culture. It resonates the concept that females who strive to shape their future by rejecting traditional values are viewed as “difficult” by their family and society.

Keyword: Relationships, Identity Crisis, Feminine Psyche, Illicit Love.

The background of India in the 1940s is depicted in the book *Difficult Daughters*. It won the esteemed Commonwealth Writers Prize in 1999. It discusses the problems of a wealthy Punjabi Arya Samaj family in Amritsar. Over the past forty years, there have been considerable changes to how women are portrayed in Indian literature. The literature written by Indian women in English reveals the original nature of Indian culture and how it affects women. When her husband pushes her to abort the child, the tale shows how Ida rebels against patriarchal power by filing for divorce, like her mother. Like Virmati does not live like her mother did, and Ida does the same in the story, Kapur depicts her two female characters, Virmati and Ida, as highly self-assured and intelligent against the traditional conventions. Some women behave in a patriarchal society’s standards, while other women rebel against prevailing customs. Additionally, the narrative starts off atypically with the enigmatic line, “The one thing I had wanted was not to be like my mother.”

Merely Kapur is a woman and writing about women, but rather because she has comprehended a woman as both a woman and a human under pressure from a variety of

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external and internal factors. The majority of Manju Kapur's female heroines are educated, aspirant people trapped in a restrictive environment. Their education gives them the ability to think independently, which makes their family and society less accepting of them. Between tradition and modernity, they battle. They each engaged in a committed endeavour to forge an identity as competent women with impeccable backgrounds as a result of their own struggles with family and society.

In her article "Daughter's Labour of Love", Cookie Maini observes that the protagonist of the novel *Difficult Daughters* finds herself in a predicament where she must choose between the conventional values she has been taught and the principles she wishes to live by. Although it isn't quite a battle, it is an interesting story of errors and concessions. In reality, the story portrays the issue over a number of generations of mothers and daughters rather than being the tale of just one girl enslaved in the conflict between tradition and modernity.

The life of Virmati, her daughter Ida, and her mother Kasturi served as the inspiration for the plot of the book *Difficult Daughters*. Even after being married to Professor Harish, Virmati decides to pursue further education over keeping limited to a married life. Ida, Virmati's daughter, became into a "difficult daughter" stereotype. Understanding that she and her mother were unable to communicate throughout her lifetime filled her with regret when Virmati passed away. The repressive patriarchal powers and the mother figure's authority, which served as a symbol of both, had to be overcome by Virmati.

In the narrative, Kasturi is portrayed as being a conventional woman who spends her entire life following orders. She quietly suffers everything in a patriarchal household like Lala Diwan Chand. By challenging herself, she accomplishes the majority of her goals. In the home, she works day and night. She has so many domestic responsibilities that she is exhausted every night. Manju Kapur says: "Kasturi could not remember a time when she was not tired, when her feet and legs did not ache" (7). With eleven children, Kasturi is a mother. Her eldest kid, Virmati, must take on more of the responsibility of raising the family. She never receives the attention and affection that she expected to receive from her mother and her relatives. Since she was a youngster, she has been constrained by family responsibilities and has never had time for herself. She is not allowed to adequately pursue her studies.

Virmati's cousin Shakuntala is the perfect match for her. Shakuntala is the one who first encourages Virmati to focus on her education. Shakuntala discusses her activities, such as attending seminars, doing laboratory experiments, reading each other's work, etc. As soon as she heads to Lahore, Virmati clings to her and says: 'Maybe I will also one day come to Lahore, Pehnji,' she wept. 'I wish I too could do things. But I am not clever' (18). In this passage, Manju Kapur describes the "new woman" in Virmati, who must assert her right to marry and pursue a career. Shakuntala understands from Virmati that she wants to be looking like her. Shakuntala reassures Virmati and reveals to her that, times are changing, and women are moving out of the house, so why not you? (18).

The grandpa of Virmati is a well-known landowner who places a high value on the education of women. His sons are the owners of a prosperous jewellery company. Virmati's family believes that she is suitable for marriage because she is skilled in reading, cooking, and sewing. Her desire to rebel against the patriarchal system that forbids her freedom and choice is sown in her by her mother's life and education. Any Indian woman's future is still

determined by her marriage, which has a particular position in her life. Kasturi goes so far as to threaten to drink poison if Virmati does not acknowledge her marriage to Inderjit, but she is not that cunning: "Remember, you are going to be married next month, if I have to swallow poison to make you do it" (60). Virmati has dealt with various issues, including marital conflict and the battle for existence, yet they have nonetheless employed certain strategies to get by in society. Although beginning life as a humble person, emerged as a rebel.

The Professor profoundly enlightened Virmati, and she saw him as wonderful for showing concern about the education of women. In Virmati, the professor finds an intellectual partner, and the professor's affection for her exacerbates Virmati's desire for self-affirmation. The unlawful romance wrecks Virmati's mental and physical health and plunges her into frustration, loneliness, despair, and disorder. She denies wanting to wed Inderjit by saying: "And not marry... I don't want to marry... the boy, I do not like the boy" (87). Claiming that her mother forced her to become engaged to him. Her mother made one more effort to convince her to change her mind, "If you cannot consider your duty to us, atleast consider yourself. There is a time in the cycle of life for everything. If you willfully ignore like this, what will happen to you? A woman without her own home and family is a woman without Moorings" (102)

She was instructed that there are several aspects of life other than only education. The various goals a woman should pursue include marriage, starting a family, having children and raising them, pursuing domestic happiness and marital contentment. Virmati often had the need to rebel, to tear down long-standing traditions, and to act in an unconventional manner. When the professor yelled out his need for her, her innate reaction to human need from a very young age depleted her supplies: "Eldest and a girl, she was finally turned to neediness, it called to her blood and bones" (50). Every time Virmati displays uncertainty about her connection with Harish, he persuades her by saying: "Eldest and a girl, she was finally turned to neediness, it called to her blood and bones" (50). She discovered interpersonal relationships that would let her be herself while being the daughter of an orthodox mother and a progressive father. Toni Morrison points out the context:

Tell us what it is to be a woman so that we may know what it is. To be a man is to be a man. What happens on the outskirts? How does it feel to have it? There is no such thing as a home in this place. To be set adrift from the one you know well. What it is to be at the edge of towns that bear your Company. (Morrison 201)

When Virmati becomes aware of Ganga's pregnancy, she feels totally deluded: "...in this moment of weakness it seemed I could not in all conscience ignore the claims of those around me" (97). She writes to the professor:

Now I know there is still some life in your feelings for your wife -as it is proper there should be - it would be very wrong of me to come between you, especially when there is going to be another baby. But for the pregnancy, I would never have known. What has happened has happened for the good. In which world I was living, to be so caught up in the illusion of your love? Just as you must do your duty to your family, and your wife, so too I must do my duty to mine (107).

She makes the decision to continue her education. She tells Harish she's going to Lahore to take her BT there. She aspires to work in education like him and Shakuntala. She relocates to the Nahan hill town of Siramaur to take a position as principal of Pratibha Kanya Vidyalaya. She teaches class IX and X students about family life and English literature. Being at Nahan is quite enjoyable for Virmati. She is probably at her finest at this time. She succeeds in achieving female autonomy. In Nahan, Virmati discovers a "room of one's own". Swarna Lata, Virmati's housemate in Lahore. She explains to Virmati why she is leaving her residence: "I was very clear that I wanted to do something besides getting married..... And go on offering it until taken to prison. Free food and lodging at the hands of the imperialists" (118). When Virmati is extremely torn over her love with Harish, Swarna gives her the subsequent counsel: Most families look upon the marriage of a daughter as a sacred duty - or sacred burden. We are lucky we're living in times when women can do something else. Even in Europe women gain more respect during wartime. And here we have that war, and our satyagraha as well (152).

However, as Harish arrives here to see her, fate has other plans for her. She sneakily meets him at night. She is found to be guilty by the school's trustee, and as she has lost the trust of her coworkers, she must resign from her position. Kasturi is confident that by taking on the role of second wife, Virmati has tarnished her family's image. She terminates all connections with Virmati. Kasturi is the picture of traditional beliefs and practices. She had a girl as a child. Virmati requests that Harish give her kid the name "Bharati," but he instead gives her the name "Ida." Ida proves to be Virmati's challenging daughter when the roles are reversed. We can quote Anita Myles to sum up Virmati's journey, called life: Virmati's inner strength and will power sustain her providing that there is more to life than depending on marriage, parents and other conventional value systems. At least Virmati conjures up the courage to defy traditions for the sake of her own happiness (Myles 128).

The professor, it could be said, has the best of both worlds. His first wife, Ganga, serves as a maidservant who takes care of his basic requirements, keeps his home clean and his laundry done, while Virmati feeds his scholastic craving, which the professor is unable to satisfy with his meek and modest Ganga. The professor's defences of his interactions with Ganga and Virmati amply support the ideas of androcentric culture he instilled in her. "Co-wives are part of our social traditions . . . I don't live without her in any meaningful way" (112). She perceived that "there was a life of dedication and service ahead of her, and in that she would forge her identity" (182). However, Virmati boldly refuses to accept his notions and determines to free herself from the illusion of "useless love and a doubtful marriage" (122) and sooner, avoids his unceasing interferences in her life.

Mothers want their daughters to be protected, which causes the tension to continue down the generations. We want children to make moral decisions—decisions that are "right" in the sense that they are accepted by society. "My mother wanted me to be happily married, I want my daughters to have good jobs" (107) Ida distances herself from her mother, makes every effort to forge her own identity, makes her own decisions, and lives her life in accordance with the moral standards she has established for herself. Finally, she adopts her mother's identity and marries Prabhakar with Virmati's approval. Her marriage, though, is rife with issues. She is coerced by Prabhakar into having an abortion. Because Professor Harish had

also pushed Virmati to terminate her kid, like Prabhakar, Ida and Virmati experienced comparable traumas and pains. In Ida's life, there is an intolerable gap. "I was nothing, husbandless, childless. I felt myself hovering like a pencil notation on the margins of society" (258).

The reader's awareness travels back and forth in time with Ida as she travels to a different location and interacts with her mother's friends and family to learn more about Virmati, a woman she never had a close relationship with when she was alive. At the conclusion of the novel, Ida rejects Virmati as a woman, not as a mother. "This book weaves a connection between my mother and me, each word a brick in a mansion I made with my head and my heart. Now live in it Mama, and leave me be. Do not haunt me anymore"(280)

The sole daughter of Virmati and a divorcee without children, Ida, makes the enigmatic claim that she will not be like her mother. Ida feels guilty for not being able to communicate with Virmati throughout her live and after her mother's passing.

The women characters qualify as heroes because they directly or indirectly transcend the societal restrictions thrust upon them by the agents of patriarchy . . . The protagonists of Kapur's novels is not to seek equality with men but to reflect upon their situation essentially as women.(Tiwari 420 – 421)

Women's secondary status has been eliminated, and they are now recognized as a significant and vital aspect of existence. Women's inner thoughts are given greater weight than their traditional roles in the family and society.

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Metadiscourse in Argumentative Texts: A Comparative Study of Languages and Humanities Domains

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Abstract:

Readers can connect, organize, interpret, and develop attitudes about the informational material with the help of metadiscourse. To express their opinions and interact with readers, language and humanities undergraduate and graduate students use a variety of metadiscourse elements; the study examined the quantitative differences in the use of metadiscourse elements to achieve coherence. The findings of the study reveal that ESL writers of these domains differ in the use of emphatics at undergraduate level and illocutionary markers and emphatics at postgraduate level.

Keywords: Metadiscourse, illocutionary markers, hedges, emphatics, connectives, narrators, attitude markers, commentary

Introduction:

Metadiscourse stands as a linguistic attribute that plays a crucial role in enhancing the coherence of a text. It's fundamentally understood that all writers direct their compositions toward an audience, and the utilization of metadiscourse serves as an effective bridge between the writer and their readers. "Metadiscourse" was originally introduced by Harris (1970), but it gained substantial prominence after being elaborated upon in Williams's (1981) work *Style: Ten Lessons in Clarity and Grace*. Williams aptly described metadiscourse as the act of "writing about writing," encompassing all aspects of textual expression that do not directly

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pertain to the primary subject matter under discussion. He went on to elaborate that metadiscourse serves as a means of engaging with the reader and encompasses distinct categories: Sequencers and topicalizers (consequently, firstly, lastly) elucidate the organization of the text, facilitating a clearer understanding of its structure; while emphatics and hedges, ranging from expressions like “it is quite true that” to “it is unlikely that,” convey the writer’s certainty concerning the accuracy of the content. Another category, referred to as attributors and narrators, involves indicating the origin of concepts and information. This origin could stem from the writers themselves (based on my observations), external sources (in line with Chomsky’s perspective), or even society as a whole (as seen in observations made). These characteristics of metadiscourse effectively convey the intentions of writers, ultimately simplifying the process for readers to construct meaning from the text.

Approaching the subject from a slightly altered angle, Lautamatti (1978) examined the progression of discourse subjects within paragraphs and the demarcation of non-topical elements. These non-topical elements are highlighted through italics in the subsequent illustrations: Anthropologists *suggest* that human beings... and It is *evident* that children.... She posits the notion that these non-topical elements (features of metadiscourse) engage in interaction with the topical components, thereby contributing to the advancement of sentence flow in the discourse. Through a logical arrangement of topics, coherent texts emerge, while the incorporation of non-topical linguistic elements aids readers in comprehending the text.

Metadiscourse holds significance as it enables writers to connect with their readers and involve them in an evolving conversation. A secondary crucial role of metadiscourse is to enable writers to distinctly outline the text’s structure. This heightened textual structure awareness enhances cohesion by explicitly revealing the connections. In addition, the connections among sentences, paragraphs, and other textual elements become more evident. Moreover, writers who possess a comprehensive grasp of the significance and rhetorical purpose of metadiscourse indicators can spot imperfections in their evolving text. This ability, in turn, enhances the lucidity of their writing. Consequently, metadiscourse not only enhances the readability of an essay but also heightens the probability of effectively conveying the intended message.

As students embark on the writing process, they often direct their efforts towards what Porter (1992) has defined as a tangible audience—an actual individual who provides tangible reactions to their writing. Regrettably, the actual audience for students is frequently limited in scope—a teacher who prioritizes grammar and mechanics but may not be inherently invested in the textual concepts or the essay’s progression. This audience is typically not conducive to meaningful dialogue. Nonetheless, as students mature in their writing skills, they exhibit increased sophistication in considering their target audience. They aim to enhance the clarity of their ideas and exhibit a degree of concern regarding whether their prospective readers will grasp the intended message. These students progress in their journey as writers, they begin to exhibit a heightened awareness of crafting text that is more considerate and ultimately more reader friendly. This entails adhering to principles outlined by Anderson et al. (1980)

and Arbuster (1984), which emphasize enhancing the readability and efficiency of textual content. As writers progress in their development, they undergo a transformation into participants of a discourse community, consequently reflecting the community's principles and beliefs through their written manifestations.

The situation involving writers who are learning a second language (L2) is notably challenging. These individuals not only grapple with mastering the language itself, navigating through unfamiliar aspects like morphology, syntax, and vocabulary, but they also encounter the added complexity of adapting to the standards and practices of a second language discourse community. It is crucial to possess a command of the virtual system, specifically grammatical rules, it alone does not guarantee proficient writing. Like how L2 speakers must acquire the skills to construct grammatically correct sentences and utilize them fittingly within their linguistic group, writers need the ability to compose coherent English and comprehend the discourse conventions within their community. Achieving effective communication, whether spoken or written, relies on possessing a solid foundation of communicative competence.

Hence, there exists a curiosity in uncovering the advancements being made by young language learners in employing these attributes that aid readers in comprehending a text. As outlined by Werlich (1976), "a text is a prolonged arrangement of syntactic components like words, phrases, and clauses, accompanied by textual units that display both cohesion among the elements and a sense of entirety." The notions of coherence and completion form fundamental text grammatical principles that underlie the comprehension of the linguistic composition of texts.

Methodology

Objective

The study investigates the quantitative disparity in the utilization of metadiscourse to achieve coherence in the argumentative writings produced by students in the fields of languages and humanities.

Design

This study employs a descriptive research design to elucidate the aspects of the research problem pertaining to its "how," "what," "when," and "where" dimensions. The focal point of the study remains the exploratory nature, which guides the investigation process.

Data Collection Tool

The data analysis procedure involves the systematic inspection and evaluation of textual passages containing around two hundred words. The written compositions are authored by students who are actively engaged in the pursuit of undergraduate and postgraduate degrees within the fields of languages and humanities. The study's participants are exclusively enrolled in universities located within the National Capital Region (NCR) of India. The paragraphs were written on the topic "Are we too dependent on smartphones and computers?"

Data Collection Procedure

Students enrolled in both undergraduate and postgraduate programs within the languages

and humanities domains at universities located in the National Capital Region were approached to craft a two hundred words paragraph on the subject of “Are we too dependent on smartphones and computers?” A time frame of thirty minutes was allotted for composing these passages. Participation in the study was voluntary, and participants were provided with information regarding the study’s objectives and the intended utilization of the gathered information. A total of 287 written compositions were gathered from five distinct universities.

Analysis of the Data

After evaluating 287 texts, 197 complete and coherent spontaneous expository writings were identified for the subsequent research phase. These 197 texts were classified as either coherent or incoherent based on the reader-based approach, drawing from works by Lowe Davies (1998) and Galloway (2002). To accomplish this, two independent volunteers were engaged to read and categorize the texts. Each reader assigned coherence ratings on a scale of 1 to 5, utilizing separate sets of texts. Of these, 197 texts (comprising 56 from Languages UG, 38 from Languages PG, 47 from Humanities UG, and 56 from Humanities PG) were consistently rated 4 or 5 by both readers, rendering them coherent. These texts were then subjected to text analysis to explore the use of metadiscourse in spontaneous argumentative writings, specifically in fostering coherence. The analysis employed Vande Kopple’s (1985, 1997) classification: connectives, code glosses, illocutionary markers, narrators, emphatics, hedges, attitude markers, and commentary.

To assess quantitative disparities in the application of metadiscourse across both languages and humanities domains, a ‘t’ test was employed. This test aimed to ascertain variations in the utilization of metadiscourse within and between these domains.

Results

This study examines the variability in the use of metadiscourse features in argumentative essays written by undergraduate and postgraduate students in the disciplines of languages and humanities. The primary aim was to ascertain how academic discipline influences writing proficiency. Consequently, the study involves a comparison of students based on the application of metadiscourse elements to establish coherence in spontaneous argumentative texts. This comparison occurs both within the academic domain (UG and PG) and at the domain level (Languages and Humanities).

To conduct these comparisons, the ‘t’ test is employed. The test is used to assess groups within the same domain, such as Languages UG vs. Languages PG and Humanities UG vs. Humanities PG. Additionally, comparisons are made at the domain level: Languages UG vs. Humanities UG, Languages PG vs. Humanities PG, and the collective Languages UG+PG vs. Humanities UG+PG.

Initially, the analysis centers on intra-domain comparisons. For instance, the expository texts from the undergraduate and postgraduate levels within the Languages domain are juxtaposed. The ensuing outcomes are presented below:

Table 1: Metadiscourse in undergraduate and postgraduate texts of Language domain

Variables	Languages UG (56)		Languages PG (38)		t-ratio	P-value
	Mean	S.D.	Mean	S.D.		
Connectives	0.41	0.75	0.57	0.82	-1.01	0.31
Code Glosses	0.76	0.78	0.44	0.55	2.17	0.03
Illocutionary Markers	0.26	0.52	0.23	0.43	0.30	0.76
Narrators	0.33	0.51	0.36	0.67	-0.23	0.81
Emphatics	1.10	0.73	1.36	0.81	-1.62	0.10
Hedges	2.69	1.32	2.28	1.33	1.46	0.14
Attitude Markers	0.05	0.22	0.10	0.31	-0.93	0.35
Commentary	0.03	0.18	0.02	0.16	0.25	0.80

Table 1 illustrates a notable disparity in the utilization of code glosses between undergraduate and postgraduate students in the field of languages. Nevertheless, it is worth noting that there is a lack of substantial distinction observed among these elements in terms of their utilization of connectives, illocutionary markers, narrators, emphatics, hedges, attitude markers, and commentary.

The utilization of code glosses in texts was found to be more prevalent among undergraduate students of languages in comparison to postgraduate students of language.

Table 2: Metadiscourse in undergraduate and postgraduate texts of Humanities domain

Variables	Humanities UG (47)		Humanities PG (56)		t-ratio	P-value
	Mean	S.D.	Mean	S.D.		
Connectives	0.46	0.85	0.64	0.79	-1.07	0.28
Code Glosses	0.61	0.70	0.58	0.80	0.18	0.85
Illocutionary Markers	0.17	0.52	0.44	0.65	-2.32	0.02
Narrators	0.27	0.45	0.28	0.62	-0.08	0.93
Emphatics	0.74	0.76	0.98	0.84	-1.48	0.14
Hedges	2.72	1.44	2.66	1.46	0.21	0.82
Attitude Markers	0.12	0.33	0.10	0.31	0.32	0.74
Commentary	0.00	0.00	0.05	0.22	-1.61	0.10

Table 2 presents a comparative analysis indicating a considerable disparity in the utilization of illocutionary markers between undergraduate and postgraduate students enrolled in humanities programs. Nevertheless, there is a lack of substantial variation observed among the students within this field when it comes to their utilization of commentary, connectives, code glosses, narrators, emphatics, attitude markers, and hedges. Commentaries were not utilized by undergraduate students; however postgraduate students employed the use of commentaries.

The utilization of illocutionary markers in textual discourse was shown to be more prevalent among postgraduate students in the field of humanities, as opposed to their undergraduate counterparts.

Table 3: Metadiscourse in undergraduate texts of Languages and Humanities domains

Variables	Languages (56)		Humanities (47)		t-ratio	P-value
	Mean	S.D.	Mean	S.D.		
Connectives	0.41	0.75	0.47	0.85	-0.36	0.36
Code Glosses	0.77	0.78	0.62	0.70	1.01	0.15
Illocutionary Markers	0.27	0.52	0.17	0.52	0.94	0.17
Narrators	0.34	0.51	0.28	0.45	0.65	0.25
Emphatics	1.11	0.73	0.74	0.76	2.45	0.00
Hedges	2.70	1.32	2.72	1.44	-0.09	0.46
Attitude Markers	0.05	0.22	0.13	0.33	-1.32	0.09
Commentary	0.04	0.18	0.00	0.00	1.30	0.09

According to the data presented in Table 3, there is a notable distinction among students within the Languages and Humanities category in terms of their utilization of emphatic expressions. Nonetheless, there is a lack of substantial disparity observed among the students across these domains in terms of their utilization of connectives, code glosses, illocutionary markers, narrators, hedges, attitude markers, and commentary.

The results suggest that students studying language employed a greater degree of emphasis in their texts compared to students studying humanities. The students of languages have incorporated commentary into their written works.

Table 4: Metadiscourse in postgraduate texts of Languages and Humanities domains

Variables	Languages (38)		Humanities (56)		t-ratio	P-value
	Mean	S.D.	Mean	S.D.		
Connectives	0.58	0.82	0.64	0.79	-0.37	0.35
Code Glosses	0.45	0.55	0.59	0.80	-0.94	0.17
Illocutionary Markers	0.24	0.43	0.45	0.65	-1.72	0.04
Narrators	0.37	0.67	0.29	0.62	0.61	0.27
Emphatics	1.37	0.81	0.98	0.84	2.20	0.01
Hedges	2.29	1.33	2.66	1.46	-1.24	0.10
Attitude Markers	0.11	0.31	0.11	0.31	-0.02	0.48
Commentary	0.03	0.16	0.05	0.22	-0.63	0.26

Table 4 demonstrates a notable distinction in the utilization of illocutionary markers and emphatics between students belonging to the Languages and Humanities domains. Nevertheless, there is a lack of substantial disparity observed among the students across these domains in terms of their utilization of connectives, code glosses, narrators, hedges, attitude indicators, and comments.

The results suggest that students majoring in humanities demonstrated a higher frequency of illocutionary indicators in their written texts, while those majoring in language exhibited a greater prevalence of emphatic language usage.

Table 5: Metadiscourse in texts of Languages and Humanities domains

Variables	Language (94)		Humanities (103)		t-ratio	P-value
	Mean	S.D.	Mean	S.D.		
Connectives	0.48	0.78	0.56	0.82	-0.73	0.23
Code Glosses	0.64	0.71	0.60	0.75	0.34	0.36
Illocutionary Markers	0.26	0.48	0.32	0.61	-0.82	0.20
Narrators	0.35	0.58	0.28	0.55	0.86	0.19
Emphatics	1.21	0.77	0.87	0.81	2.99	0.00
Hedges	2.53	1.33	2.69	1.44	-0.79	0.21
Attitude Markers	0.07	0.26	0.12	0.32	-0.99	0.16
Commentary	0.03	0.17	0.03	0.16	0.11	0.45

According to the data presented in Table 5, there is a substantial difference in the utilization of emphatics among students majoring in Language and Humanities. Nevertheless, the utilization of connectives, code glosses, illocutionary markers, narrators, hedges, attitude markers, and commentary does not exhibit any noteworthy disparity among the students belonging to these respective domains.

The results suggest that the language students employed a higher number of emphatics in their writings compared to the humanities students.

Conclusion

This study investigates the extent of variation in the utilization of metadiscourse elements within explanatory essays produced by undergraduate and postgraduate students specializing in the fields of languages and humanities. The main objective was to determine the impact of academic discipline on writing proficiency. Thus, the research entails a comparative analysis of students, focusing on the utilization of metadiscourse features to establish coherence in impromptu argumentative texts. This similarity is observed in both the academic sphere, encompassing undergraduate and postgraduate studies, and at the disciplinary level, namely within the fields of Languages and Humanities.

The findings of the study suggest a significant variation in the usage of coding glosses among undergraduate and postgraduate students within the domain of language studies. The frequency of code glosses in written texts was shown to be higher among undergraduate students studying languages as compared to postgraduate students specializing in language studies. One notable observation indicates a significant discrepancy in the usage of illocutionary markers among undergraduate and postgraduate students who are currently enrolled in humanities programs. The prevalence of illocutionary indicators in textual speech was found to be higher among postgraduate students in the humanities compared to their undergraduate peers. The students' ability to use metadiscourse improves as they progress to higher classes (Sehrawat, 2014).

One noteworthy disparity observed among students classified under the Languages and Humanities discipline pertains to their usage of emphatic language. Commentary has been integrated into the written works of language students. There exists a significant disparity in the use of illocutionary markers and emphatics among postgraduate students who are affiliated with the fields of Languages and Humanities. The students who are pursuing a humanities major displayed a larger occurrence of illocutionary indications in their written texts, whereas those majoring in language showed a higher prevalence of using emphatic language.

There exists a notable disparity in the usage of emphatics between students pursuing a major in Language and students pursuing a major in Humanities. It indicates that the academic discipline of students influences their writing skills (Bhartia, Sehrawat & Sharma, 2023).

In the context of instructing university students in the art of composing argumentative essays that involve presenting both sides of an issue, engaging in polemics, and similar techniques, it becomes imperative to incorporate multiple exemplar argumentative texts. These texts serve as models and starting points for student writers, while avoiding essays that excessively dwell on personal matters. Notably, a study revealed that the rhetorical prowess of English as a Second Language (ESL) writers exhibited a 50% increase when they composed essays in a home environment as opposed to within a classroom setting. This observation underscores the discernible advantages of take-home essays over those produced in a classroom setting (Kroll, 1990).

It is imperative to underscore that the process of identifying the suitable degree of metadiscourse utilization and the amount of writer/reader exposure in writing is not a straightforward task. These aspects demand more deliberate consideration within the ESL classroom. Achieving effective writing entails grasping language conventions, which are fundamental components of developing strong communication skills.

Supplying students with genuine and pertinent texts holds potential as a strategy to enhance their consciousness, as suggested by Gavioli (2005). The introduction of well-structured classroom discussions on these matters, considering their relationship to genre and, conceivably, culture, can likely lead to writing that is more organic, streamlined, and impactful.

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T C Boyle's *A Friend of the Earth* and *The Terranauts*: An Anthropocentric Perspective

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Abstract

The aim of this paper is to examine the select novels of T.C. Boyle from an anthropocentric perspective in order to comprehend how human conduct and activities affect the Planet Earth. Additionally, it also highlights the pretending intention of T.C. Boyle towards the destruction of nature. Both the novels *The Terranauts* and *A Friend of the Earth* are concerned with how civilization destroys the natural world during the prevailing anthropocene. In the beginning, the author emphasizes the anthropocene because it has the most intrinsic significance. Later, the author uses sarcastic narration to underline anthropocentricity as an extrinsic virtue and he blends Ontological Anthropocentrism and Narrow Anthropocentrism to support his narration for making his reader to understand the existence of anthropocentricity. His narrative approach illustrates the prognosis about the Planet Earth by emphasising the basic needs of people. Hence, the paper examines how anthropocentrism functions and how it affects the Earth and how they are represented in the select novels.

Keywords: Anthropocentrism, Prognosticate, Environmental Ethics, Ecological Crisis, Planet Earth

Literature and culture are studied side by side from an ecological point of view in ecocriticism. Additionally, it connects humans to nature in literature. Ecology comprises “environment” and “place” plays dominant role in the “environment”. The “place” in literature and other cultural works is the subject of ecocriticism. ‘Place’ is personified as class, ethnicity, and gender in recent times. The word “place” denotes the planet, which bestows inherent worth rather than value based on social class, race, or gender. Ecocriticism is divided into two waves, The First Wave and The Second Wave, with the goal of expressing “place.” In particular, “The First Wave” honours the environmental movements’ connected to “nature” whereas “The Second Wave” emphasises the devastation of “nature” and the scepticism

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towards natural resources. The Second Wave plays a significant part in the current understanding of the Anthropocene and Anthropocentrism. According to Paul Crutzen, an in-charge of Geologists team, the present period of Earth's history is known as the Anthropocene. Anthropocentrism, which means "human-centered," is the moral conviction that only people have inherent worth. The theory of Anthropocentrism, which frames the structure of fiction in placing the human as the core of everything, was found in literature during the period Industrial Revolution. The basic concept of Anthropocentrism is that all natural resources are absorbed by human beings. This is also accepted by Lynn White Jr., an environmental activist, who describes, "Christianity is the most anthropocentric of religion, owing to God's command in Genesis 1:26," that man should have dominion over the creatures of earth. Anthropocentricity, according to this construct, is the idea that humans occupy the centre of the world and that all other living things are subordinate to them. Korten Camp and Moore say "Anthropocentrism considers human to be the most important life form, other forms of life to be important only to the extent that they affect humans or can be useful to human" (262).

From this aspect, this paper examines T.C. Boyle's, one of the best-selling authors in American Literature, select fictions which focus on the environmental issues and its devastation. His stories frequently use actual events as their setting. The select novels *A Friend of the Earth* (2006) and *The Terranauts* (2016) centre on how humans harm the ecosystem by exploiting environment for human gain. This dominant attitude forces humans to disobey the commands of the Creator and humans to expel from the Garden of Eden. For this problem, T.C. Boyle gives solution by predicting a new domain of place Biosphere 2 (Eden) in the novel *The Terranauts*. In the title, 'Terra' means earth and 'naut' means sailor. The eight earth sailors in the novel which include four women and men work together to build a new place called Biosphere 2 (Eden) in the Arizona desert in 1980s. This novel is based on the real and interesting experiment that took place in 1990s. Biosphere 2 allows humanity to escape from environmental annihilation and anthropogenic climate change. T. C. Boyle takes into account, the raw outlines of the history of Biosphere 2 which occurred between 1991 and 1993 and renames it as "Ecosphere 2." Boyle in an interesting interview to Claire Fallon says, "I'm just doing a what- if kind of scenario. What if there were a second and a third and a fourth closure? What might it have been like?"

In this novel, T.C.Boyle focuses on three protagonists such as Dawn Chapman, the charismatic idealist, Ramsay Roothoort, the rakish public relations specialist, and Linda Ryu, the frustrated outcast who tells her story from outside of the enclosure that she had hoped to inhabit as a member of the team of sequestered ecospherians. Following a successful Mission 1, Ramsay, Dawn, and six other terranauts lock and isolate themselves in Mission 2. Among the terranauts, Ramsay and Dawn stand out as two of the most devoted team members extending their willingness to die for the goal of total expulsion, whilst Linda's absence from Mission 2 makes her resentful and wanting to punish her captives who dwell within. Boyle's imagined Ecosphere 2 continues into future when Dawn and her new born daughter Eve remain indoors despite the dangers and inconveniences of being outside. At the end of the novel, Ramsay, who is committed to staying inside Ecosphere 2 with his wife and daughter for Mission 3, flees just before his scheduled reinternment, leaving Dawn alone to care for

their daughter for yet another protracted period of confinement with a new crew of ecospherians. Dawn decides to choose her own fate at the end of the novel, which forces her for eternal confinement within Ecosphere 2. Boyle offers clues for devastating factors such as industrialization, scientific development, and ensuing renegotiation of the rules regulating interactions between the natural environment and the humans who live in Biosphere 2.

The narrative framework of another novel *A Friend of the Earth* begins in future which depicts the state of humanity on the Planet Earth during 2025. Boyle uses historical events in a sarcastic and meticulous manner. The main characters in the novel Tyrone Tierwater and Sierra Tierwater, the father and daughter leads, are portrayed as environmental activists who repeatedly use their physical bodies as weapon against the political agenda given by the American Government. The story of the novel is told in two different time periods from 1980s to 1990s and 2025. In the former period, between 1980s and 1990s, Tyrone Tierwater engages himself in civil disobedience to stop the destruction of redwood forests. In the year 2025, Tyrone Tierwater has the chance to tell a biographer about his past life when he lived between 1980s and 1990s. The future time frame 2025 is considered as the present-year which predicts the terrible global climate change resulting in wild gyrations in an intense drought/flood, bad weather cycle, mass extinctions of species and an unending human suffering. In this future timeline, Tyrone Tierwater is older and less politically active. He grieves for the loss of his daughter, Sierra, who died falling down from the red wood tree in 1990s and sacrificing her body as a human shield to protect the red wood tree. This action of Sierra's dwelling on a red wood tree is compared to that of an environmentalist Julia Butterfly Hill, "who was up the tree" while Boyle writes this novel. Throughout the novel, Boyle taps into a rich tradition of Catholic imagery and its rhetoric of sainthood and martyrdom to overlay secular acts of self- sacrifice to defend the natural world.

The later part of the novel portrays human body with a cold, sexless, scientific eye due to an increasingly intrusive medical regime not giving importance to crosstown rival. Such indignities are quite bearable to protagonist Dawn Chapman and the others in *The Terranauts*, like her environmentalist predecessors in *A Friend of the Earth*. Dawn Chapman is completely dedicated to her aims and eager to give her body and soul for it. In *A Friend of the Earth* the protagonists engage in an intense struggle to save Biosphere 1 (natural world) from destruction, whereas in *The Terranauts*, the protagonists have already given up safeguarding Biosphere 1 and are thus busy constructing an escape path to a new unspoiled world by way of their version of Biosphere 2. The concept of environmental apocalypse thus haunts both the novels. It provokes the two female protagonists, Sierra and Dawn, to save environment from destruction, whose gender and youth align them with some of the more celebrated martyrs of Christian hagiographies.

Similarly, Boyle's Ecosphere 2 makes everyday life into an experience by erecting walls around fragments of the known world, making this world uncanny through its containment. With its three narrators, Boyle's novels challenge a rigid and rationalist storyline that provides an exclusively scientific account of Biosphere 2. According to the critic Ramuglia, "Boyle compels his readers to cross-reference each narrative when they overlap on a common event in the novel" (75). For instance, the food is bland and occasionally innutritious in this isolated, constrained ecology, and fighting off famine requires a lot of effort. One day, as Ramsay and

Dawn, whom Ramsay nicknames “E,” for Eos, tend to the small population of pigs in Ecosphere 2, Dawn stumbles, and Ramsay laughs at her when he sees her “down there in the muck.” Her fall, he says,

...caught me unaware, scissoring her legs to knock me off my feet and bring me down with her, which ordinarily I wouldn't have found all that funny— who would? Think about it. You can live as close to the earth as you want, but you've got to draw the line somewhere. The thing was, despite the smell, I couldn't help noticing the way E.'s shirt clung to her, as if this were wet T- shirt night down at the local bar— with the obvious limitation that what her shirt was marinated in wasn't anything so innocuous as water. Or beer. (113)

The same animal imagery is portrayed in the novel *A Friend of the Earth*. One of the protagonists' name loosely associates the scene of pig excrement with “Tierwater,” (The German derivation of Tier— animal). The words used in the succeeding novel *The Terranauts* clearly portray the experiment in human isolation that impedes human sexuality unfurling the action of seducing Dawn with Ramsay's pig-urine-soaked. Boyle mixes titillating eroticism with dirt and suffering as he adds sensational details in Ramsay's humorous style to the more formal narrative.

Sometimes Ramsay feels awkward about his little romp in the pig wallow with Dawn. This is partly because of his sensitivity to the fact that it takes place before the innocent eyes of a group of “high- schoolers from Michigan's Upper- Peninsula” who watch from a visitors' area just outside the enclosure (110). As Ramsay quotes,

“there was precious little privacy under the glass unless you knew where to look— and you had to be aware not only of your surroundings but also of the eyes fixed on you pretty much all the time” (110).

Ramsay thus alludes to scientific modes of observation that place all the ecospherians “under the glass,” (Ramuglia 2018) and his observation serves as the understanding of Boyle's scientific narrative that is much more sophisticated, which critic River Ramuglia outlines in his article. In his analysis, Ramuglia uses theories of mass media to support a claim that *The Terranauts* describes “the limitations of the human intellect in apprehending the climate crisis” (70).

Like the above statement, Ramuglia persuasively pries into Boyle's ecospherians' awareness that their existence in Ecosphere 2 is a performance that frequently deviate their interactions as they play to their audience. Indeed, the controversial novel's visual ecologies based on structural similarities between Boyle's Ecosphere 2 and reality television could find added support in the literal, causal links between the two phenomena. Ramuglia's critique emphasizes finally cynical stance of Ramsay, through whose eyes Ecosphere 2 can only be a failure as it repeats the errors of a larger community. Ramsay knows that this community simply cannot grapple with anthropogenic climate change, and his narrative thus ultimately reveals “the project for the ecological charade that it is” (Ramuglia 69). In contrast, author Boyle is as jaded about Ecosphere 2 as his narrator as Ramsay.

This study shows how Dawn Chapman believes Ecosphere 2's latent political power ultimately displaces Ramsay as the novel's moral centre. Dawn's faith in human potential is more resilient, and, as a first-person narrator of equal standing with Ramsay, the protagonist tells a story of self-sacrifice that undercuts Ramsay's self-serving account of Ecosphere 2's pointlessness. Boyle's fictional revision of the history of the failed Biosphere 2 project strongly hints at the possibility of spreading endangered diseases, and the condition of the human-centric world became highly isolated and self-sacrificed. Dawn imagines her daughter, Eve becoming the mother of a new race of underground dwellers: "if the galagos and goats and even the crazy ants and the volunteer scorpions and sparrows and leeches could pass down their genes through the generations of [Ecosphere 2] to come, then why could not we, why couldn't *I*?" (461). In this statement, Dawn revises her pronouns from *we* to *I* and thus reinforces the sense of social isolation that shapes her new spiritual quest in the pattern of the well-established monastic renunciation of family connections following Ramsay's desertion.

In the larger context of Boyle's ironic character, topsy-turvy world of environmental activists, Dawn's sacrifice might seem at first to be pointless. However, in the context of the larger utopian ideals of underground cities, the history of Biosphere 2 and deforestation, and various literary and religious motifs of sacrifice, Dawn's and Sierra's act form the basis for apotheosis as secular saint. Ecosphere 2 looms over the Arizona desert at the novel's end as Dawn's prison, possible tomb, and the last species stand with Tyrone. T.C. Boyle portrays the self-sacrifice of Dawn, Tyrone and Sierra as civil subjects to atone for the sin of a larger community that has systematically dismantled its sustaining ecologies.

In both novels, there are elements of human centric, although they manifest in different ways. The novel *The Terranauts* shows how humans are ambitious to prove that the environment is under their control and how they strive to manipulate and shape the environment according to their needs. In the novel *A Friend of the Earth*, Boyle exhibits strong anthropocentric view that Humans are responsible for the fate of the Planet Earth. Both novels focus on character's ambition, desires for control and belief in human superiority over nature, explore the complexities and consequences that arise from anthropocentric attitudes and thus highlight the anthropocentric perspective. These perspectives often come into conflict with the wellbeing of other organisms, ecosystems.

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The Unheard Female Voice: A Study of the Common Intimidations in the Japanese and Naga Literary Genres

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Abstract:

Since time immemorial and in almost all the cultures of the world woman has faced nothing but the ill fate of being counted as one of the “Others” without a voice of her own. Sometimes gripped by the patriarchal dominance, sometimes the biased customary laws while at other times the taboos, female voice has always been neglected. What grips the attention is whether this loss of female identity is seen only in one country or culture or is it the same as the territorial boundaries are traversed? Literature serves a lot when it comes to understanding cultures because it reflects the life lived by the inhabitants both at temporal and spatial contexts. The present study tries to analyze the state of women across two different cultures i.e., the Japanese culture and the Naga culture and to find out the similarities through the reading of the literary texts of some authors and poets of both the regions. The paper will also bring out the traditional customary laws that caused the subjugation and highlight the changes noticed with the passage of time.

Keywords: Others, Taboos, Customary Laws, Japanese literature, Naga Literature.

Introduction:

Culture has always seen a changing variation not just in a particular region but across regions with time. Many of the habits and practices, be it in terms of our eating habits, our attire, the customs, industriousness and like are not the same. However, there is one cross cultural similarity noticed across borders particularly, the Nagaland counter part of India and the Japanese part of East Asia. The similarity being the treatment meted to the voiceless section of the society, the endangered human, Woman.

The mountainous state of Nagaland is one of the seven sisters and one brother states of the North eastern part of India. With an area of sixteen thousand five hundred and seventy-

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nine square kilometers, it is one of the smallest states of India. It lies between the parallels of 98- and 96-degrees east longitude and 26.6- and 27.4-degrees latitude north. Bounded by Arunachal Pradesh to the north, Assam to the west, Manipur to the south and Sagaing Region of Myanmar to the east it is one colorful state with 17 different tribes. Insurgency and inter-ethnic conflicts damaged its economic growth since the 1950s but each of the ethnic tribe has been transmitting the richness of their cultural identity respectively. The traditions of the tribe and the corresponding clans play a very crucial part in the lives of the Nagas.

Japan, covering an area of three lakhs seventy-seven thousand nine hundred and seventy-five square kilometers, is an archipelago of many islands. It is bounded by the Pacific Ocean in the northwest, by the Sea of Japan on the west and Sea of Okhotsk in north toward East China Sea and Taiwan in the south. A mountainous country covering 3/4th of the region, it is densely populated and urbanized. Its culture has been an intermingling of the Asian, European, and North American influence.

Literature Review

Both the regions are two ends of the world in terms of their technological and economic advancements. However, this difference turns to similarity when seen from the view of the gender differences. Women, be it in this little region, Nagaland, of the vast Indian State or be it the most urbanized country of the world, Japan, have been fronting with the same quandary of subjugation at the hands of their male counterpart. Though miles apart but what are the reasons that make women of both the regions face the same inhibitions? Are they the harsh laws made by the policy makers considering women to be the weakest section thereby suppressing their voice or is it the abiding to the notion that they are the suppressed section since the time of their formation?

Melanie Belarmino and Melinda R. Roberts in their 2019 study “Japanese Gender Role Expectations and Attitudes: A Qualitative Analysis of Gender Inequality” provides a qualitative study to understand the reason behind the victimization and inequality meted on Japanese women furnishing it to be the expectation the society has from women. Martha Barths’ 1996 dissertation “Women in Japanese Literature” analyzes the inhibitions faced by women seeing it from the perspective of two male and two female Japanese fiction writers. In the thesis titled “The Female Figures in Aesthetic Literature in Early Twentieth-Century China and Japan—Yu Dafu and Tanizaki Junichiro as Examples” submitted to Duke University in 2020, Ruoyi Bian discusses the harmonies and alterations in relation to women through the feminist point of view by bringing in a comparative study between authors of Chinese and Japanese aesthetic literature in the early 20th century i.e, Yu Dafu and Tanizaki Junichiro. Taking feminism into notion Kazuko Takumuru’s article “Feminist Studies/ Activities in Japan: Present and Future” focuses on the feminist study in Japan with the incorporation of sexuality and post-colonial theory.

I Watitula Longkumer in her “Naga Woman’s Perspective on Gender Roles: An Analysis of Gender Narratives” published by Zubaan in 2019 studies the role played by Naga women and their representation in the social and the political sphere to debunk the established myth of what is called the privileged Naga women by taking account of Easterine Kire and Temsula Ao. Bringing in the feminist approach Sukannya Choudhury in her essay “The Voice of the Voiceless: An Analytical Study of Easterine Kire’s Mari” attempts to bring to light the unheard

marginalized section of the Naga society by giving the silenced ‘others’ a voice as valued by Gyatri Spivak in her essay “Can the Subaltern Speak?” Women in Nagaland have been separately kept from the decision-making body. Considering this Rita Manchanda and Seema Kakran’s 2017 study titled “Gendered power transformations in India’s Northeast: Peace politics in Nagaland” assesses the role of Naga women as major stake holders in the peace politics of Nagas by bringing them out of the patriarchal standpoint of being the taker of laws not the maker of laws. Likewise, Temsulemla Longchar in her article published in 2017 with the title “An Appraisal on Girls and Women Concerning Gender Roles in Naga Society: A Pastoral Outlook” investigated why and how patriarchy endangered the role played by Naga women studying it from the pastoral point of view.

The overview of the literature so studied talks on the study of female gendered role in both the Japanese and the Naga Culture. Individual studies have been done but a comparative study has not been attempted. This paper, therefore, focusses on the combined analysis of the unheard female voice across two different cultures i.e., the Japanese culture and the Naga culture and to find out the similarities through the reading of the literary texts of some authors and poets of both the regions. The paper will also bring out the traditional customary practices that caused the subjugation and highlight the changes noticed with the passage of time.

Endangered Voice:

a. Suppressed Voice of the Naga woman.

One grave subordinating force seen in the otherwise committed community of the hill tribes of Nagaland is the age-old tradition of patriarchy. Slogans talking of the equal rights and opportunities for the Naga women flood the streets of the different districts of Nagaland on and off but when it comes to woman holding important seats in the society, her male partners provide a deaf ear. When the interim order of thirty-three percent reservation was passed in 2016 a big hue and cry was witnessed.

The decision met with massive protests from Naga tribal men who believe that reservations are a threat to Naga customary laws and that they violate the special rights guaranteed to Nagaland state under Article 371(A) of the Constitution. (Gangopadhyay, 2017)

Traditionality and modernity are blended in the Naga society. Women is taken as equal partners in the society, walking shoulder to shoulder with Naga men but the traditional customary laws chain the freedom of women reducing them to the status of the ‘voiceless other.’ These stringent laws rip the wings of women. The customary laws prohibit women from inheriting any property unless she receives it as a gift during her marriage, be it the movable or the unmovable. Decision-making rights have also been prohibited to them. The age long outdated patriarchy reads woman to be a child-bearing machine. A veiled ostracism is faced by a woman whose womb is barren. Easterine Kire in her novel *Spirit Nights* talks of this punishment:

Women without children were automatically shut out of many of the activities that the village women took part in. Their share of festival meat would be limited to one share; the blessings pronounced upon a household with progeny would pass hers by. She would voluntarily exclude herself... And she would stop abruptly when she found

herself humming the lullabies sung to put little ones to sleep. (Kire, 2022. pp. 11-12)

A good number of rituals were levied upon her to add her womb with a new growth. Tola had not been able to conceive for many years. Everyone in the village started to have a bad eye on her. Was it her fault that she was not able to conceive even though there was not a miscarriage or interrupted pregnancy? Tola could sense herself being burdened of her barrenness:

The mid-wives she consulted prescribed different herbs to eat in different seasons, as well as secret woman's rituals she could perform when the moon was receding... She had slept for several nights with the grain stones tied to her abdomen with a cloth. (Kire, 2022. p. 10)

The taboo related to the grain stone having great energy to fight infertility made Tola carry on nights and days with the stone around her. Infertility was and to a larger extent is still considered to be a sin in this state. The cause behind this is the customary laws that gives an upper hand to the male progeny. It is believed that,

On the death of the head of the house, the families of men without male progeny forfeited all their property. Their houses and fields passed into the hands of the next of kin. (Kire, 2022. p. 11)

Tola asked her husband to leave her and marry for the progeny to continue as it was the law. However, Tola gave birth to a son, Topong Nyakba, and because he was a male-child he had now the right to inherit the ancestral property of his father. Once Tola was a mother to a male inheritor all wicked eyes turned in her favor. This courtesy was not just seen in the past old days but even now though modernity envelopes all nook and corners of Nagaland, woman still has no voice. Today too, in many of the urban dwellings if a boy is born the bells of celebration ring loud and clear while the birth of daughter is a disgrace to the family.

Another ill of the gender discrimination is the non-according of the any status to women even in the social stands. In the *Spirits Nights* Tola had the power to foretell what was shown in her dreams. She was the dream receiver in the village and her dreams had the accuracy and were the significant ones for the village because she belonged to the family of seers coming down from the lineage of her grandfather to her father and then to her. However, as the traditional patriarchal system lived, Tola was not allowed to be a seer as Kire writes "She could not become seer...because she was a woman. The mantle would pass on to her cousin, the next male relative" (25).

Remarks like these take away all the little confidence the Naga woman have in them of being acknowledged but they revert to the same unaccounted status. Tola happens to start ignoring her dreams thinking them to be just disturbance. But her dreams were the warnings for the future time not far away. She started to ignore seership for the cause of her wellbeing. The Naga society always investigates the proceedings of making a woman respectable. The patriarchal domination as well as the matriarchal subordination limits the women's quest of giving herself a second chance. Kire's 2019 novel *A Respectable Woman* is a fictional piece that talks about the society's dominating portrayal of woman. Society has put up so many norms on woman which says that she must live a life of being a respectable woman. In no way is she to commit sacrileges which is going to put her to the position of disrespect. A girl, once born, is to be respectfully married and must look after the wellbeing of the family, be a

dutiful wife, or rear children, or work errands. Kire mentions of a schoolgirl who got pregnant before marriage. She was

now confined to her house and forbidden from meeting anyone. She would have no chance to finish her education even after having the baby. It was a horrible fate...she has become a burden to poor parents who have to find food for the extra mouth (Kire, 2019. pp. 96-97).

This however brings forth a question: does education stop at the point a mistake is made by the girls/ women? Education has no end but it is only for the respectable. If a girl makes a grave undoing, then she would forever be without a husband because no one would take her hand, not just the seat of education but even she will be excommunicated from the church where all are same, equal. This is the patriarchal domination on women in tribal belief.

Physical abuse acts as the right given to men since the time of their birth. A wife was always to be submissive to her husband. Men never want a wife who is more intelligent and smarter than him though with the changing generation women having job are more preferred to balance with the family expenditure. However, still the feeling of being the dominant partner thrives. In *A Respectable Woman* Meselhou was the abusive male who being the only child was brought up with the notion that "...whoever was his wife had to be submissive and do his bidding. If she didn't listen to him, too bad for her. She would be beaten until she submitted" (Kire, 2019. p. 147).

Beinuo was Meselhou's property and that led to her tragic end. Wife-beating is a common practice especially when the husband is under the influence of alcohol. He may be so much taken by alcoholism that he forgets all his love for the wife. Nagaland has seen such alcoholism that makes women, without any other choice, but to go back to the abusive relation as though going to her own death.

Temsula Ao is one of the major voices in the field of the Naga writing in English and in the Indian English Literature. A story teller par excellence and a poet of high accord Temsula Ao has played a major role in bringing forth the predicaments of suffering faced by the Naga women owing to be born as a woman. In her poem *The Edge* found in her book *Songs Along The Way Home* (2017) she brings to light the rage that is in the heart of a wife when her husband comes back home with his dominion control over this tender feminine body. This rage fumes into the desire to put an end to the life instead of submitting to the societal freedom of subjugating woman given to the men:

But the bleary eyes and unsteady gait
of the latecomer portend
another stormy end of the day
as he swagers into his domain.

Demanding immediate attention
from the one sitting on the precipice
in the perpetual terror of this rogue protector
in all his malevolent maleness.

But it'll be different tonight.
So she sits still,

ignoring the yells and threats
firm in her resolve
never to submit again (Ao lines 13- 25)

The cause behind this decision, which looms in the hearts of many of the woman in Naga society to give up their life after being silenced by the male counterpart, has all its roots in the stiff laws depriving women from all the desires and of silencing their otherwise yelling voice inside. To end the depression is the better substitute than living in depression with daily emotional and physical assaults.

Birth of a girl child is the matter of great pain to the patriarchal Nagaland because a girl cannot carry forward the legacy of the family. The first cry of the baby girl is taken as a misgiving while they forget it is she who has the blessing of progeny. There is a sense of pain in her poetry messaged in her poem *Daughters* in her:

After the advent of the
Glorious Son of the House
when the daughters crept out
one after the other,
the wise old heads
went into spins of genealogical Doubt
and Misgiving,
asking the dreaded question
is the great line
in danger? (Ao lines 1- 11)

Patrilineal is one gravest vice in the culture where it is not only the men who are the force subjugating women but even matriarchy plays a great role when the old wise grandmothers start to control the young daughters teaching them to be caged birds whose wings are chopped. If this is how feminine support gets vanished how are the women getting their voices heard.

b. The Muted Japanese Women.

Gender inequality in Japan is a very common scenario which has occurred due to the long-standing patriarchal society whereby women are only taken to birth children and quit jobs. Women are deprived of any freedom and rather are the male expectation fulfilling machines.

In the Japanese society the status of woman depends on the status of the husband in the society. They are traditionally pictured as the passive partners and are to be submissive to the others in the society. Moreover, the male counterpart cannot seek for an egalitarian society with women walking shoulder to shoulder with men in offices, business, or any other profession. All this happened during the nineteenth century where women were only allowed to be at home following the Confucian teaching which did not provide any freedom to women based on the principle of balancing the society. By the twentieth century, with the insertion of Japanese economy into the world economy and modernization of the country, there was more prominence given to the patriarchal society. Gender inequality in Japan has been seen through the historical archives. Japanese women were only expected to marry and do child rearing. They were the housemaker and the housekeeper. As mentioned, this patriarchal

domination was set as a law during the Meiji period at the time of Confucius. Women were required to play a lesser role in family, society, workplace, school, political recesses.

Seen from the literary perspective, Murasaki Shikibu's *Tale of Genji* which is considered the first novel discusses this subjugated role impressed upon female. Women, when taken as a wife, according to the gender role placed on her, has no right to voice out but to be a silenced artifact:

It is very foolish for a woman to let a little dalliance upset her so much that she shows her resentment openly. She should be quiet and generous, and when something comes up that quite properly arouses her resentment, she should make it known by delicate hints (Shikibu, 1976. p. 26).

Women were only to fulfill the expectations of men. The Confucian ideals whereby "women's roles were defined solely as those of wife and mother" (Ariga, Chieko M. in Fujimura-Fanselow and Kameda, 1995. P. 44) was strictly adhered too. In fact, not only in the socio-economic-political fields, women writing was not considered literature even in Japan. However, literature started to expose the dark side of the society. Even coming to the prospect of marriage, a woman was chosen a husband by the family heads but in case the marriage was not approved a custom called Omiai was followed where the women became a mere commodity decked up with all the beauty artificiality so that the other party did not reject her. Junichiro Tanizaki in his *The Makioka Sisters* brought to focus this predicament where even a spot on the face was considered a matter of rejection and so was Yukiko's older sisters concern over a dark spot-on Yukiko's face:

What worried Sachiko most was going out with Yukiko when the spot showed. Yukiko was their marketable article, and it was not only at miai that they had to consider who might be looking at her. They wished she would stay at home for the week or so when the spot was expected to be darkest; or, if she must go out, that she would try to hide it (Tanizaki, 1957. pp. 52-53).

Marriage in Japanese society was a form of social security and reputation saver. Every woman had to get married and raise children while at the same time being beautiful and talented. She had no right to reject what the male heads of the family decided for her, be it the father or the husband. Her body was not respected rather she was taken as a sex-object. Women in the Japanese culture has nothing to do with their own wishes and desires rather they are the ones who are being acted upon by the male demands and desires.

Another depressing situation, women in Japan have been facing, is the cruel eyes and harsh words if they are holding a job while they are married and looking after a family. Japanese culture following the Confucian ideals did not favor the swapping of the roles played by men and women in the society. They both had been fixed with their own roles to be played. Sawako Ariyoshi portrayed the same criticisms faced by her character Akiko in her novel *The Twilight Years* where Akiko is intentionally shamed by her father-in-law as she recalls:

Yet it was only because - against her father-in-law's wishes - she had a job, that she could afford to make such an expensive purchase. It pained her to recall how often Shigezou had sarcastically called her a 'working Wife' (Ariyoshi, 1984. p. 9)

Every woman, like any other individual had the desire to stand up on her own feet and be

independent but this independence was an eyesore to the male equal because of the neglect to family they will bear as well as men could not see her rise above him. So, despite all her desires, the fear of being criticized left her with no other alternative but the woman to suppress her desires. White in her article “Home Truths: Women and Social Change in Japan:” said that “Domestic equity is an issue for women. The dual role is exhausting, for anyone, and women who work and maintain a family will have a 200 percent role, until the norms governing men’s domestic and work lives change as well” (72). Just like this, Nobutoshi wanted Akiko to fully look after his father Shigezou. She had to play the dual responsibility and ultimately being a woman in the Japanese society she was the one to be subservient to her husband/patriarchal system and was the inferior voice. The question here looms in the mind is this role played by women to be the care-giver is the femineity they are born with? Are they, by any means, to play the roles of femineity even if it is not in their choice of living? Simon de Beauvoir was right and in her 2011 book *The Second Sex* had aptly put that “one is not born woman, but becomes one” (330). Akiko had to play her gender-determined role and give up her job, stay back and attend to her father-in-law Shigezou.

The Confucian standards are however still prevalent in the Japanese society instead of modernization that has taken its picture. Apart from these, Japanese women cannot get themselves divorced from their husband even if the husband cheats on her by going to mistresses.

Despite the fact that the family system was legally abolished, the mentality of many Japanese remains imbedded in that system. This is exemplified by the fact that in Japan many couples continue to stay legally married even under such circumstances [failure of the conjugal relationship] in Japan monogamy has a short history, and polygamy is still acceptable. Extramarital affairs carried on by husbands are tacitly ignored, with wives saying, “I can live with it as long as he isn’t in love with the other woman.” (Yoshizumi, Kyoko in Fujimura-Fanselow and Kameda, 1995, p. 190)

She cannot do this because she just cannot go away from her children who in most cases are retained back by the father. So, this pain makes her submissive and obedient to the husband who do not consider her dutiful.

Conclusion:

After comparing life lived by the Japanese women and the Naga women in the writings of the authors and poets, studied above, it so well gets pictured that women, no matter to which urbanized or non-urbanized region they belong to, they are the treated as the crushed paper in the dustbin owned by men. Women in Japan face the same subjugation like the Naga women with patriarchal domination that acknowledges them only as the silenced artifacts, beaten, crushed, silenced. Marriage is the only occupation for women in both the cultures. Why occupation because they must be submissive to their employer, men, like any other job. Women, across cultures, must by any means follow the gender- determined role of being a respectful-submissive-unheard voice. This study, thus, has made the belief strong that this is the fate of woman in every corner of the world across cultures.

However, it cannot be denied that changing times have brought with it a lot of empowerments to the women both in Japanese and Naga culture. Women have started to

voice out their considerations and turned the face of the society toward their quandaries. One of the greatest changes that has happened in the recent times is the inclusion of women in the field of decision making whereby women have started to hold good position in the political arena of both the cultures. As per the release by the Inter-Parliamentary Union in April 2021, 9.9 percent of lawmakers in Japan's parliament is made up by women. Of late it has come to the limelight of the increasing participation of Naga women in the political bodies of the state. Women organizations that first emerged in the village level have today reached to form apex Naga women's organizations owing to the raising of their own voices against the discriminatory treatment meted to the women. The Naga Mothers Association (NMA) is one such people's movement organizing anti-drug trafficking workshop and disruption of liquor bottles are all looked after by them is an instance to female participation.

Coming to the literary field because literature is the strongest reflection of life and societal activities, it has been observed that with the passage of time mindset have seen a large growth with many women authors occupying the literary pool in the Japanese literature as well as the Naga literature. Talk of Sawako Ariyosi, Kyoko Mori, Easterine Kire, Theyiesenuo Kreditsu and many more of the female writers, the world of literature has been enhanced with the responsibility of bringing a positive change to the harms meted to woman by portraying the gender- role played by women suffering at the hands of the men-dominated society. Some incidents are lived experiences put to written words thus stirring the social security to women. Hence role reversal has been glaringly noticed in both the cultures adding voice to the voiceless.

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Pedagogical Content Knowledge: Important Approach for Preparing Trainee Teachers

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Abstract:

One of the most crucial elements of any school system is the teacher. According to the NCFTE (2009), instructor competency, sensitivity, and motivation are the main factors that affect the quality and scope of trainee teachers' accomplishment. The caliber and standard of the trainee teacher has a significant impact on whether or not the educational objectives are met. To improve their quality and standard, it is crucial to get them ready for the future or to update their expertise with fresh ideas.

One such crucial topic that needs to be included in the curriculum of teacher education at every level, whether it be D.El.Ed, B.Ed, or M.Ed, is pedagogical subject knowledge. For aspiring teachers specifically, pedagogical content knowledge (PCK) is a special kind of knowledge. PCK is concerned with how teachers in the context of a school relate their subject-matter expertise to their pedagogical knowledge in order to instruct pupils at a particular level of understanding (Shulman, 1986). It involves the combination of a teacher's subject matter expertise and pedagogical knowledge in a given setting in order to satisfy the specific demands of a group of students as well as those of individual students and to make the learning process understandable.

PCK of the teacher is more significant than topic knowledge or pedagogical knowledge alone in a country like India where teachers must cope with diverse contexts and levels of student understanding. This essay will attempt to define and analyze the idea of PCK before outlining the necessity of incorporating it into Indian teacher education curricula. It will also seek to pinpoint the specific PCK-related aspects that have been specified in the new NCTE rule.

Keywords: Trainee Teachers, Pedagogical content Knowledge, NCTE, Teacher Education, Curriculum.

Introduction

One of the key elements of the educational system is the teacher. Whether the educational system is formal, non-formal, or informal, instructors are required to administer it. Since

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ancient times, teachers have held a strong position in the Indian educational system. Our slokas reflect this, for example:

**“Gurur-Brahmaa Gurur-Vissnnur-Gururdevo Maheshvarah
Gurureva Param Brahma Tasmai Shrii-Gurave Namah”**

We ascribe the role of God to our teacher. This will help you comprehend how we view teachers in our society. The responsibility of teachers to society can also be well grasped at the same time. The holy duty of raising the next generation to be good citizens and sociable human beings is entrusted to teachers by society.

Any educational level, the instructor is the lifeblood of the learning environment. The case study showed that the success of the educational system is largely due to the contribution of instructors. According to research, the ‘teacher’ element alone accounts for 68% of the numerous aspects that affect or influence educational effectiveness, while the combined effects of infrastructure, funding, leaders’ roles, political support, etc. account for only 32% (Panda & Tiwary, 1997).

Only when teachers individually encourage students to benefit from the educational process can educational objectives be achieved. The teacher plays a crucial role in addressing the educational requirements and democratic interests of the youth.

The country set numerous goals for education at various levels. The teacher is the one who, on the ground, strives to achieve those goals. Therefore, it is crucial to develop their skills in various areas and dimensions in order to improve their quality and achieve the goals.

This is where it’s important to note what the Education Commission (1964–1966) said regarding teachers: “Of all the factors that influence the quality of education, the quality, competence, and character of teachers are undoubtedly the most significant.” In order to improve the caliber and expertise of a teacher, several items have been incorporated into the curricula for teacher education. It listed a number of qualities that a teacher ought to possess, including moral integrity, ethics, patience, and objectivity. When discussing the qualities of a teacher, it is impossible to forget about the content and pedagogical competence. That is, a teacher should be knowledgeable about both “what to teach” (i.e., subject matter) and “how to teach”. However, recent developments have made it abundantly evident that knowledge of content or pedagogy alone is insufficient to address teacher quality; rather, pedagogical content knowledge—an integrated knowledge of content and pedagogy—is preferable.

Pedagogical Content Knowledge

The term “pedagogical content knowledge” was coined by Professor Lee S. Shulman in 1986.

According to Shulman, subject matter expertise and pedagogy are considered as being mutually exclusive. He thought that the two domains of study should be combined in teacher preparation programs. He developed the concept of pedagogical content knowledge (PCK), which combines pedagogical knowledge and subject knowledge, to overcome this conflict. He initially listed curriculum knowledge and familiarity with educational situations as elements of teacher knowledge. According to Shulman, instructors employ pedagogical topic knowledge as a type of practical knowledge to direct their behaviors in extremely

contextualized classroom environments. This kind of practical knowledge includes, among other things, the following:

- (a) Understanding of how to organize and deliver academic material for direct instruction to pupils;
- (b) Knowledge of the typical ideas, misunderstandings, and challenges students run into when learning a given subject; and
- (c) Knowledge of the specific teaching techniques that can be utilized to address student content~ and (c) Knowledge of the specific teaching strategies that can be used to address students' learning needs in particular classroom circumstances (Rowan et al., 2001).

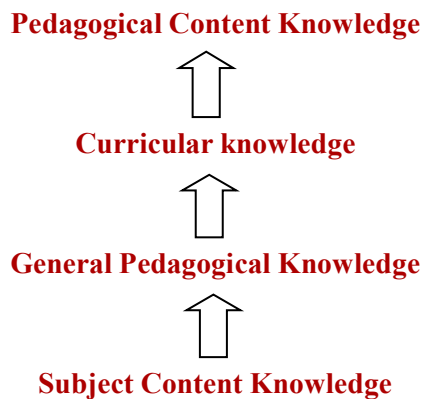


Figure 1: Schulman's (1986) domains of PCK (Hurrell, 2013)

PCK involves more than just combining two terms into one. It possesses a profound sense. The representation and formulation of concepts, pedagogical strategies and knowledge of what makes concepts difficult or simple to acquire, as well as knowledge of students' prior knowledge, are all topics that fall under the purview of PCK. PCK is concerned with who should learn the material when and how. As a result, it is a very effective combination of the teacher's subject-matter expertise and pedagogical understanding. PCK is a key factor in the success of a lesson. It involves the integration of content, pedagogy, and the learner rather than just subject knowledge or teaching methods. It is something that is particular to the subject and student level. For instance, the environment in an urban vs rural school is different. [JULY-AUG, 2015, VOL-3/19, www.stjis.com Page 583]

Students from the schools come from various backgrounds. Thus, their perspectives and modes of thought may differ.

The educator must adapt their instruction to the situation. The primary focus of pedagogical content understanding is this. Even if a teacher is extremely knowledgeable about the subject, this does not guarantee that they will make a successful instructor. This means that a teacher with less subject expertise could still be effective. It all depends on the teacher's capacity or ability to integrate their subject knowledge with pedagogical expertise in accordance with the circumstances, such as the degree of the students' comprehension, their prior knowledge, their culture, etc. The schools' students come from a variety of

backgrounds. As a result, their viewpoints and ways of thinking could be different.

The teacher must modify their lesson plan in light of the circumstances. This is the main goal of pedagogical content understanding. Even if a teacher is an expert in their field, it does not necessarily follow that they would be an effective teacher. Therefore, a teacher with less subject knowledge may nevertheless be successful. It all depends on the teacher's aptitude or ability to combine topic knowledge with pedagogical competence according to the situation, which may include the students' level of comprehension, their background knowledge, their culture, etc. A teacher must keep all of them in mind and incorporate them into their lessons. Another way to put it is that PCK is the process of turning a subject into learning-eligible material based on the student's degree of comprehension and other factors.

Pedagogical Content Knowledge as the process

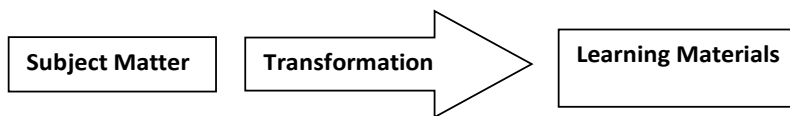


Figure 2: PCK as the process

We may say that in order to meet the needs of the students and the society's predetermined goals, we need quality teachers, and the quality of the teacher can be improved if the teacher is familiar with PCK. The implementation of PCK in teacher education programs is crucial.

Need of implementing PCK in Indian Teacher Education Curriculum:

According to Gudmundsdottir (1987a, b), pedagogical content knowledge is the type of knowledge that produces teachers rather than subject matter experts. Teachers are not inherently better or more knowledgeable about their subject matter than biologists, historians, writers, or educational researchers; rather, the difference is in the way that knowledge is arranged and applied. Scientists' knowledge is structured from a research perspective and used as a basis for the creation of new knowledge in the field, whereas experienced science teachers' knowledge is structured from a teaching perspective and used as a basis for aiding students in understanding specific concepts (Cochran, King & DeRuiter, 1991). [JULY-AUG, 2015, VOL-3/19; www.srjis.com Page 584]

The teaching process is distinctive in that it calls for instructors to "transform" their subject-matter expertise for instructional purposes (Shulman, 1986).

This transformation takes place as the teacher critically analyzes and interprets the subject, finds various ways to present the information through analogies, metaphors, examples, problems, demonstrations, and classroom activities, adapts the material to students' abilities, gender, prior knowledge, and misconceptions, and finally customizes the material to those particular students to whom the information will be taught (Cochran, King & DeRuiter, 2004).

According to Buchmann (1984), effective teachers must be able to control or have a "flexible understanding" (p. 21) of their subject matter. This means they must be able to view a particular set of concepts from different angles and at various levels, depending on the needs and aptitudes of the students. It's critical to remember that a teacher's transformation of subject knowledge takes place in the context of two other crucial teacher knowledge

domains that help define instructors as subject matter experts and contribute to pedagogical content knowledge. One is a teacher's understanding of their students, including their skills, learning styles, ages, developmental stages, attitudes, and prior knowledge of the concepts to be taught. Another is a teacher's understanding of the social, political, cultural, and physical contexts in which their charges are expected to learn.

Carpenter, Fennema, Petersen, and Carey (1988); Feiman-Nemser & Parker (1990); Gudmundsdottir & Shulman (1987); Shulman, 1987; Van Driel et al. (1998) have all demonstrated that inexperienced teachers exhibit incomplete and superficial levels of pedagogical topic understanding. For instance, new teachers frequently make general pedagogical decisions without taking into account the past knowledge, skill levels, or learning styles of their pupils (Carpenter et al., 1988). [JULY-AUG, 2015, VOL-3/19 www.srjis.com Page 585]

Furthermore, it has been discovered that frequent use of factual and straightforward recall questions—which are simple to assess quickly and don't require as much “on the spot” examination of the learning environment—is associated with low levels of PCK (Carlsen, 1987). According to studies (Feiman-Nemser & Parker, 1990; Wilson, Shulman & Richert, 1987), inexperienced teachers find it difficult to adapt and express concepts and ideas in ways that make sense to the particular pupils they are teaching. Grossman (1989) centered his research on six English teachers in their first year of teaching, three of whom had strong subject-matter backgrounds but no formal teacher preparation. The other three had finished a degree that included a significant subject matter component in preparation for teaching. The teachers in Grossman's study organized and taught English as a formal discipline, concentrating on the literary analysis components of the texts that were to be read. The need to connect the readings to the students' experiences and to use the texts as a foundation for acquiring communication and self-expression skills, on the other hand, was more of an emphasis for teachers with professional teacher education. The professional educators planned their classes around writing rather than literature and chose readings that were more pertinent to the interests of their students, demonstrating yet another difference between the two groups of teachers. The instructors in Grossman's study structured and delivered English as a formal subject, focusing on the literary analysis elements of the assigned texts. On the other hand, teachers with professional teacher education placed more of an emphasis on the necessity to relate the readings to the students' experiences and to use the texts as a basis for the development of communication and self-expression abilities. Another difference between the two groups of teachers may be seen in how the professional educators structured their sessions around writing rather than literature and selected readings that were more relevant to their students' interests.

In addition to being asked to assess a textbook chapter and develop an educational unit based on it, all six teachers were also quizzed on their subject-matter expertise in biology and physics. Given a concept like photosynthesis, for instance, biology teachers were aware of any particular misunderstandings that students might bring to the classroom (like the notion that plants obtain their food from the soil) or which chemistry concepts the students would need to review before learning photosynthesis. The biology professors also knew which concepts (like the dark phase of photosynthesis) were likely to be quite challenging and how

to best explain those challenging concepts using a range of analogies, illustrations, and other strategies.

Although the biology trainee teachers were competent educators, they only had very broad thoughts for how to teach challenging physics subjects. The biology teachers could describe a variety of educational “tools” for these circumstances. On the other hand, the physics trainee teachers could name a variety of strategies and ideas for teaching challenging physics topics, but they had few specific suggestions for teaching challenging biology concepts. As was to be expected, the teachers in Hashweh’s study had more misconceptions and a disorganized comprehension of the information when asked about their subject matter knowledge outside of their professions, which directly impacted their lesson plans for the material. Teachers were more attuned to the subtle themes given in textbooks when teaching in their respective domains, and they could and did change the text material as a result of their classroom observations. Additionally, they were more likely to find student misconceptions and correct them through education. When preparing lessons, teachers in both sectors utilized roughly the same amounts of analogies and examples, but those analogies and examples were more accurate and pertinent to the teachers’ areas of specialization. Bharati and Mohalik (2014) did a descriptive study on the PCK of secondary school science teachers. Utilizing a questionnaire, the investigation was conducted. Statistical techniques such as inference and descriptive analysis were used to analyze the data. The study discovered that teachers with higher degrees, such as M.Sc. B.Ed., had higher PCK levels than those with B.Sc. B.Ed. The study also discovered that science teachers with more experience had higher PCK rates.

The combination of these findings and other findings demonstrate that pedagogical content knowledge is highly specific to the concepts being taught, is much more than just subject matter knowledge alone, and develops over time as a result of experience in numerous classroom settings with numerous students (Cochran, King & DeRuiter, 1991). Although several of these, research used case study methodologies, broad generalizations on teacher expertise are not always possible.

Studies show that the incorporation of the PCK idea into the teacher education curriculum can improve the process of developing future teachers with the necessary skills and qualities.

Diversity in the community is a natural occurrence in India. We are proud of the harmony that prevails among multi-culturalists. Even in the classroom, one can discover this kind of multiculturalism. When a person moves from one place to another, even within the same state, the nature, attitudes, needs, etc. of the children also change.

Understand how to adapt their subject knowledge to the demands of the situation. If the teacher is familiar with the PCK concept, this transition can be carried out in the best possible manner.

Therefore, it is currently necessary to incorporate PCK into the curricula for teacher education in India.

Taking this into consideration, the authors attempted to examine the new regulation and recommend the B.Ed.-only curriculum offered by the National Council for Teacher Education (NCTE).

Table 1: The main components of the various models of teaching and learning

Input from the teacher and the environment	Input from the students
<ul style="list-style-type: none">• Construction of knowledge in a particular subject• Taking place in a social learning environment• Continuous monitoring and assessment of learning• Opportunity to learn (incentive and time allocated for learning)• Quality and levels of instruction	<ul style="list-style-type: none">• General ability and aptitude• Prior knowledge• Motivation to learn

Based on Carrol (1963) and Slavin (1984)

The model indicates that student factors are interdependent with, the teaching-learning process. These models suggested that a teacher’s knowledge extend along mere content knowledge and classroom management, and should also include knowledge of learners and learning.

Teacher Education Curriculum

Teacher Education curriculum is very essential for trainee teachers. Curriculum should be flexible; it should be change time to time as per requirement in education system for development of the country.

Investigation of PCK-related National Council for Teacher Education (Recognition Norms and Procedure) Regulations:

After reviewing the B.Ed. Curriculum, it was discovered that while the new regulations did not utilize the name PCK specifically, there are several topics that are connected to PCK. For instance, it has been suggested that subject knowledge, human development, pedagogical knowledge, and communication skills be studied together when building the B.Ed curriculum. We are aware that the core of PCK is the effective fusion of content and pedagogical knowledge.

If PCK success is not considered in the context, it will not be handled. It has been discovered that the new regulations place a strong emphasis on the use of a variety of teaching strategies, including as case studies, child observation, and community engagement in a variety of sociocultural contexts, in order to contextualize instruction. Additionally, it has placed a focus on making inclusive education a crucial component of the B.Ed. program. We are aware that inclusive education refers to bringing all children under one roof for learning, regardless of caste, race, tribe, gender, socioeconomic background, or physical or mental disabilities.

It is difficult to teach pupils in a classroom that is inclusive.

To accomplish this, a teacher must integrate his lessons in a way that reaches every student in a single classroom. He or she can benefit from the information PCK in this regard. The new regulation also recommended including studies of children, adolescents and child development, school curricula, instruction, and gender in the context of society and the classroom. A potential teacher will be better able to understand the situation and adapt their instruction to meet the demands if they are familiar with such things. For instance, adolescent

adolescents' demands and mentality differ from those of students who are nine or ten years old. Therefore, secondary-level teachers should be knowledgeable with adolescent and child development.

The new regulation requested for growing understanding about issues of diversity, injustice, and marginalization in Indian society and its implications for education. It also offered the student-teacher hands-on experience working with various communities, kids, and schools. The student-teacher will be able to adapt his teaching method to the situation with the help of this form of participation and understanding. The new regulations also provided guidance on how to conduct lessons, such as explaining the school curriculum to students, connecting classroom learning to real-world experiences, and incorporating a range of investigative projects to turn subject matter knowledge into relatable, useful learning materials.

When examining the B.Ed curriculum recommended by the new NCTE rule, it can be argued that PCK is reflected in every line even though the term is not used in that context. The suggested B.Ed curriculum can be used to effectively extract the primary subject of PCK that was addressed before in this article.

Conclusion

A key component of any educational system is the instructor. Additionally, a teacher's effectiveness can make a significant influence in the educational system. A teacher who has extensive topic knowledge does not necessarily make for a good teacher; rather, a good teacher is one who understands how to convey those subjects in accordance with the situation. This is what PCK is all about—fusing the content through pedagogical processes in accordance with the requirements and viewpoints of the students.

According to the NCFTE (2009), teaching is a profession, and teacher education is a professional program for training teachers. Therefore, including the idea of PCK into teacher education programs is crucial for generating good quality professional instructors. There are numerous research studies that show how important PCK knowledge is for teachers (both in-service and pre-service), which raises the demand for its inclusion in teacher education curricula. The National Council for Teacher Education (Recognition Norms and Procedure) Regulations, 2014, which proposed the B.Ed curriculum, did not specifically mention PCK, but it does appear throughout the entire proposed curriculum, according to an analysis of the proposed curriculum.

PCK is directly integrated into the teacher education curriculum so that the student-teacher would become aware of the phrase. It will also assist them in identifying the pedagogical procedure to convert the subject matter into understandable learning material with a clearer vision.

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Mapping the Fields of Belongingness: A Study of Trauma

○ Shikha Sharma¹

Abstract:

Kashmir, the place of sheer beauty and home to various renowned sages, is called as 'Heaven on Earth'. Ironically, this heaven has turned into a war-zone, like a living hell for its inhabitants due to militarization and insurgency. The never-ending conflict in the valley has given a life-long trauma to its natives, as the worst hit community is of the Kashmiri Pandits, who have faced a penal expulsion from their 'home'. This banishment led them in the state of utter alienation, isolation and displacement and they have scattered in various parts of the country or other countries, and along with that they lost their home, identity, culture, customs and traditions. When uprooted from one's native place, there are high chances that the person might go through some psychological trauma if mentally not so strong. Meanwhile, some of the Kashmiris have faced such tragic and pathetic situations, especially the elderly, where they have had to go through some kind of trauma while coping with the sense of homelessness and alienation. So, the purpose of the paper is to manifest that how memory plays pivotal role in reviving of their hope to get back to their homeland and what kind of psychological trauma they had gone through while moving from their native place to the alien land. The focus of the paper is to explore the plight of the migrated people (Kashmiris), who might have well-settled professionally within India or outside the country but still cannot resist their dark memories of expatriation. They are uprooted and yearning for peace of mind as they fail to eradicate the evocation. They are still oscillating between past (as can't forget about their homeland) and present (devoid of belongingness). There is a ray of hope that one day they will be rehabilitated, so that they can get rid of this mental trauma which keeps on haunting them.

Keywords: Expulsion, Trauma, Migration, Homeland, Identity, Alienation.

Introduction

Kashmiris are known for their rich cultural heritage and intellectuality, as the valley

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(Kashmir) is considered as the abode of renowned saints and sages who gave new dimensions to the spirituality and religious knowledge. The inhabitants of the valley used to live harmoniously before the invasion took place in the peaceful valley and the situations were not that worse when Independence took place in 1947. But this never-ending conflict between India and Pakistan over the territory of Kashmir gave them a life-long trauma to the Kashmiris. Kashmir which is known for its beauty turns into a war zone because of invasion of the militants and the scenario took ugly turn with mass migration, genocide, persecution, etc. Quoting the most famous adage, 'If there is Heaven on Earth, It's here, it's here, it's here'. This Heaven became a living Hell for the Kashmiri Pandits, the minor community that lived in the valley. Why the place which is historically talked as birthplace of many sages and was sacred for many reasons, has become a haunted place for Pandits. It shows how the situations drastically changed for the Kashmiri Pandits because this minor community enjoyed the most privileges during the Dogra Regime. But now, they are only ones who have scattered all over the country and living their life as refugees.

Soomawati, one of the refugees says, "I want to return and die in my home. But nobody is fulfilling my last wish, neither the government nor my family". This trauma left them mentally disturbed.

The Kashmiri Pandits are labeled as "Internally Displaced People" and it's very ironical that in their own country, they have to live like refugees. They are yearning to get back to their native land, as neither the state government, nor the central government is taking any necessary action to rehabilitate this displaced community. They are oscillating between past (always being nostalgic about their homeland) and present (hard to get adjusted in the new ambience having new culture and tradition) and hope and despair.

Traumatic Narratology

There is much more to passing on to the next generation than love, memories, and values. Leaving a legacy of trauma to future generations is also possible. Through their stories and memories, ancestors may leave fears, pains, and traumas behind. In addition, trauma is passed down through generations, causing these fears to persist. The people of Kashmir are terrified and have little reason to hope. To protect their family and prevent death and disappearance, they are forced to cooperate with the circumstances. The goal of the present article is to draw attention to the Kashmiri people's painful story and existential crisis.

"When I look ahead I only look back, when I stare at the paper I only see the past".

-Imre Kertesz, Kaddish for an Unborn Child

The historical events of Kashmir were the bloodiest; be it the year of Independence, or the period of Islamic invasion, or the mass exodus of Kashmiri Pandits which took place in 1989-1990. The voices of Islamist fundamentalists and separatists seeking Kashmir's secession from India have grown louder. While the displaced Pandits' longing for 'home' has deepened, the hope in their hearts has started to tremble, given the unabated proliferation of terrorism and terrorists' call for jihad in Kashmir. They have to live in the camps where basic amenities are not provided, one room tenants. Stones were pelted and these camps were burnt down by the Islamists and once again they were thrown out of their temporary shelter. A young author recalls the night of terror, "Once again, we're being forced to leave our homeland. We're the twice-displaced people..... He, too, dangles between two 'homes'— a long-lost home in

Kashmir and the one in Jammu.” (xiv, *A Long Dream of Home*, 2018).

Many theoretical writers of the late 20th century shared the desire to develop a narrative structure that could produce a convincing account of trauma, which is known as “traumatic narratology.” This trauma story allows for the processing and experience of traumatic events. However, one must be careful not to fabricate a traumatic experience. Readers of distressing books often find themselves in moral quandaries similar to those faced by people who have survived terrible experiences. The propounder of this theory Cathy Caruth has defined trauma, “The originally meaning of trauma itself (in both English and German), the Greek trauma, or ‘wound’, originally referring to an injury inflicted on a body. In its later usage, the term trauma is understood as a wound inflicted not upon the body but upon the mind.” (Caruth, 1996, Pg. 3) In these words: “an overwhelming experience of sudden or catastrophic events in which the response to the event occurs in the often delayed, uncontrolled repetitive experience of hallucinations and other intrusive phenomenon.” (Caruth, 1996, Pg. 11).

The trauma of any unpleasant experience can be more scarring than the incident itself. It can leave a long-lasting and debilitating impact on an individual’s psyche. Professor and pioneer of trauma studies, Cathy Caruth in her work *Unclaimed Experience: Trauma, Narrative, and History* shed special light on this regard. She says that trauma can be repetitive and its memory can be more damaging than the actual incident that had perpetrated the trauma. When trauma is suffered at a collective level by an entire community or a group, it is referred to as collective trauma. And collective trauma can be even more scarring as the entire fabric of the community can be affected by it. In cases of collective trauma, the trauma becomes deeply ingrained within the collective memory of the community. Collective trauma has the potential to pass on from one generation to another through memories and stories. This passing on of trauma from one generation to another through stories and fear prevalent in the pre-existing trauma is known as transgenerational trauma, also known as intergenerational trauma. The exodus of the Kashmiri Pandit community also led to transgenerational trauma in their subsequent generations who didn’t witness exodus or violence in person but only heard stories from their parents and grandparents.

During their mass exodus, the whole community suffered collective trauma due to violence (both sexual and nonsexual) and their eventual exile from their homeland. And after three decades of their exile, the trauma continues to dwell in the minds of future generations of the community who, despite having never experienced the traumatic exodus on their own, live it through their ancestors. And the ignorance of their plight by the entire nation and unresolved justice has only deepened their scars further. While the entire community still awaits justice, some of them have found refuge in expressing their pain and trauma through writing. Their writings not only narrate the untold story of their genocide but are also critical texts to preserve their rich heritage and history.

“The story of trauma, then, as the narrative of a belated experience, far from telling of an escape from reality—the escape from a death, or from its referential force—rather attests to its endless impact on a life” (Caruth, 7). Trauma is intrinsically linked to all forms of violence that is regurgitated; individuals have a propensity to rehash what they have observed or experienced. Intellectuals, and researchers in particular, seek refuge in their writings. As stated by Edward Said: “The intellectual’s role generally is to uncover and elucidate the

contest, to challenge and defeat both an imposed silence and the normalized quiet of unseen power, wherever and whenever possible”. Thus an intellectual gives voice to the silenced and unveils the hidden scars. “At fourteen we knew we were refugees, but we had no idea what family meant. And I don’t think we realized then that we would never have a home again” -Rahul Pandita in ‘*Our Moon Has Blood Clots: A Memoir of a Lost Home in Kashmir*’ (Pandita, 4). The most horrific and traumatic thing that can happen to any person is when he/she is thrown out of his/her own house. This is the same situation, Kashmiri Pandits are going through as they are searching for their lost home, identity, culture and tradition. It’s not possible for anyone to adapt to new culture when hope of rehabilitation is provided to the displaced people. Individuals and communities are altered by extreme violence, particularly violence that is endured for an extended period of time. Few are able to disengage from or manage the massive material, psychic, and affective damage that occurs when people find themselves unmoored, which is to say, when they are removed from the coordinates of their daily existence by forces they cannot confront and combat. Even those who ‘recover’ (whatever recovery might mean for each individual) know that they are forever changed. And Kashmiri Pandits are the recipients of the never-ending violence and oppression since the ages. They have faced 7 exoduses till date and hitherto hoping to return back to their homeland, their home and embrace their own culture.

Deprived of Abode and Individuality

Kashmiri Pandits have suffered a lot in their entire life full of roller-coaster experiences (sweet and sour), and the most worst was when they were threw out of their valley. Along with their home, they lost their identity as well because in this modern generation too, they are yearning for their lost home and identity. ‘Home’ is that safer place on the entire Earth where a person feels connected to its roots and on the other hand, ‘Identity’ is the individuality of any person which makes him/her different from others. But in the case of these displaced people, one Kashmiri Pandit is representing his/her entire community whose collective identity is lost.

Swinging Between Hope and Despair

Neither the state, nor the central government is taking initiative for these people who are lost in every sense of their existence. First government passes certain schemes for the betterment of these people, but at the other side government employees are extorting money through these schemes rather than helping out these hapless people. This is how their hope gets lost and leave them in utter devastation.

Lost Rituals and Practices

These hapless people do not get any chance to revive back their lost customs and traditions. The situations were so dreadful that Pandits had to stop following their own rituals in fear of being killed and persecuted. They were compelled to change their religion in case to survive in the valley and who did not abide by the militants’ warning had to face the damnation.

At times, the violence subsided, and Kashmiris once again gathered in parks, gardens, and along riverbanks to carry on with their normal lives. But far too many of them were either gone, suffering somewhere in stifling conditions, or dead, victims of localised violence. For three decades, the memories of loved ones who had passed away cast a pall over Kashmir’s

happiest times, and the region's culture grew to revolve around grief and lament.

Conclusion

Kashmir valley has always been a victim of extreme bloodshed, massacre, persecution and sheer destruction, whose wounds can't be healed as some residues remain at the end. Kashmir valley has an ironic association with trauma and violence. A poet, a singer, a travel writer, and a historian have all praised Kashmir's beauty since time immemorial. As Rahul Pandita mentions in his memoir *Our Moon Has Blood Clots: A Memoir of a Lost Home in Kashmir*: "Kashmir is so beautiful, my grandfather used to say, even the gods are jealous of it. Not only of its beauty, but also of its contribution to art and scholarship" (Pandita, 12). Pandita recounts his childhood and subsequent relocation through the lens of the cruelty and misery endured by himself, his family, and the rest of the community. Pandita's story is full of nostalgic flashbacks and present-day observations. Established in 1972, the line of control has not stopped fighting between Pakistani and Indian forces or between militants/freedom fighters and Indian forces. There is still a clear frontline and ongoing conflicts as a result. The examination of the incidence and ramifications of traumatic occurrences in Kashmir reveals that the violence that has ensued from numerous events is inescapable. The events most commonly referenced include instances of termination from employment, detonation of explosive devices, and exposure to combat zones resulting in a cessation of daily activities. So, while the exiled Pandits lost their homes, homeland, ancestors, culture and heritage, their Muslim friends who stayed back also had to lose their sons, neighbours, future and peace. Ironically, as a result of militancy and insurgency, prevalent for so many years, both communities suffered casualties in their own ways. Not only Kashmiri Pandits but the entire valley now lives in a constant shadow of violence and trauma due to the ongoing conflict that majorly erupted in 1989. What makes their plight even more harrowing is the denial of their pain by a section of intellectuals.

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The Nature of Women: A Depiction of Overcoming Hardship in Gish Jen's *The love wife*

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Abstract:

Gish Jen is the most significant and dynamic second-generation Chinese American writer. Her writings are profoundly centred on the experiences of immigrants, including nostalgia, identity crisis, psychological trauma, racism, language barriers, intergenerational conflict, cultural conflict, etc. Being an eminent writer, her writings stimulate the diasporic essence in a unique manner. The present article highlights the novel *The Love Wife* by Chinese American author Gish Jen. This paper depicts the traditions of women in Chinese culture through the characters Lan and Mama Wong, and Western culture is represented by the character Blondie. It also delves into the psychological trauma and suppressive state that women face, as well as their inner strength to overcome these issues. Furthermore, the author has framed a distinct plot in which the desire for American culture is seen alongside the need for Chinese culture. It also examines the inborn Chinese tradition, in which sojourners solemnly evoke the desire within themselves and accept male supremacy in their livelihoods.

Keywords: tradition, desires, identity, female suppression, male dominance.

The word 'Native' has myriad emotions dwelling in it. Every human can feel the necessity of being in their own land. To be precise, it is psychologically connected and hard to move. This shows that the lives of migrants is the hardest. After sailing in the native land from generation after generation, and for some reason like war, job, and personal interest and so on, people are in a situation to move far from their own land. Some may migrate voluntarily and some people undertake forceful migration. Many novels depicts the lives of an immigrant with the revolution round the conflicts between two generations who have been brought up in two different countries. The present article brings out the work of Chinese American author Gish Jen's novel, *The Love Wife*. Here the author has shown a distinctive plot where

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the desire for American culture is seen with the need for Chinese culture. Also, the suppressive state of women by their own tradition has made them feel that only men can be the decision-makers in the family.

Gish Jen has given a distinctive effort in portraying the various characters and their desire for American culture and also the need for Asian culture. Jen explores a different point in showing casing the identity, the sense of belongingness and the citizenship of the immigrants. Shin ShinTang in her work *Asian American Psychology and Psychotherapy Intergenerational Trauma, Betrayal, and Liberation*, exhibits the feeling of immigrants in depth, it states that;

When I hear the phrase “Asians are next in line to be white,” I replace the word “white” with “disappear.” Asians are next in line to disappear. We are reputed to be so accomplished, and so law-abiding, we will disappear into this country’s amnesiac fog. We will not be the power but become absorbed by power, not share the power of whites but be stooges to a white ideology that exploited our ancestors. (7)

The quote expresses that the immigrants’ psyche has drenched their identity gradually in the host land. But their inner consciousness still bound with their native circumstances. In this particular move arise the character of Mama Wong. She is the first-generation Chinese immigrant who moves to America due to the Cultural Revolution during 1965. Though she has made a voluminous credit in her material life her family has not been to the much of her likings.

Mama Wong the first generation Chinese American mother, wishes her son to be the lead of the family, but things does not go as she feels. Because, in China the male is the decision maker of the family. Her emotions of getting her son, Carnegie in a position she has dreamt of are in vain. Even during her last stages, she has a feeling of disparity that her son is not with her. She says that “Why is my child not here? All my life, I do everything alone. Now still I am alone” (175). This is the feeling that eventually show cases the wish for her male dominative life through her son. All through her years, she believes that a family can be governed by a male person or an elderly woman in the house. So after certain point she needs her son to take that place. When Carnegie says about his mother, he is so passionate about the ways and risk factors that Mama Wong has come across. This situation is faced by all immigrants and when it comes to a woman then the struggle will be the toughest. When Mama Wong finally gets settled after all the traumas and hardships, she wants her son to lead and take care of the family under her guidance. Though Carnegie is so humble and loving person, he takes a different turn in his marriage.

Being born in a society where female takes care of the family, while the men takes the financial part, Mama Wong tries to bring the same in America. Kind of a suppressive is the thing she longs for. The reason is that Chinese people are more family oriented and their thought about domination is not seen much into point. Further, in China “The primary duty of the male is to be a good son; his obligations to be a good husband or a good father are secondary” (Increasing Multicultural Understanding, 88). But Carnegie fails in these traditional aspects, and his life track shift towards the direction of the hegemonic host land America. In *Ideation theory of cultures*, Keesing advocates, “Culture . . . consists of standards for deciding what is . . . for deciding what can be . . . for deciding what one feels about it . . .

for deciding what to do about it, and . . . for deciding how to go about doing it” (Theories of Culture). Culture is one condition, but the inherent meaning is the role of male domination. In one point of the plot Mama Wong tries to convince Carnegie to marry a Chinese woman and not Blondie. She says, “. . . marry a nice Chinese girl, she is like a servant to you. If you want to look at her fine. Otherwise she hold up mirror for you to say, Oh, I am so handsome. Oh I am so rich” (72). The point of ‘Female Suppression’ is much obvious with the above mentioned quote. But the contrast thought is that a woman herself sees another woman as servant to a man. It is a predominant issue where people tend to suppress the other.

In *The Love Wife* the author has enumerated the emotional bond of an immigrant’s relation with their culture. This phenomenon is well seen in Lan’s character whom Mama Wong has mentioned in the will. It is stated as “I think you are Chinese, she says. Very care about other people” (89). Wendy, one of the adopted children says the above words to Lan by observing her mannerism. This clearly portrays the emotional bond of immigrant people. On the other hand, it shows the yearning of an immigrant in the host land.

Lan’s characteristics demonstrate her oppressive state. Lan arrives at the Carnegie home according to Mama Wong’s will. Lan’s is a victim of cultural revolution in China. Cultural Revolution took away many cultural heritages of China during 1966 to 1976. The Red Guards and Communists are intolerable to the populace. Lan was attacked by the Red Guard and lose her family and everything. Her life is so terrible with the Cultural Revolution; her wrong relationship with Shang; then the death of Jeb. She is personally hit by all hard norms. Initially in China she was forced to marry an old man, but he dies in the war. Then arrives a duty to take care of her great-aunt, but Carnegie’s invitation made her move to America. So, all these incidents illustrates the tragic life of the immigrant through the standpoint of Lan’s character. The life of Lan shows the crucial point in an immigrants’ life. Moreover, women face suppressive states during cultural revolutions, often accepting marriages with old men due to societal pressures. This stereotype perpetuates gender inequality in the life of an immigrant. In an article *Simone de Beauvoir and Second-Wave Feminism*, Simone’s point that

The notion that a “woman’s nature” struck de Beauvoir as further oppression. She called motherhood a way of turning women into enslaved people. It did not have to be that way, but it usually ended up that way in society precisely because women were told to concern themselves with their divine nature. They were forced to focus on motherhood and femininity instead of politics, technology, or anything else outside of home and family. (Napikoskin.p.)

The impactful theory by Simone de Beauvoir shows Lan’s character from the whole novel. Women are portrayed as the divine character all through their life. They have to take various roles to please society. But their own identity has been hindered under this and their survival becomes a question without the ‘divine duty’. In the novel *The Love Wife*, the author brings out the various customs the people of China. Like they are more drenched into the traditions and duties with all their heart from generation after generation.

Further, Domination is mainly folded with the traditional stereotypes. It has forced the women race with more regulations and people blindly practice them. This suppression is caused by people of the same gender and that is predominant occurrence. This can be seen

between Lan and Blondie. Their relationship is kind of an unsophisticated one. The arrival of Lan into the family eventually made Blondie move far from the family. She gets more suspicious about Lan. Because she thinks that Lan is the Chinese girl Mama Wong wants Carnegie to marry.

Blondie's perception made her to stand against a woman who is in need. She made Lan stay in the garage. Hospitality is not seen in her attitude towards Lan. On the other hand, Lan has faced a tolerance state all through her life. Blondie's possessive phase reflects in the lines as, "The day Lan came you could still say whose family this was – Carnegie's and mine." (19). Carnegie has stated Lan as "...simply gazed, meditative, upon hers." (23). He has affection towards her as she lost all those she loves. When Lan moves to a depressive state Carnegie feels he has to share his life with her to support her. But Lan has seen him as a fatherly figure. When reality strikes him at the end of the novel, he feels ashamed of thinking of his sister in another way. Blondie too feels the same about getting a wrong notion on Lan.

At the initial stage when Lan arrives the family, Blondie dominates Lan, by making her do all the household work like taking care of the children, cooking food and being a maid. So, all these makes Blondie get relieved from the chores and concentrate on other works. But her relief itself questions her place in the family. Because the children slowly begin to see Lan as a motherly figure. This disrupts Blondie and develops a hatred for Lan. Blondie has seen as a woman with all progressive activists. Her choice of marrying Carnegie, and her emotions linked with the option to adopt children. This mainly been the point Mama Wong hates. Also, Mama Wong needs a Chinese daughter-in-law and, not an American. Blondie does all that she can to make her erase Mama Wong's cold heart for her. Even her wedding dress is Mama Wong's choice, "...she intended to change into a third outfit, as per Chinese tradition..." (83). Being portrayed as a western nature, Blondie try to adjust herself to grab the favor from her mother in law in many ways, crystallize the standpoint of adjustment of women in every circumstances.

As per Simone's theory the women race is genetically painted with the term to adjust the other person. To face tolerance which has no limit. The characteristics of Lan and Blondie show that. They are facing tolerance in their life. Blondie tries to get the attention of Mama Wong in all possible ways. This trait is seen as the Asian tradition which gets in touch with Blondie. To tolerate all that Mama Wong says is beyond the culture that Blondie comes from. The name Blondie itself is picked by Mama Wong to highlight her culture. Janie is the real name of Blondie. Even at the death bed Mama Wong blames Blondie saying, "You are going to be the death of me" (174). So, Blondie feels the guilt of Mama Wong's death. Here the female race is all in despair. Their own needs are disturbed by their own gender. In Blondie's case, it is Mama Wong's cultural barrier. Also, Blondie gets an unnatural feel of possessiveness, and her behavior change occurs on the arrival of Lan. On the other hand, Lan has faced myriad tragedies in her life. Her biological mother is known at the end of the novel. She has faced failures in her marriage life too. After all this, she enters Carnegie's family and has unsophisticated hospitality. The suppression level of all these people has no count.

Shawn Andrews, in the Forbes article titled *Why Women Don't Always Support Other*

Women gives a detail analysis of “power dead-even rule” and about the nature and psyche of the woman to another woman as,

For a healthy relationship to be possible between women, the self-esteem and power of one must be, in the eyes of each woman, similar in weight to the self-esteem and power of the other. In other words, these key elements must be kept “dead-even.” When the power balance gets disrupted (such as a woman rising in status above other women), women may talk behind her back, ostracize her from the group or belittle her. These behaviors are to preserve the dead-even power relationship that women have grown up with their entire lives. (Andrewsn.p.)

The above line deals with their perception, self-esteem, and other phenomenal leads that play the vital part in every single activity a woman does. So, Blondie, Lan and Mama Wong are the distinctive characters seen in the novel with the suppressive state and dominating on the other side. Though, the character feels dominated, they overcome the issues by their inner strength and adjustment. Further, they wish to accept and follow their traditional norms in the host land. To conclude, Jen clearly picturize the complex web of women struggle and the inborn Chinese tradition, in which sojourners solemnly evoke the desire within themselves and accept the reality to lead a peaceful life.

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Role of Technology in Teaching Literature

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Abstract:

There has always existed a strong connection between science writing and literature, as they are inextricably linked. Technology is inextricably linked to the way we live our daily lives. There is a direct relationship between literature and the technology used, not the theories and philosophies adopted. Literature follows a culture that has been universally accepted, and as the times changed, literature has adapted to keep up. Various inventions have changed how literature is written, including paper, ink, printing presses, bindings, and circulation. Technical things were not the only thing that changed, but also how literature was produced and received. Some writers have made technology the subject matter of their work or have used it as a means of expression. Within the context of literature, technology becomes an integral part of the environment. This article reaches out to describe the interconnection between teaching of literature and technology.

Keywords: Technology, Literature, Writers, Technological advancement.

Introduction

Technology is a tool that corresponds and creates a platform between readers and authors. Literature and science are intimately related, as they hold a strange collaboration. Writers have explored this genre for ages. In the current scenario, it has evolved as science fiction literature. D.H. Lawrence, a renowned novelist, compared literature to other disciplines like science, medicine, and philosophy. Human beings are studied by science partially, but in literature, there is an in-depth study of human behavior in all facets. Literature and science is an essay written by famous Victorian critic Matthew Arnold. In the article, the relationship between literature and science has been discussed in detail. According to Arnold, “literature is the basis for ‘knowing ourselves and the world,’ and science ‘it is one thing to just look at

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literature.” It means that science only makes up a small portion of literature. Science, technology, and literature have strong affinities, as technology is a significant player in this connection. The impact of technology on written literature has widened as the shift from coffee houses to e-books to libraries to kindle has taken place. A dramatic change has occurred in the way individuals think and live due to the rapid advancement of technology. Humanity has undergone dramatic changes in culture, society, and economics.

Ever since literature evolved and took its roots, literature has always concerned itself with technology. As a result of the Greek term *techno*, which means “making,” technology has developed into what every individual needs to take modern technology. The relationship between technology and literature is intimate since technology is a creation. In later usage, ‘ology’ is defined as a discourse or system of thought. It was first described as ‘art’ in the 17th century, and Martin Heidegger considered it a form of consciousness. Indeed, technology can be used to study literature. Literature depicts technology in many ways, beginning with Chaucer and ending with postmodernist authors. Technology served as the subject and an instrument for transforming humanity, as portrayed by these writers. The technological revolution has profoundly altered society in general and literature in particular positively and negatively.

As a first step, the positive effects of technology on literature should be addressed. Imaginative literature used to be hard to create and publish. Writers, editors, and publishers had laborious tasks to complete. However, all these things have been made much easier and faster with technology over the last few years. A benefit of technology is the speed and effectiveness of communication. Writers have been able to reach a broader audience thanks to it. There are several digitally published books available on the internet. Digital copies have received an overwhelming response from readers. There was an enormous response to the new form of books at the Frankfurt book fair in October 2010. The ‘digital rights’ discussion is characteristic of that fair. Book sales may be online or through mobile devices, such as e-readers. It’s embarrassing the old concept of publication being a ‘printed book.’ In this case, it will be a virtual publication. As a result, it has tremendous potential to reach such readers who do not usually read. As a result of how books are presented on the internet, online publications attract a big audience.

The production and circulation of literature digitally have become a significant interest for giants of technology. Apple, Barnes and Noble, Google, and Amazon are among these companies. Publisher Amazon has announced its first e-reader called ‘Kindle.’ Digital books are gaining ground over printed ones on Amazon. People prefer them. Published in 2008, ‘The Girl with Dragon Tattoo’ turns out to be a bestseller. Online copies of the book were sold out in around 10lakh instances. Those authors who have earned a large amount of money from their books have published them online. Several authors have contributed to this book, including Jamie Oliver, Julia Donnellson, James Peterson, and Jeff Kini.

India is not a popular country for publishing books online. A young entrepreneur named Mandar Joglekar has launched a company called ‘Bookganga’ to publish books on the web. In book fairs, the idea is propagated that online publication is feasible and a very effective and economical way of reaching the masses. Technology has offered renowned authors as well as ordinary people a unique platform. With electronic media such as blogs and social

media sites, people are more likely to express themselves. Currently, blogs are in vogue; celebrities are sharing their views with readers. Political figures, sports figures, actors, social activists, industrialists, and many others have used these methods to reach the public.

Scope of the Study

1. To probe into the importance of technology in teaching literature.
2. To show how technology and modern gadgets attract new generation towards learning.
3. To ensure the interest of the students towards online or virtual classrooms.
4. To clarify the flexibility and durability nature of technology in teaching learning process.
5. To identify the importance of social media in learning process.

Objectives of the Study

1. To prove technology and social media platforms are the best medium to teach literature without any negative impacts on the students.
2. To have a change from traditional to technological era of teaching learning process.
3. Facilitate teachers to adopt modern technology in literature classroom with modern tips for the better literature classroom.
4. To motivate the use of videos, audios and other modern gadgets in the classroom for better understanding and distinguished performance.
5. Creating a methodology for online literature classroom.

Importance of the Study

Due to COVID-19 pandemic offline modes of classroom teaching and learning process have been stopped. The educationalist, parents, students and all the educational institutes needed a perfect track to continue the process of education. At the same time, the modern technology came forward with all modern innovation to a new era of virtual classroom. Though, technology provides various interesting and efficient methods in teaching learning process, the quality and its efficiency in moulding the students in the right path has to be analyzed. Technology can be source of knowledge can be various stream but literature is considered to be a mirror of life. So, it is the duty of literature teachers to probe into the issue “Whether technology (virtual classroom) is suitable for literature students or not. The study is framed on the basis to prove that literature can have a positive impact on the literature classroom with any negative impact on the perspective of both students and teachers.

Methodology

The study is purely on the basis of data collected from the secondary source materials and data collected for the purpose of research.

Pros and Cons of Technology on Literature

It is also essential to address the adverse effects of technology on literature. As technology users, every individual needs to take responsibility for how they use it. In the Second World War, extensive use of technology led to a host of the destruction of property and human lives. With the help of technology, these two events revolutionized how human beings believed. The damage left people confused and torn. Literature has emphasized the harsh reality of contemporary society. There are many examples in modern literature that document the trauma,

the confusion, and the despair caused by technology.

TV is technology's most admired feature. Using this method of communication is effective. In the present day, TV has become a contaminated form of communication. Sensation, hatred, conspiracy, violence, and bloodshed are topics addressed by TV programs, serials, and operas. The number of good programs that foster good values among the public is lacking. These dirty shoes are preferable to reading for most people. Among the contemporary entertainment options, TV has become a primary source of enjoyment.

The industrial revolution has created many problems, such as slums, migration, urbanization, displacement, unemployment, exploitation, and pollution. Technological advancements were responsible for this. The artists took up contemporary problems and the solutions they might offer. In their literature, Charles Dickens, George Eliot, and Robert Browning addressed these issues. With the advancement of modern technology, many of today's writers deal with a broader range of problems, including racial, gender, and exploitation issues and migration, pollution, and marginality issues.

It is a fact that individuals have become accustomed to increased pollution due to technology. Different types of pollution are causing scientists and philosophers to raise their alarms. Literature from today describes the issue of corruption. In an attempt to raise awareness about pollution, information is being disseminated. So that sustainable development can be achieved, it is of utmost importance to tackle the problem correctly. With the advancement of technology, individuals and society are becoming more and more dependent. A person will lose the ability to think innately if he does this. This will negatively affect and corrupt the minds of the younger generation. As long as they are using technology, they remain engrossed. While interacting with a device, people tend to forget what's around them. At the cost of technology, our natural way of thinking may be compromised. For later generations, this will lead to many problems.

Technology has also led to various theories and isms. Technological advancements lead to the development of objective approaches. Literature is examined through the lens of language, race, gender, marginality, and identity, among others. Technology advancement is omnipresent, but its benefits are largely confined to a small number of people. To improve their places, the group uses technology. Those who exploit poor people are licensed to do so. Their very cultural superstructure is in their hands. The control of literature, as a superstructure, is in the hands of such people. Postcolonial literature addresses the issue of one community dominating another.

The third important aspect of the study of literature is a discussion of technology. Creative writers believe the influence of technology contrasts with that of literature. Poetry from the Romantic period illustrates this. It was almost universally assumed that technology was sinister in classical literature. In Victorian, modern, and postmodern literature, technology was a subject matter. The novel *Frankenstein* by Mary Shelly was first published early in the 19th century and described the production of a creature by scientific experiment. Science fiction is one of the first examples in the novel. Many artists experimented because of the advancement of science and technology during the modern period. In addition to literature, experimentation took place in other arts such as architecture, painting, music, and sculpture. Novelists James Joyce and Virginia Woolf experimented with new forms of poetry, and

drama was no different. T.S. Eliot, Auden, and Pound created new forms of poetry and drama.

The works of Samuel Becket, T.S. Eliot, Albert Camus, and Franz Kafka changed the way dramas were written. Besides physically changing our lives, technology also altered our thinking and ways of living. Karl Marx and Sigmund Freud were known for their unconventional thinking in the early 20th century. Societies, cultures, selfhoods, identities, etc., were dramatically changed by these writers.

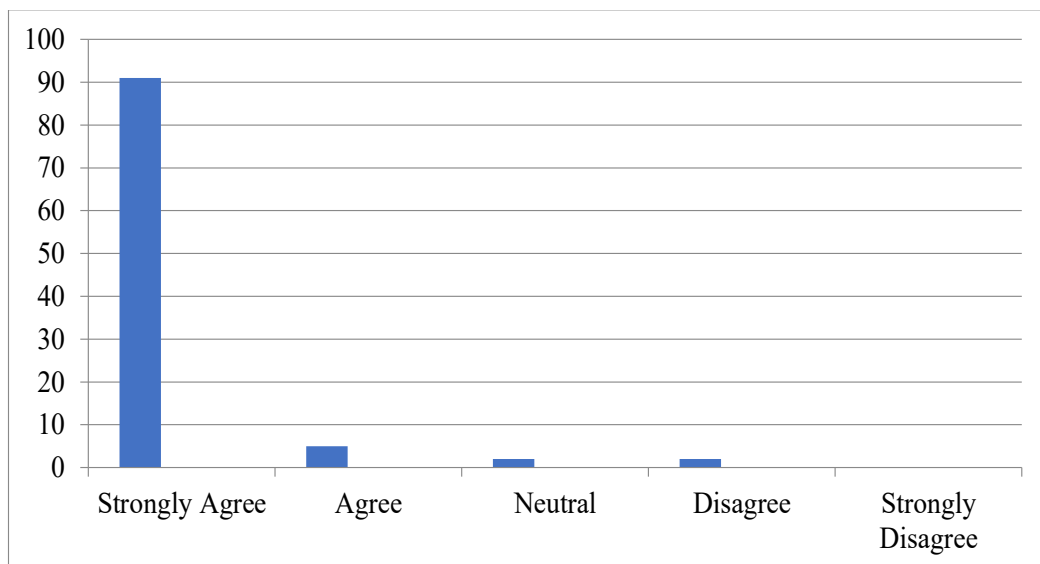
A novelist from the United States named Thomas Pynchon depicted technology as strange in his books, focuses how technology has taken over the world and created a predicament. In addition, his work examines the strong connection between technology and society. Technology is used along with psychological dependency. As a contemporary society, society and technology are reciprocally essential and interconnected to a certain extent, as described by Pynchon. The continuous struggle between technological advancement in society and its conception has taken a drastic turn in the past few years. The spy novel treats literature as a means of communication, but young adult fiction is the only genre in which technology is affirmative. Literature for children portrayed technology as benevolent.

Literature and technology have therefore influenced each other. For centuries, the literary world has witnessed numerous changes. Over time, a lot of things changed. In addition, how literature is produced and received has changed. Despite this, its cult continues to exist even though its impact has widened. Societies have always valued imaginative literature. Though there have been drastic changes, literature continues to serve its purpose.

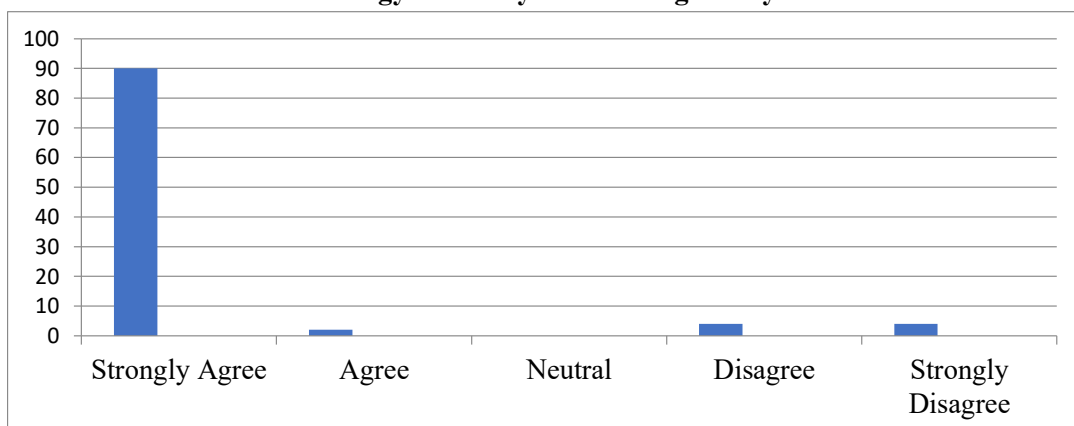
Questionnaire

A simple questionnaire is framed with five questions to gain the clear aspect of Post Graduate English Literature students to strengthen the research article. The sample includes 50 students including both boys and girls.

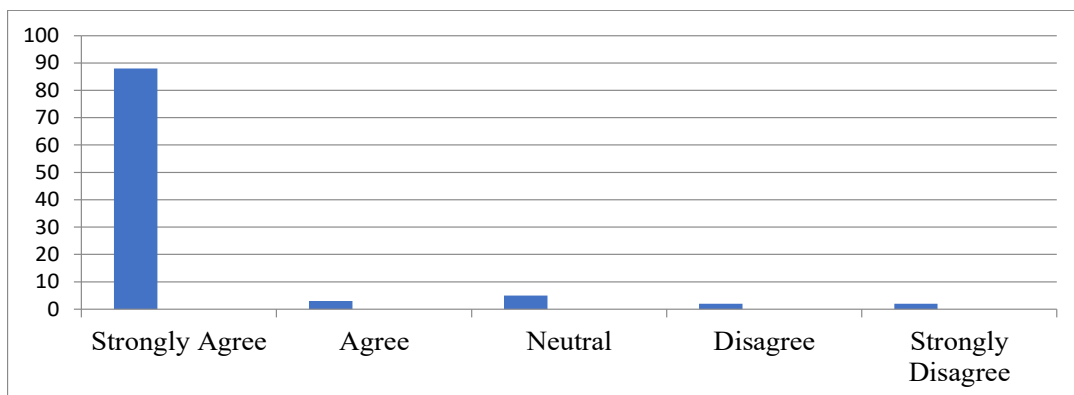
1. Technology attracts more while learning Literature.



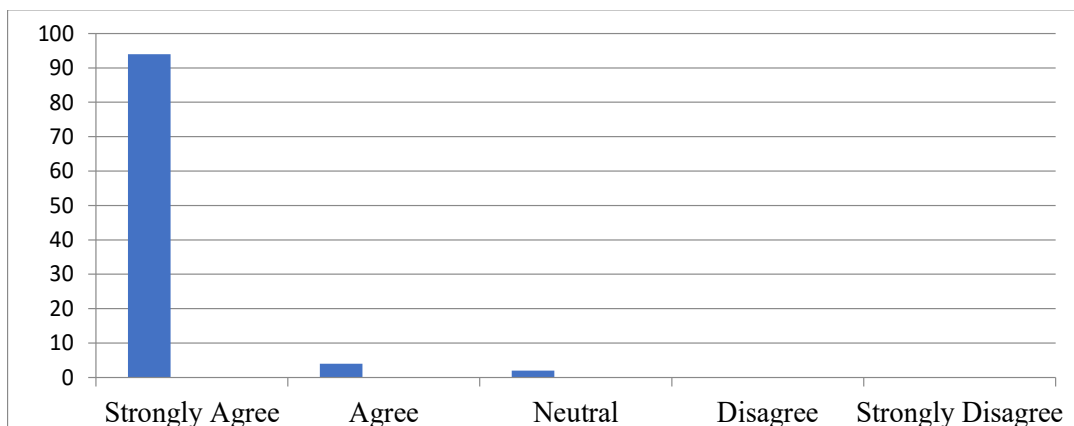
2. Technology induces your learning ability and skills.



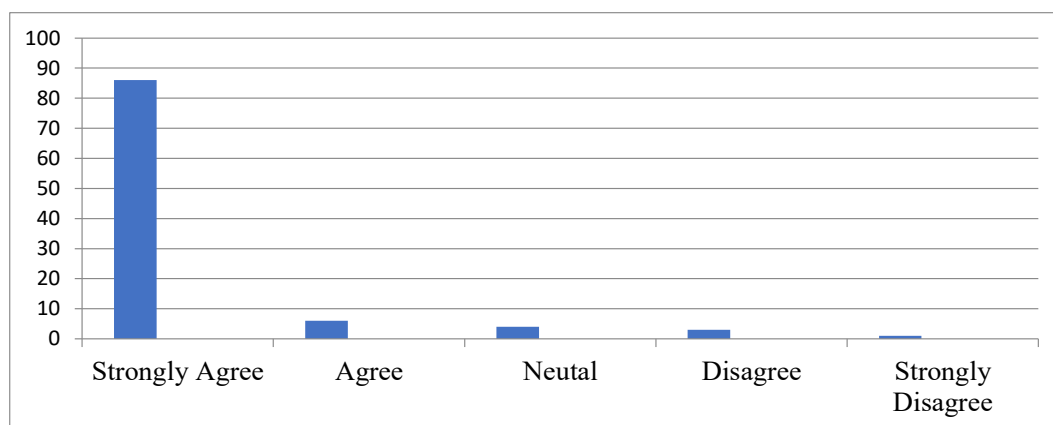
3. Social media enhance your learning strategy.



4. You will be using smart gadgets like smart phones or tablets for preparing your lessons.



5. E-readers are easy to use rather than using printed materials.



The data collected from the student clearly proves that technology supports and facilitates the teaching learning process of literature. The modern students depend on technology for their educational purpose. Technology in education creates flexibility and durability for both teachers and students. Many educationalists have been supporting the influence of technology and they opine that it is suitable for students belonging to all sections. The data has proved that students are attracted towards technological aids which make the literature livelier than offline classroom teaching. The traditional idea of gadgets like smart phones, tablets, smart watches and so on will ruin teaching learning process has changed.

Discussion:

The analysis of the presented article has exposed how literature has been influenced by technology in various ways and will continue to be influenced by it. A decade ago, people didn't have access to computers, tablets, smart phones, or e-readers. Digital communication is the future. An author does not have to do all of this tedious work, as they only need to type what they want to be spoken to the people, click the share button, and voila! Like wildfire, it spreads all over the world. Anyone can instantly read the thoughts, opinions, feelings, and beliefs of an author. Technology binds people together in a way. When everyone has access to a short paragraph of their take on the world via social media, technology can release humans. There is a sense of relief to those who hold emotions and find expressing them in text. Technology contributes a great deal to the advancement of literature, and through centuries technology and literature go hand in hand. Technology has the power to bring dramas, fiction, novels and poem; livelier to the students.

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Planned Social Change in the Era of Covid-19

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Abstract:

Planned social change is a conscious intervention by a change agent, in order to transform or redeem the society from health risks, political instability, economic hardships, underdeveloped infrastructures and recovery from natural disasters. There are many ways through which planned social change is practised like that of crises management, political transformation, technological innovation and modernization. In my paper I would like to give discuss more about natural disasters and the planned social changes practiced to retrieve the lost essence of the society and to build up a better one. To be more specific I would like to put forth some of the planned social changes implemented by the government of Tamil Nadu during the period of COVID-19, in order to rescue the society from the verge of total destruction. The paper clearly gives the exact survey of who acted as “the change agent”, “the content of the change”, “the specified targeted group”, “the channel of the change” and “the potential outcomes”.

Keywords: Communication, pandemic, social welfare, society, redemption.

Social change is a process in which humans act collectively and find out what they need to meet their lives during the time of crises. Social changes can be divided into three phases. First there is a planning stage, where all the primary information is collected. Second phase is where the actions are implemented. And the third phase is the evaluation stage where the outcomes are assessed and understand the relevance of it in the future. Technically speaking, changes have been happening since decades. Considering Tamil Nadu as a whole, many small and big changes have happened during the time of COVID-19 in order to withstand the destruction. Planned social changes always works in three theoretical concerns viz. education,

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motivation and persuasion. Speaking about education, it gives one knowledge about the current scenario, introduces the crises and the after effects it may cause. Motivation deals with the necessity of being vigilant during a crisis and how to take life positively to a better stage. The third concern is persuasion, where the government or the change coordinator persuades the community by letting them know how far they have collapsed and how far will that specific social change rescues them from the crises. They will induce the necessity of the change by showing the relevance of the change in their everyday life. These concerns may affect the behaviour and attitudes of the community which helps them to improve their standards.

Taking Tamil Nadu as a whole, one can easily trace the social changes which has been happening from time to time. To be more specific, this paper revolves around some of the social changes which took place during the COVID-19 period. According to Lasswell's model of communication process, a planned social change is a process of "who says what to whom, through what channel, with what effect." Other than just focusing on the unpreparedness of the world during the pandemic, giving importance on a question of how to implement a better-quality life is what recommended. When the pandemic ended up gifting scarcity in resources and destruction in nature, common people have started to ask questions like "what is needed for a better life?", "how to overcome the scarcity?", and "what more is needed?" This paper brings out eight social changes that has transformed Tamil Nadu during the COVID-19 era.

Illam Thedi Kalvi and Ennum Ezhuththum

Illam Thedi Kalvi and Ennum Ezhuththum was an initiative from the Tamil Nadu government in which doorstep education was given in order to compensate for the losses caused by the pandemic. The volunteers selected from the government school management committee and were sent to improve the condition of the students. This initiative was implemented even in primary schools where the volunteers and the teachers played an extra role to reduce the gap of learning.

Moondram Palinathavar and Maatru Thirunaligal

When the TN government gave free ration for those with ration cards, the left alone trans genders, "Moondram Palinathavar", who were without ration cards were given cooking oil, dal and rice through Fair Price Shops (FPS) in cheap rates. Also, an amount of Rs. 1500 were credited to all the differently abled persons, "Maatru Thirunaligal" in order to help them withstand financially during the pandemic.

Kudumba Thalaivi

A cash assistance of Rs.1000 were distributed to all Kudumba Thalaivi's, to recognize them as an independent individual capable of running a family even during crisis.

Kalvi Tholakkatchi

The chief minister of Tamil Nadu launched a free channel named "Kalvi Tholakkatchi" for those students from class I to XII, who were not able to afford smartphones. This was an initiative from the part of the school education department. The channel aimed at teaching school lessons besides showing job related issues.

e-vaadagai & e-thottam

e-vaadagai is an app beneficial for the farmers to rent farm equipment, to provide agricultural inputs for cultivation of rice and cotton. This scheme was introduced for sustainable cotton cultivation mission to increase cotton production. This helped the farmers from buying high priced equipment during the time of crisis. e-thottam was an app to connect with the farmers and the consumers. The consumers were able to order fruits and vegetables through this app. In accordance with agricultural unit, Food Park is an initiative implemented by the government of TN, where suppliers were assigned to buy the products and sell it the consumers and small-scale industries at low rates.

Naan Mudhalvan

Naan Mudhalvan is a skill and career development programme implemented by the government of Tamil Nadu to give career guidance to the unemployed youth to lead a better life.

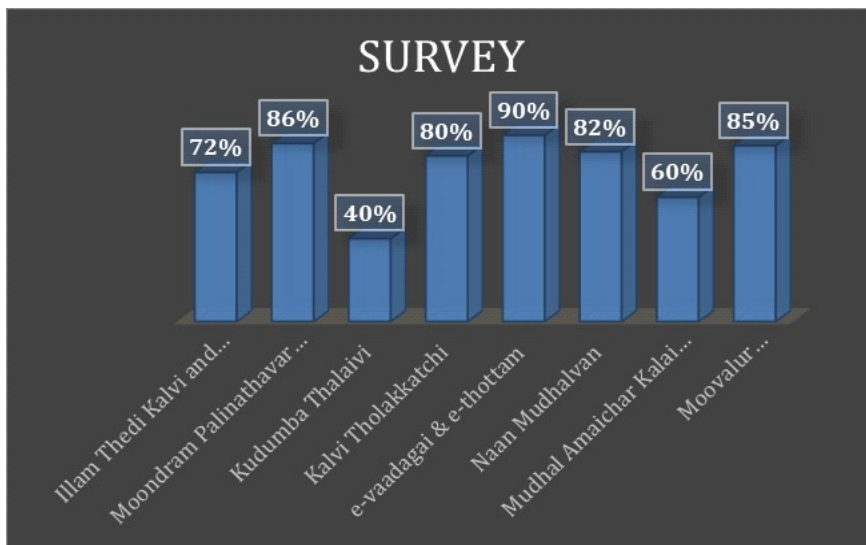
Mudhal Amaichar Kalai Unavu Thittam

Under this scheme the school students were given free breakfast along with mid-day meal scheme. This was a joint initiative was put forward by the government of Tamil Nadu and Department of School Education.

Moovalur Ramamirtham Ammaiyar Higher Education Assurance Scheme

Finance minister transformed Moovalur Ramamirtham Ammaiyar Memorial Marriage Assistance Scheme to Moovalur Ramamirtham Ammaiyar Higher Education Assurance Scheme with an aim to give education to girls as a part of women empowerment. According to the scheme all the girls of class 6 to 12 are given Rs. 1000 till the uninterrupted completion of their graduation course.

The result of the survey conducted to analyse the success percentages are given below.



Some of the other schemes and programmes initiated by the central government and utilized by Tamil Nadu government are:

Employment to the urban poor

The aim of this programme is to provide jobs to the urban poor who were left unemployed due to the novel corona virus. This programme was in accordance with Mahatma Gandhi National Rural Employment Guarantee Scheme (MGNREGA), which cost Rs. 100 cr to improve the life of the urban poor.

Mobile hospital

Mobile hospitals are small movable hospitals like it would be a van or an ambulance where instant medications would be given to the critical patients. This hospital would have a doctor and a pharmacist, and acts as a substitute to stationary hospitals.

ECLGS loans

Government approved Rs. 20 Lakh crore to MSME enterprises to compensate the failed loans, thereby helping the enterprise to move forward with their interest rates. It also gave a considerable time gap for the loan payers who got financial problems during the COVID-19. This scheme implemented was named as ECLGS (emergency Credit Line Guarantee Scheme).

New startups

With the outbreak of novel Corona, when all the companies and IT departments became standstill, new innovations came up with small startup business by introducing work from home model. This increased the employment rate and the biggest advantage is that the employers needn't have to go out of their home to earn. They can earn from home.

E-learning and mobile phones

Covid -19 remarkably bought a positive thing of e-learning where, even when the whole world got stranded, they teachers continued with their teachings through online. This ended up in online seminars and conferences where, anyone from whole over the whole can participate in the learning process. It has widened the scope of learning and interaction beyond limits. Evaluations of the past social changes signifies that to attain success in a long term is difficult. Still there are cases where the people accept the change and get acquainted with it. The durability of a social change always depends on the culture of the people, compatibility of the people, the research work and the planning of the strategy, the tactics of implementation, the channel through with the message is spread, the efficacy of the campaign and its goal in personal life. Thus Covid-19 was not only the era of horror and destruction, it has bought out many positives to humans. It opened up many scopes and job opportunities. This era has made mankind think of how to fight a crisis without hesitation.

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Socioethnic and Cultural Impacts of Cartoon Films among Children

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Abstract:

Cartoon are much popular among children and watching it has made a huge influence on their attitude and behavior. It impacts their likes and dislikes, gender ideology, manner of speaking and behavioral tones. In fact, it has a substantial influence on the linguistic communication among children. Theoretically cartoon films act as an important source for learning behaviors, cultivating viewer's attitude and perceptions. It can also create a fantasy world towards the children and their mind psyche is in between the real world and fantasy world.

Keywords: Cartoon Films, Child Psyche, Pop Culture, Multiculturalism, Gender Ideology.

The postmodern era impacted Indian media significantly. Indian television in particular was a major beneficiary of this change. The evolution of exclusive children's television channels was a major development in this scenario. The last fifteen years have witnessed the rise of many twenty-four hour children's television channels in India and it redefines the social and cultural construction of childhood. There are eighteen exclusive children's television channels in India and it suggests that TV in India is an omnipresent entity in children's everyday lives. Their engagement with television content therefore requires an investigation as it prodjmuces and circulates different discourse about identity, society, culture, consumerism and other constructs. Many studies reveal that representation of gender in children's television programming in India have a wide academic contents like sociology, political economy, psychology, literary and cultural studies.

The environment where children's grow up is the most important factor that sculpt their way of thinking. There include daily events, memorable experiences and peak feelings. Studies have proven that an average child with a facility of a TV and a satellite connection at his home watches approximately 18,000 hours of television from kindergarten to high school

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graduation. Cartoons have been a part of cinema history from the time of first motion pictures where made in late 1800s. Cartoon films are made by using animation instead of live actors. In a research published on UNICEF says that there are three factors mainly depends on child brain development.

1. There are strong relations between the genes and the brain development, however the surrounding experiences is what sculpts how the brain will function.
2. Thinking and imagination are the most factors that affect the functionality of the brain till the age of 12.
3. Early mind setting is the secret, once done, children pattern of future actions could be predicted.

Modern research proves that experiences at early ages has an effects on the way which the internal circuits of the brain become connected to each other, which means a baby's brain is still under development. Sean Brotherson says: "A child's brain is like a house that has just been built. The walls are up, the doors are hung, then you go to the store and buy electrical wiring, switches, a fuse box and other electrical supplies, you bring these supplies to the new house and set them on the floor. Will they work? Probably not. You must string the wiring and hook up all of the connections. This is quite similar to the way our brains are formulated. Children's are attracted to cartoon movies much more than academic traditional ways of learning, due to the well written scenarios, audio-visual effects and colors. These factors are enough to cause the child to absorb information dozens better than from a teacher in classroom.

Portrayal of gender on various cartoon movies is the lens of dominant media discourses can influence children's understanding of masculinity and femininity, thereby restricting the scope to experience alternative discourse on gender ideologies. In most of the cartoon films 'boys' are identified with doing in the 'public sphere', while 'girls' are associated with being in the 'private sphere'. Discourse on gender portrayals in cartoon films reflects masculine representations in the media.

Mass media plays a dominant role of socializing agents in children's lives. Gender representations from the lens of dominant media discourses can influence children's understanding of masculinity and femininity. It portrays boys like adult men on media are always shown to possess the characteristics such as action, rationality, forcefulness, aggressiveness, independence, ambitiousness, competitiveness, achievement, higher social status and humour. Similarly, girls like adult women are characterized as passive, emotional, caregiving, childish, sexy, subordinate to males and of lower social status. These portrayals are restrictive impressions of gender roles and underestimate the potential of children in general.

Stuart Hall in his book *Cultural Representations and Signifying Practices* argues that representations can invoke a certain kind of identity claim. Media are the most prominent form of popular culture that circulate the representations, which indeed circulate the powerful ideologies and meanings. This circulation of meaning points out the question of power which cannot be eliminated from the question of representation. Hence, these media images and texts are the conflicting sites where dominant ideologies to be transpired. Hall calls it the 'politics of image'.

A longstanding concern in the study of children's social and emotional development is the nature of the relationship between television violence and aggressive behavior. Numerous studies have shown that preschoolers demonstrate increased aggressiveness after watching cartoon characters engaged in violent behavior. When children watch programs with violent content, they bespeak aggressive attitudes, values, or behavior. Similarly, preschool children may demonstrate over aggressive behavior in their play and interactions with peers and adults after viewing cartoons containing violent and aggressive content. In general, researchers have found that when violent scenes are interpreted as real, they have a greater likelihood of resulting in subsequent aggressive behavior than when they are interpreted as unrealistic. However individuals tend to use cues such as animation to help them distinguish reality from fantasy, but the preschoolers may possess little or no understanding of the distinction between reality and fantasy, indicating that what they view on television may be perceived as real.

Clearly, cartoon watching will continue to be a popular and enjoyable preschool-age activity. Children might take the aggressive behaviors of cartoon characters as a model. Since children desire for power, the producer set out from this need and creates sympathetic, strong and aggressive media heroes that can overcome every difficulty through magical powers and resolve their problems by brute capabilities. The most important thing is that they become strong and armed, and they solve problems by violence. According to the findings of research studies a significant difference was observed in terms of the amount of influenced perceived from the cartoons, based on gender. Male children were influenced by the behaviors and extraordinary actions of cartoon characters, whereas female children were influenced by the speeches of characters, and the music in cartoons.

Technology play a vital role in the life of children and adults. Through technology children perform better and more towards multiculturalism and social development. cartoon animation has a great impact on children's mind because all children love to see cartoons. The busy schedule of the parents allows them to spend less time with their kids so they choose to watch cartoons instead of betting games at the same time children should be provided with rich language inputs for fast acquisition of language. Socialization is acquired through various agents in day to day life. Television is considered to be the most effective in dissemination of certain ideas, knowledge and information as it is easy to retain the information through audio-visual transmission. The most attractive impact tool for children is cartoons. They influence child's perception of the world, the formation of values, and the upbringing process. Professor of Michigan University Hysman notes that the violent scenes in cartoons create difficulties for children to understand the effect and its consequences. For example, when a heavy object falls on the hero's head, the scene makes laugh, the hero is not harmed. Seeing this, the child gradually ruptures the action related relationship (for example, tom and jerry).

Cartoons can also be used as a means of spreading values. During the Second World War, the warring parties actively used all means of propaganda, including cartoons. By the request of the American government, the animated cartoonists of Walt Disney company shot 32 anti-nazi cartoons. In Nazi Germany during that time, any information contradicting anti-nazi ideology was banned, including Disney cartoons. The most famous propagandistic cartoon of Germany during that period was "The Sleeping Prince", where the evil witch was

Democracy, the sleeping princess was Germany, and the prince was Adolf Hitler. In modern world, cartoons are almost free from propaganda on war and some cartoons are means of spreading humanistic values and ideas.

To pinpoint the impacts of viewing of cartoon violence has on preschool children we have to analyse what children interpret and learn from what they watch and they have to understand the consequences of cartoon transgressions differ from those of real-life transgressions. The role in helping young viewers by adults to interpret the violent content that violence. For example when a superhero always conquers her enemies through violent means that cause minimal physical harm may leave children with the message that violent behaviors are justified and insignificant.

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Depiction of Chinese Paper Sons in America in Lisa See's *Shanghai Girls*

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Abstract:

The paper entitled “Depiction of Chinese Paper Sons in America in Lisa See’s *Shanghai Girls*,” describes the lives of Chinese illegal immigrants as paper sons in America. This paper analyses the immigrants’ hard lives and survival in United States. Paper son is an illegal way for the Chinese to enter into America for better lives. In *Shanghai Girls*, Lisa See presents the lives of paper sons and their families who under the surveillance of American officials. Through this novel, Lisa See states the hatred of Americans towards the Chinese immigrants and their poor lives leads in America. By presenting the Chinese paper sons, Lisa See presents the hardships of immigrants who struggle to live in a host country. She also presents the complications of the entry of these paper sons in America through the Angel Island Immigration Station. Angel Island is a separate island near the bay of San Francisco, which serves as the immigration station for the other country people who wants to migrate into America. She creates awareness through this novel by portraying the hard lives of Chinese immigrants in America. It also states the ill treatment of Americans towards the Chinese.

Keywords: Paper son, Immigrants, Hardships, Survival

A paper son is a term used to denote the Chinese men, who originally born in China. It is about the Chinese civilians who enter into United States of America as illegal immigrants through some fake birth certificates which mention them as real citizen of America. These illegal immigrants can be either paper son or paper daughter. Among sexes, men dare to buy these papers to earn more in America. Lisa See, a Chinese American writer, through her

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novel *Dreams of Joy* vividly describes the pros and cons of being a paper son in America. This novel sets in the early twentieth century during the Sino-Japanese war. As the title of the novel signifies, it deals with the life of two Shanghai city girls, who get into arranged marriages of two Chinese Americans. The girls seem not to be interested in their arranged marriages and are forced to immigrate to America to live with their husbands during the Sino-Japanese war in china.

A book entitled *Chinese in Chicago 1870-1945* states the illegal entry of paper sons as, “An especially common ploy was to buy other peoples’ identity papers showing that one was U.S. born or the son of a citizen, and that as such, one was entitled to enter as a citizen oneself. Such immigrants are known as “paper sons” and had to use their false identities for the whole time they stayed in America”(8). These sentences state the act of Chinese immigrants who in search of better lives buy papers, which hold the citizenship of America. The paper son slots are sold by those Chinese people who already settle in U.S as American citizens. There are also separate merchants who act as paper son brokers’ deals in selling the slots of paper sons.

Unlike paper son, there is not much paper daughters in America. In a Chinese society being a woman is a worthless creature. So this states that these Chinese men won’t waste the paper slot to a worthless woman. It is stated in the novel through a female character in the Angel Island immigration station as, “”What family would waste an opportunity so precious on a daughter? We’re lucky we can take advantage of our husbands’ fake status to come here as paper wives”” (111). Through this, Lisa See states that a woman has no chance to enter into United States as paper daughters. Those who have enough money to buy a paper daughter slot, she can, otherwise they can’t enter into America as paper wives by marrying paper sons in America. If a boy settles in America as paper son, he can do heavy works in America and earn a lot of money. Although through this, they earn enough money, their wish at their old age is to settle in China with enough wealth.

American government allows the immigrants who wish to settle in U.S. and they send through Angel Island Immigration Station. Angel Island immigration station is used as a filter by the American officials not to allow the restricted people of China. Even as immigrants the U.S. nation only allowed diplomats, merchants, and students. They denied permitting farmers, rickshaw pullers, and night soil collectors in America. They were considered as worthless to settle in America, but some farmers and rickshaw pullers who considered as a lower class buy the more paper son slot to improvise their livings. The people who buy paper son slot would provide a certain cost to buy it, but those people were filtered in the immigration station by the American officials. Those officials interrogated them by asking about their family members, relations, and about their house. In the book, “*Taijiquan and the Search for the Little Old Chinese Man*,” said about the immigration station as, “US immigration officials implemented a rigorous interrogation and detention system. Between 1910 and 1940, most of the 1,75,000 Chinese who entered the United States came through Angel Island, off the San Francisco coast, often enduring weeks or months of detention”(210). If the officials found anyone wicked, they undoubtedly sent back to China.

Pearl and May are sisters, who by force marry to two Chinese Americans. In the mid of Sino-Japanese War, the two girls move to America to live with their husbands. At first Pearl

and May think they are the wives of real citizens of America, but later Pearl discovers that, she is the wife of a paper son and not her sister May. Pearl's father-in-law, old man Louie has only one real son, who is Vern and he is May's husband. Vern, who born in America, gets real citizenship from America, but Pearl's husband, who born in China buy the fake papers to be a citizen in America. When Pearl asks Sam about the price of his paper son slot, it is portrayed as, "'For me, the price to buy the paper was one hundred dollars for each year of my life. I was twenty-four, so the cost was twenty-four hundred dollar for boat passage, plus room and board once I got to Los Angeles'" (168). Pearl by hearing the paper son status of her husband, shocked by the illegal position of their settlement in America. American officials always want to get rid of the illegal immigrants from America. Sam is bought by old man Louie as a paper son with the real documents of his own son, Sam who is died at the age of five. Although Sam is a true replacement of Louie's real son, he can't be proved as a real son.

The paper sons who are sailed to America, loses their own identity by holding a foreign name and culture. In America, most of the Chinese Americans live in Los Angeles, Chinatown. Chinatown is a place developed during the 19th century. Chinese American flourished this place as a commercial centre and did business in Chinatown. Although these people can earn money by doing commercial activities, they lose their own identity by living in a foreign country. It is explained by the thought process of Pearl as, ". . . the loneliness we feel for our daily lives here in America, where we are wang k'uo nu—lost-country slaves, forever living under foreign rule (172-173). Pearl, as a paper wife, struggles herself by living in a foreign country. She loses everything, including practicing Chinese customs and traditions.

The Chinese Exclusion Act was passed in the year, 1882 in America. This made many Chinese people denied to enter into America. This law is not for merchants, teachers, students, and visitors. This act is mainly for the downtrodden Chinese people like peasants, rickshaw pullers, and other poor people. With the Chinese Exclusion Act in 1882, American officials documented the citizenship for the Chinese immigrants existed in America. This documentation is done on the basis of oral interrogations and the trials are based on their residential and about their jobs. So many people used this as a chance to get legal citizenship in America. Another easy way for paper sons to gain citizenship was the earthquake happened in San Francisco in 1906. In the earthquake, many documents of Chinese immigrants were burned in the mass fire due to the earthquake. When the government asked the immigrants who lost their documents in the earthquake are asked to document their citizenship, many illegal Chinese immigrants documented real citizenship through this rule. These two incidents help many papers sons to enter into America.

In this novel, Lisa See states the life of an old man Louie, who cunningly brought citizenship. Old man Louie is also a paper son, who gets citizenship by using the earthquake accident in San Francisco. It is said by him in the novel as, "When the earthquake and fire in San Francisco destroyed all birth records, I was here and thirty-five years old by American counting. Like many others, I went to the authorities and told them I was born in San Francisco. I couldn't prove I was, and they couldn't prove I wasn't. So now I am a citizen . . . on paper, just as you are my son on paper'"(186). Through this, Lisa See represents Louie as a representative to other people who illegally brought their citizenship in America. Through this citizenship, they can sell many paper son slots. These people would buy other people by

telling the American officials that they give birth to a son while visiting their homeland. By telling these kinds of lies, they can earn more money by selling paper son slots. Old man Louie also sells three paper son slots and buys three paper sons to work for him in America.

The paper son and other Chinese immigrants face a lot of discrimination in America. Although the Chinese people had a separate city to trade and live, they can't enhance the other facilities used by the American native. When Pearl wants her daughter to be educated in American school, she gets rejected by discriminating her as a Chinese. Although Joy has legal citizenship, she is rejected by her Chinese appearance. Like this, the occidental America denies the oriental people even working in their shops. They are denied of having jobs although they are enough capable to do the job. When Pearl goes to an occidental part of town for an American haircut, she is denied by saying, “. . . We don't cut Chinese hair” (191). In the same way, at a time when Pearl searches for a house in the occidental part of the town, she denies to have a house for rent also. It is portrayed by Lisa See as, “I hear every excuse: “We don't rent to Orientals.” “We won't sell to Orientals.” “As Orientals, you won't like that house.” And the old standby: “On the phone we thought you were Italian”” (224). These things portray the sufferings and survival of Chinese paper sons in America.

In part of culture, these paper sons and their family miss their traditions of their hometown. The people during their Chinese festivals can't express their happiness by celebrating it in a traditional way. They miss their family member, relatives and other people they know in China. They feel nostalgic towards their hometown. They can't even hang their portraits of their parents and ancestors on the wall of their house. If any government official sees the portraits of their ancestors these paper sons family will be in trouble. Settling in the nation of America, they habituate to eat American food at home. Not only food, they also adapt the American culture. It is presented in the novel as, “And at home we begin to eat American dishes-pork and beans, grilled Spam sandwiches with cheese and sliced onion, creamed tuna, and casseroles made with Bisquick-that will spread our ingredients the furthest”(207). The people who born in China are psychologically forced to forget their traditions and customs.

The life of paper sons in America is a kind of survival. The government of America announces the 'Confession Program' to discover the fraudulent paper sons. This scares many illegal immigrants by this official announcement. This led the Americans to search for the paper sons who always seemed as a troublemaker to America. The U.S. nation considers these paper sons would spread the Chinese communism in America. America frightened that the communist goals would inspire the peoples in United States and it would create unrest among the civilians. In this novel, the central character Pearl, hears about the 'Confession Program' and explains the insurgency situation to her daughter, Joy as, ““While you were away, the government started something called the Confession Program. It's all across the country, probably in your Chicago too. They're asking, no, trying to scare us into confessing who came here as paper sons. They give people citizenship if they report on their friends, their neighbours, their business associates, and even their family members who came here as paper sons” (276).

The survival for the paper sons in America seems questionable when the confession program in America started. This program started in the year 1956 and it lasted for about ten years. In this program, the government announced that the people who confessed their true

citizenship were rewarded with the documentation of legal citizenship in America. This is a kind of ploy to the immigrant people to confess their originality. The other offer included with this confession program is, if any paper son complains about the illegal citizenship of his or her relatives or friends, they would get legal citizenship. Some due to this political war kills them by committing suicides. The same thing is portrayed in this novel through the character Sam. In this novel, When the Federal Bureau of Investigation (FBI) agents of American government questions about Sam's true citizenship, he scared. When the agents left Sam frightened to be caught and hanged himself in the closet. This portrays the true hardships of survival of paper son in America.

Thus the paper clearly analyses the life of Chinese paper sons in America. Lisa See in her novel evidently portrays the sufferings and struggles of paper sons. The major characters present in this novel vividly state the lives of paper sons. Through this paper it is stated that there is no peaceful life for an illegal immigrant in America. By presenting the problems of illegal immigrants, Lisa See presents the hardships the immigrant's faces in their daily lives. These paper sons are discriminated by the natives because of their nationality. Lisa See highlights the poor survival of paper sons among various political acts and laws. Thus through this paper, Lisa See presents the poor lives of paper sons in America.

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Role of Political Class and Misuse of Power: A Marxist Exposal of Ishmael Beah's *Radiance of Tommorrow*

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Abstract:

The exploitation of one social class by another is seen especially in modern industrial capitalism and this paper focuses on how low class people are suppressed and exploited by high class people using their power. Ishmael Beah is a Sierra Leone writer and human rights activist. His writings are set in the background of Sierra Leone civil war. Through his writings he mirrors the political background of the country which is one of the reasons for the war in the country. His novel *Radiance of Tomorrow* gives an account of the political issues which prevails in Sierra Leone and also the aftermath of civil war in the country. After the war, the sufferings of the people are unexplainable and in addition to that, people are dominated in the name of power. The paper titled “Role of Political Class and Misuse of Power: A Marxist Exposal of Ishmael Beah’s *Radiance of Tomorrow*” explores the role of political class and how they misuse their power.

Keywords: Marxism, political class domination, corruption, alienation

Marxism is a political and economic theory of Karl Marx. He is a famous German economist and social philosopher of the nineteenth century. Marxism is a materialist philosophy and it tries to explain things without assuming the existence of a world, or of forces, beyond the natural world around us. Its aim is to bring about a classless society, based on the common ownership of the means of production, distribution, and exchange. It is a struggle for power between different social classes. The exploitation of one social class by another is seen especially in modern industrial capitalism. Glym Daly in *The Routledge Companion to Critical Theory* says, “Marxism is as much a part of history as any other discourse, and as such continues to undergo processes of innovation and change in order to deal with the limitations and inconsistencies that would be inevitable with any historical

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enterprise (28). Marxism also analyses power relations in many different ways.

Marxist approaches to power focus on its relation to class domination in capitalist societies. Power is connected to class relations in economics, politics, and philosophy. In capitalist social formations, the state is considered to be chiefly important in securing the conditions for economic class domination. Marxists are also interested in subjugated classes and it seems to accept their oppression. So they address the issues of resistance and strategies to bring about major change. Marxist analysis also aims to show how class power is dispersed through society, in order to avoid economic reductionism.

Marxist also concerns with power relations as manifestations of a specific mode or configuration of class domination rather than as a purely interpersonal experience lacking deeper foundations in the social structure. It means only that Marxists are mainly interested in the fundamental interconnections between the exercise of social power and the transformation of class domination. Indeed Marxists are usually well aware of other types of subject, identity, opposition and domination. But they consider this phenomenon largely in terms of their application form.

Political class domination plays a significant role in Marxism. Political class refers to the social class of the given society that decides upon and sets that country's political policy by maintaining that it is the dominant class in the given society. The political class has more material wealth and the most common influence over all other classes. It vigorously exercises that power to shape the direction of a country. Political class mainly involves in corruption. It is fundamentally a domestic matter. Political corruption can be understood within capitalist societies. It is a key issue within international relations. It is a continuing domestic relevance for national states and it is the key topic within the international community. In the past twenty years, political corruption has become the main topic taken up by the international organization.

Beah in his novel *Radiance of Tomorrow* pictures the power of politics in dominating people and also the class distinctions. In both the novels only poor people are the sufferers. Lower class people are victims of the dominant class.

Radiance of Tomorrow, pictures the political class domination and the corruption of the politicians with the help of their power. Politicians with the help of power dominate the people. They are powerful but at the same time the people of Imperi are powerless to go against them. Corruption is common among the politicians. So, only the people with money can near them. Beah says about a paramount chief in Imperi who suppresses the people with her power. The paramount chief is the head of all the local chiefs in various towns around Imperi. She is the direct representative of the people to the minister of the province. So the paramount chief controls every matter of the village. When the mining company arrives in Imperi the people are against it. But they are not aware that with the help of paramount chief the mining company arrives in Imperi. People in Imperi suffer because of the arrival of the mining company, but the paramount chief lives a sophisticated life. Her house is the only house in the village in good condition and with a generator. The local chief of the villages goes to the house of the paramount chief to ask about the arrivals of the mining company which is not discussed with the people. When the local chief arrives, she treats them with cold water, a rarity in this part of the country and sometimes it is enough to distract people.

And she promises the people that she will take this issue to the in charge. But the paramount chief is directly involved in this issue. Beah says, “She had no intention of looking into the complaint and wouldn’t mention anything to anyone. She knew of the company’s arrival and had received her bribe” (ROT 75). The paramount chief represents the politicians of current scenario who gives false hope to the people. But at the same time dominates the people with their political power.

The political class has control over everything in their country. Beah narrates an incident in Freetown where there is discrimination even in power supply. Political class controls even the power supply of the town. When the whole town is in darkness, only in the area where the politicians live shines. The mistresses of the politicians are lucky because they live a wealthy life. Mr. Saquee in *Radiance of Tomorrow* says,

We are not lucky enough in this part of town. You see up the hill where the lights are now? There is always electricity there because one of the ministers has a mistress in that neighborhood. So whenever we have a new government, we pray that someone in it has a home in our neighborhood or will find a girlfriend in our part of town. (ROT 212)

This shows that the political class dominates the common people. Because of their power, they are able to do anything in the country.

Corruption plays a major role in power politics. It involves the dishonest use of power. It includes bribery, blackmail, obtaining or offering secret commissions, election bribery, etc. Bribery is one of the primary senses of corruption. Corruption in political system is an international issue. Hughes in *Corruption* says,

Corruption... [is] the wrongful exercise of public duty for direct or consequential personal gain ... Quite apart from the harmful effects which corruption may have on the actual processes of democracy, government, the law and the judiciary, the corrupt act is inherently undemocratic. (37)

Most of the African countries have abundant mineral resources like oil, gas, gemstones and industrial minerals. The irony is that in such countries majority of the population are below poverty. Corruption is the main reason for this. In these countries, most of the income from extractive industries is under the control of ruling elites. Imperi also has substantial mineral resources and this leads to corruption. Many vehicles with white people enter Imperi. Several trucks with machinery and various equipments follow them. It is a foreign company which has come to Imperi to mine Rutile. It is a black or reddish-brown mineral consisting of titanium dioxide, which form needle like crystals in rocks in the earth. It is used as a coating on welding rods, as a pigment in paints, plastics, paper, and as a sunscreen to protect against ultraviolet rays. The company says that they are mining only rutile, but they also mine minerals like zircon, ilmenite, bauxite, and diamonds. The company obtains permission only to dig rutile, but they corrupt the whole minerals. The workers give their life in mining these minerals. The workers lead a poverty stricken life and the elite class people enjoy the fruit of the workers. When people start to rebel against the company, they come to know that their government is behind the corruption. When the authorities are questioned, the people do not get a proper answer. The geologist in the novel comments, “Your government. Our company has it for ninety-nine years” (ROT 160). People cannot believe that their government has

done such things. Beah says, “They couldn’t believe that someone would lease their land for ninety-nine years with impunity and no monitoring whatsoever; they couldn’t comprehend that someone chosen as a minister or president of a country could make such a decision” (ROT 160). Corruption allows the governing class to achieve economic domination and whole bureaucratic structure is converted into an instrument of self advancement and enrichment by prominent civil servants.

Alienation is a state in which a person feels alone, separated, valueless and empty. Webster’s *Essential Vocabulary* describes the alienation as, “to transfer land ownership to another; to estrange; make unfriendly; to cause to be detached or withdrawn; to cause a change of affection; to sell a piece of property to another is to alienate” (Shah 44). Hegel indicates the principle of alienation that has later attracted Marx, in the 1840s. For Marx, alienation is a material and social process. He says,

In a capitalist society...the workers are bound to sell their power, strength, expertise and skill to the capitalists. Consequently, the workers have no control over their product of labour and on the labour itself which is their life activity and this becomes only a means to an end of the capitalist. So they got estranged from it and fall a prey to alienation. Due to these circumstances the workers became estranged from their own-self and their own-nature on the one hand and also alienated from other human beings as well as from their work. (Shah 48)

In Marxism, alienation is the process whereby the worker is made to feel unfamiliar to the products of his or her own labour. In capitalism, the worker is exploited in so far as he does not work to create a product that he sells to a real person. Instead, the workers works in order to live and to get the very means of life, which he can only attain by selling his labour to a capitalist for a wage. The worker is alienated from his or her product in particular because he no longer owns that product, which now belongs to the capitalist who purchase the proletariat’s labour- power in exchange for limited ownership over the proletariat’s products and all profit that are accrued by the sale of those products. There are various types of alienations such as alienation in the process of production, alienation from the produced objects which the workers have produced by their labour and alienation from other workers, from the rest of humanity and even alienation from nature.

Beah also pictures the exploitation and alienation of the workers in his novel *Radiance of Tomorrow*. Beah portrays a mining company where the workers sell their labour for a wage. But the workers are alienated from the products of their labour. The capitalist enjoys the fruit of the workers. When mining company is established in Imperi, most of its people work for the company. They give their whole energy for fewer wages. Even students stop to go to their school and start to work for the company. Even students discontinue from their school to work in the company so that they can overcome their poverty. Beah says,

Older students, mostly boys over eighteen, stopped going to school and sought employment. The possibility of an immediate salary was enticing in a place where it was difficult to find any way to earn income. Soon, some of the teachers followed their students to labor in hazardous conditions for just a few more leones. (ROT 76)

Benjamin whose is a former teacher decides to work in the company. He is not aware of his work in the company. The workers have to work for a long time and are alienated from

other workers. The company earns a lot from its labours. At the same time the conditions of the workers are pathetic. They are treated as a non-human. On his first day, Benjamin goes to the company with great expectation. But he finds warning signs everywhere with a skeleton imposed on a red stop sign. He is asked to wear goggles and gloves. He is instructed to be careful and not to touch the pipes because they are hot. Benjamin asks one of his co-workers “Does most of the work require standing for most of the eight hours or more?” (ROT 148). He replies that “You only rest during short breaks and lunch, but you will get used to it” (ROT 148). On his first day in the company, he witnesses death. When a man instructs Benjamin about the work he hears a loud sound. Then Benjamin notices a horrible scene in which one man emerges from a place and he is severely burnt and another man is dead. When people gather at the scene they are ordered to go back to work. This shows the inhumanity of the owners in mining company. The workers work for hours in standing and become a means to the capitalist who enjoys the labour power of the workers. The workers are alienated from the product they produce. The elders of Imperi want their people to return to the work, which they do before. Benjamin and Bockarie have worked as teachers, but later they have to become labours in the company. When they work as teachers their life is filled with happiness. But they start alienating themselves from others. Beah says,

The elders were not happy. They wanted Benjamin and Bockarie to return to teaching because they felt the mining company would take their strength and dull their spirits... The households of Benjamin and Bockarie got quieter as the number of days they worked for the company increased. Each of them only wanted to be left alone after work. (ROT 154)

Thus, the workers in the mining company work in order to live and to get the very means of life, which they can only attain by selling their labour to a capitalist for a wage. Thus, this paper brings to light the class struggle between two classes. The working class exploited and they struggle to overcome it. However, The exploitation of the working class can be avoided, only if the working class resist to the exploitation done by the capitalists.

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The Predicament of Feminine Culturality: A Post Colonial Perspective

○ Bijesh V Jose¹

Abstract

It is a universally acknowledged fact that patriarchy has fuelled the societies into perceiving women as commodities, objects and walking pieces of flesh, without intellect, or deserving any kinds of rights whatsoever. Tragically enough, the Western Colonization has brainwashed women and advocates of contemporary movements like Beauty Pageants into believing that the Western feminine beauty standard is the archetype of an ideal beauty specification. Women are deemed as mere barbies, incapable of thought and intellect, prescribing to them insanely impractical western beauty and feminine standards, to be deemed deserving of recognition and approval. The manipulations of the mainstream media and power structures have also successfully and simultaneously injected an intense aversion towards Non European aesthetics in general. In the era of post colonialism, the process of decolonizing feminine beauty standards has become a subject matter of paramount importance.

Key words: Post colonialism, culture, feminism, beauty.

Beauty has always been subjected to the hegemonic standards of the ruling class. White

European features are constantly glorified and it has become an aspiration for many women of colour. These beauty standards are reminiscent of the colonial era that deemed white people as superior. Women of colour are constantly marginalized due to their natural physique including their darker coloured skin, curlier hair and a more pronounced bodily features.

Colonial beauty standards have completely erased the visibility of black beauty. Nevertheless, there has been multiple attempts to decolonize such hegemonic tendencies and reclaim the true selves of Non European identities and their beauty aesthetics. Maya Angelou, being a Black American woman, has staged a poetic resistance towards black identity reclamation particularly through subverting western beauty standards. She states “I am not cute or built to suit a fashion model’s size. I say, It’s in the reach of my arms, the span of my

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hips and the stride of my step” (Angelou 10). The colonial consciousness still promotes the deception that women of non white cultures and ethnicities are caged inside archaic standards and practices, contrary to the standards of white western men, to the most part. Feminist theorists and academic scholars suggest that the fixation with white beauty idealism is an outgrowth of European colonialism.

Imperial feminism bestows the myth that non-white women need saving from their “archaic” practices, beliefs and cultural practices, often at the judgment of white western women—a reminder of how European colonial history is still shaping our modern world. This framework referred to by historians and academic scholars suggests that colonial feminism is an appropriation of women’s rights birthed in the midst of European Colonialism and Empire in the early 19th century. It rests on the position that the barbaric, misogynistic world must be freed through the civilized, enlightened liberal west.

During the Algerian War of Independence in 1958, mass unveiling ceremonies were staged across Algeria. The wives of French military officers unveiled a number of Algerian women to make people think that the Algerian women are happy to adopt European values. The process of western colonization has degraded, pacified and dehumanized women of colour and it has resulted in an objectified, uncomfortable, self-conscious, painted women, which is a declaration of women diminishing themselves.

Franz Fanon argues that the sexual denial implied by the garments of Algerian women is an act of disguise as well as rebellion. But taking off those garments to assume a Europeanized appearance replicates rather than negates such acts. Fanon’s study emphasizes that Algerian women had the unique ability to perform assimilation while remaining differentiated from the oppressor, negotiating multiple layers of explicit and implicit concealment. “This Woman who sees without being seen frustrates the colonizer. She does not yield herself, does not give herself, does not offer herself” (Fanon 44). Through the analysis of the myriad uses of cultural garments and how such uses relate to power, rebellion, and separation from the state, Fanon engages with the complexities of gender presentation, sexuality, patriotism, and cultural agency in times of crisis. It illuminates the unique power held by women, their cultural and sexual autonomy self-bestowed through a performative unveiling: they are the women of the other, triply veiled from the oppressor, and in their separation from the masculine state can more fully embody a revolution against it.

Naomi Wolf states, “Whatever is deeply, essentially female—the life in a woman’s expression, the shape of her breasts, the transformations after childbirth of her skin—is being reclassified as ugly, and ugliness as disease” (Wolf 167). One manifestation of white supremacy is the use of whiteness as the standard of beauty. When whiteness is considered superior, white people are considered more attractive by definition and, in so far as the appearance of people of other races deviates from that standard, they are considered ugly.

While beauty is in the eye of the beholder, there is no denying that the standards reward whiteness in the same way it rewards people for being conventionally good looking. This concept can even be traced back to colonialism, such as when the Spanish created the caste system to establish a racial hierarchy against people of color. Through Western colonialism, the concept of beauty lying in white features has even found itself in South Korea, as double eye-lid surgery catapulted to popularity during the 1950s when American doctor David Ralph

Millard was stationed in the country. It was there that he made it his life's purpose to popularize the procedure in an attempt to westernize the population.

Western beauty standards have excluded black women from defining beauty, which inflicts psychological, physical, and even economic harm on women of colour. Companies make profits off of black women's insecurity from products such as skin lightening cream and hair dye, all of which are life-threatening at worst. Often, black women are forced to turn to conforming to these harmful white beauty standards in order to be taken seriously at the workplace, as whites have controlled the narrative over "professional" hairstyles and clothes.

Much of these ideals stem from media, and in a world where media is largely produced for the white heterosexual male gaze, the solution is to ensure that black women have a creative space in filmmaking and other media production.

Amongst U.S. feminists, Nancy Fraser appears to have done the most to recognize deadlocks in current theorizing. While clearly considerate to deconstructive projects such as Butler's, which represent a more fundamental view of makeover than the space of U.S. mode multi-culturalism, she largely remains critical of the whole thing. Fraser finds Butler's restricted stress on resignification through emancipation from an intrinsically harsh identity "far too one-sided to meet the full needs of aliberator politics" (Fraser 217).

She also argues that identity claims cannot be assessed on ontological basis alone. Nothing is said regarding "how a given identity or difference is related to social structures of domination or to social relations of inequality" (183).

In Fraser's observation, such disparities are indicative of the current "post socialist condition, which has witnessed a decoupling of cultural politics from social politics, and a relative eclipse of the latter by the former" (3). Her scheme is to bring about a reintegration of these two realms. Towards such an end, Fraser recommends a double tactic involving the cultural politics of 'recognition' with the political economy of 'redistribution'. The chief obstruction in front of such a project is that the logic fundamental to the designs of redistribution tends to be at cross-purposes with that unswerving questions of recognition — they cart in contradictory paths. Where redistribution aims for the elimination of identity (formed within unjust social structures), the politics of recognition (involving a revalorization of disparaged identities) moves towards redressal through confirmation.

Fraser's labors in resolve this dilemma by looking for the most consistent combination of 'socialism in the economy' with 'deconstruction in culture' are often instructive. And yet one is left with fundamental reservations. Is the nature of the problem one of an 'eclipse' of the economy by culture, or has there not also been an exhaustion of the inherited pattern of political economy and its idea of a future through socialism? It is significant that Fraser has much more to say about the blind spots in existing works on culture than about possible modes of revival of the socialist project. There is only the somewhat odd rise of women's housework to what she calls 'universal caregiver status' in place of the conventional capitalist principle of the male breadwinner. But beyond this renewal of an old dispute, no novel questions seem to have been generated at the decisive interface of 'recognition' and 'redistribution'. Moreover, Fraser herself is disturbed by the experiential remoteness of her theoretical efforts (of combining socialist economics with deconstructive cultural politics) from the lives of most people in the United States today.

Euro centrism is defined by a viewpoint where European culture is looked upon favorably and biased against non-western civilizations. Western beauty ideals include being thin and tall, having long hair, having light/tanned skin, having big breasts, large eyes, a small nose, and high cheekbones. It's high time to subvert the notion that western beauty standard is the ideal female beauty specification that all women ought to conform. Women should be allowed to proudly wear their decolonized definitions of beauty without hierarchies or marginalization. Culture stereotypes women to fit the myth by flattening the feminine into a monolithic beauty standard. Beauty is commonly misunderstood as some transcendent fact. The definition of beauty constantly changes to serve the social order. In this postcolonial era, beauty discrimination should be treated as nothing less than an anathema.

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Limning the Cultural Praxis in Narayan's *Kocharethi: The Araya Woman*

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Abstract:

Literature has broadened its range to include the works of different categories. The generosity to incorporate all such works has helped audience to learn the unknown and the unlearned ethnicities, cultures and communities. In specific, the lives of tribal communities are brought to light as the ethnic authors portray their traditional cultural heritage which is an essential part of their existence. The aim of the paper is to highlight some of the cultural praxis of Malayarayar tribal community in Kerala with reference to Narayan's *Kocharethi: The Araya Woman* (1998). The close affinity to nature gives them access to the ecological knowledge with which they can heal themselves. Role of myth is inevitable as it has a connection to their existence. Rituals help them to appease the wrath of deities and safeguard them from problems. Superstitious beliefs are not uncommon in the society and they value it. All these cultural qualities reveal the constructed lifestyle of Malayarayar people.

Keywords: Ethnicity, Traditional ecological knowledge, Myth, Ritual, and Superstitious belief

Ethnicity indicates a group of people whose identity is common on the ground of genealogy or ancestry. The term 'ethnic' is derived from the Greek word 'ethnos' which means 'folk.' In order to comprehend the nature of ethnicity, many social scientists have formulated various approaches. The sociologist, Robert E. Park propounded ethnicity theory. In the 1920s, the theory came into existence in the disciplines of anthropology and sociology. The development of ethnicity theory was largely based on the massive European immigration during the twentieth century. The theory is based on the idea of race. Omi and Winant (2015) opine, "Ethnicity theory was in fact the first mainstream social scientific account of race to understand it as a socially constructed phenomenon" (p. 21). Race is constructed in terms of

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attitudes, beliefs, religion, language, lifestyle and group identification. Ethnicity theory is of the notion that race is a social category that determines ethnicity. In this account, race becomes a cultural phenomenon and it is understood as a fundamentally ethnic matter.

Culture is the base for all ethnic and non-ethnic groups. It is the umbrella term that comprises social institutions, attitudes, codes and conducts, beliefs, customs and laws. It is the one that categorizes communities from one another. It is often originated from a particular region or group of people. According to Clarke et al. (1976):

The culture of a group or class is the peculiar and distinctive way of life of the group or class, the meanings, values and ideas embodied in institutions, in social relations, in systems of beliefs, in mores and customs, in the uses of objects and material life. Culture is the distinctive shapes in which this material and social organization of life expresses itself. (p. 10)

The most important functions of culture are to develop a sense of belonging and to establish an identity. Therefore, all the communities insist on preserving their cultural heritage. All around the world, the ethnic groups have their own cultural practices which they follow for generations. These practices display a holistic historical perspective of the respective communities. The traditional practices teach them about the past, sustain them in the present and carry them to the future. The ethnic communities take a sense of pride regarding their cultural norms because they consider their praxis as unique one. As a result, they wish to execute them in their day-to-day life activities without any hesitation.

India is a home for innumerable ethnic communities. For a long time, these communities have been hushed geographically, socially and politically. In this era, the hitherto muted communities begin to appear out of the cocoon and raise voice for themselves. Writers of ethnic groups have produced works to bring to the limelight about their existence. One among the ethnic writers is Narayan. He is the Kerala's first tribal writer. He is the recipient of the prestigious Kerala Sahitya Akademi Award. *Kocharethi: The Araya Woman* is his first novel published in the year 1998 in Malayalam. The novel is a multi-prize winner. It is translated into English in 2011 by Catherine Thankamma. The novel is the first fictional endeavour to reconstruct the forgotten histories of Malayarayar tribe in Kerala. In Malayalam, the word 'malay' means hill and 'arayar' means ruler. The Malayarayar tribe lives in the slopes of Western Ghats. Narayan, being a Malayarayar, illustrates the historical and mythical spheres of the tribe. Through the novel, a vivid and realistic portrayal of the primal ways of the Malayarayar community is pictured. Much of the content has been drawn from the oral cultural traditions of the community. The novel is a distinctive effort that documents the unique lifestyle, cultural heritage, rituals and customs of the tribe.

Nature is the important aspect in the lives of tribal communities. It is hard to define them without the touch of nature. The association between nature and the tribal people helps them to have ecological knowledge. Therefore, traditional ecological knowledge plays a prominent role for the treatment of ailments. The tribal people are quite aware of their environment and make use of the available resources to treat sickness. In the novel, the character named, Kochuraman has got his own significance in the community. He receives a standardized status in the society. He has acquired a solid knowledge on herbal medicines from his ancestors. Even though he is young, he becomes a skilled person in this field. He uses leaves, roots, stems and branches to cure various kinds of diseases. Kochuraman, "seemed to know quick

effective remedies for various illnesses – wounds, sprains, diarrhea, and migraine. Whatever the illness he was always willing to attempt a cure. “Let me try” (p. 6). Nature-oriented lifestyle of these people encourages them to have an expertise in traditional ecological knowledge. The majority of them at least have some basic idea about the medicines and some are experts in the field. They also believe that the herbs should be collected with sacredness so that it will be effective on the wounds. It becomes obvious that Malayarayar’s entire system of healing is purely based on nature. Moreover, it is their custom to pass the professional knowledge to the next generation as a form of cultural preservation.

Myths are part and parcel of tribal life and they always have cultural connotations. They are the strong binding force of the community and often certain practices are followed for generations based on the myths told and retold by the elders of the society. Mostly, myths sustain as they attempt to build a bridge between the past and the present. In the novel, Narayan brings out the oral tales and myths of Malayarayar people which are unknown to wider audience. The author unveils the tale of Perumkollan, the myth which is placed behind the worthless tools wrought by the Malayarayar ironsmiths. In the days of his grandfathers and the forefathers, people in order to get their tools and equipment sharpened, used to go to Kollan hill. They would keep their agricultural tools under a tree in front of the house with closed doors. Then, they would close their eyes and pray to the god of ironsmith called, God Perumkollan. They believed that as soon as they started praying, the god would come and sharpen their tools. So, they would wait until they heard the jingling sound. Later, when they opened their eyes, they could see their tools sharpened and shining. Being inquisitive, once, a menstruating woman wanted to find the figure that was sharpening the tools of Malayarayar people. So, she hid behind a tree to watch everything closely. To her surprise, she saw a beautiful couple. They were naked and came out of the door. Instantly, the Arethi, “clapped her hands and mocked their nakedness crying, ‘Ayyayye.’ The tools fell to the ground and scattered; the door closed with a loud bang, never to open again. Now it was just rock” (p. 52). From that moment onwards, Malayarayar people become helpless and they carry the consequence. It is also believed that they are not able to sharpen their tools and to manufacture worthy equipment for agriculture.

Rituals are one of the important aspects that determine the ethnic identity of a particular community. In the tribal societies, they have different deities and each deity has its own specialty and requires different types of rituals. Narayan depicts the religious rituals of Malayarayar tribe in the novel. The culture of Malayarayar is distinct and their rituals are remarkable. The peculiarity lies on tribal worship, ritualistic exercises and folkloric factors. The tribe layouts a frame work for the smooth conduct of the ritualistic performances without enraging the deities. Each tribal community has its own set of faith and belief which may be bizarre to the other groups. Similarly, the tribal deities of the community require a set of food items. The detailed description of food offering is given as follows:

Puliambullu preferred beaten rice, bananas, and jaggery. A similar offering had to be made to Ganapathi as well. Puliambulli Thampuran required just the blood of the rooster that was offered to him, not its meat. The headless carcass of chickens offered by various people – members of the family and relatives – thrashed about on the ground. The carcass was for the owner. Thampuran did not mind women near him or partaking of the offering.

Chathan desired toddy, arrack, fried flour, and betel to chew. He did not want blood or meat. All the offerings were eaten by those who had come for the ceremony.

Khandakaran needed just a chicken. He also desired toddy, and a torch which had sifted flour sprinkled on the flames to make them leap. (p. 58-59)

Rituals are often connected with religious practices. These rituals form a pattern of celebrating and worshipping the deities. People perform such rituals to invoke blessings, to get rid of diseases, and to remove the curse. Moreover, they consider this system of worship as a sacred act and they have to perform these with utmost purity. Any form of discrepancies would spoil the ritual and they would end up in trouble.

The world of tribal communities is exclusive and they have framed a distinct lifestyle. Mostly, the tribal world overwhelms with various elements and one of them is superstitious beliefs. These beliefs are established by the ancestors in order to protect their people from dangers. Whenever they come across any ill omen, they alert their fellowmen to be prepared for the impending predicament. Narayan highlights the superstitious belief of Malayarayar community in the novel. In the society, the bird named, 'chaviliyan' is inauspicious. Once when the community hears the cry of this bird, fear descends upon the community. In the night, "chaviliyan began to crow from the hill tops. Panic filled the breasts of all those who heard that long call because they were sure that what came next was death" (p. 47). They cry of this bird brings a trouble in their hearts and so people huddle together in their houses. They are not ready to make any ventures. As the tribal communities are the keen observant of the changes in the nature, they would be frightened even for small things. However, all these are framed only for the welfare of tribal people.

Culture is an inseparable part in the lives of human beings. It is the culture that helps an individual to receive recognition and identity in a particular group. Especially, in the tribal communities, the role of culture is tremendous as every phase of their life is blended with cultural aspects. The paper vividly unveils the rich cultural heritage of Malayarayar community that inhabits the Western Ghats where they border the districts of central Kerala. The ecological knowledge assists them to have a smoother existence in their environment. Myths decode the hidden truth of certain miseries. A varied kind of rituals is performed before the deities to receive the blessings. Superstitious beliefs become common in the premises of tribal people since they observe every change in the environment. Therefore, it becomes evident that the Malayarayar tribal community has an exclusive pattern of life.

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Unveiling Australia's National History through Claire G. Coleman's *Terra Nullius*

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Abstract:

Stories that emerge from the subaltern perspectives are most likely different and unusual from the accounts of dominant or mainstream society, and so is history. Narratives written by the Indigenous Australian writers tend to mainly address colonial violence inflicted by the European colonists upon the Indigenous population in Australia. Claire G. Coleman's *Terra Nullius* reveals the cold-blooded history of Australia's colonisation in a futuristic and post-apocalyptic setting. *Terra Nullius* uses science fiction as a background to build the colonisation history of Australia through the SF trope of alien invasion of Earth. This novel consists of two polar viewpoints such as the 'Native' and the 'Settler' to represent the oppressed and the oppressor respectively. The objective of this article is to unveil the traumatic history of Australia including the dispossession of Indigenous lands and rights, forceful Indigenous child removal policy, slavery and murder through the novel *Terra Nullius*. This paper also attempts to expose the legacy of colonialism which include the systemic racism and the plight of Indigenous people in present day Australia. The Indigenous narratives by Indigenous writers aim to inform the violent Australian colonisation history thereby facilitating the process of decolonisation.

Keywords: Colonialism, Indigenous, Aboriginal, Australia, History.

Claire G. Coleman is a Wirlomin Noongar Indigenous Australian woman whose people have occupied the South coast of Western Australia. Claire wrote her debut novel, *Terra Nullius*, while travelling around the continent now called Australia in a caravan. Coleman declares in her author's note of *Terra Nullius* that her novel found its inspiration for its historical context of several famous works of postcolonial literature such as Sally Morgan's *My Place*, Kim Scott's *Benang*, Doris Pilkington Garimara's *Follow the Rabbit Proof Fence*.

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And the “anthropological context” to frame the “technological imbalance” was inspired from Jared Diamond’s *Guns, Germs and Steel*.

“In the full light of dawn, the coals of smouldering fire, the blood of Natives, turned the world red. In the silence after the battle, after the massacre, even the last flames that still had something to burn seemed afraid to crackle. There was no noise of footsteps, no noise of bodies pushing through bush, not even the sound of breathing. The grieving world held its breath.” (Coleman, 2017, p. 61)

Claire G. Coleman has become one of the newest and undeniably the loudest voices to be overlooked in the arena of Indigenous Australian literature. Coleman specialises in dealing with the rawest and the most tragic pages of post-Australian invasion history. Coleman utilises the genre of science fiction, and its everlasting popularity among the young adult audience to educate the Indigenous and non-indigenous population of readers with nothing but truth through her so-called ‘fictional work’ such as *Terra Nullius*. The horrors of colonialism and the traumatic scars that it left on the lives of Indigenous Australians have been interrogated in this thinly veiled fictional work of Coleman. Claire G. Coleman is an Indigenous Australian writer from Western Australia. She identifies with the South Coast Noongar people. *Terra Nullius* (2017) is Coleman’s debut novel, which is followed by her second novel *The Old Lie* (2019).

The novel *Terra Nullius* begins with the familiar outset of a slave narrative enumerating the psychological and physical distress of a runaway slave- Jacky Jerramungup. The novel dwells deeper in expressing the fear, anxiety, and frustration of the oppressed in relation with Australian colonial history and its injustices. The novel commences with the escape of the Native/slave named Jacky running into the wilderness from his owners. Jacky’s “sense of urgency” to run away with “no plan, no destination, no future” stemmed from the fact that his masters were physically abusive (Coleman, 2017, p. 2). He did not want to stay in that God-forsaken place, since “That last beating was more than even he could tolerate, even habituated to beatings as he was” (Coleman, 2017, p. 7). The children of Indigenous Australians were forcefully removed from their birth parents during the major part of the twentieth century in Australia under church missions and governmental agencies under the false impression of ‘educating’ them. But these children were adopted into white settler families for assimilation purposes. Most of these Indigenous children were treated as domestic labourers in those households and endured physical and sexual assault for many years. This generation of children is known as the ‘Stolen generations’ of Australia. The children were usually robbed “from their parents, at a younger age” (Coleman, 2017, p. 66) under the pretext of ‘education’ and ‘parental neglect.’ But these children were mostly tortured, starved, and beaten; in the words of Jacky Jerramungup - “the horror of the school, the beatings often for no reason he could understand, the torture, the hunger” (Coleman, 2017, p. 15). Many children in the church missions and other household bondage were killed and erased from history by labelling them as ‘missing’ or ‘absconded... than reported as dead” in the documents during the colonial period (Coleman, 2017, p. 67- 68). The colonies believed that it was easier to train and enslave the Native children rather than the Native adults-

“They were only children, yet they were already enslaved. It was not called that, never called that, rather it was called ‘education’ or ‘training’. Why not call it

slavery, though, when the nuns, the teachers never worked, never raised a hand except to point or to punish? All the work in the mission was done by children. How better, the nuns believed, to train someone as a useful servant than to have them working from a young age, the younger the better.” (Coleman, 2017, p. 75)

The runaway slave trope draws a similarity in common with one of the classic Black literature novels *Beloved* by Toni Morrison. Jacky in *Terra Nullius* and Sethe in *Beloved* share their identity as runaway slaves. The first half of the novel is knitted with disturbing and yet familiar elements and chaos related to the lives of the Settlers and the Natives. The narrative is intentionally threaded with ambiguity to convince the readers to believe that the novel is set in the early settlement days of Europeans in the Australian continent. However, in the novel through the words of a fictional article from the Herald Sun in the year 2041, towards the halfway the story pans out into a futuristic science fiction, where the Earth is colonised by the aliens; Coleman discloses a human/alien binary which unlocks a different frame to witness the effect of colonisation in a futuristic setting- “This is not an invasion...to them this is an empty planet ripe for their settlement” (Coleman, 2017, p. 122). The tensions between the oppressed and oppressor of the colonial system are explored by substituting the Earthlings for the oppressed and the Aliens for the oppressor, who are addressed as Natives and Settlers respectively in the novel. The novel interrogates the colonial past and pictured the casual cruelty of the early European settlers. Coleman draws similarity between the actuality of British invasion of Australia and the dystopian experience of the alien invasion of Earth to depict that Aboriginal people are still living in their own post-apocalyptic world. The author has captured the sickening nightmarish interaction between the insufficiently armed Indigenous Australians and the European settlers who entered the land of Australia with an agenda to replace the Natives from the face of the Australian continent. It is expressed in the following passage;

“ a babe, taken from its screaming mother’s arms, wailing as it was dashed against a rock with a sickening thud, its head spurting blood onto the stone, its still shuddering body cast onto the flames of its burning home. Its wailing mother, falling to her knees, was unable or unwilling- her shaded eyes already blank- to resist as her throat was cut. The father ... screamed defiance right until a blade pierced his chest, screamed defiance and pain from bubbling frothing lungs.” (Coleman, 2017, p. 59)

In *Terra Nullius*, Coleman attempts to disclose the genocide of the Indigenous of Australia in the hands of colonialism. According to the United Nations’ Article II of the Genocide convention,

“genocide means any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group, as such:

- a. Killing members of the group;
 - b. Causing serious bodily or mental harm to members of the group;
 - c. Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part;
 - c. Imposing measures intended to prevent births within the group;
 - d. Forcibly transferring children of the group to another group.”
- (United Nations)

Indigenous Australians have been subjected to each and every one of these abominations mentioned by the UN. They have been murdered, raped, forcefully uprooted from their lands, killed by European diseases and separated from their children under disastrous colonial policies in the name of civilizing the Indigenous population. This novel not only stands to expose the testimonies from the colonial past and the contemplation of present day Australia but also attempts to foretell the future of post-invasion Australia. The term ‘post-invasion’ best describes the days of Australia after its invasion by the British colonisers. Moreover, Coleman exhibits a profound aversion to the idea of ‘post-colonial’ Australia because she is quite positive that colonialism is still very alive and currently happening in Australia. Coleman asserts, “Colonisation is a process, not an event, and in Australia that process has not yet completed.” (Coleman, 2021, p. 71). Coleman argues that the world may tend to believe “Australia a postcolonial society” but many public intellectuals and Indigenous Australian scholars would disagree, but they may most likely agree that “Australia is peri-colonial, the colony is now, the colony is ongoing.” (Coleman, 2021, p. 71). Coleman further exuberates on how Settler Colonialism in Australia is entirely distinct from the traditional form of colonial imperialism. To quote Tate A. LeFevre, “Both colonialism and settler colonialism are premised on exogenous domination, but only settler colonialism seeks to replace the original population of the colonised territory with a new society of settlers.” (LeFevre, 2015). Settler colonialism strives to replace the Indigenous Australians with the settler community. Coleman highlights the only purpose of the settler colonialism, which is genocide. Settler colonialism aims to eliminate the people who live on the land to make room for the settler population. Coleman’s novels act as an intervention of Australian colonial history by narrating the history from the subaltern perspective.

The term “Historiographic Metafiction” was coined by Linda Hutcheon in the late 1980’s which depicts the “historical experience while at the same time insisting on the ultimate inaccessibility of historical truth” (Johnston, 2017) and it also “self-consciously reminds us that, while events did occur in the real empirical past, we name and constitute those events as historical facts by selection and narrative positioning” (Hutcheon, 1988). *Terra Nullius* is a ‘Historical fiction’ which takes an interrogative stance in addressing the hidden truths of Australian colonial history and limitations of history writing in general. This narrative of Coleman aims to deconstruct the well-established deceitful history propounded by the colonial Australian Government.

Coleman’s narrative is addressed from the subaltern perspective in order to restore the full history of the Australian invasion. *Terra Nullius* attempts to fill in the gaps and cracks of the incomplete yet widely believed Australian history. One of the earliest whistleblowers of this ‘practice of negligence’ of Indigenous Australians from history was an anthropologist named WEH Stanner. In his 1968 Boyer Lectures, Stanner emphasised how the Indigenous experience of colonisation and its consequences had been progressively omitted from the Australian historical discourse as advanced in the twentieth century — the ‘great Australian silence’; he called out on the biased point of view of the historians- “what may have begun as a simple forgetting of other possible views turned into a habit and over time into something like a cult of forgetfulness practised on a national scale.” (Stanner, 2009, p. 189). Presently, Indigenous Australian writers have made it their mission to create the ‘new Australian history’ (Attwood, Introduction), with “many voices ... fill[ing] out the

space once claimed by [the] great Australian silence” (Reynolds, 1999, p. 257). As Stanner puts it, “the native question is rising into great importance, the melancholy footnote is turning into a whole chapter of Australian history, and the codicil is becoming a major theme in the Australian story” (Stanner, 2009, p. 176).

Likewise Coleman asserts that the history of Australia recorded in the archives of museums and libraries are unreliable and not neutral. She adds that museums and libraries are part, “of a colonial apparatus...that the(se) institutions were developed under a white gaze and it was a white gaze that determined what material has value and what defines ‘truth’” (Coleman, 2021, p. 154). It has become the mission of the Indigenous Australian writers to reclaim their place and culture in Australia through their writings. In order to rewrite the history, Coleman uses her words, she says, “Words are weapons. Lies can be weaponised but so can truth. I have armed myself against lies with weaponised truths” (Coleman, 2021, p. 6). Coleman exposes the genocidal encounter between the Europeans and Indigenous Australians and she discusses the uncomfortable truths of the Australian history which were carefully confined and neglected in the history writing by the memory institutions such as libraries and museums to hide the brutality of the European colonisation because these “Archives and collecting institutions are part of the colonisation process” (Coleman, 2021, p. 154).

The negligence of Indigenous Australians’ presence in the history writing helped the colonists to construct a faux non-violent and peaceful settlement story to maintain their guilt-free conscience. The early Europeans claimed themselves as the saviours of the so-called ‘uncivilised races’ with their classic case of ‘White man’s burden’- “to manage, to protect, to elevate the natives” (Coleman, 2017, p. 23), which was used as an apathetic excuse from admitting their savagery and brutality in the early days of settlement ranging from the mass-murdering of the Indigenous Australian population with their advanced weapon technology to the current day political, societal, economical oppression inflicted upon the lives of the First Peoples of Australia. Irene Watson propounds- “Eurocentric paradigms of ‘progress’... provided the legitimacy for the foundation of Australia” (Watson, 2018). Coleman’s narrative challenges the power relations between the oppressed and the oppressor. *Terra Nullius* challenges the ‘eurocentric paradigms of progress’ by questioning the mainstream conceptions of the Australian past which conveniently left out the voices and the traumatic stories of the sidelined population or worse, the misrepresentation of the Indigenous of Australia because “In Australian literature we have remained almost invisible or often at the mercy of being misrepresented by others” (Heiss, 2003).

Correspondingly, the settler characters in *Terra Nullius* share few of the common characteristics such as the quality of utter apathy towards the Natives, strong contempt for Australia’s rugged landscape and its hot weather, absence of humility, rooted in extremist values and advocates of strong bureaucratic values. There are some exceptional Native allies in the Settler population such as Johnny Star, Sister Mel and Father Grark, but they were killed tragically as the result of their unusual allegiance with the Natives. The chief antagonists of the novel include Sister Bagra, Sergeant Rohan and The Devil of the Department for the Protection of Natives (Aborigines). These characters are nothing more than the adamant upholders of the colonial policies to maintain the power dynamics thereby safeguarding their jobs. They have no individuality or personality- “Settlers are malicious and mean to the

point of one-dimensionally villainous” (Avery, 2019). These Settler characters’ whole existence revolves around their condescending attitude towards the Natives and the Australian landscape- “It was heartbreaking, skin-scorching hot, the white heat that drains your energy, consumes your will to live.” (Coleman, 2017, p. 41). They mostly complain about the Natives for not being submissive enough to be a doormat from them to walk all over. These three Settler characters in the novel jump at any chance to express their deep contempt for the wilderness landscape and dry weather. This rigorousness of the Australian landscape is a common motivation for the setting of the genre of science fiction in Australia. This tendency chiefly emerged from the eurocentric conception of Australia as an inhospitable habitat. Roslyn Weaver states, “The European imagination [...] imagined the land as a place of punishment and dystopia...The apocalyptic ethos would recur in Australian fiction, appearing in the guise of nuclear war, invasion, technological or environmental catastrophes” (Roslyn, 2011).

The colonial nightmarish practices of the church missions are summoned in the novel through the character Sister Bagra. The ill-treatment of children of the Indigenous Australians’ in the hands of the colonial church missions and government agencies are excruciatingly portrayed in *Terra Nullius*. The ruthless Sister Bagra is stubborn in justifying her ill treatment of the stolen Native children in her church mission. According to her, Natives are “animals” (Coleman, 2017, p.122). Sister Bagra’s contempt for Natives are expressed clearly in the text, while saying prayer over breakfast- “We will continue to try and help these ‘people’...The word ‘people’ she said in such a manner, with such venom, as to leave no doubt she did not consider the Natives people at all” (Coleman 2017, p. 5). The children in the mission are intimidated by Sister Bagra for her “systematic use of unacceptably cruel punishment”. She is creative in her methods of punishment including locking up the children in boxes which are built with “sheets of iron...and the windowless doors” (Coleman, 2017, p. 4) called the “punishment cells, the ‘boob’” and children in her mission were “tortured and starved to death” in those boxes (Coleman, 2017, p. 90). The novel stands to reveal the buried ugly horrors of colonialism.

The denial of the mainstream population in acknowledging the violent dispossessions of lands, lives and children of Indigenous Australians are thematically exposed in *Terra Nullius*. This novel of Coleman stands to depict a counter-history to the traditional peaceful settlement history and the so-called successful story of ‘discovering’ the Australian continent. The fictive aspects of European colonialism were demolished in the counter-narratives of the Indigenous Australian writers. And the classic justification of imperialism has been dismantled to pieces in *Terra Nullius*. Colonialism was always a perfect excuse to exploit the unarmed, innocent and peaceful lives in world history- “Colonialism is nothing but evil” (Coleman, 2021, p. 130). Colonialism proved its purpose in the lives of Indigenous people in Australia, which involves total destruction and dispossession of lives and rights of the Indigenous people. As Coleman claims it, the colonists did not travel the world to extend civilization rather they spread their deadly diseases effectively and thereby killing thousands and thousands of Native people- “Their (Europeans) diseases, travelling at the speed of bad news, had beaten them (Indigenous people) to that first contact” (Coleman, 2017, p. 176). Settler colonialism walked side by side with gruesome murdering policies to make place for the settler population. Natives were murdered worse than wild animals. European colonists were equipped with an

advanced weaponry system whereas Native men relied on primitive weapons to fend themselves, thereby they did not have a chance against the colonisers - “They fired into the fleeing crowd. Men, women and children fell among spraying blood... Native men grabbed their primitive arms and tried to fight back but men with ancient weapons cannot stand against men with modern guns. They were gunned down” (Coleman, 2017, p. 59). The Australian soil has been tainted with nothing but blood and gory since the “apocalyptic spasm of the whitefella’s arrival” (Coleman, 2017, p. 61). Coleman’s novel stands to expose one of the open secrets of Australia- a secret which has been taunting the lives of Indigenous Australians which is the ‘myth of decolonization’ because the land was never given back to the Indigenous people of Australia.

Coleman believes in the might of the pen because she says, “Words are weapons” (Coleman 2017, p.1). She adds that stories could be dangerous and could be weaponised because stories make history. Furthermore, she claims that the peaceful colonisation story of Australia is deceitful and “Australia is...built on a foundation of lies” (Coleman, 2021, p. 3) and “these lies serve the colony” (Coleman, 2021, p. 5). She joins herself in the mission of rewriting history because “If the only sources of history are fake news it will become the truth.” (Coleman, 2021, p.149). Coleman uses the genre of science fiction as a vehicle to verbalise the trauma and suffering endured by Indigenous people of Australia. Coleman states that the process of colonisation ends with a total genocide by replacing the Indigenous Australian population with the settler community. Colonisation process should cease and not be completed. And the Indigenous people of Australia survived the “attempted genocide” and “as long as any of us are alive and resisting colonization, the process will never be complete” (Coleman, 2021, p.77-72). She fights against the systemic racism placing, “‘white’ people on the top and... aboriginal people were on the bottom” (Coleman, 2021, p.205). Writing is an act of rebellion and Coleman vows to fight back the injustices faced by her people. Even though the Indigenous people of Australia were subjected to torture and abuse they refuse to submit- “Natives continued to rebel and continued to be imprisoned, to be tortured, to be executed. Natives continued to rebel” (Coleman, 2017, p. 212). Coleman believes that writing on behalf of the Indigenous Australians is her duty and her calling. She armoured herself with truth and determination to “build the new foundation the country needs: one based on respect for the sovereignty of Indigenous people.” (Coleman, 2021, p. 4).

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Discovery of Women's Self in Kamila Shamsie's *Broken Verses*

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Abstract

Kamila Shamsie, a British Pakistani writer displays the life of Pakistani women in her novel *Broken Verses*. The novel implies on the essential and intrinsic nature of women that should be understood by the society. *Broken Verses*, explores different themes like identity, self-discovery and complexity in relationships. It further focuses the experiences of women in Pakistani society. The characters in the novel grapple with societal expectations, cultural norms and personal desire as they navigate their roles and identities. Through the novel *Broken Verses*, Shamsie depicts the diverse experience and perspectives of women in Pakistan by highlighting their strength, resilience and agency. In the restricted Pakistani society, women are not allowed to appear in social space. The present paper intends to explore the issues of women faced in the Pakistani society. The restrictions made by the patriarchy are not accepted by the female characters in the novel. The struggles and aspirations of women within the patriarchal society are focused. They challenge, subvert social norms, resist oppression, and strive to assert their individuality and autonomy.

Keywords: Identity, Women, Restrictions, Society, Challenges

Kamila Shamsie published her novel *Broken Verses* in the year 2005. The novel centers on the life of the female characters in the problematic political period. The notable central women characters in the novel are Aasmaani Inqalab, her mother Samina and an actress Shehnez Saed. Aasmaani Inqalab is thirty one year old woman, works

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in the Save the Date studios TV. She is the daughter of the woman activist Samina. Samina is considered as a challenging character in the novel. She is a woman activist who voices out for the rights and equality of women in her society. Pakistani society provides less space for women to get involved in the social sphere. Laws and regulations are constructed separately for women to carry out their life in a distinct way. From dress codes to the attitudes of women there are fixed rules, which cannot be questioned by anyone. It is because of the rules and regulations are bounded with religious roots. One who speaks against the rules became the one, set against religion and the whole community. So, this kind of fear makes women to remain as slavish for generations.

All the laws made by the patriarchal society are broken by the character Samina. She performs things against the laws like questioning about the interpretation of Holy Quran, not providing space for women in the Pakistani society, and particularly against the injustice laws made on women. In order to gain a space for women in her society, she has conducted many rallies, has been beaten up by police. The adventurous nature and role of Samina is described by her daughter Aasmaani Inqalab in *Broken Verses* as,

In my mind, were so many different images of my mother. . . . My mother at twenty seven, carrying me into a prison. My mother at thirty-four, rallying women together. My mother at thirty-five, running after the poet to Colombia, leaving the women and me behind. My mother at thirty-eight, her body covered in bruises from a policeman's lathi, preparing to go out and lead another demonstration. (141)

These are the images Aasmaani remembers about her mother. Samina's spirit of free will makes her think and decide things on her own. She is passionate to act on her own will power. She gives priority to the passion and desires of the women without thinking about the rules and laws of society. Even then after all the difficulties and struggles she faces, she has not abandoned her spirit of rebellious nature. So for this, Samina is labelled for the tyranny of her character.

Space of women is limited within the family circle in Pakistani society. The role model a girl child prefers in her life is her mother. It is noticed through the character Aasmaani Inqalab that though her mother has isolated her, she is surrounded by the affectionate people. In the absence of her mother, she has kind and loving step mother, Beema and friendly and caring step-sister Rabia. Even then she misses her mother badly, and she feels loneliness.

Aasmaani recalls and remembers her school days where she missed her mother badly in all her activities. Suddenly her mother's disappearance makes her distressful. She does not know the way to get back from the stressed state. As some people say that she is dead, Aasmaani dislikes the statement and thinks on her own that her mother is alive somewhere. It is noticed in *Broken Verses* as Aasmaani thinks about the possibility of her mother being alive as, "Why wasn't she off somewhere else with love and charity and friendship? Because her rightful place is amidst plague and

sorrow, that's why" (145). This represents her hope on her mother of being alive somewhere. She remains in the similar mental state even after fourteen years.

She describes her longingness of her mother as, "Every prayer of mine for the last fourteen years had been one single word: Mama" (144). Her mother remains in her mind as a shadow, which she does not feel comfort with. Her memory haunts Aasmaani and leaves her restless. Aasmaani's friendship with Shahnez Saed gives her little comfort. Shahnaz Saed is an actress and she is acquainted with Samina. Aasmaani's continuous meeting with Shahnez Saed makes a heroic impression about her mother. Shahnez Saed herself states it is because of the support of her mother she manages her carrier life. She manages her life as a single mother after her divorce.

The central challenges women face in the Pakistani society are influence of patriarchy. Ahmed et al., in *Culture, Diaspora and Modernity in Muslim Writing* expresses about the ways women are controlled in Pakistani society as, "Islam in Pakistan as both inherently patriarchal and as a misogynist deployment of religion by the state to control its women" (4). This indicates the idea of the way women are treated in Pakistan under the strict rules laid down by the patriarchy. It is noticed in the novel *Broken Verses*, the central character Aasmaani though brought up by her step-mother and her father. She wishes to follow only the words of her mother Samina. As per her mother's wish she learns Arabic language. She remembers recollect the thing connected to mother and tries to develop herself in connection with her mother. It is noticed in the novel *Broken Verses* as, "without herself here, I didn't know how to create for myself any story but that of the daughter she deserted, time and again; the one who never gave her a reason to stay. The one who never gave her no reason to return" (144). This denotes well about her mental struggle in the absence of her mother.

She believes the words of her mother Samina more than her father. It is noticed in the novel *Broken Verses* that when her father has expressed about the death of her mother Samina. She gets angry with his father for the words. She reacted back to his father as, "I knew it would happen someday, and I thought I'd be prepared, but I wasn't. I wanted to hit him, simple as that. Wanted to strike the mouth which had uttered that obscenity" (258). This denotes that she has not mentally prepared to accept her mother's death. Second thing he does not want to believe the words of her father. She then makes herself in the process to trust that her mother is dead.

Aasmaani becomes trapped in the shadow of her mother's memory, unable to fully break free and forge her own identity. The tyranny lies in the weight of the character and the impact it has on Aasmaani's choices and actions. The novel *Broken Verses* examines the tension between personal agency and the external factors that shape one's identity and choices. The concept of the tyranny of the character also explores the complexities of these relationships and potential for liberation and growth. Though Aasmaani's mother is a women activist, it is noticed that her voice is silenced when she disappears mysteriously. It is Aasmaani who struggles with her identity and

suppressed emotions, unable to freely express her thoughts and feelings due to the societal pressures and the trauma of her mother's disappearance.

Ahmed Ghosh in the book *Contesting Feminisms: Gender and Islam in Asia* describes about the identity and self as, "The self is different from identity. Identity is neither a style an individual selects, nor is it determined by other; it is a process allowing human beings to make sense of their autobiographical self and to express it through symbols, such as language and dress allow us to communicate what and how we feel deep inside" (26). This denotes the differences between the self and identity. The self can be understood through the symbols that explore the things that buried deep inside. In the case of the character Aasmaani, she searches her mother's self to invent her self-identity.

In the end of the novel it is noticed that Aasmaani has convinced herself that her mother is dead. She thinks about the way people react to things and that depends on the character of the person. She has also done the self-analysis on the tyranny of the character. She concludes that "Character is just an invention, but it's an invention that serves as both reason and justification for our behaviour" (142). More than the analysis of character and its development by the character Aasmaani Inqalab, it is through the words of Shahnez Saed she feels her mother. Shanez Saed describes about the Tyranny of the character which Samina has as a principle as,

We climb mountains, delve beneath the sea, discover how to leave the planet entirely- but the ultimate zone of exploration, the unknown country more mysterious even than death, is right here, She tapped my head. Right within us. . . All power dynamics – all instances of repression and authoritarianism and manipulation – are just failed metaphors for the ways our own brains interact with us. (300)

This indicates the power and the ability women has within. It is important to invent the character that is hidden in oneself. Shahnez Saed wishes to become an actress. The Pakistani society she is placed in has not allowed women to become an actress. She describes that as, "there would be no place for me on a Pakistani stage . . . I was so scared to do anything to risk my parents' anger, and what respectable family in those days would want to admit their daughter was an actress?" (61). This denotes about the way the image of women is carried out in the Pakistani society. Woman's involvement in acting and political field are not encouraged by the family members. It is noted from the character Shahnez Saed, who aspires to become an actress is not accepted by her family. Similar to that, Samina's political life is criticized.

Three women characters in the novel *Broken Verses* are expected to give a comeback. In the case of Shahnez Saed, after a performance in a play as an actress, she takes a break in her acting career. After many years she again wishes to give a comeback in the acting career which forms the headline news. This shows her dream

comes true moment, where she achieves her aspired goal as an actress. In the case of Samina, her daughter Aasmaani expected her to return back as she hears about disappearance. She in the end of the novel finds the impossibility of her mother's return. Samina comeback to her normal state from the depression through her writing skill. She gets involved in writing the life of her mother and makes Shehnaz Saed to act the role of her mother.

In *Broken Verses*, Kamila Shamsie portrays the discovery of women's self as a vital and empowering process. Aasmaani's journey of life represents the broader struggle of women in society to define themselves on their terms, break free from imposed limitations and embrace their true identities. The novel emphasizes the significance of self-discovery as a means for women to reclaim their voices, challenge the status, and find fulfillment in a world that often seeks to silence them.

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Contriving Self-identity in Manju Kapur's *Custody*

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Abstract

Identity is regarded as one of the common basic necessities of human beings. It helps one to define their existence in the society. Constructing identity is universal as each and every individual strives hard to form an identity of their own. In the world, the age-old patriarchal practices draw a line between men and women and set a limit to the identity formation of women. In order to break the barriers, womenfolk of modern times tend to speak against the prejudices and violence unleashed on them. One of the leading feminist voices of Indian origin Manju Kapur's *Custody* (2011) speaks of the issues pertaining to Indian women in the name of tradition, culture and customs. The aim of the paper is to bring to the limelight about the confinement and the liberation of women. The codes and conduct of the society treat women as second sex and they are considered as mere shadow of men. The societal pressures trap women to the core that they eventually forget all their passions, desires and even lose their independency. However, women attempt to redefine their life by unlocking themselves from the traditional cocoon and emerge as new women.

Keywords: Patriarchy, Confinement, Redefine and Self-identity.

Feminism becomes a significant concept in the recent years. It has emerged out of the notion of discrimination on the grounds of sex. Feminism is, "an awareness of patriarchal control, exploitation and oppression at the material and ideological levels of women's labour, fertility and sexuality, in the family, at the place of work and in society in general, and conscious action by women and men to transform the present situation" (Bhasin, 2006, p. 3, as cited in Nancy, 2020, p. 89). In the human history, the division between male and female is solely placed on in terms of the capability to bear and nourish the babies. Nobody has argued against the division for thousands of years. Gradually, it has been challenged sometimes lightly and sometimes intensely. The cause for the challenge is due to men who take their roles more

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seriously and underestimating female roles. They even start to negate women completely in the process of existence in the world. All the privileges have made men high headed and arrogant towards women. This idea has ended up in the creation of patriarchal society. As a result, all social rules and regulations are created and controlled by men. Sadly, women become passive partners in their entire life.

Many writers of Indian origin have made an attempt to portray the predicament of women. They reflect the change which has come in the life of Indian women who have now become conscious of their self. Traditionally, the concept family has repressed the Indian women a lot. The individuality is submerged within their family and community. Hence, the women writers voice the female self and sensibility through their characters. They boldly encounter everything with the assertion of their authority and identity. Manju Kapur is a vibrant Indian writer who gives voice to the voiceless women. Her protagonist is torn between their search for authentic selfhood and the limitation of the human situation that prevent them from such realization. Kapur displays how a modern woman after getting education and economic independence is now struggling hard to establish an identity as women. The literary world of Kapur notes the change that is gradually taking place in the society.

Patriarchy is the base for all violence against women. It is a system of relationships, beliefs and values embedded in political, social and economic systems that structure gender inequality between men and women. Attributes seen as feminine or pertaining to women are undervalued, while attributes regarded as 'masculine' or pertaining to men are privileged. A eminent American Historian, Lerner (1989) describes, "Patriarchy means the manifestation and institutionalization of male dominance over women and children in the family and the extension of male dominance over women in society in general. It implies that men hold power in all the important institutions of society and that women are deprived of access to such power" (p. 239). Private patriarchy and public patriarchy are the two types of patriarchy one can see in Indian society. Patriarchy is obligated to protect and care for the women's mental, physical, spiritual and financial wellbeing. Failing to do so will lead to genuine prolonged harm in mind and body of female. So, patriarchy is simply an evolutionary protective social role and social construct.

A major blow that the Indian women confront in their life time is the patriarchal norms. In the social order, all these aggressive norms collapse the normal course of women and put a barrier in front of women. Structural barrier is one of the worst patriarchal systems that never allow women to shine in their personal and public life. It hinders women to form their identity and keeps them in confinement. In *Custody*, the life of Shagun becomes complicated because of the structural barrier. From her young age, Shagun wants to lead a liberal life which means without any patriarchal interventions. As she is unaware of the society that represses the women folk with its iron-clutch rules, she reveals her wishes to her mother. Unfortunately, she receives negative remarks, "Her mother was strongly opposed to a career that would allow all kinds of lechery near her lovely daughter. 'Do what you like after you marry,' she had said, but after marriage there had been a child. Then the claims of husband, family and friends made a career hard to justify. . ." (p. 11). Initially, Shagun believes that marriage will provide the freedom to her to achieve her passion and to form an identity of 'self.' After marriage, everything happens in vice-versa. She is always busy with household works. Later, she realizes that she is under the patriarchal norms and she will never achieve

her dream. Shagun's life is a perfect example for how the structural barriers revolve around a women's life to corrode their space. The society always deceives women by fabricating a false image of identity but in reality, women rarely get the identity they crave for. Even if women attempt to come out of the cocoon, it is the structure of women's life that pushes them down. Eventually, they stagnate and bury all their passions and ambitions.

The word 'liminal' is taken from the Latin word 'limen' and the meaning is threshold. It is a very important phase in every human's life. Liminal space refers to, "the place a person is in during a transitional period. It's a gap, and can be physical (like a doorway), emotional (like a divorce) or metaphorical (like a decision)" (Neumann and Temple, 2023, para. 1). In psychological liminal space, it is recognized as more of a life transition or a shift. Psychological liminal spaces are often referred to as liminal states. Therefore, in emotional states, it is the time between the older phase and the newer phase. Life of human beings is always unpredictable. At any time, people encounter or experience bad circumstances. In the midst of chaos, it is the tendency of human beings to make an attempt to move out of such situations all by themselves. This phase of life gives them strength and motivates them to confront all the negative happenings with new perspective and energy.

In human life, suffering is inevitable and people tend to seek an escape from all troubles. The transition period between the suffering and the tackling is the point at which the character moves from being to becoming then back to being again. Women undergo a lot of societal pressure in the day-to-day life. Shagun is one of the victims of Kapur's *Custody*. She looks forward to the identity formation through marriage but she has failed to get an identity for her. In marital life, she loses her 'self' and dream because of the patriarchal Indian family set up. She is fed up with her life and wants to break this chain. She is not like the traditional women who adjust with the course of life rather she is a modern woman who wants to change her destiny. So, she is in a period of transition. In this phase, Shagun becomes monotonous and utters, "I want something else in my life, can't you understand that? We always meet the same people, talk about the same old things over and over. It's boring" (p. 46). Shagun has decided to get rid of the situation. She has planned to quit the home by the influence of modern thoughts. It is true that some women keep on sticking in the same worst situations and dilemmas. They easily become the victim of the patriarchal society. However, women like Shagun come up in the society and bring out their passion in front of the society.

The concepts of self and identity are widely discussed and differently defined and explained in various disciplines in several ways. . The notion of identity has been a crucial matter in contemporary psychology, social theory, cultural studies and literary criticism. Many scholars and critics have interpreted it in different perspectives through social, culture, politics, and religion. It is socially produced, socially constructed and worked out in people's everyday social lives. Female identity formation is significant to the female individual. It is linked with self-image, self-esteem, and individuality. Showalter (1977) argues, "Woman's identity is not defined solely by her relation to a male world and a male literary tradition. . ." (p. 201). As identity is often associated with social norms, gender, and sexuality, women have fewer sources to claim their identity. Therefore, a woman in order to obtain an identity for herself, she has to go through many phases. She has to deconstruct the already existing standards, go against the gender norms and break the barriers to redefine a brand new identity for her.

Identity formation is related to the complex manner in which human beings establish a unique view of self. It is often characterized by continuity and inner unity. In the past, women used to bury all their desires and they lived for the sake of their family. They did not even utter a word against their husbands. The times have changed and modern women give priority to themselves. Traditional women buried their self but modern women assert their self. In the novel, Shagun wants to die as a self-fulfilled or self-assertive woman. She desires for an identity for herself. In order to fly away from the routine life and to achieve her own freedom and joy, Shagun chooses another man in her life because she feels that Ashok would support her and help her to achieve her dream. So, Shagun rebels for self-identity which has long been denied to her. She dares to come out of the protective environment of the peaceful family setup by breaking down the age-old traditions. After the second marriage, Shagun writes a letter to her mother which is stated as follows, “. . . Of course, I adore my life here, . . .” (p. 391). It shows that she is happy with her present life with Ashok because she has found her ‘self.’ In women’s life, they cannot get what they have wanted easily. They have to fight hard and they have to be ready to face all the negative remarks of the society. Unless they equip themselves to such a trial, they would not receive their identity.

Feminism has been put forward by the feminist scholars for the emancipation of women. They stress that it is essential for all women to recognize their ability so that they can establish an identity of their own in the male-dominated society. It helps them a lot to know about themselves and other women’s status in the society. Even though women are educated, they still feel hesitation to acquire a space for them. They become silent, isolated and frustrated because their existence is bound with the internalisation of social, political and religious aspects. Modern women like Shagun are more broad-minded and they are ready to break any barriers that push them down. They do not want to maintain a traditional life setup rather they fight for what they crave for. They are not subdued by any external forces instead they go against all odds to reach their goal. Such women are not discouraged and they shine like stars to become a new example for all the silent sufferers in the universe.

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Evolution of Sankhya Philosophy

○ Malavika Baruah¹

Abstract

Sankhya is one of the orthodox school of philosophy recognizing the authority of the Vedas. It is a great work of the great sage Kapila. Its antiquity appears from the fact that SâAkhya tendency of thought pervades all the literature of ancient India including the Çrutis, Sm[tis and PurâGas. It is a dualistic philosophy as the philosophy accepts two ultimate realities i.e. Puruca and Prak[ti of the world. The evolution of the world starts in the contact between Puruca and Prak[ti. With the help of Puruca from Prak[ti arises Mahat or Buddhi from Mahat or Buddhi ariseses AhaAkâra, from AhaAkâra arises five organs of action, five organs of perception, five subtle elements and Manas. From five subtle elements arise five gross elements. Thus we find twenty five principles in SâAkhya philosophy. In SâAkhya school of thought, the scope of modern science is rather limited, since it includes only five of the twenty-five tattvas necessary to explain the totality of universal experience. In this paper an attempt has been made to discuss about the SâAkhya evolution system.

Keywords : Sâmkhya, Purusa, Prakriti, Evolutes, Evolution.

Introduction:

SâAkhya is one of the orthodox schools of philosophy recognizing the authority of the Vedas. The other orthodox schools are *Yoga*, *Nyâya*, *Vaiâesika*, *Vedânta* and *MimâAsâ*. The heterodox schools are *Cârâvâk*, *Bauddha* and *Jaina* schools. The *SâAkhya* system must be a very old system of thought which is the work of a great sage of the name of *kapila*. The antiquity of *Sâmkhya* appears from the fact that the *SâAkhya* tendency of thought pervades all the literature of ancient India including the *çrutis*, *smriitis* and *purâEas*.

Objectives:

The objectives of this paper are:

- (i) To focus the evolution process of *Sâmkhya* philosophy.
- (ii) To know the importance of evolution process in the *Sâmkhya* philosophy.
- (iii) To know about the twenty five principles of *Sâmkhya* philosophy.

Methodology:

This paper is based on descriptive method and all secondary data used here collected

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from text books, journals and reference books relating to this topic.

Two Ultimate realities of Sâmkhya philosophy:

In Sâmkhya metaphysics, Sâmkhya recognizes two kinds of Ultimate realities namely spirit i.e. *Puruṣa* and matter i.e. *Prakṛiti*. Hence Sâmkhya system is called dualistic philosophy.

Concept of Prakṛiti:

The theory that causation means a real transformation of the material cause leads to the concept of *Prakṛiti* as the root cause of the world of all objects. All worldly effects are latent in this uncaused cause. It is the potentiality of nature, the receptacle and nurse of all generation. As the uncaused root cause, it is called *Prakṛiti*, as the first principle of this universe it is called *Pradhâna*, as the unmanifested state of all effects it is known as *Avyakta*. As the extremely subtle and imperceptible thing which is only inferred from its products it is called *Anumâna*. As the unintelligent and unconscious principle it is called *Jada* and as the ever-active unlimited power it is called *Ākti*. *Prakṛiti* is uncaused, independent, absolute, one and eternal, being beyond production and destruction. The extreme subtleness of *Prakṛiti* makes it unmanifest and imperceptible. We infer its existence through its products.

Components of Prakṛiti:

Prakṛiti is a state of equilibrium of three components. i.e. three guṇas namely *Sattva*, *Rajas* and *Tamas*. This state is not a state of inactivity but a kind of tension. The tendencies to manifestation and activity are held in check by the tendency to restraint and abstract.

Evolution Process:

The evolution of the world starts in the contact between *Puruṣa* and *Prakṛiti*. It is a sort of type of effective relation through which *Prakṛiti* is influenced by the presence of *Puruṣa*. The evolution of the world cannot be due to the self alone for it is inactive nor can it be due to *Prakṛiti* alone for it is non-intelligent. The activity of *Prakṛiti* must be guided by the intelligence of *Puruṣa*. Just as a blind man and a lame man can co-operate in order to get out of a forest so the non-intelligent *Prakṛiti* and the inactive *Puruṣa* combine and co-operate to serve their respective interests. *Prakṛiti* requires the presence of *Puruṣa* in order to be known (*darṣanârtha*) and *Puruṣa* requires the help of *Prakṛiti* to discriminate itself from *Prakṛiti* and thereby attain its liberation (*kaivalyârtham*).¹ Before creation *Prakṛiti* remains in an unmanifested condition in which the three guṇas of *Sattva*, *Rajas* and *Tamas* are held in equilibrium state. The presence of *Puruṣa* disturbs the equilibrium of the guṇas. *Rajas* naturally active, is disturbed first and excites the other two. This produces a commotion in the bosom of *Prakṛiti* and each one of the guṇas tries to dominate the other two. There ensue a gradual differentiation and integration of the guṇas and as a result of their combination in different proportions the various objects of the world evolves.

Mahat or *Buddhi* is the first product of the evolution of *Prakṛiti*. It is called great since it is the germ of this vast world. In its psychological aspect *Mahat* is called *Buddhi* (intellect)

which appertains to each individual. *Buddhi* is distinguished from consciousness. The functions of *Buddhi* are ascertainment and decision. *Buddhi* arises out of the preponderance of the element of *Sattva* in *Prakṛiti*. The natural functions of *Buddhi* is to manifest itself and other things. In its pure condition *Buddhi* possesses the attributes of virtue (*dharma*),

movement, excretion and reproduction.

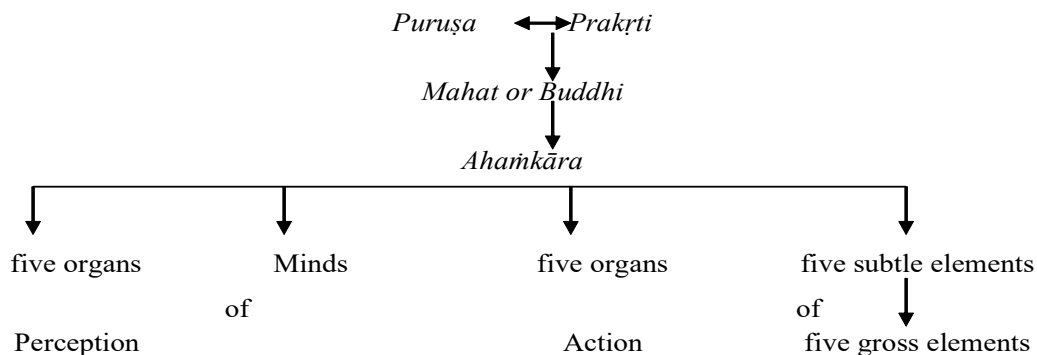
Buddhi, AhaAkâra and *Manas* represent the three psychological aspects of knowing, willing and feeling or cognition, conation and affection respectively. *SâAkhyas* call them material and derives them from *Prakṛiti*. From *Tamas AhaAkâra* arises the five subtle elements which are called five *tanmatras*. They are the essence of sound, touch, colour, taste and smell. These *tanmatras* are conceived as physical principles imperceptible to ordinary beings. We know them by inference. From five subtle elements arises the five gross physical elements or *mahâbhûtas* which are, air, *Ākāśa* light or fire, water and earth. The gross physical elements arise from the subtle elements. In this way, from the essence of sound is produced *Ākāśa* with the quality of sound perceptible by the ear, from the essence of touch combined with that of sound, arises air with the attributes of sound and touch, from the essence of colour combined with those of sound and touch, arises light or fire possessing the attributes of sound, touch, colour. Out of the essence of taste in combination with the essence of sound, touch and colour, there arises water with the properties of sound, touch, colour and taste. The essence of smell combined with those of sound, touch, colour and taste produces the gross elements of earth, which has the properties of sound, touch, colour, taste and smell.

The series from *Prakṛiti* to the five gross elements numbers twenty four. *Prakṛiti* is the first principle and the five gross elements are the last. The thirteen organs (*Buddhi, AhaAkâra*, mind, five organs of perception and five organs of actions) and the five subtle elements are the intermediate ones. *Prakṛiti* and its effects constituted by the three *guṇas*, are said to be non-discriminating (*aviveki*) object (*vicaya*%) general (*sâmânyas*) non-intelligent (*acetanas*) and productive (*prasavadharmi*).²

The evolution of *Prakṛiti* is not possible without the co-operation of the self or the *Puruca*. Evolution is the play of these twenty four principles which, together with the *Puruca* who is a mere spectator and outside the play of evolution are the twenty five categories of *SâAkhyas*. Out of these twenty five principles the *Puruca* is neither a cause nor an effect, *Prakṛiti* is only the cause and not the effect, *Mahat* *Buddhi, AhaAkâra* and the five subtle essence are both causes and effect. While the five sensory and the five motor organs and the five gross elements and *manas* are effects only.³ The evolution serves the most fundamental ends of the normal and spiritual life. The evolution of *Prakṛiti* into the world of objects makes it possible for the *Purucas* to enjoy according to their merits or demerits. But the ultimate end of the evolution is to help the spirits to realize their true nature and thus attain liberation. When the *Puruca* discriminates itself from the empirical world, *Prakṛiti* disassembles the world-show and receives within itself the evolved products. In this process, the five gross elements merge in five subtle elements, the five subtle elements together with ten organs and the mind merge in *AhaAkâra*, which again merges in *Buddhi*, and *Buddhi* in its turn merges

in *Prakṛiti*. Thus the *SâAkhyas* believe in unconscious teleology in cosmic evolution. It believes in external teleology in the sense that *Prakṛiti* realizes the purposes of the *Purucas* which are foreign to it.

The course of evolution of *Prakṛiti* due to the presence of *Puruca* may be traced as follows.



Thus we find twenty five principles in *SâAkhyâ* philosophy.

Conclusion

From above discussion, it can be said that evolution process has a great importance in *SâAkhyâ* philosophy. *SâAkhyâ* philosophy do not admits god as the creator of the world. *SâAkhyâ* admits two ultimate reality *Puruca* and *Prak[ti]* for the evolution of the world. According to *SâAkhyâ* philosophy, both the reality *Puruca* and *Prak[ti]* are responsible for the creation of the world. The relation between *Puruca* and *Prak[ti]* is essential for the evolution of the *SâAkhyâ* philosophy. Without the contact between *Puruca* and *Prak[ti]* evolution system of *SâAkhyâ* is not possible. The ultimate end of the evolution is to help the spirits to realize their true nature and thus attain liberation. When the *Puruca* discriminates itself from the empirical world, *Prakriti* disassembles the world show and receives within itself the evolved products. Thus the evolution process has a great importance in Indian philosophical system.

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Problems and Prospects of Single Parents with Special Reference to Nagercoil Corporation

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Abstract:

Joint family system is a great blessing in our society. Nowadays this blessing is vanishing because of so many reasons. The death and divorce are the main reasons for the single parent in our society. The life of a single parent can be a very tough job. Everyone have to be a good role model to be both mother and father. All the responsibilities of the household lie on the shoulders of the single parents. Even though single parenting can be difficult, the rewards are far greater. Being both mother and father can be strenuous at times. All of the discipline lands on one person. The parent doesn't have anyone to back them up in the discipline of the children, or to help enforce the rules. Children need to be shown the gentleness of a female, but also the firmness of a male. This paper highlights the problems and prospects of single parents in their day today life.

Keywords: Single parent, Disparity, Isolated, Divorce, Stress, Loneliness

Introduction:

Joint family system is a great blessing in our society. Nowadays this blessing is vanishing because of so many reasons. Marriage system unites the family but some social and economic reasons it separate and scatter the family. The life of a single parent can be a very tough job. Everyone have to be a good role model to be both mother and father. In order to grow up every children should need a healthy environment. They need a support of both father and mother. If they fails to get a family support both from the father and mother they will face so many problems in their life. Financial responsibility is always a big issue in single parent households. There are organizations they can help in time of need like providing food, clothing, and shelter. Likewise family, friends and social organizations may also help them in financial emergencies. All the responsibilities of the family lie on one person instead of both such as homemaker, cook, tutor, chauffeur, and playmate. A parent must be ready to face any problems at any situation like sickness of a child, early dismissal of school, unexpected financial need and so on. Whether the single parents are sick, tired, or hurt the children still have to be cared for. Single parents also find time to take care of themselves and make time for a social life.

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Problems Faced

The plight of the single parent is one of the most difficult social problems. Single parent households are the fastest growing category of all family units. Approximately one out of every four children spends some part of their childhood under eighteen living with a single parent. This single parenthood occurs because of death, divorce or separation. If it is any reason, it will affect the partner as well as the children.

Reasons for Single Parenthood

The effects are mainly for the single parents and the dependents mainly due to two reasons. One is natural and another one is manmade. Death in the family is a natural way and divorce is the extreme step when there is no solution for the problems and it is a manmade.

- ***Death***

The death of one partner ends the family life cycle. The remaining partner either lives alone or with some other relatives and with the children. They not only face the loss of partner but may also face lack of income and other economic barriers. In India widowhood is extensively looked down upon especially in rural and semi-urban areas.

- ***Divorce***

The effects of divorce vary from person to person. There are frustration and feeling of emptiness. Some people feel divorce is a good escape from all sorrows of life. There are different phases of adjustment to divorce. They are anger towards those involved, bargaining on the part of children, to bring parents back together, depression and acceptance of divorce.

Advantages of Single parenting

- Freedom to make decisions
- Good role model.
- Independence and responsibility
- Sense of belonging
- Close relationship
- Positive parenting

Disadvantages of Single Parenting

- Financial Difficulties
- Experiencing Loneliness
- Dealing with Stress.
- Feelings of Loss
- Emptiness in Life
- Depression

Objective:

- To identify the reasons behind the single parents.
- To analyze the problems faced by the single parents.

Statement of the problem

The role of a single parent is a challenging one especially when the family is headed by a woman with compared to men. Men are also not exemption to this. Problem of single parents one linked up with upbringing of children, their future and settings down in life till the time children get married and or get jobs they are dependent on the single parent. The present study highlights the reasons behind and the problems faced by the single parents in the study area. In day-to-day life the family is scattered because of so many issues. So, studying the problems of a single parent is the day of the hour.

Data Analysis:

This study deals with an analysis of “PROBLEMS AND PROSPECTS OF SINGLE PARENTS WITH SPECIAL REFERENCE TO NAGERCOIL CORPORATION”. It is based upon both primary and secondary data. Convenient random sampling method was used for the study.50 samples were selected.

1.1 Age composition

Age is considered as a primary parameter to analyze the time of life at which the capacity and potential of the person arises. Table no 4.1 shows the age wise composition of sample respondents.

Table no 1 Age wise composition of the sample respondents

Age	Number of respondents	Percentage
30 – 35	6	12
35 – 40	16	32
40 – 45	15	30
45 – 50	8	16
50 above	5	10
Total	50	100

Source: Primary Data

Table no 1.1 shows the age wise distribution of sample respondents. 32 percent of sample respondents are in the age group of 35-40 and only 10 percent of respondents are in the age group above 50.It is understood that sudden death in the young age is the main reason to became a single parent.

2 Gender wise classification

Gender is seen as a parameter by which people perceive themselves and others and it is used to study the characters of people. Table no 1.2 shows the gender wise classification of single parents.

Table no 2 Gender wise classifications

Gender	Number of respondents	Percentage
Male	22	44
Female	28	56
Total	50	100

Source: Primary Data

Table no 1.2 shows that 56 percent of the respondents are female and 44 per cent are male. It reveals that majority of the single parents are female. Female are taking responsibility of their own children without go for second marriage when the family became separated.

3 Educational qualification

Education is seen as a tool to analyze one's intelligence and also seen as a way to earn a good job. Table no 1.3 shows the education of sample respondents.

Table no 3 Educational qualifications

Education	Number of respondent	Percentage
Primary education	6	12
Secondary education	12	24
Higher secondary education	14	28
Graduates	18	36
Total	50	100

Source: Primary Data

Table no 1.3 shows that 36 percent of the respondents are graduates and 12 percent have completed their primary education. The table conveyed that the majority of the single parents are educated.

4 Reasons behind for single parenthood

Parenthood is seen as the best experience of parents and when it becomes a single parenthood it becomes more challenging. Table no 1.4 shows the reasons behind for single parenthood.

Table no 4 Reason behind for single parenthood

Reasons	Number of respondent	Percentage
Divorce	17	34
Widow	22	44
Separated	11	22
Total	50	100

Source: Primary Data

Table no 1.4 shows that 44 percent of the sample respondents are widow and only 22 percent are single parents because of being separated. The table reveals that because of the death of the spouse they became single parent.

5. Years of being single parents

Single parents in their early ages, struggle a lot to bring up their children and as the years go on get accustomed to it. Table no 1.5 shows how many years they have been single parents.

Table no 5 Years of being single parents

Years of being single parents	Number of respondent	Percentage
Below 2 years	9	18
2 – 3 years	10	20
3 – 4 years	12	24
4 – 5 years	5	10
5 years above	14	28
Total	50	100

Source: Primary Data

Table no 1.5 shows that 28 percent of the respondents have been single parents for more than five years and 10 percent of parents have been single parents for 4- 5 years. The table shows that the single parents are suffered a lot for a long period of time and bears the burden on their shoulders.

6. Problems faced

The life of a single parent is a challenging one. They are facing so many problems in their life time. They are emotional, social, and economical. Table no 1.6 shows the various problems faced by the single parents.

Table no 6 Problems faced by the respondents

Problems faced	Number of respondent	Percentage
Loneliness	11	22
Low self – esteem	8	16
Financial burden	12	24
Stress	10	20
Health Issues	9	18
Total	50	100

Source: Primary Data

Table no 1.6 shows that 24 percent of the samples respondents are suffer from financial burden and 16 percent of the sample respondents are facing the problems of low self-esteem.

The table shows that problems are more in single parenting with compared to normal parenting because they are alone and no one is there to understand their problems.

7. *Support from the Society*

Single parents need support from the society and family. Without the support no one can live a smooth life. Table no 1.7 shows the support from the society.

Table no 7 Support from the Society

Support from the Society	Number of respondent	Percentage
Family	20	40
Friends	21	42
Relatives	9	18
Total	50	100

Source: Primary Data

Table no 1.7 shows that 42 percent of the sample respondents are dependent on friends for support and 18 percent of the sample respondents are dependent on their relatives. The table reveals single parents are dependent on one or the other way with the society.

Findings

- Thirty two per cent of the sample respondents are in the age group of 35-40 years.
- Fifty six percent of the respondents are female.
- Thirty six percent of the respondents are graduates.
- Forty four per cent of the sample respondents are widow.
- Twenty eight percent of the respondents have been single parents for more than five years.
- Twenty four percent of the respondents are suffering from financial burden.
- Forty two percent of the respondents are dependent on friends for support.

Suggestions:

- The mindset should be changed by replace negative thoughts into a positive thought towards the single parents.
- Both physical and mental energy should be redirect into productive activities.
- The single parent with no children should be socialize and engage in community activity to pass the time rather than wallow in pity.
- The single parent should maintain and in still disciplinarian life to their children.
- The single parent should surround themselves with people who believe and understand the predicament without any judgment.
- The single parent should have to spend more hour of work to meet all their financial needs.
- Single parents should train themselves from overcome themselves with emotional problems through yoga and meditation

Conclusion:

Single parenting is a difficult task as compared to a family that has both parents. But the reality is that, the world's percentage rate of single parenting is growing and parenting is deteriorating. In society children are different as from children 20 years ago. Parenting is a huge responsibility and shouldn't be taken lightly cause after all these children are the future generation. We want a generation of hard-working, strong, educated, respectful individuals. Child development is important and reflects a child's behaviour and emotional intelligence. Therefore classic conditioning is the foundation and nature, nature has its effects on the of children behavior. Single parent resources are a greater risk to disadvantages in education, work experience and of course having one earner and career in the household.

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Impact of Work Overload over Organizational Commitment to Improve Quality of Work Life among Employees in the Transport Sector with Special Reference to Kanyakumari District

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Abstract

Work-life balance is balance of individual's life between personal and professional activities to normalise the level of prioritisation. Quality of work-life denotes to the quality of connection between the employees and total working environment. The present study aims to assess the association level of quality of work-life and work-life balance with respect to nature of work environment at the Tamil Nadu State Transport Corporation, Kanyakumari, India. The researcher experienced the research work from Kanyakumari, by gathering the primary source from the 445 respondents. The data has been evaluated by using statistical tools such as Chi - square and Correlation analysis. This research work helps to standardise the working environment of employees and stimulate them to work effectively and efficiently through sustaining the cordial relationship among the quality of work-life and work-life balance. It also helps to increase the quality of performance laid down by the human resources by providing the peaceful and smooth situations at all employees.

Keywords: Work-life, Primary, Standardise, Stimulate

Introduction:

Quality of work-life is balance between the employees' work worries both inside and outside pressure towards the organization's improvements. Work-life balance is the steady regularity between professional life and personal life, and it is the stimuli for the efficiency of the organisation. Therefore, it is essential for the organisation to persuade the employees by the welfare measures to endorse the work-life balance in the work-place without surrendering productivity and efficiency. The research work allowed as Association level of

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quality of work-life and work balance studied a way to evaluate the factors of the quality of work-life towards the nature of environment and work-life balance at the Tamil Nadu Road Transport Corporation. The researcher stressed the study by collecting the primary data and analyzed by using Chi square and correlation analysis. The study found that there is a deep association between experience and impact of work overload over organizational commitment in TNSTC employees.

Review of Literature:

Kumari L. (2012) examined employees' perception on work-life balance and its relation with job satisfaction in Indian public sector banks. The study explored the employee's attentiveness towards work life balance policies and practices in the public sector banks. Quota sampling method was used in the study. Data was collected from 350 respondents and examined with the help of factor analysis, descriptive statistics, mean, t-test and Karl Pearson's correlation. The findings predicted each of the WLB factors on its own is a significant predictor of job satisfaction and there is a significant difference between the job satisfaction of female and male respondents with respect to various factors of WLB.

Sandeep Aggarwal (2012) examined the relationship between using work-life balance initiatives and employee's attitudes toward work-life conflict and the workplace. The study was conducted at Indian Oil Corporation Ltd. The non-probability random sampling was adopted with a sample size of Chi-squared was conducted at diverse departments of Gujarat Refinery. The results of the study showed that overall, the success of the Work Life Balance policies provided was satisfactory on almost all parameters. There was a strong awareness among the employees that it is important to achieve balance between work & personal life as it enables people to work better and this should be a joint accountability of employer & employee.

Vittal (2003) observed that in order to empower women in the IT sector in the real sense, it is necessary to investigate the social influence of IT sector on the women's community. Study indicated that men who are sharing the responsibility of the family might help women to be an active agent in the IT workforce and also experimental that the dropout rates of women get increased with their marriage and childbirth. As childcare and housework remain women's responsibilities, regardless of her income, educational level or employment. This places a great burden on women and restricts women's choices in terms of better job opportunities.

Objectives:

1. To identify the factors that would in balancing the work-life among employees at Tamil Nadu State Transport Corporation, Kanyakumari,
2. To identify the impact of work overload over organizational commitment among employees at Tamil Nadu State Transport Corporation, Kanyakumari,

Statement of Hypothesis:

Null Hypothesis

H01: There is no significant association between gender and impact of work overload over organizational commitment.

H02: There is no significant association between gender and impact of work overload over organizational commitment.

Alternative Hypothesis

H11: There is a significant association between gender and impact of work overload over organizational commitment.

H12: There is a significant association between gender and impact of work overload over organizational commitment.

Research Methodology:

- **Statement of the problem:** Unhappiness with working life, frustration, boredom, anger among common employees, job uncertainty, low motivation level towards the employees, negative work environment, negative attitude etc. are some of the factors that increase the inequities in the working environment. The research work exposes the engaging factors of the quality of work-life related to bus drivers and conductors towards the nature of work environment and work-life balance at Tamil Nadu State Transport Corporation, Kanyakumari.
- **Research Type:** The present study is based on descriptive research.
- **Sources and Collection of the Data:** The study is based on analysing the primary data collected through the questionnaire form that was spread to 445 employees working Tamil Nadu State Transport Corporation, Kanyakumari.
- **Period of the study:** The Questionnaire was distributed to 445 employees and data has been collected during the period of 2021 – 2022
- **Sample Techniques:** The present study is based on Simple Random Sampling technique.
- **Tools:** Chi-Square Test

Analysis and interpretation

Association between experience and impact of work overload over organizational commitment

Aim: To find whether there is significant association between gender and impact of work overload over organizational commitment.

Null Hypothesis (Ho): There is no significant association between gender and impact of work overload over organizational commitment.

Alternate Hypothesis (H1): There is a significant association between gender and impact of work overload over organizational commitment.

TABLE 1
Experience * Time Management

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	8.092 ^a	8	.425
Likelihood Ratio	8.415	8	.394
Linear-by-Linear Association	.460	1	.498
N of Valid Cases	80		

a. 9 cells (60.0%) have expected count less than 5. The minimum expected count is .31.

TABLE 2
Experience * Social and Mental Collapse

	Value	df	Asymptotic Significance (2- sided)
Pearson Chi-Square	35.832 ^a	16	.003
Likelihood Ratio	23.783	16	.094
Linear-by-Linear Association	5.932	1	.015
N of Valid Cases	80		

a. 19 cells (76.0%) have expected count less than 5. The minimum expected count is .01.

TABLE 3
Experience * Employee Performance

	Value	df	Asymptotic Significance (2- sided)
Pearson Chi-Square	16.631 ^a	12	.164
Likelihood Ratio	18.448	12	.103
Linear-by-Linear Association	.476	1	.490
N of Valid Cases	80		

a. 14 cells (70.0%) have expected count less than 5. The minimum expected count is .03.

Interpretation:

The chi square table represents the association between experience and impact of work overload over organizational commitment. The source indicates that there exists significant relationship between experience and impact of work overload over organizational commitment. Hence, the null hypothesis (H0) is rejected which states that alternative hypothesis (H1) is accepted.

Association between marital status and improving work-life balance of employees

Aim: To find whether there is significant association between marital status and improving work-life balance of employees.

Null Hypothesis (H0): There is no significant association between marital status and improving work-life balance of employees.

Alternate Hypothesis (H1): There is a significant association between marital status and improving work-life balance of employees.

TABLE 4
Marital Status * Paid Time Off

	Value	df	Asymptotic Significance (2- sided)
Pearson Chi-Square	1.059 ^a	4	.901
Likelihood Ratio	1.084	4	.897
Linear-by-Linear Association	.155	1	.694
N of Valid Cases	80		

a. 2 cells (25.0%) have expected count less than 5. The minimum expected count is .80.

TABLE 5
Marital Status * Health Programs

	Value	df	Asymptotic Significance (2- sided)
Pearson Chi-Square	1.059 ^a	4	.901
Likelihood Ratio	1.084	4	.897
Linear-by-Linear Association	.155	1	.694
N of Valid Cases	80		

a. 2 cells (25.0%) have expected count less than 5. The minimum expected count is .80.

Interpretation:

The chi square table represents the association between marital status and improving work-life balance of employees. The source indicates that there exists significant relationship between marital status and improving work-life balance of employees. Hence, the null hypothesis (H0) is rejected which states that alternative hypothesis (H1) is accepted.

Findings:

It has found that majority of the employees have experience more than 10 years. From the 100 workers surveyed, 90 indicated their company had a dedicated policy for work-life balance, while 10 said they were unaware of such a thing being. 49% said that mandatory overtime frequently affects them, 37% said that shift work occasionally affects them, 31% said that meetings and training after office hours never affect them, 24% said that long working hours always affect them, 31% said that negative workplace attitudes rarely affect them, and 39% said that they are always affected by them

Suggestion:

It has been recommended that the majority of employees are unaware of work-life policies. Therefore, the organisation needs to raise consciousness and provide special family work classes for them. Due to increased tasks and responsibilities and lengthy working hours, the majority of employees find it difficult to resolve their work and personal lives; therefore, the Tamil Nadu State Transport Corporation, Kanyakumari will offer flexible working hours to the employees. It has been recommended that policies supportive work-life balance should be set in place so order to continue justice and consistency. Due to work pressure, stress from work, long working hours, and busy agendas, the majority of employees experience anxiety and depression. This makes people feel bushed or down about their jobs.

Conclusion:

Work life balance is one of the critical aspects for every individual in the organization. In this context organization need to emphases on drivers and conductors, how they have to give proper prioritization between work and life style to do work successfully. As per research on the work-life balance of Tamil Nadu State Transport Corporation, Kanyakumari. most of the employees said that they are able to balance there working life and personal life and some employees said they are not able to balance their work and personal life. Balance between work and personal life requires careful preparation and personal effort. Many workers

complain about their schedules, therefore the Tamil Nadu State Transport Corporation plans to provide more flexible hours to boost productivity.

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Consumer Awareness of Green Banking Practices

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Abstract:

Environmental protection has been acknowledged as one of the world's most pressing challenges of today, including India. It puts pressure on all sectors of the economy, together with financial services, to implement "green" projects that offer environmentally friendly services. Banking and financial institutions can take proactive measures, such as minimizing their extensive use of paper and establishing the notion of "green banking" at their multi-branch institutions. This study examines how consumers regard green banking practices. This study focuses on the awareness of green banking among the public, expanding the environmental issues due to lack green banking initiatives, and the types of banking activities started to safeguard the environment to reduce the carbon foot prints. It evaluates the elements impacting consumer demand for and use of green banking products, as well as the advantages of such practices for consumers.

Key words: *Green Banking, Customer awareness, Green Banking Initiatives, Carbon Foot prints*

Introduction:

Many banks have started taking actions to protect the environment in recent years. They have implemented mass transit, used energy-efficient light bulbs, and taken several other measures to limit the pollution-causing agents in their internal operations. Environmentally friendly building materials, many green goods, paperless banking, green cards, and green loans, are currently in use. Many banks have begun focused on offering more and more green products¹. Banking sectors are the main source of money for different commercial projects and those are working in bringing the economic development of a country. Green banking is nothing but the operation of the banking activities giving especial attention upon the social, ecological and environmental factors aiming at the conservation of nature and natural resources. Green bank promotes environmental and social responsibility but operates

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as a traditional community bank providing excellent services to investors and clients. A bank can grow itself as Green Bank through the application of environment friendly policies in every sector of its activities and through the elimination of Carbon foot prints from its premise without changing main banking functions. Such bank acts as Ethical Bank, Moral Bank, Responsible Bank, and Sustainable bank in a society².

Review of Literature

The term “green” has a wide use and has been in popular discourse due to global outcry for environmental preservation and against climate change impacts. Globally there are several similar if not overlapping definitions of green banking, which are mostly associated with environmental, social, and governance (ESG), corporate social responsibility (CSR), and sustainable banking. They all have some direct bearing on the kind and scope of activities undertaken by banks, not limited to reporting or compliance requirement (Barua, 2020). The banking sector is regarded as one of the key sources of funding for industrial projects that generates maximum carbon dioxide emissions via steel, paper, cement, pesticides, fertilizer, electricity, and textiles (Zhang et.al., 2022). Creating awareness of green banking is more than just becoming environment-friendly as it is associated with lots of benefits like reduction in the risk as well as the cost of the bank, enhancement of banks reputations and contribution to the common good of environmental besides enhancing the reputation of the bank. In a broad sense, green banking serves the commercial objective of the bank as well as the corporate social responsibility (Tara et al., 2015). Steps taken to create environmental awareness has created Green brand image amongst our eco friendly customers (Sharma, Choubey, 2021). Environmental awareness can be included in green banking (Lymperopoulos et al. 2012). With the strong recommendation of many reviews the researcher willing to analyze the awareness of green banking products and services.

Statement of the problem

Banking sector is also one of the industries indirectly cause inner and outer emission of carbon footprints. Now with the advanced technologies of banks are in the approach of eco-friendly. Banks proffer more green products and services to their customers. Due to the lack of awareness about eco consciousness the customers follow traditional banking, by going to bank by two wheelers, three wheelers and four wheelers by emitting pollution in the environment. More the banks, where physically working the waste a lot of energy. With the aim to reduce the inner and outer emission of carbon footprints, the study was conducted. The purpose of this research paper is to explore the awareness of green banking.

Scope of the Study

The concept of Green Bank is a pragmatic approach towards ensuring the long-term sustainability of our planet, while simultaneously enhancing the quality and safety of life. This research aims to gain insights into the extent to which customers of banks in Nagercoil town are adopting and incorporating green banking practices into their daily lives. By doing so, we hope to better comprehend the level of awareness and acceptance of eco-friendly banking practices among the populace.

Objectives

The general objective of the study is to measure the degree of customer’s knowledge of

the implemented green banking products and services among sample respondents. The following are specific objectives of the study.

1. To study the demographic profile of the sample respondents.
2. To identify usage of green banking practices.
3. To analyze the awareness of green banking products and services.

Methodology:

The present study is empirical study and data collection is done on the basis of primary data through a self made questionnaire. The researcher collected the data from 156 sample respondents from Nagercoil Town for the study. For selecting the sample respondents, multi stage sampling technique has been adopted. Statistical Package of Social Science (SPSS) was used for analyzing the data. Secondary data were collected from various books, journals, reports, thesis, websites and publications of the various government organizations of India and abroad.

Limitations of the Study:

1. This study is confined to Nagercoil Town only.
2. The sample size collected for the study is very small and thus it may not be considered appropriate to be applied to the whole population.
3. The results of the study are susceptible to all the constraints of the primary data because it is based on questionnaire-collected primary data.

Hypothesis:

Ho: There is no significant mean difference between the age and awareness of green banking product and services among the sample respondents.

Data Analysis and Discussion

After collecting the primary data, the interview schedules were classified and arranged and the master table was prepared. Data were organized and tabulated for further analysis. Percentage analysis was used to measure the age, gender, educational qualification, monthly income of the family, and usage of green banking. ANNOVA test is used to study the awareness of green banking products and services.

Demographic Profile

To understand the respondents in an efficient manner the researcher has analyzed the demographic profile of the respondents. Demographic profile consists of age, gender, marital status, educational qualification, marital status, occupation, monthly income and educational qualification.

Table 1
Demographic profile of the Respondents

Variables	Particulars	No. of Frequency	Percentage
Age	Below 20 Years	38	24.4
	21 to 40 years	42	26.9

	41 to 60 years	39	25.0
	above 60 years	37	23.7
	Total	156	100
Gender	Male	81	44
	Female	75	56
	Total	156	100
Marital status	Married	89	44.2
	Unmarried	67	55.8
	Total	156	100
Occupation	Employee	52	34.6
	Business man	3	2.0
	Professionals	19	12.7
	Others	76	50.7
	Total	156	100
Monthly Income	below 10000	69	46
	10001 – 30000	23	15.3
	30001 – 50000	26	17.3
	above 50001	17	11.4
	Total	156	100
Educational Qualification	less than SSLC	14	9.0
	higher secondary	45	28.8
	degree holders	85	54.5
	Professionals	7	4.5
	technical education	5	3.2
	Total	156	100

(Source: Primary Data)

Table 1 shows that 26.9 per cent (42) respondents belonging to the age group of 21-40, 56 per cent (86) of the respondents are females. The marital status of the calculated table

shows that 56 percent are married and 44 percent of the respondents are single. The occupation of the sample respondents are mostly in the category of salaried and business people with the percent of 30. The majority of the sample respondents are under the income group of 10001-30000 with 37 percent. The educational qualifications of the sample respondents are shows that majority of the respondents are degree holders with 55 percent.

Usage of Green Banking

Green banking was initially introduced in the year 2009 in State of Florida. In India, SBI (state bank of India) being the largest commercial bank took a lead towards setting higher standards of sustainability and undertook foremost step towards “green banking” initiative. In this study the researcher studied how long the respondents started to use green banking services and initiatives.

Table 2 Usage of Green Banking Practices

S.No	Period of Using	Frequency	Per cent
1.	less than one month	19	12.2
2.	less than one years	54	34.6
3.	less than one to two years	28	13.
4.	more than two years	38	24.4
5.	more than five years	17	10.9
6.	Total	156	100

(Source: Primary Data)

The calculated data shows that using of green banking practices less than one year ranks the first place with the percent of 35.

Awareness

The one way analysis of variance is used to determine whether there are any statistically differences between the means of two or more independent unrelated groups although one tends to see when there are a minimum of three rather than two groups.

Ho: There is no significant mean difference between age and awareness about green banking product and services among sample respondents.

Table 3 Age and Awareness

Factors	Age group (in years)				F value	P value
	BELOW 20	21-40	41-60	60 ABOVE		
Online banking	.974 (3.39)	1.043 (3.71)	.916 (3.72)	1.040 (3.97)	2.127	.000**
Mobile banking	.900 (4.00)	.790 (4.10)	.725 (4.00)	.683 (3.76)	1.322	.002**

Debit card	.788 (3.97)	.660 (4.17)	.751 (4.26)	.880 (3.95)	1.466	.000**
Credit card	1.127 (2.97)	1.078 (3.24)	.903 (3.36)	.939 (3.30)	1.061	.001**
Electronic Clearance System	1.266 (3.47)	1.172 (3.57)	1.328 (3.36)	1.366 (3.54)	.240	.068
Tele banking	1.018 (2.79)	1.061 (2.60)	1.128 (2.87)	1.134 (2.78)	.477	.070
Customer Integrated System	.978 (2.55)	1.055 (2.36)	1.108 (2.67)	1.294 (2.86)	1.435	.023*
National Electronic Fund Transfer	.733 (3.95)	.731 (4.05)	1.010 (3.92)	.983 (4.08)	.297	.082
Real Time Gross Settlement	1.010 (4.18)	.932 (4.24)	.902 (4.14)	1.182 (4.20)	.085	.000**
Immediate Payment Service	.999 (3.47)	.951 (3.36)	.879 (3.38)	1.091 (3.35)	.137	.094
Withdrawal without using debit card	.811 (4.13)	.814 (4.14)	.821 (4.10)	.799 (4.03)	.157	.092
Point of Sale	.622 (4.21)	.808 (4.07)	.894 (4.21)	.751 (4.14)	.288	.000**
Scan and pay	.963 (4.21)	1.017 (4.12)	.951 (4.13)	.838 (4.27)	.221	.000**
Cash depositing through machine	.973 (3.84)	.883 (4.00)	1.012 (3.77)	.764 (4.16)	1.387	.001*
Green loans	1.146 (3.34)	1.265 (3.24)	1.255 (3.28)	1.022 (3.89)	2.536	.005**
Online insurance	1.155 (3.74)	1.110 (3.50)	1.046 (3.90)	1.199 (3.70)	.853	.046*
Green cards	1.293 (2.71)	1.220 (2.69)	1.321 (2.87)	1.252 (2.65)	.228	.087
Carbon insurance	1.038 (4.05)	.683 (4.14)	1.026 (4.00)	.764 (4.16)	.286	.083
Green deposits	1.004 (3.58)	1.018 (3.52)	1.009 (3.33)	1.002 (3.32)	.646	.058
Remote deposit	.623 (1.87)	.969 (2.19)	.807 (1.92)	.866 (2.16)	1529	.054
Green pin	.725 (3.53)	.737 (3.57)	.864 (3.21)	.985 (3.41)	1538	.062

(Source: Primary data)

Note: ** Denotes significance at 1 per cent level.

Discussion

Since the P value is less than 0.01; null hypothesis is rejected at 1 percent level of significance with online banking, debit card, Real Time Gross Settlement, point of sale, scan and pay. Hence there is a significant difference among age group of the respondents. The P value is more than 0.05, null hypothesis is accepted at 5 percent level with regard to awareness of credit card, customer integrated system, cash depositing through cash deposit machine, green loans, online insurance. There is no significance difference between the awareness regarding the age group of the factor green cards, carbon insurance, remote deposit, and remote deposit above at 5 percent level. The above study was agreed with **Dr.Rupali Satsangi and pavneet kaur (2021)**, the results of their study indicated that the banks are using green banking practices and many of the respondents are unaware of the green banking practices, **Catherine and Jeba Melvin (2020)** also related to this study their findings reflected as there is no significant difference in awareness of green banking products of green loans among various age group of bank customers.

Findings:

Demographic profile

- The study reflected that 81 percent of the respondents are male and 75 percent of the respondents are female.
- The marital status of the respondents is categorized as 87 percent of the sample respondents are married and 69 percent of the respondents are single.
- The educational qualifications of the sample respondents are shows that majority of the respondents are degree holders with 55 percent.
- The occupation of the sample respondents are mostly in the category of salaried and business people with the percent of 30.
- Majority of the sample respondents are under the income group of 10001-30000 with 37 percent
- Using of green banking practices less than one year ranks the first place with the percent of 35.
- There is no significance difference between the awareness regarding the age group of the factor green cards, carbon insurance, remote deposit, and remote deposit are at above 5 percent level. The study's findings showed that banks are implementing green banking techniques, however many of the respondents were not aware of techniques.

Suggestions

- The bank should encourage women customers to use green practices.
- The researcher also suggested, new innovative practices are to be encouraged to practice by the customers by providing certain rules and regulations by the RBI.
- Banks should create awareness among consumers about the innovative green banking practices like Solar ATM, Carbon Insurance, and Green securitization.
- The consumers should reduce the usage of traditional banking; instead the consumers will take a step to move towards green banking.

Conclusion:

The term "Green banking" is not a new one in Indian banking system, but the level of awareness about the sustainable banking is less. Only Technological banking is not a green banking, all the environment friendly banking activity is green banking so, it is the duty of

the RBI to create awareness about it. Green banking is a wide concept with lot of benefits. It benefited both to the customer and banks too. It aims to favorable in all parts of banking transaction at the same time with eco-friendly. In banking industry customers now aware about the environment problem and they are ready to shift from traditional bank to green banking. The pandemic period of covid gives us a lesson of reduce the visiting of bank unless any important reason. Since we are in the beginners of green banking, it is the duty of RBI to introduce more regulatory reforms which benefited to customers and safeguard our environment.

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Nidhi Company: A Conceptual Framework

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Abstract

Nidhi companies in India were created to refine the habit of small savings and target the lower and middle-class people by simply promoting small savings among the middle and lower classes. They are also known that Permanent funds, Benefit fund, Mutual benefit fund, and Mutual benefit Company. Nidhi companies in India were created to refine the habit of small savings and target the lower and middle-class people by simply promoting small savings among the middle and lower classes. This paper tries to bring light to the concept and functioning of Nidhi Companies registered in India. It also provide an outline of the legal framework for Nidhi companies.

Keywords: Nidhi companies, Definition, Features, Functions, Legal Framework.

Introduction

Banking is one of the most important aspects of human life. There are many types of financing institutions, from public sector banks to microfinance units, to meet the varying needs of different categories of society. Banks are now an integral part of modern man's life as well as important in improving the standard of living. There are many types of banks, such as commercial banks, development banks, Cooperative banks, etc. All these institutions come under the Central Bank, the Reserve Bank of India. Apart from that, there are Non-Banking Financial Companies that carry out financial activity as their principal function. It includes companies that are engaged in leasing, hire purchase, housing finance, investment, Nidhi companies, and chit funds.

Nidhi companies are a type of Non-Banking Financial Company (NBFCs) that operates locally to provide credit and encourage savings habits among its members. This class of companies is quite popular in South India, especially in Tamil Nadu. Nidhi companies have been in existence even before independence, but it was only after the Companies Act of 1956

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that they came under the purview of regulations. It is evident that most of the common people in Kerala are not very aware of Nidhi Companies and their functioning. Thus, this paper tries to shed light on the concept and functioning of Nidhi Companies registered in India.

Objectives:

1. To explore the concept of Nidhi companies in India.
2. To understand the working and legal framework of Nidhi Companies in India.

The Concept of Nidhi Company: Definition

The Central Government refers to Nidhi Company as a “**Mutual Benefit Society**” because the transactions of such companies are restricted among the members. Nidhi Company is a financing firm that accepts deposits from members and lends loans to its members against security. Nidhi companies in India were created to refine the habit of small savings and target the lower and middle-class people by simply promoting small savings among the middle and lower classes. They are also known as **Permanent fund, Benefit fund, Mutual benefit fund, Mutual benefit Company.**

According to the **Section 406 of Companies Act 2013**, “*Nidhi means a company which has been incorporated as a Nidhi with the objective of cultivating the habit of thrift and savings among its members, receiving deposits from, and lending to, its members only for their mutual benefit, and which complies with rules as are prescribed by Central Government for registration of such class of companies*”. (Indian Companies Act 2013)

Features of Nidhi Company

Nidhi Company is a public company formed and registered under the Indian Companies Act, and its functioning is similar to that of a banking company. This type of company does not require a banking licence from the Reserve Bank of India (RBI). This class of companies is formed to promote savings and access to credit, focusing on the lower-middle class section of society. This type of bank is regulated by the Ministry of Corporate Affairs (MCA), and some activities are regulated by the Reserve Bank of India (RBI). Nidhi Company can only do the business of accepting deposits and providing loans and is prohibited from engaging in any other functions such as hire purchase, leasing, chit funds, etc. It can only transact with members, and only individuals can become members of the Nidhi Company. Companies, firms, local bodies, or associations cannot become members of Nidhi Company as per the rules.

Functions of Nidhi Company

According to the rules and regulations Nidhi companies conduct the banking business of accepting deposits from members and providing credit to the members. These classes of companies are restricted from conducting any other business other than accepting deposits and advancing loans. Nidhi companies are restricted from conducting chit funds, hire purchases, leasing, making an investment in the security market, or any other financial service except the main function of accepting deposits and giving loans.

Accept deposits from members

Mutual Benefit Funds are formed for the upliftment of members and to improve their

habits of thrift. To achieve that objective, Nidhi companies accept deposits in the form of Fixed deposits, Savings deposits as well as Recurring deposits. These kinds of banks are barred from opening a current account that is meant for businessmen, as it contradicts the purpose of serving the ordinary community.

As per the regulations, Nidhi Company should maintain the ratio of Net Owned Fund to Total Deposits as 1:20. The instructions of the Reserve Bank of India regarding interest payments and keeping deposits for NBFCs are applicable to Nidhi companies as well. This type of bank is forbidden from accepting deposits above Rs. 20 crore.

Lending credit to members

Mutual Benefit Fund as the name indicates, is initially formed for the members and works under the principle of “Mutual Benefit”. Providing members with better access to credit and also protecting them from high-interest borrowing, thereby improving their standard of living and financial inclusion in the community, is the agenda behind Nidhi Companies. The main conditions for a loan are that the borrower has to be a member of Nidhi Company and the credit must be against some property.

Nidhi companies have a very simple and easy allotment of loans, which is their main attraction for customers. The credit must be provided against any property like gold, an FD Certificate or other savings certificate, government security, or a mortgage on property. A personal loan is not allowed based on an income tax return or a vehicle. In most Nidhi companies, the gold loan is the most popular banking product.

The notifications of the RBI regarding advancing credit for NBFCs are also applicable to Nidhi companies. The borrower must hold 5% of the loan amount for up to Rs. 1 lakh as equity shares. For loans between 1 lakh and 5 lakh, the borrower should hold 3% of the loan amount as equity, and 2% for loans above 5 lakh. The Nidhi Company can charge a maximum of 20% interest.

Restriction on functioning of Nidhi Company

Nidhi Company also has some restrictions in their operations so that they do not deviate from the objective of serving the members in improving their financial conditions. The following are the restrictions on Nidhi Companies according to their rules and regulations.

- A Nidhi Company cannot carry on any other business such as chit fund, hire purchase finance, leasing finance, insurance, or acquisition of securities by a body corporate.
- A Nidhi company can open deposit accounts except for the current account with its member. Current accounts are for businessmen and this sort of account is not allowed by Nidhi Company as their purpose is constrained to improve savings among members.
- The essential principle behind Nidhi Company is ‘Mutuality’ and accordingly they cannot accept deposits from or lend money to any person than its members.
- Any assets in form of security provided by its own members should not be pledged.
- Accept deposits from or lend money to any form of body corporate. Only individuals can be members of Nidhi Company, not corporates or associations.
- A Nidhi company cannot enter into any kind of partnership arrangement in its borrowing or lending events.

- This sort of company is proscribed from publishing any kind of advertisement in any form of deposit etc.

Legal Framework of Nidhi Company

Nidhi Company being a registered public company, comes under the provisions of the Companies Act with certain exemptions. Nidhi Company also belongs to the category of Non-Banking Financial Institutions (NBFI). Nidhi companies are governed under the Nidhi Rules 2014 by the Central Government. The Reserve Bank of India can govern only the interest payable on deposits at Nidhi Company. This type of financial institution does not require licences from the RBI, so their formation is much easier than that of other banks.

Nidhi companies are incorporated in the nature of a Public Limited Company and hence, the Company has to comply with two sets of norms: the Companies Act, 2013 and the Nidhi Rules, 2014. RBI approval is not necessary to register the company, as RBI has specifically exempted this category of NBFC in India from complying with its core provisions, such as registration with RBI, etc. Every Nidhi company should ensure that it has not less than 200 members within a period of one year from its commencement.

The Nidhi Company registration empowers lending money and encourages savings between the members of the company. Nidhi Company is defined under Section 406 of the Companies Act, 2013 and the Companies (Nidhi Companies) Rules, 2014. The Nidhi Companies are regulated by the Central Government as well as the Reserve Bank of India (RBI).

Conclusion

Nidhi companies in India were created to refine the habit of small savings and target the lower and middle classes by simply promoting small savings among the middle and lower classes. They are also known as Permanent funds, Benefit fund, Mutual benefit fund, and Mutual benefit companies.

According to Section 406 of the Companies Act 2013, “Nidhi” means a company that has been incorporated as a Nidhi to cultivate the habit of thrift and savings among its members, receiving deposits from, and lending to, its members only for their mutual benefit, and which complies with the rules as are prescribed by the Central Government for registration of such a class of companies.

This paper explores the concept of the Nidhi Company and also provides an understanding of its features, functions, and legal framework in India. There are 681 Nidhi companies working in the state of Kerala, according to the Office of the Ministry of Corporate Affairs, and still, common people are not much aware of Nidhi companies and therefore are not able to reap their benefits. Many business groups start their banking business as ‘Nidhi’ as it is easy to form and requires limited capital. The lack of proper awareness among the public also opens the door for fraud in the name of ‘Nidhi’. Thus, it is suggested to identify the potential of Nidhi companies and promote their awareness among public.

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Consumer Preferences towards Online Shopping in Karaikal during Covid-19 Pandemic

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Abstract

Online shopping has become a very crucial part of many people's lives. In modern times, the consumers have become more shopping cognizant and browse the internet on a daily basis and buy products even across the globe. Advancement in technology and raise in the usage of internet in recent years have led to a sharp, raise in the practice of online shopping. After Covid 19 Pandemic trend of online shopping is changing. To find out frequency of using online shopping, preferences of online shopping sites and the payment methods and to identify the factors influencing online shopping websites are objectives of the study. For the present study data collected from 60 customers through online survey from various areas of Karaikal district by convenient sampling method. Among the respondents 3% were using online shopping once in a week, 27% were using online shopping once in a month, 23% were using online shopping twice in a month, 17% were using online shopping once in a year and 30% were using when they required. Flipkart is the best site selected by 35% of respondents. 30% were selecting Amazon is their first choice of the preference. The study shows 54% were using debit card for online payment.

Keywords: Online shopping, website

Introduction

Online shopping is the technique whereby consumers instantly buy goods or services from a seller without any agent, over the Internet. It is a network of linked computers that allow trillions of people to communicate and look for the information as well as to sell to buy products. Online shopping has become a very crucial part of many people's lives. In modern times, the consumers have become more shopping cognizant and browse the internet on a daily basis and buy products even across the globe. Advancement in technology and raise in the usage of internet in recent years have led to a sharp, raise in the practice of online shopping. People rely the web to accrue and sell books at reasonable costs, online stores enable folks to buy comfortable from their homes while the pressure of a salesman is absent, and internet searching provide a replacement and a lot of convenient sites for the exchange

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of product and service. Internet marketing and online shopping are directly associated with one another. Internet or online marketing is the most efficient way to brand the product range or services and to enhance the visibility on line. It follows that a properly marketed and visible internet business will undergo a growth of shoppers and an increase in conversion rate. During COVID 19 Pandemic, all over India faced compete lockdown. Several problems were raised in market but some of the online business started new enterprises. It was very helpful for consumption.

Significance of the study

After Globalisation and revolution in information technology, marketing a product has become -very simple. Online shopping has become the part of the day. Telemarketing is picking up very fast and become very common. Online shopping websites and social networking sites will help the marketers and end users to come closer. As a consequence, shopper' are much informed of and if required a demonstration is possible through internet. As a result, knowledge on the products, brands and their features, are well informed to the shoppers. That makes the marketers to launch their brands and find a niche in the mind of the shoppers' very easily and quickly. In the era of IT, online shopping is very easy by referring to social networking sites. During Covid 19 period customers have no facility for direct consumption from conventional market. To study about the concepts of online shopping through social networking sites, customer's experience through social networking sites, and factors influencing behind online shopping is very significant.

Review of related literature

Social networking sites are created and maintained for several reasons; online networking is a fast and easy way for people to engage in communication with each other, whether this is with actual friends and acquaintances or strangers. With a computer and Internet access, the geographical location of the user becomes insignificant. Literal boundaries and borders can thus be crossed via computer networks. Social networking sites provide people with the tools and opportunity to be part of international communities that share opinions and content and communicate directly with one another or to other large communities. The most popular Social Networking Sites are often associated with the broader context of Web 2.0 technologies, which came to widespread prominence towards the end of 2004. Web 1.0 refers to the initial information-oriented web, authored by a small number of people for a very large number of users. Consisting mainly of static Webpages, it offered little room for interactivity. Educational uses largely fell into two categories: information retrieval (as in web quests) or rote training (drill exercises). While there were some clear benefits in terms of student autonomy, use of authentic materials and exposure to multiliteracies, and while problem-based learning and guided discovery approaches to Web 1.0 were not unknown, it was most often used in ways corresponding to traditional transmission or behaviourist models of pedagogy. For contrast Web 2.0 or the 'read/write' Web, refers to a group of Web-based applications (blogs, wikis, podcasting, multimedia sharing sites) centred around developing online communities based on greater degrees of interactivity, inclusion, collaboration, authentic materials and digital literacy skills (Thomas, 2009). Whereas Web 2.0 is widely acknowledged as deriving from (www.collectivate.net) argues that early forms of social software including SNSs such as Match.com and Classmates.com had already been in existence for nearly a decade, having

emerged during the tail end of the dot.com boom.

Advantages of Social Networking

Low Costs: Definitely, it's cheaper to use online social networking for both personal and business use because most of it is usually free. While personal use is rather simple for anyone, the business functions are underestimated by many. In a social networking site, they can scout out potential customers and target markets with just a few clicks and keystrokes, adding a boost usual advertisements and promotional strategies: It lets them learn about their likes and dislikes, which is tremendous. If they want to fine tune their business, then this is the way to go, whether on a budget or not.

Builds credibility: They definitely can gain the customers' confidence if they can connect to them on both a personal and professional level. Despite having to do a bit of work, it definitely pays off as they can be tapped for an offer if someone catches wind of their products or services. As long as they don't pursue them too aggressively, they will do well here.

Connections: There is a potential in such a common situation. By using a social networking site, they can do what they can and get connected with these people to form a web of connections that can give leverage if they play their cards right.

Open Channel with customers. A presence in social networks makes it possible to receive comments and feedback, thus creating a channel of interaction with clients, potential clients and society at large, which operates 24 hours a day, seven days a week.

Contributes to a good ranking in search engines. They have certainly already noticed that when they search on a site that some of the suggestions are Blogs, Videos, Pages at Facebook, and so on. Having a company website may not be enough to get a good ranking for those keywords that are vital for their niche.

It is relatively cheap. If they consider the potential impressions, clicks, interaction with the brand provided by social networks, and compare its cost with the potential for the same results in other traditional media, they find that the investment remains relatively cheap.

From the reviewed studies, it is evident that there are different studies done related to these variables. Whereas, the investigators couldn't locate any study showing consumer preference of online shopping in Karaikal.

Objectives of the study

The main objective of the study is to find out the frequency of using online shopping, preferences of online shopping sites and the payment methods and to identify the factors influencing online shopping websites among customers of Karaikal.

Hypothesis

There is no significant difference between using websites for online shopping among customers of Karaikal.

Methodology of the study

For collection of data regarding the topic descriptive method is followed for the study. Primary data and secondary data were used. Primary data were collected from 60 online customers through online survey from various areas of Karaikal district by convenient sampling method. For collecting primary data an online survey schedule is prepared, it contains

preliminary information regarding preference and experiences of online customers of Karaikal district. Secondary data were collected from journals and documents. For the analysis of data basic statistical tools were used.

Analysis of Data

The Union Territory of Puducherry spread in an area of 490 Sq. Km. comprises of four erstwhile French establishments of Puducherry, Karaikal, Mahe and Yanam. Agriculture is the most important economic activity in the district, both in terms of employment and output. Higher production is due to the existence of the coastal alluvium soil very suitable for the cultivation of paddy and pulses. Due to the lockdown of the country during the period of Covid-19, all transactions have become very difficult. Markets were not functioning anywhere. Householders faced great difficulty in procuring essential materials. It was a situation where the household are faced great difficulty in getting even the daily essential items. In such a situation online shop did not work in the initial stage and after a few months online shops were opened which became very useful for the home owners. In this context, in many states of India, households have started using online marketing. In this context, households, and industrialists in the district also relied on online shops to procure essential items. This study which analyses how useful the online shop has become in this era, which websites are used and the different reasons for online shopping is described in the following lines. Among the respondents, 68 per cent belongs to male gender and 32 per cent belongs to female gender. Among the respondents, 16 respondents are in 16 — 30 age group, 26 respondents are in 31-45 age group, 12 respondents are 46 - 60 age group and six respondents are 61 - 75 age group. Majority of respondents’ source of knowledge regarding online shopping are Facebook advertisement (45%). 42% are depending web advertisements. Among the respondents 3% were using online shopping once in a week., 27% were using online shopping once in a month, 23% were using online shopping twice in a month, 17% were using online shopping once in an year and 30% were using when they required. Graph 6.1.1 shows frequency of using online shopping by respondents.

Graph 6.1.1 Frequency of Online Shopping by Respondents

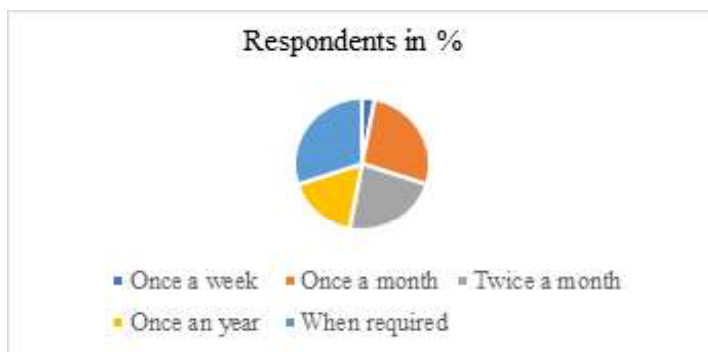


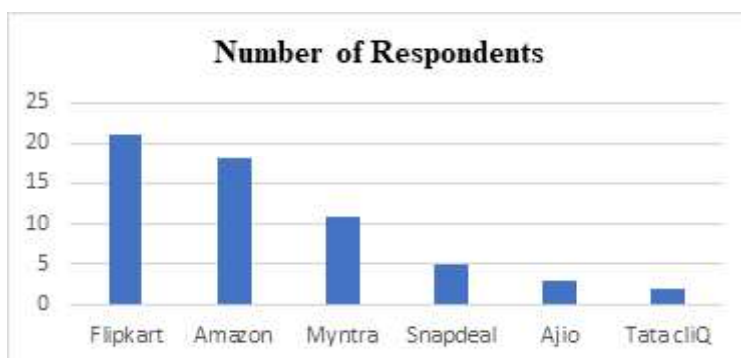
Table 6.1.2 shows respondents’ first choice of website for online shopping. The table shows Flipkart is the website selected by majority as their first choice for shopping (35% of respondents). 30% were selected Amazon is their first choice of the preference. This details also represented in Graph 6.1.2

Table 6 Respondents' First choice of website for online shopping

Online shopping site	Number of Respondents	Percentage (%)
Flipkart	21	35
Amazon	18	30
Myntra	11	18
Snapdeal	5	9
Ajio	3	5
Tata cliQ	2	3
Total	60	100

Source: Primary data

Graph 6.1.2 Respondents' First choice of website for online shopping



Payment option of customers are represented in Table 6.1.3. The Table shows 54% were using debit card for online payment. 17% were using COD and 13% were using G pay system for online shopping. 6% were using other methods and 10% were using credit card for online shopping.

Table 6 Payment Option of Respondents

Payment option	Percentage of Respondents
Credit card	10
Debit card	54
G pay	13
Cash on delivery (COD)	17
others	6
Total	100

Source: Primary data

Table 6 Influencing factors for selection of website and online shopping.

Factors	Number of Respondents	Percentage (%)
Convenient	25	41
Door delivery	30	50
Detailed information available	45	75
Good quality products	30	50
Less price	20	33.3
Any time can order	50	83
Website design	15	25
Safety and secure in Pandemic time	29	48
Time saving	50	83
Offers are available	40	67

Source: Primary data

The above table shows 83% were motivated by time factor for consumption. They also opined that online shopping is time consuming than direct consumption. 75% of the respondents are influenced by detailed information are available regarding the product. 67% of respondents are influenced by offer schemes of online shopping. 50% of the respondents are influenced due to door delivery and good quality of the product. 48% were influenced by safety and security of online purchase. 41% were opined that online shopping is convenient way. 33% were recorded it has less price than direct shopping. 25% were selecting online shopping with the influence of design of website.

Validation of Hypothesis

From the analysis the hypothesis that ‘There is no significant difference between using websites for online shopping among customers of Karaikal’ has been failed to accept. That is, there is significant difference in using website for online shopping.

Findings and Conclusion

The study shows majority of respondents’ source of knowledge regarding online shopping are Facebook advertisement (45%). Among the respondents 3% were using online shopping once in a week., 27% were using online shopping once in a month, 23% were using online shopping twice in a month, 17% were using online shopping once in an year and 30% were using when they required. shows respondents’ first choice of website for online shopping. The study shows Flipkart is the website selected by majority as their first choice for shopping (35% of respondents). 30% were selected as Amazon is their first choice of the preference. The study shows 54% were using debit card for online payment and shows 83% were motivated by time factor for consumption. They also opined that online shopping is time consuming than direct consumption. 75% of the respondents are influenced by detailed

information are available regarding the product. 67% of respondents are influenced by offer schemes of online shopping. 50% of the respondents are influenced due to door delivery and good quality of the product. Online marketing was a great help for customers during pandemic season. When Social Networking comes online, websites are commonly used. Social Networking sites enable the users to create their own profiles in the websites and form relationships with others, who access their profiles. The revolution in Information Technology has made online shopping very easy by referring to social networking sites.

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A Comparative Study of Old Pension Scheme and National Pension Scheme

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- Anjali Rai⁴
- Khushboo Rawat⁵

Abstract:

The major purpose of this research study is to compare the various factors influencing attracting the employees towards NPS and OPS. This states the few recommendations to improve the pension system in India which will make sure that every retiree person gets unified and proper pension with medical benefits under a single uniform pension system, without adding any financial burden on the governments.

“Death after all is only a matter of few hours a few minutes, but a pension is like poverty, it lasts a whole lifetime, Rich people are drunk in a different way, they can't understand this frenzy about security”

Louis-Ferdinand (Journey to the end of the night)

Keywords: Aging, Annuity, Demographic, pension, employer, employee

1. Introduction

For many years, the populations of the nation have been gradually aging. Aging is a more recent issue that is accelerating the increase in the elderly population in the world (Kaushal, 2014). A few demographic shifts have been seen globally during the past century as a result of industrialization and economic growth. In recent years, the proportion of elderly citizens in India's population has increased, and the trend is projected to persist. The mortality rates have significantly dropped in the older age groups, increasing life expectancy (Singh, Bharati, & Sanyal, 2015). According to projections, about 20% of India's population would be 60 years of age or older by 2050, and the government claims that enabling people as early

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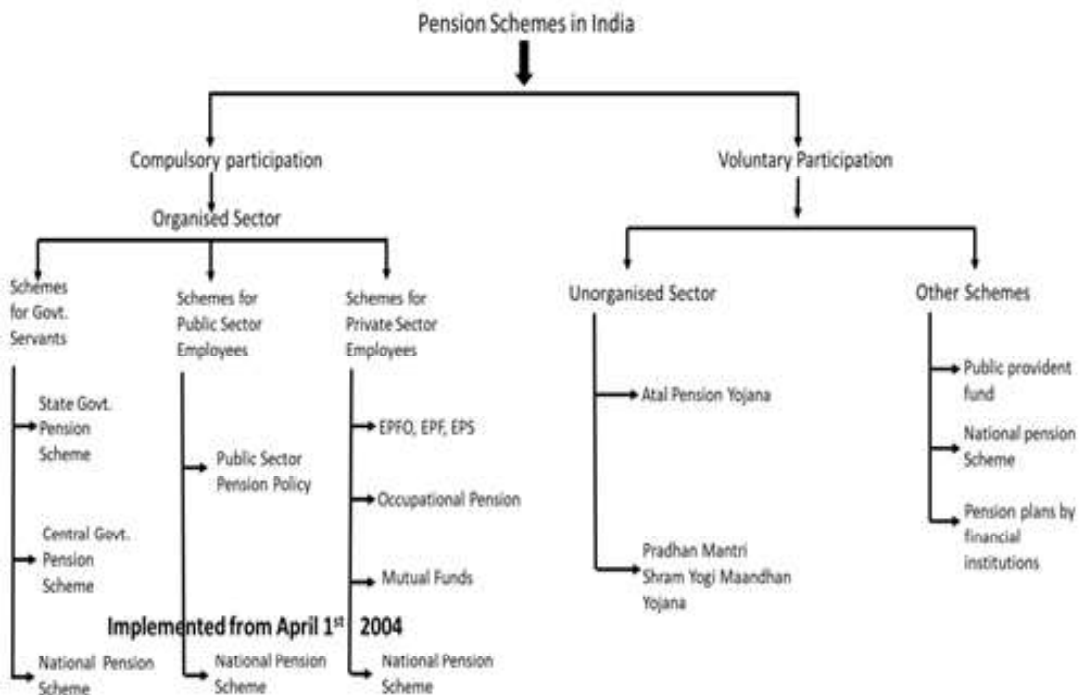
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as possible will help them maintain their health and social participation as they age (**The Economics Times 2019**). Additionally, there has been a lower birth rate which has increased the dependency ratio of old age over time. Aging is the term used to describe this condition, which has certain economic impacts on a nation such as rising health and pension costs. Pension is one of the key elements of old age social security, which is important for the welfare of the country.

1.1. Pension System in India

A pension also referred to as a retirement benefit fund is a type of saving plan in which an employee contributes a small saving of the income each year into a particular saving scheme. The major purpose of this approach is to ensure that you have consistent earnings when your service period is over. In India, funding for pensions has typically relied on both employer and employee contributions. Since only the organized sector has access to employee pension plans, the large majority of the population is not protected by any formal pension plans (**Bai, 2017**). In India, just 12% of the employed population is protected by retirement benefit plans in some way. This implies 88% of people still lack access to any kind of retirement savings and must depend on their own earnings or more conventional and informal means of securing their income in old life (**OECD, 2021**).

1.1.1 Classification of Pension Schemes in India



1.2. Old Pension Scheme (OPS) and National pension scheme(NPS) in India

An old Pension Scheme also referred to as a Defined Pension benefit Scheme is a type of retirement benefit offered by the government. Employees in the OPS receive 50% of their last drawn basic salary plus a dearness allowance upon retirement. Employees are not obligated to make pension contributions under OPS. The assurance of a post-retirement pension as well as a family pension was a perk for obtaining a job with the government. The governments do not have the money to fund the OPS, the reason behind that is OPS had not created accumulated funds or stock of saving for pension obligations and hence was a fiscal burden, as government utilized these funds in other avenues. The official statement of governments and by economist quoting that OPS as a financial burden was a delusion.

In light of rising life expectancy, OPS is no longer financially viable for governments. The BJP-led NDA government ended the Defined Pension benefit Scheme pension plan in December 2003. On April 1, 2004, the new pension plan became operational.

To promote and manage the nation's pension fund, the Government of India constituted the Pension Fund Regulatory and Development Authority (PFRDA) on October 10, 2003. To provide retirement savings to all citizens, the National Pension System (NPS) was established on January 1st, 2004. NPS intends to implement pension modifications and instill in residents a practice of retirement savings. Government employees who participate in this NPS contribute 10% of their basic pay, while their employers may contribute up to 14% w.e.f 1st April 2019, which was 10% earlier.

Employees in the private sector are likewise eligible to voluntarily engage in the NPS. A co-contributory pension program called the "Swavalamban Scheme" was also introduced by the Central Government in the Union Budget of 2010–11 to promote persons in the unorganized sector to actively invest for their retirement.

The National Pension Scheme (NPS) was established to help the government pay off its pension obligations. Under this scheme, an employee would receive 60% of this fund back at retirement while the remaining 40% required to be forcibly invested in annuities for pension purposes. Under the older system of the Pension Scheme, there was a provision for Family Pension in case of the death of employees during service or after retirement. Half of the basic pay plus the Dearness allowance made up the family pension. Additionally, a worker or his family received financial assistance known as the "Death cum Retirement Gratuity" at retirement time and in the event of in-service death (DCRG). The Central Civil Services (Pension) Act of 1972, which provided provisions for an embedded family pension and gratuity, was replaced by NPS initially. However, the Centre altered the family pension scheme of the NPS on March 30, 2021, in response to several objections, writ petitions, and representations. It stated that only government contributions would be retained for family pension purposes if a working employee passes away, and the employee's contributions, along with interest, would be returned to the deceased's family.

NPS Scheme operates under two tiers: **Tier I** account are primarily intended for retirement savings. Any person can subscribe to a tier 1 account with an annual contribution of Rs500. Section 80CCD (1B) of the Income Tax Act of 1961 allows deposits to these accounts to be exempted. The corpus money collected in Tier I accounts at the date of retirement is available for withdrawal by account holders up to a maximum of 60%. The remaining 40%,

however, might be utilized to create annuity instruments that would be used to provide post-retirement pensions. In contrast **Tier II**, a person can subscribe to these accounts with a minimum contribution of Rs1000. The withdrawal rights of Tier II subscribers are unrestricted and uncapped at any time. These account types do not, however, qualify for any tax exemptions on the contributions or returns. Over 70 lakh NPS subscribers in the Central and state governments have expressed severe uneasiness as a result of these shortcomings in providing retirees with the basic and necessary necessities of pension security. Employees of the federal and state governments have been protesting the NPS for a while, and the demand to bring back the previous pension plan has been increasing. Chhattisgarh is now the first state in the nation to bring back the old pension plan to give retired workers an assured income. Following this, Himachal Pradesh, Punjab, Rajasthan and Jharkhand also rolled out OPS for the benefits of the citizens of the states.

Comparison between OPS and NPS becomes essential and considering the economic benefits of each scheme is crucial now. The public's hostility to NPS and the states' acceptance of OPS have created a significant issue that needs to be addressed. An attempt has been made to scrutinize OPS and NPS and the potential benefits of each system in light of their increasing relevance.

2. Literature Review

(Gillingham & Kanda, 2001) in their paper titled "**Pension Reform in India**" says Pension reform in India is a topic of intense discussion. The pension scheme coverage is extremely limited. Workers in the formal private sector have a complicated and ineffective retirement system. The Employees' Provident Fund (EPF), a defined-contribution scheme and the Employees' Pension Scheme (EPS), a defined-benefit scheme both invest contributions to pay for retirement and provide insurance against a range of income-disruption hazards. The investing alternatives offer minimum returns and are heavily regulated.

(Sane & Thomas, 2015) their paper titled "**The way forward for India's National Pension System**" highlights how to promote NPS among the country's population. It says Pension Fund Regulatory and Development Authority (PFRDA) should take major steps in enhancing investment options, ensuring tax reforms are reliable, and enhancing transparency and accessibility of this scheme while assuring customer protections against fraud. Additionally, the PFRDA has the power to launch the subsequent round of policy efforts to guarantee increased coverage of the larger informal workforce. As a result, the NPS will bring the nation one step closer to ensuring its residents' social and financial stability as they age.

(Gupta, Sharma, & Jain, 2018) their research paper titled "**National Pension System: An efficient Fuel for Retirement Planning in India**" discusses the positive aspects of NPS. It says that NPS is a powerful scheme for retirement savings for citizens of the country due to various benefits offered which include low-cost processing charges, tax benefits up to an additional investment of Rs.50000, an online system, Transparent, and simplicity of the scheme. It recommends that the government and investment firms take the appropriate steps to educate the public on the advantages and operational procedures of the National Pension System. The scheme has a great chance of distributing the advantages of India's robust capital market. Citizens stand to gain significantly from the scheme because it is tailored to meet

their unique needs.

(Singh & Devi, 2022) in their paper titled “**Awareness Regarding Old Pension Scheme and National pension scheme among Government Employees**” states the majority of National pension scheme participants are either unaware of or only vaguely familiar with tier II account investments, NPS alternatives, and penalties for failing to maintain the required minimum balance. The first of several potential explanations for low awareness is the required minimum contribution from government employees’ salaries. They don’t really concern about their investment in NPS as a result. Second, employees’ money will be invested automatically using the auto choice-life cycle approach if they lack the knowledge to handle their investments.

2.2 Research Gap

After a thorough observation of the relevant literature, it was revealed that studies conducted on the periphery of the suggested research area are primarily qualitative in nature and only provide a bird’s-eye view of the subject. Furthermore, the studies that have been reviewed so far provide a limited picture of the situation through their knowledge window, since they only address one pension scheme at a time. No systematic study has been undertaken which has concluded the comparison of NPS and OPS. Moreover, none of the papers have evaluated the reasons for the acceptance of a particular scheme.

- As no systematic study has been done till date to explore and eliminate the doubts regarding NPS & OPS, the people will get confused all the time when they are setting their priorities for making decision regarding pension schemes.
- In state of Bihar the judges of high court alleviated from the higher judiciary and from BAR. Seven judges were alleviated in high court after 2004 from higher judiciary service when OPS was abolished and new scheme NPS was applicable. When these judges were alleviated to high court, deduction of GPF was applicable on their salary. However, after sometime state government realized that service before their alleviation was covered under NPS, therefore, after alleviation to the high court they are not entitled for GPF and their deductions of GPF were discontinued. However, the judges who were alleviated from BAR along with judges alleviated from higher judiciary service were entitled for deduction of GPF, against this discrimination the aforesaid seven judges who were alleviated from higher judiciary service moved to supreme court for their grievances. Three judges bench headed by Chief Justice of India Justice DY Chandrachud, Justice PS Narashimha and Justice JB Pardiwala heard and issued notice to the state Government of Bihar and Government of India on 24th of February, 2023. The matter is still in consideration under Honorable Supreme Court of India. The researcher has the opinion that why this type of discrimination prevails among pensioners. There should be equal rule and regulation for every pensioners in India.
- Even politicians like MP’s and MLA’s even they hold office for a single day only are getting full OPS and other benefits even after his/her death, the family remains with health and financial benefits (Family Pension), with any contribution by these politicians this is a discrimination between politicians and government servants.

Those are the setbacks of the system where discrimination is going on very high.

3. Objective

To compare the national pension scheme and the old pension scheme and to investigate the reasons for their acceptance.

4. Research Methodology

The present study seeks to compare National Pension Scheme and Old Pension Scheme and to analyze the reasons for their acceptance. The study is exploratory and analytical research, based on primary data and secondary data. Primary data is collected through a questionnaire distributed among salaried persons and pension holders. Secondary data is collected through websites, journals, newspapers, etc. Simple random sampling and convenience sampling both have been used to choose samples and gather data.

5. Data Analysis and Interpretation

Income Group INR in lakhs	No. of Respondents	% of total respondents	Awareness		Preference	
			Yes	No	OPS	NPS
Up to 2.5	96	16.6	78	18	96	-
2.5-5	120	20.7	116	4	120	-
5-7.5	120	20.7	118	2	108	12
7.5 Above	244	42.1	232	12	184	60
Total	580		544	36	508	72

As per the above table the total number of respondents are 580. The data collected through questionnaire comprises of questions regarding awareness and preference about the features OPS and NPS. The replies from respondents shows that lower income people (less than 5 lakh) prefers OPS (100%) due to secure benefits and no risk, whereas some high income group people prefers NPS due to tax benefits and higher return because of higher contributions by the employer in the NPS.

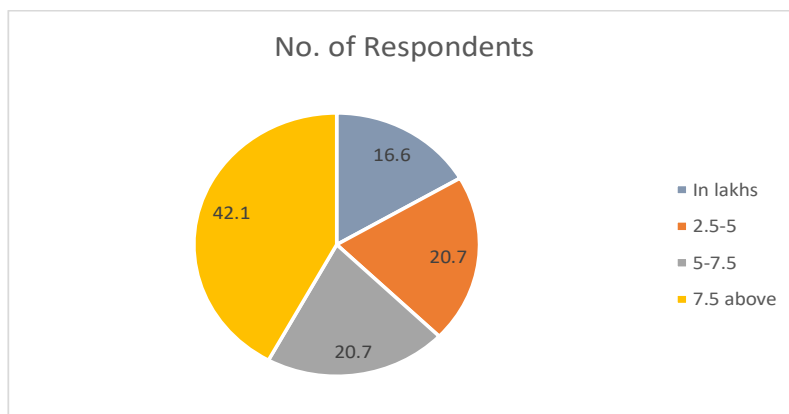


Fig. 1

The annual income of pension scheme(NPS or OPS) subscribers is shown in figure 1 above. It shows that 16.6% of subscribers earn up to Rs.250,000, while 20.7% earn between Rs.250,000 and Rs. 500,000. Additionally, 42.1 subscribers earn more than 7.5 lakhs in income, while 20.7% of subscribers work within a salary range of 5 to 7.5 lakhs.

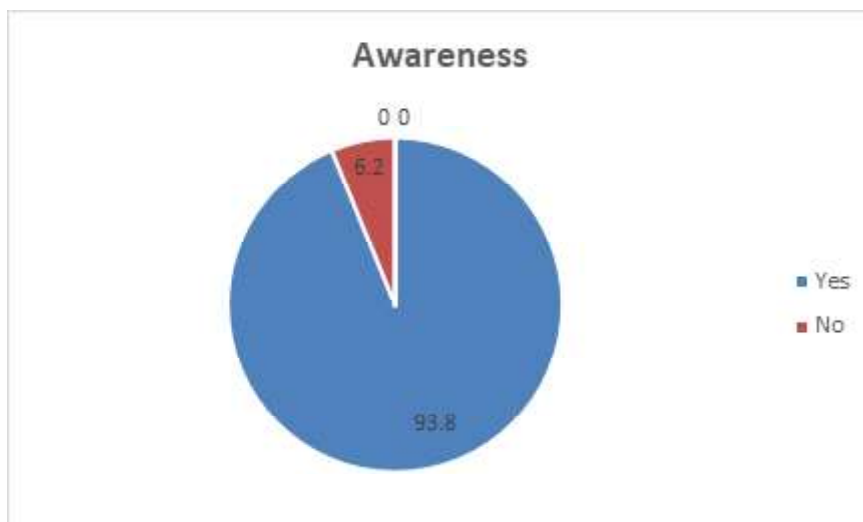


Fig.2

Figure 2 analyses the awareness of the pension plans (OPS and NPS). It demonstrates that 93.8% of the entire sample, or pension scheme subscribers, are aware regarding rules and benefits of OPS and NPS, whereas 6.2% are still unaware regarding rules and benefits of the OPS and NPS.

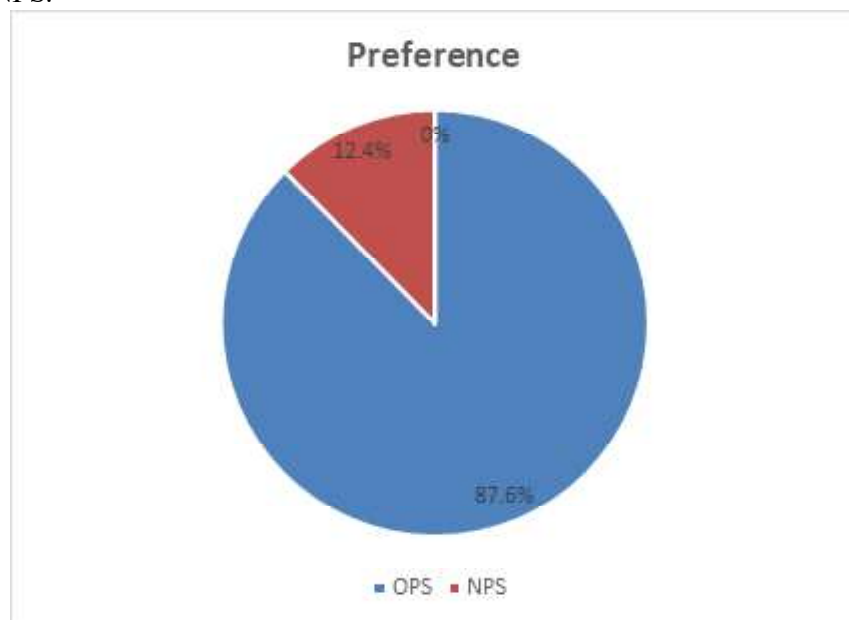


Fig. 3

When respondents were questioned about which pension plan is better, OPS or NPS. Despite of the various benefits offered by NPS but majority of respondents approximately 87.6% considered OPS better than NPS while 12.4% favored NPS.

Causes for OPS preference

- Receiving 50% of their basic pay + dearness allowance as a pension
- No contribution for pension by the employee
- Guaranteed post-retirement pension provision
- Provision of family pension
- In case - death of employed person, one dependent from the family is offered job by the employer

Causes for NPS preference

- Tax benefit
- Employer contribution (10% to 14%)
- Premature withdrawal rules
- Selection of pension funds and investing options

6. Conclusion

From the findings and analysis of the study it can be concluded that Indian people belonging to lower and middle income group working with different employers prefers OPS as their perception is core about financial security, social security and guaranteed benefits after retirement. In case death of employee ,dependent of the deceased person gets assured financial security as a family pension under the provision of old pension scheme.

Some of higher income group people emphasize on NPS because of higher contribution from the employer i.e.10% to14% where returns are not fixed. In the case of favorable market condition they can get higher return and also get deduction on employees contributions under section 80CDD (2) up to INR 50000 but in case of :

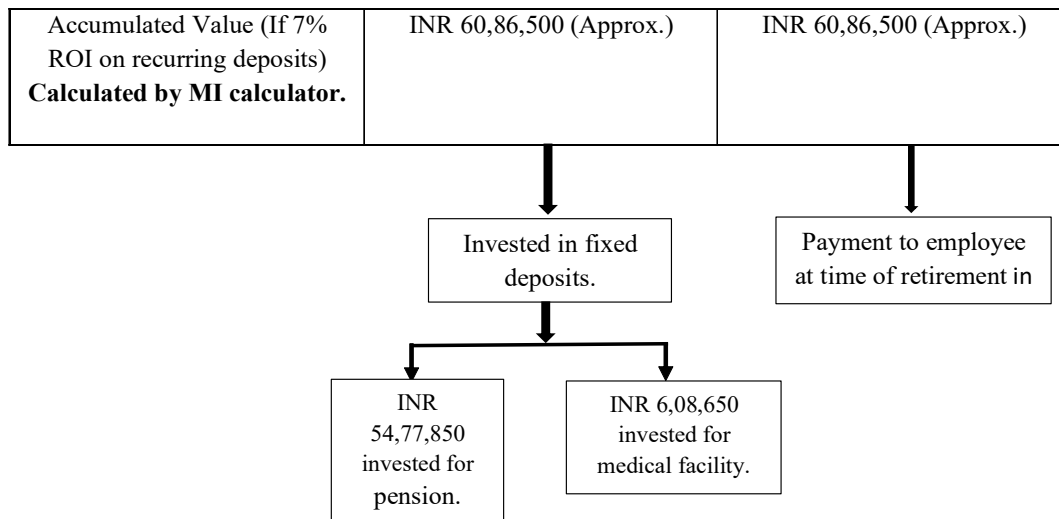
(a) Unfavorable conditions they must compromise with their expectation.

(b) As per new tax slab which was imposed in budget,2023 the employee who opted new tax slab cannot claim deduction on their own contributions under section 80CCD(2) of Income Tax Act,1961 . So it may be possible who preferred NPS in survey (12.4%) are willing to switch in OPS.

So majority of people in India favored old pension scheme as compared to National pension scheme.

7. Suggested case study as stated example:

Particulars	Employer Contribution (10% of Salary)	Employee Contribution (10% of Salary)
Salary 50000 p.m. (Avg.)	INR 5000 p.m.	INR 5000 p.m.
Total Contribution (if Service period 30 yrs.)	$5000 * 12 * 30 =$ INR 1800000	$5000 * 12 * 30 =$ INR 1800000

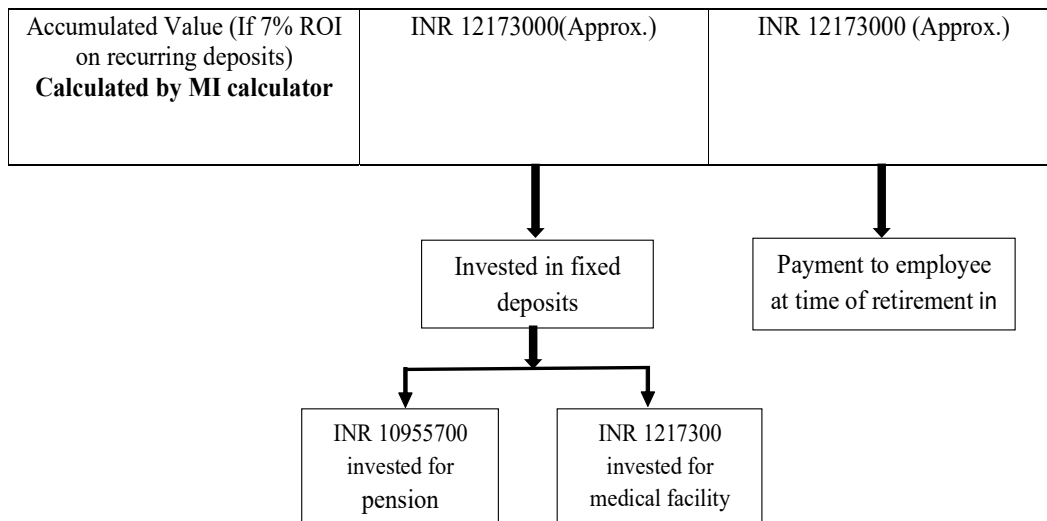


*7% ROI as per current NSC current interest rate

As per above example a person start working in total duration of work is 30 yrs. and average salary in these years 50000 p.m. then assuming contribution of employer and employee 10% of salary. In total service period total contribution by employer will be 1800000(5000*12*30) and employee contribution will be same as 1800000. That contribution invested on recurring basis , the accumulated value will be 6086500 (Approx.) on employer contribution and employee contribution separately(if ROI 7% on recurring deposits).

After retirement/ death/VRS government should pay employee contribution in cash on the time of retirement/death/VRS and employer contribution should be invested in Fixed deposits for dual purpose 90% of accumulated value invested for pension and family pension and 10% invested for medical benefits (where we get at least 7% ROI). We get returns INR 383500 Approx. per annum on investment which related to pension and get returns 42600 p.a. on investment which are related to health and medical benefits and provided same facilities benefits for health and medical and treatment for employee and its dependents family members .Government can easily pay pension as per rule 50%of last drawn salary plus DA (25000 + DA) and also medical facilities from invested amount. after the death of employee their dependents also get family pension and medical facilities from that fund. and after the death of dependents fund will stay remain with organization/institution.

Particulars	Employer Contribution (10% of Salary)	Employee Contribution (10% of Salary)
Salary 100000 p.m. (Avg.)	INR 10000 p.m.	INR 10000 p.m.
Total Contribution (if Service period 30 yrs.)	10000*12*30= INR 3600000	10000*12*30= INR 3600000



*7% ROI as per current NSC current interest rate

As per above example a person start working in total duration of work is 30 yrs. and average salary in these years 100000 p.m. then assuming contribution of employer and employee 10% of salary. In total service period total contribution by employer will be 3600000(10000*12*30) and employee contribution will be same as 3600000. That contribution invested on recurring basis, the accumulated value will be 12173000(Approx.) on employer contribution and employee contribution separately (if ROI 7% on recurring deposits).

After retirement/ death/VRS government should pay employee contribution in cash on the time of retirement/death/VRS and employer contribution should be invested in Fixed deposits for dual purpose 90% of accumulated value invested for pension and family pension and 10% invested for medical benefits (where we get at least 7% ROI). We get returns INR 383500 Approx. per annum on investment which related to pension and get returns 85200 p.a. on investment which are related to health and medical benefits and provided same facilities benefits for health and medical and treatment for employee and its dependents family members .Government can easily pay pension as per rule 50%of last drawn salary plus DA (25000 + DA) and also medical facilities from invested amount. after the death of employee their dependents also get family pension and medical facilities from that fund. and after the death of dependents fund will stay remain with organization/institution.

7.1. Limitation of above suggested case study:

- Actual monthly payout of employee dependent on various organization policies so researcher taken INR 50000 and INR100000 on average basis for above example.
- Computation of salary of each employee in complete service period is not easy task for researcher because salary changed time to time.
- It assumed 30 years service period because most of employee work approx. 30years.
- ‘Employer contribution vary between 10% to 14% in different institution but in above stated example we taken minimum contribution that is 10%. If this contribution

enhanced than we have higher accumulated values.

7.1 Following are the suggestions from the above example:

- 1) Government should form a financial organization/ trust/institution for organizing, operating and investing of employer and employee contributions.
- 2) Government should create a recurring fund through employer and employee contribution with financial organization/ trust/institution it should be invested in fixed return plan.
- 3) After retirement that accumulated fund (90% of employer contribution and interest /dividend on employer contribution) should be invested in fixed return plan so that the government can easily pay pension and family pension.
- 4) A portion of accumulated fund (10% of Employer contribution and interest/dividend of employer contribution) should be invested in fixed return plan/ medical policy (work as booster of medical insurance company) for medical facilities which can be used form the medical treatment of pensioners and their dependents.
- 5) Employee contribution and interest /dividend on employee contribution should be paid in cash at the time of retirement to employee (in case of death dependent of deceased employee).
- 6) In case of the death of pensioners and their dependents, fund shall remain with financial organization/ trust/institution.
- 7) Policy maker should work towards changing the existing pension schemes (NPS,OPS, EPFO,EPF etc.), make sure that every retiree person gets unified and proper pension. Family pension in Case of Death of the employee with medical benefits under a single uniform system.
- 8) According to Article 14 of Indian constitution which gives us right to equality. So why this type of discrimination in pension system after retirement, why not social equality under the provision. Government should consider this social inequality make proper policy in this regards so this discrimination can be abolished.
- 9) C.J.I D.Y. Chandrachud stated that “We all are amenable to the same law, so why discrimination in existing in our pension system.

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The Effect of Social Media on Online Shopping Desire

○ Mrs. K. Merlin Chithra Selvi¹

Abstract:

The goal of this study is to look closely at how social media influences respondents' intentions to buy online. Tuticorin District was chosen as the study's sample. To collect primary data, a structured questionnaire was used. To ensure that respondents had prior experience with social media before making an online purchase, convenience sampling was used. It was discovered that online shoppers trusted the company's paid advertisements posted on social networking platforms, which influenced their purchasing intentions. It is concluded that there is no significant relationship between Gender and respondents' trust in the company's paid advertisements on social networking platforms. It was discovered that 60.2% of respondents are satisfied with online shopping and services.

Keywords: Social media, Online Buying Intention

Introduction:

In January 2019, there were 500 million active social media marketing users. In June 2018, there were 400 million active social media marketers worldwide. From June 2018 to January 2019, social media marketing adoption increased by 25%. According to a recent survey, 64% of marketers are seriously considering incorporating Instagram stories into their marketing strategy. Marketers all over the world have noticed the trend and plan to capitalize on it. The increased emphasis on global development, combined with the widespread use of technology in marketing, advertising, and promotion, has resulted in changes in how businesses view their customers. Researchers have identified technology as a critical component in expanding markets and have built entire marketing strategies around global access to technology. At the same time, advertising and promotion frequently focus on the psychological, emotional, and social factors that influence consumer behavior, which must be incorporated into technology-based marketing. As a result, businesses must consider the four "Ps" of marketing: product, price, place, and promotion, even in the face of global expansion and new technologies.

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Objectives:

- a) To study the impact of social media on respondents' online buying intention.
- b) To know the level of consumer satisfaction with online shopping and services.

Research Methodology:

A non-probability sampling technique has been selected for this research. The researchers used the Convenience Sampling technique. The structured questionnaire was used for data collection. The tools used for the analysis of collected data are Percentage Analysis, coefficient of variation, and Chi-square Analysis.

Analysis and Results:

TABLE 1.1 Table shows the Demographic Profile of the Respondents

S.No.	Demographic Variables	No. of Respondents	Percentage	
1	Gender	Male	69	58.5
		Female	49	41.5
2	Age	Below 20	8	6.8
		21 - 30	58	49.2
		31 -40	45	38.1
		41 - 50	5	4.2
		Above 50	2	1.6
3	Educational Qualification	UG	32	27
		PG	79	67
		Ph.D.	7	6
4	Occupation	Housewife	16	13.56
		Employee	18	15.25
		Business & Professionals	43	36.44
		Students	41	34.74
5	Marital Status	Married	54	45.8
		Unmarried	64	54.2
6	Monthly Income	Below Rs.10000	33	27.97
		Rs.11000 – Rs.20000	34	28.81
		Rs.21000 – Rs.30000	26	22.03
		Rs.31000 – Rs.40000	12	10.17
		Above Rs.40000	13	11.02
7	Area of Living	Rural	62	52.5
		Semi-Urban	18	15.3
		Urban	38	32.2

Table 1.2 IMPACTS OF SOCIAL MEDIA ON RESPONDENTS' ONLINE BUYING INTENTION

Co-efficient of variance was used to identify the most influencing factor of social media on respondents' online buying intention.

S.No.	Variables	Mean	S.D.	Co-efficient of variance	t-value	Rank
1.	I visit the web pages shared by me on media sites	3.05	1.287	42.17	25.757	3
2.	I visit the web pages shared by members connected to my social media network	2.79	1.246	44.70	24.303	7
3.	I prefer to buy products liked and shared by the members connected to my social media network	3.07	1.299	42.35	25.652	4
4.	I do extensive research on review sites, consumer forums and internet before online purchase	2.42	1.243	51.45	21.114	16
5.	I compare customer reviews with the claims made by the company about the products	2.47	1.224	49.48	21.953	13
6.	I find an electronic word-of-mouth & customer reviews more reliable than the company's paid advertisements	2.51	1.130	45.06	24.107	8
7.	I trust an electronic word of mouth /customer reviews regarding the company's products.	2.63	1.138	43.33	25.071	6
8.	I like to click on the company advertisements displayed on my social media pages	2.98	1.346	45.12	24.075	9
9.	I trust the company's paid advertisements posted on social networking platforms	3.25	1.198	36.90	29.435	1
10.	I believe that more reviews about a product increase its chance to be purchased	2.21	1.053	47.60	22.820	11
11.	I believe that negative reviews are more likely to affect internet shopping	2.29	1.110	48.52	22.389	12
12.	I trust the reviews of people in my friend list/connection	2.09	1.062	50.74	21.409	15
13.	I am asked to provide feedback for the purchased products by online sellers	2.75	1.287	46.74	23.242	10
14.	I post my feedback/review after purchasing the product over the internet	2.96	1.150	38.89	27.932	2
15.	I get my product issues resolved (if any) from the online seller	2.41	1.040	43.20	25.146	5
16.	I would like to purchase again from my online seller	2.11	1.052	49.87	21.782	14

Table 1.3 Association between Gender and Respondents' trust towards the company's paid advertisements posted on social networking platforms

H0: There is no significant association between Gender and Respondents' trust in the company's paid advertisements posted on social networking platforms.

H1: There is a significant association between Gender and Respondents' trust in the company's paid advertisements posted on social networking platforms.

Table 1.3

		Respondents' trust towards the company's paid advertisements posted on social networking platforms					Total
		1	2	3	4	5	
Gender	Male	6	7	19	8	9	49
	Female	2	18	20	14	15	69
Total		8	25	39	22	24	118

Result of Chi-Square Tests

Table 1.4

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	6.808 ^a	4	0.146
Likelihood Ratio	6.895	4	0.142
Linear-by-Linear Association	.618	1	0.432
N of Valid Cases	118		

a. 2 cells (20.0%) have an expected count of less than 5. The minimum expected count is 3.32.

Level of Significance = 0.05

P Value = 0.146

From the above Table, it is inferred that the chi-square value is 6.808. The degree of freedom is 4 and P-Value is 0.146. Since the P-Value 0.146 is greater than our chosen significance level ($\alpha = 0.05$), the Null Hypothesis is accepted. Hence, it is concluded that there is no significant association between Gender and Respondents' trust in the company's paid advertisements posted on social networking platforms.

Findings of the Study:

- **Percentage Analysis:** The present study has 58.5% of male respondents. (49.2%) of the respondents from the age group of 21 – 30 years. 67% of the respondents completed their post-graduation. 36.44% of respondents are professionals and doing business. 54.2% of respondents are unmarried. 28.81% of respondents are earning a monthly income between Rs. 11,000 – Rs. 20,000 and 52.5% of the respondents live in the rural area.

It is found that 60.2% of the respondents are satisfied with online shopping and services.

- **Co-efficient of Variation:** It can be concluded that variable ‘Respondents trust the company’s paid advertisements posted on social networking platforms’ is ranked in the first place, as it influences the Social Media On Respondents’ Online Buying Intention to the greatest extent followed by ‘Respondents post their feedback/review after purchasing the product over the internet, ‘Respondents visit the web pages shared by me on media sites’ and ‘Respondents’ prefer to buy products liked and shared by the members connected to their social media network’ in that order.
- **Chi-Square Analysis:** It is found that there is no significant association between Gender and Respondents’ trust towards the company’s paid advertisements posted on social networking platforms.

Suggestions:

- Customer feedback should be handled with care to encourage respondents to conduct extensive research on review sites, consumer forums, and the internet before making an online purchase.
- The age group (50 and above) should be encouraged to make online purchases.
- Companies should make every effort to keep their customers completely satisfied to keep them loyal.

Conclusion:

Online social media marketing is emerging as a highly effective tool for marketing products and services and persuading customers via the internet. It is similar to paving new paths for existing and upcoming organizations. Today, most organizations are attempting to use this new method of reaching out to existing customers and informing prospects about their offerings all over the world. The internet is one of the world’s fastest modes of communication and information sharing.

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Factors Influencing Consumers Green Purchase Intention

- K. Rosario Florence¹
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Abstract:

Environmental pollutions can be detrimental to one's health and well-being. Maintaining a healthy environment is critical for assisting people in living longer and better lives. As a result, in order to protect their health and well-being, consumers are becoming more environmentally conscious. Consequently, they are moving towards green products, also known as eco-friendly products. Even though there is evidence of consumer environmental consciousness in the literature, their purchasing behaviour towards green products is not well interpreted. As a result, the objective of this paper is to investigate the factors that influence consumers' green purchasing intentions. The data were collected through multistage random sampling. Using an interview schedule, data was collected from 104 respondents from 52 wards of Nagercoil town. The presented data were processed using appropriate statistical techniques in particular with respect to the percentage method and factor analysis.

Keywords: Green products, Consumer, Purchase intention, Environmental conscious

Introduction:

Recognizing that human activities are diminishing natural resources has risen the importance of environmental protection and environmental consciousness in consumer behaviour. This, in turn, has increased global demand for green products. Gurau and Ranchhod (2005) defined green products as a product made using environmentally safe ingredients by a company that applied green practices and the products have eco-certified by a recognized organization. Consumers began to change their lifestyles and business activities, and gradually tended to increase consumption of green products (Kong et al., 2014). As customer awareness to buy green products has increased in recent decades, this research attempted to identify the factors determining the consumer's green products purchasing intention.

Statement of the Problem:

We have a numerous physical and psychological problems in today's fast-paced society,

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consumers have begun to demand goods with potential advantages for both the environment and human health. A green product is one that is sustainable and good for both the environment and human health. Therefore, it's important to find the factors influencing green product purchase.

Review of Literature:

Environmental literacy among consumers has encouraged manufacturers to reconsider and alter their products and services to address environmental concerns (Chen et al.,2022). Compared to conventional alternatives, green foods are typically marketed and perceived to be more nutritious, healthier, and safer (Petrescu, 2015). Previous Studies have provided empirical evidence for supporting the positive impact of purchase intention with regard to green products (Phan et al., 2019; Lee, 2015; Liang, 2014; Chen, 2007; Liang, 2016). Dhir et al. (2021) revealed that customer perspectives can affect the behavioural intentions to purchase green products. Customer attitudes are a key indicator of their behavioural intention to purchase green products (Han & Kim, 2010).

Objectives:

1. To study the socio-economic condition of the sample respondents.
2. To identify the factors influencing green product purchase intention.

Methodology:

This study is an empirical one based on the survey method. Primary data were collected with the help of well-structured questionnaire. The data collected from 104 respondents from 52 wards of Nagercoil town. Out of 52 wards in Nagercoil town, the researcher has chosen two sample respondents from each ward. By using multistage random sampling, the researcher has collected data. In order to carry out statistical enquiries a questionnaire was prepared comprising age, gender, marital status, educational qualification, income and factors influencing towards green product purchase intention. The secondary data were collected from journals, books, reports, unpublished and published materials were used. The data were processed using appropriate statistical techniques in particular with respect to the percentage method and factor analysis.

Analysis: Socio-Economic Condition

To understand the respondents in a lucid manner the researcher has analysed the socio-economic condition of the respondents. The table consists of the age, gender, educational qualification, marital status, and family income of the respondents. The table shows the socio-economic condition of the sample respondents.

Table No. 1 Socio-economic condition of the respondents

Variables	Particulars	No. of sample respondents	Percentage
Age	18 to 25years	4	3.8
	26-35	61	58.7
	36-45	24	23.1
	46-55	11	10.6
	Above 55 years	4	3.8
	Total	104	100

Gender	Male	28	26.9
	Female	76	73.1
	Total	104	100
Educational Qualification	Primary	4	3.8
	Secondary	4	3.8
	Higher Secondary	8	7.7
	Under graduate	24	23.1
	Post graduate	40	38.5
	Professional	20	19.2
	Technical	4	3.8
	Total	104	100
Family Income	Below ₹ 20,000	18	17.3
	₹ 20,001- ₹ 40,000	38	36.5
	₹ 40,001- ₹ 60,000	24	23.1
	₹ 60,001- ₹ 80,000	16	15.4
	₹80,001-₹ 1,00,000	4	3.8
	Above₹1,00,000	4	3.8
	Total	104	100

Source: Primary Data

Table 1 shows that 58.7 percent (61) of the respondents are between ‘26-35 years’ of age. 3.8 percent (4) of respondents are between the age of ‘18 to 25years’ and an equal percent of respondents belong to the age group of ‘above 55 years’. 73.1percent (76) respondents are ‘female’ and 26.9percent (28) respondents are ‘male’. 38.5percent (40) of the respondents are ‘post graduates’. 3.8percent (4) respondents completed the ‘Primary’ level and an equal percent of respondents are educated up to the ‘secondary’ level and ‘Technical’ level.36.5 percent (38) of the respondents come under the income group belonging to ‘1 20,001 to 1 40,000’ and 3.8percent (4) of the respondents get ‘1 80,001- 1 1,00,000’ and an equal percent of respondents get ‘Above’ 1,00,000’ as their family income. It illustrates that middle-class incomes emphasize healthy living and environmentally friendly products.

Factors Influencing Green Purchase Intention

Table No.2 KMO and Bartlett’s Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		0.705
Bartlett’s Test of Sphericity	Approx. Chi-Square	1337.135
	Df	190
	Sig.	0.000

Kaiser - Meyer – Olkin Measure is an index which defines a sampling adequacy. The KMO test value is 0.705 which is greater than 0.5, can be considered acceptable and valid to conduct data reduction technique. the Bartlett’s test of Sphericity chi-square indicates the population correlation matrix. The test of statistics for sphericity is based on chi-square value is 1337.135. Bartlett’s Test of Sphericity, the level of significance is <0.001 which shows that there is a high level of correlation between variables of all factors, which make it adequate to apply factor analysis.

Table No.3 Factors loading based on factors influencing green product intention

	Component				
	1	2	3	4	5
Environmental concern	.855	-.074	.061	.222	
Saves energy	.814		.054	.131	-.058
Influenced by other users	.791	-.071		-.197	.128
Safety	.773	.070	.166	.159	.066
Anytime availability	.771	-.082	.082	-.160	.054
Made of natural ingredients	.685		.253	.364	
Financial assistance		.921	.104		.115
Multiple choice of products		.920			.091
Tax advantages		.895			
Be on trending		.874	-.081	.064	.057
Healthy & wellbeing	.203	-.201	.722	-.183	
Reasonable price	-.254	-.204	.703	-.133	-.064
Free from side effects	.463	.207	.647	.272	.137
Hazards free	.534	.095	.644	.215	.095
Taste	.111	.216	.584	.185	.184
Package & design	.295	.313	.426	.171	.385
Eco friendly		-.119		.847	.114
Durability	.188	.295	.067	.657	-.055
Hygienic		.061	.147	-.069	.841
Quality	.137	.138		.123	.836
Extraction Method: Principal Component Analysis. Rotation Method: Varimax with Kaiser Normalization.					
a. Rotation converged in 6 iterations.					

Extraction Method: Principal Component Analysis. Rotation Method: Varimax with Kaiser Normalization.

a. Rotation converged in 6 iterations.

The above table exhibits the rotated factor loading of the 20 indicators are divided into five factors using the dimension reduction method in the case of the factors influencing green

product intention. **Factors are** 1.Environmental protection, 2.Financial assistance and Tax advantages, 3. Consumer Wellbeing, 4.Eco-friendly and Durability, 5.Quality of the Product Indicators such as environmental concern, saves energy, being influenced by other users, safety, anytime availability, and being made of natural ingredients are grouped as the first factor of environmental protection. The factor ‘Financial assistance and tax advantages’ covers the following indicators: financial assistance, multiple choice of products, tax advantages, and trending. ‘Consumer Wellbeing’ covers the following indicators healthy & wellbeing, reasonable price, free from side effects, hazards free, taste, and package & design. ‘Eco-friendly and Durability’ covers the following indicators eco-friendly and durability. ‘Quality of the Product’ covers the indicator of hygiene and quality.

Table No. 4 Eigen value and percentage of variance based on factors influencing green product intention

Factor	Variables	Eigen Value	Percentage of Variance	Cum-Percentage of Variance
I	Environmental protection	5.578	27.891	27.891
II	Financial assistance and Tax advantages	3.801	19.003	46.894
III	Consumer Wellbeing	1.959	9.795	56.689
IV	Eco-friendly and Durability	1.373	6.865	63.554
V	Quality of the Product	1.332	6.662	70.216

The table 4 shows that, five factors such as ‘environmental protection’, ‘Financial assistance and Tax advantages’, ‘Consumer Wellbeing’, ‘Eco-friendly and Durability’ and ‘Quality of the Product’ are extracted out of 20 indicators. Eigen value is high for ‘environmental protection’ is 5.578 and its low for ‘Quality of the Product’ is 1.332. These five factors extracted together account for about 70.216 per cent of the total variance. The percentage of variance is high for ‘environmental protection’ 27.891 and percentage of variance is low for ‘Quality of the Product’ 6.662. Thus, the variable ‘environmental protection’ is more influential variable and ‘Quality of the Product’ is less influencing factor regarding green product intention.

Findings:

1. 58.7 percent (61) of the respondents are between ‘26-35 years’ of age. 3.8 percent (4) of respondents are between the age of ‘18 to 25 years’ and an equal percent of respondents belong to the age group of ‘above 55 years’. It is inferred that most of the green consumers belong to the age group between 26-35 years and they are more conscious about the environment and health.

2. 73.1 percent (76) respondents are ‘female’ and 26.9 percent (28) respondents are

'male'. It is implied that there is less of a difference between males and females and they both place an equal emphasis on green products.

3. 38.5 percent (40) of the respondents are 'post graduates'. 3.8 percent (4) respondents completed the 'Primary' level and an equal percentage of respondents are educated up to the 'secondary' level and 'Technical' level. It is inferred that it has a greater number of educational institutions and a higher concentration of post-graduates.

4. 36.5 percent (38) of the respondents come under the income group belonging to '1 20,001 to 1 40,000' and 3.8 percent (4) of the respondents get '1 80,001- 1 1,00,000' and an equal percent of respondents get 'Above 1 1,00,000' as their family income. It illustrates that middle-class incomes emphasize healthy living and environmentally friendly products.

5. Eigen value is high for 'environmental protection' is 5.578 and its low for 'Quality of the Product' is 1.332. These five factors extracted together account for about 70.216 percent of the total variance. The percentage of variance is high for 'environmental protection' 27.891 and the percentage of variance is low for 'Quality of the Product' 6.662. Thus, the variable 'environmental protection' is the more influential variable, and 'Quality of the Product' is the less influencing factor regarding green product intention.

Suggestions:

1. Before granting green certificates, the government should assess the quality of the green products.
2. The producers should ensure the green products hygienic standards are high.
3. Most youthful consumers are more motivated by their greater concern for the environment. In order to encourage them, the government should provide more financial assistance for green startups.

Conclusion:

This study sought to identify variables associated with consumers' intentions regarding purchasing green products. It is evident that customers are becoming more environmentally concerned and that they are taking action to save the environment for their well-being and health. They are therefore moving in that direction, but they are hesitant to buy such green products because of the low quality of those products. The findings could serve as a starting point for manufacturing firms to develop more environmentally friendly methods, including their approach to product marketing.

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Assessing the Economic Consequences of Migrant Workers During the Covid-19 Pandemic in Kanniyakumari District

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Abstract:

This research assesses the economic challenges of the COVID-19 pandemic on migrant workers in Kanniyakumari District. It examines the challenges and problems faced by migrant workers during COVID-19. This study is based on both primary and secondary data. Statistical techniques such as percentage, Garrett ranking, and mean score were utilized. The research findings highlight the prevalence of male migration and a higher rate of rural-to-urban migration among the respondents, the majority of them working as private employees originating from northern parts of India. Through mean score analysis, the study identifies limited financial resources as the most significant challenge faced by migrant workers, ranking first with a mean score of 3.68. The research concludes that migrant workers encounter significant obstacles including low wages, physical and mental exploitation, and social and economic discrimination. Additionally, the study sheds light on the limitations of the Union government in effectively and promptly addressing the severity of the COVID-19 pandemic.

Keywords: Migrant workers, Economic challenges, COVID-19 pandemic

Introduction:

The COVID-19 pandemic has had a profound and lasting impact on various sectors worldwide, affecting individuals and communities in numerous ways. Migrant workers, who leave their home states or countries in search of temporary employment opportunities, have been significantly affected. These workers play a vital role in contributing to the economic growth of both their home regions and the places they migrate to. However, the pandemic

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and associated lockdown measures have exacerbated the challenges faced by migrant workers, leading to increased poverty and hardships. In India, there has been a significant movement of migrant workers, particularly in the Kanniyakumari District of Tamil Nadu. Understanding the economic consequences of the COVID-19 pandemic on migrant workers is crucial for developing effective strategies to address their challenges and ensure their socio-economic well-being. The research paper aims to assess the economic challenges and problems of the COVID-19 pandemic on migrant workers during the COVID-19 era, with a specific focus on the Kanniyakumari District. This study aims to provide valuable insights for policy interventions and shed light on their experiences. Ultimately, this research seeks to contribute to the formulation of comprehensive support measures for migrant workers in the district.

Objective of the Study:

1. To examine the economic challenges faced by sample respondents during the COVID-19 pandemic
2. To identify the major problems faced by sample respondents during COVID-19

Statement of the Problem:

The COVID-19 pandemic has severely affected migrant workers in Kanniyakumari District, causing employment and income challenges, as well as overall well-being issues. They face difficulties due to unfamiliarity, limited job opportunities, and financial constraints, while also encountering workplace disparities and unequal treatment. The pandemic has worsened their situation, resulting in income loss, food shortages, and an uncertain future. This research study aims to assess the economic challenges and major problems faced by the migrant workers during COVID-19: study in Kanniyakumari District, by identifying specific problems and challenges, this study aims to provide insights for effective interventions and improvements in the socio-economic conditions of migrant workers.

Research Methodology:

This study utilized primary and secondary data sources, including a population of 226 migrant workers in Kanniyakumari District. Data was collected from the Assistant Commissioner of Labour and Employment Office (Enforcement) in Nagercoil. A sample size of 150 respondents was determined using the Taro Yamane formula. Statistical techniques like percentage, mean score, and Garrett's ranking method were used to analyze the data, which was coded and analysed using the Statistical Package for Social Science.

Review of Literature:

The literature reviews provide valuable insights into the impact of the COVID-19 pandemic on migrant workers. Guha et al. (2020) highlights the higher income loss and remittances unspent among elderly laborers in non-operational professions during the lockdown. Manoj & Viswanath (2015) notes the migration of workers to Kerala for better job opportunities and higher wages. Khan & Arokkiaraj (2021) underline the challenges faced by low-skilled and semi-skilled workers during the pandemic, while Ashraf (2020) estimates the economic implications of the lockdown on migrant workers in India, leading to livelihood loss and homelessness. Overall, these studies contribute to understanding the diverse experiences and economic consequences faced by migrant workers during the COVID-19 pandemic.

Analysis and Interpretation:

Personal profile

In this chapter, the collected data is analysed and interpreted. Migrant workers' personal profile shapes their perceptions of earnings, social interactions, health, wealth, and working conditions. Table 6.1 shows the personal profile of the sample respondents

Table 1 Personal Profile of the Respondents

Personal profile	Personal variable	No. of Respondents	Percentage
Gender	Male	119	79.3
	Female	31	20.7
Age	Less than 25 years	34	22.7
	25-35 years	62	41.3
	35-45 years	32	21.3
	Above 45 years	22	14.7
Marital status	Married	110	73.3
	Unmarried	40	26.7
Educational Qualification	Illiterate	50	33.3
	Up to higher secondary	60	40.0
	Undergraduate	15	10.0
	Postgraduate	22	14.7
	Professional courses	2	1.3
	Other courses	1	.7
Employment Status	Private Employee	109	72.7
	Professionals	4	2.7
	Self-Employed	37	24.7
Nature of Family	Nuclear	52	34.7
	Joint	98	65.3
Monthly Income	Below Rs.5,000	30	20.0
	Rs.5,001- rs.10,000	55	36.7
	Rs.10,001- rs.15,000	22	14.7
	Above Rs. 15,000	43	28.7

Residential Area	Urban	14	9.3
	Rural	116	77.3
	semi-urban	20	13.3
Belonging State	Andhra Pradesh	18	12.0
	Assam	15	10.0
	Bihar	21	14.0
	Jharkhand	7	4.6
	Madhya Pradesh	3	2.0
	Maharashtra	8	5.6
	Odisha	11	7.3
	Rajasthan	10	6.6
	Uttar Pradesh	18	12.0
	West Bengal	20	13.3
	Chhattisgarh	1	.7
	Kerala	18	12.0

Source: Primary Data

The table indicates that most of the respondents (41.3 per cent) belong to the age group of 25-35 years. The majority of respondents (79.3 per cent) are male, and 73.3 per cent are married. The highest educational attainment is up to higher secondary for 40.0 per cent of the respondents, and 33.3 per cent are illiterate. Among the respondents, 72.7 per cent work as private employees. The majority (65.3 per cent) live in joint families. In terms of income, 36.7 per cent of the respondents earn between Rs. 5,001 and Rs. 10,000. Most of the respondents (77.3 per cent) come from rural areas. The top states of origin for the respondents are Bihar (14.0 per cent). Followed by the state of West Bengal, Andhra Pradesh, Uttar Pradesh, Kerala, Assam, Rajasthan, Maharashtra, Jharkhand, Madhya Pradesh, Odisha, and Chhattisgarh. It is inferred that a considerable number of migrant workers originate from northern parts of India. The primary reason for their migration to the state of Tamil Nadu is the limited availability of employment opportunities in their home regions.

Major Findings

Problems During the Covid-19 Pandemic Period:

Garrett's Ranking method is used to assess problems faced by migrant workers during the COVID-19 period. The pandemic had severe effects on migrant workers. Table 7.1 presents the problems faced by the respondents during the COVID-19 pandemic.

Table 2 Problems faced by the respondents during the COVID-19 pandemic

SI. NO	PROBLEMS	GARRET MEAN	RANK
1.	Unemployment	59.27	I
2.	Food insecurity	54.16	VIII
3.	Housing difficulties	52.06	X
4.	Limited healthcare	53.56	IX
5.	Infection Concerns	56.53	V
6.	Wage loss	56.75	III
7.	Family insecurity	55.00	VI
8.	Transportation Restrictions	57.73	II
9.	Lack of government support	54.22	VII
10.	Forced return	56.75	IV
11.	Survival fear	49.74	XI

Source: Primary Data

It is evident from Table 7.1 that, out of eleven identified problems faced by migrant workers during the post-COVID-19 pandemic period were analysed using the mean score method. The highest-ranked problem was “Unemployment”, with a mean score of 59.27.- This was closely followed by “Transportation restrictions”, which obtained the second rank with a mean score of 57.73. Other challenges such as “Wage loss,””Forced to return home”, “Infection concerns”, “Family insecurity”,”Lack of government support”, “Food insecurity”, “Limited healthcare”, and”Housing difficulties” were ranked third to tenth, respectively, with mean scores ranging from 56.75 to 52.06. The problem of “Survival fear” received the lowest rank with a mean score of 49.74. It is inferred that the primary concern for migrant workers is the loss of employment, highlighting the severity of the unemployment issue.

Economic Challenges During Covid-19

Government efforts to protect migrant workers during the pandemic fell short, resulting in financial hardships and job loss. Table 7.2 shows the economic challenges experienced by the surveyed migrant workers during the COVID-19 period.

TABLE 3 Economic challenges during COVID-19 of the sample respondents

SI. NO	PROBLEMS	MEAN SCORE	RANK
1.	Wage theft	3.07	VI
2.	Retrenchment	3.29	IV
3.	Lack of social safety nets	2.61	X
4.	Lack of government protection	2.53	XI
5.	Employer accountability	3.06	VII

6.	Social discrimination	3.12	V
7.	Limited mobility	3.33	III
8.	High expenses for food	2.85	VIII
9.	Limited financial resources	3.68	I
10.	High expenses for quarantine centres	2.29	XIV
11.	High accommodation cost	2.35	XIII
12.	Expensive return tickets	2.47	XII
13.	Unaware of the family situation	3.34	II
14.	Lack of adequate protection	2.79	IX

Source: primary data

It is found in the above table no. 7.2 that among the fourteen identified economic challenges of COVID-19, “Limited financial resources” is the most significant challenge reported by migrant workers, ranking first with a mean score of 3.68. The variable “Unaware of the family situation” ranked second with a mean score of 3.34, followed by “Limited mobility”, “Job loss”, “Social discrimination”, “Wage theft”, “Employer accountability”, “High expenses for food”, “Limited financial resources” and “Lack of adequate protection” ranking third to tenth. “Lack of government support”, “Expensive return tickets” and “High accommodation costs” ranked eleventh, twelfth, and thirteenth. The last economic challenge identified by the respondents is “High expenses for quarantine centres”, ranking fourteenth with a mean score of 2.29. The main economic challenge faced by migrant workers is limited financial resources, as highlighted by the respondents. This is primarily due to the loss of income during the COVID-19 period when many workplaces were closed.

Suggestions:

- The government should improve social security measures for migrant workers, including comprehensive insurance schemes, healthcare access, and legal protections against workplace exploitation and discrimination.
- High costs for food, accommodation, and transportation pose significant challenges for migrant workers. The government should work towards providing affordable and subsidized services in these areas.
- To enhance the safety and security of migrant workers, local authorities should promptly register and document their information while promoting the Universal Account Number (UAN) to ensure proper recording and awareness of its benefits.
- The Union Government should provide immediate financial assistance, and effective measures, and facilitate access to financial resources for migrant workers facing job losses and financial hardships during the COVID-19 pandemic.

Conclusion:

The researcher successfully assessed the economic challenges and major problems of migrant workers during the COVID-19 period. It highlights the significant contribution of migrants to the Indian economy, but also emphasizes their underutilization in productive areas. The study reveals the social and economic discrimination faced by migrant workers and the potential impact of their lack of personal identity. Urgent action is needed to address their challenges, including providing support, financial assistance, job opportunities, and

ensuring proper accommodation and healthcare. Strengthening social security and protecting the rights of migrant workers is crucial. The government's response was insufficient, requiring better implementation of lockdown measures. Efforts should focus on improving conditions, addressing low wages, exploitation, and safety concerns, and prioritizing migrant workers' well-being and integration for a more inclusive society.

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A Study on Financial Attitude towards Women Entrepreneur

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Abstract:

Entrepreneurs have the ability to save their money for future investments. Their surplus funds must be invested or saved in order to use them later for future business requirements. This study aims to analyse the financial attitudes among women entrepreneurs. The approach used in this research is quantitative with an explanatory approach. This study takes into consideration the women entrepreneurs in Kanniyakumari district. The sampling technique used is purposive sampling with a sample size of 150. Each and every respondent are interviewed with the help of questionnaire. Financial attitude plays a major role in entrepreneurship. Thus the research study concentrates on women entrepreneurs.

Keywords: financial attitude, investment, entrepreneur, business.

Introduction:

All businesses need capital to expand, which is an essential requirement. Entrepreneurs who use the country's assets for their own development will indirectly help in nation's growth. Thus, decisions regarding the country's economic growth are made by entrepreneurs. As a consequence of this, the government has provided a lot of assistance for the development of entrepreneurship in the nation. Despite all the initiatives, many businesses still face challenges with access to financing and banking services. Entrepreneurs have a choice between internal and external funding sources when their company requires money to grow. Internally, the business can use corporate profits to raise money. Accounts outstanding and account payable can also be used by entrepreneur to obtain extra internal funding. Entrepreneur can also obtain additional capital from investors or debt financing from outside sources. Many entrepreneurs decide to use internal company assets to expand their enterprises. The primary motivation is to keep control of the business.

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Importance of Entrepreneurship

- **Employment Creation:** Entrepreneurship leads to job creation. It offers a position at the entry level, which is necessary for unskilled workers to acquire training and experience.
- **Innovation:** It is the engine that raises people's standard of living by supplying new product ventures, markets, technologies, and products of higher quality, among other things.
- **Impact on community and Community Development:** A large and diverse labor force contributes to the growth of a community. It affects social change and encourages amenities like greater investment in education, improved sanitation, fewer slums, and a higher rate of property. As a result, entrepreneurship helps the organization to achieve a higher standard of community living.
- **Improved Standard of Living:** By generating more money, entrepreneurship contributes to an individual's improved standard of living. Increasing a household's consumption of different products and services over time is meant by raising the standard of living.
- **Supports research and development:** New goods and services should be tried and studied before being introduced to the market. As a result, an entrepreneur also distributes funds to study organizations and academic institutions for development. This encourages investigation, general building and economic growth.

Meaning of Financial Attitude:

An individual's financial attitude, refers to their state of mind regarding money, is typically an outcome of their education and surroundings. The definition of personal financial literacy is the understanding of financial concepts. The capacity to manage personal finances is considered financial literacy. It is mentioned that financial literacy is adequate knowledge of facts, concepts, principles, and underlying technology as the fundamental component of being savvy with money. The greatest human resource that can be used to increase financial well-being is human capital, according to this definition, which includes financial literacy.

Importance of Financial Attitude:

The goal of financial attitude is to help women to handle their household and personal finances better. It aims to empower women by giving them the tools they need to develop and manage their economic activities, as well as to choose and have proper access to suitable financial services and products. Financial attitude supports producing, controlling, saving, spending, and investing capital. It helps the individual's to become debt-free by imparting financial literacy and debt management techniques. The term "financial attitude" refers to a person's state of mind, perspective, and assessment of their financial situation. The success or failure of financial elements is significantly influenced by one's financial attitude. Positive attitudes have an impact on behavior. Applying a good and proper financial attitude can also serve as the foundation for good and suitable financial management behavior.

Factors Affecting Financial Attitude

The following are the factors which affect individual's financial attitude.

Positive and Negative Experience

Many circumstances that individuals encounter in their daily lives have an impact on their financial attitudes and behaviors. Huge credit card bills, inability to save, obstacles due to large liabilities or loans, a specific friendly investment advice serving as an added benefit. Failures make people more aware of their financial capabilities, forcing them to make wise choices and seek out better options while seeking out more information, while positive experiences give people the courage to take more risks and control their financial situation.

Financial Advisors

Individuals have numerous financial advisers and investment managers in their life who serve as a compass for making decisions. For instance, parents may advise to maintain a comfortable emergency fund, while on the other hand, friends may give us stock recommendations and pressure to copy what is successful for them, and local bank employees may make repeated recommendations for specific products. All of these individuals exert influence over decision-making, which can either be constructive or destructive to financial attitude.

Personality

The majority of individuals concentrate on risk tolerance, self-control issues, procrastination, and psychological prejudices. Who are we? What we want to be? and How family and society view us?" plays a major role in determining individuals financial attitude.

Review of Literature:

(Tyagi, P., & Himanshi 2022) findings indicate that increased financial knowledge, awareness, and attitude enable investors to make financial decisions. Their results demonstrated that individuals' financial knowledge, financial awareness, and financial attitude have a substantial impact on their investment decisions. (Kurnianingrum et al., 2021) found that there are a number of reasons for entrepreneurial students' poor saving practices. The majority of the students were still struggling monetarily. Their company has only recently gotten off the ground and has yet to turn a sizable profit. They could only offer a finite amount of money for investments in the end. Usually business cash are used immediately to buy inventory to boost sales.(Adiputra, G. I., & Patricia, E 2019)drawn that there is a significant connection between financial attitude and financial management behavior because people need to have an honest and responsible attitude when making financial management decisions. (Sugiyanto et al., 2019) concluded that young, entrepreneurial financial behavior is significantly influenced by one's financial attitude. (Potrich et al., 2015) used financial knowledge, financial attitude, and financial behavior variables in a study to create and identify the level of financial literacy in Brazil. Results revealed that while men's levels of financial knowledge and saving behavior remained favorable, women's level of financial understanding, mindsets, and actions were still low.

Statement of the Problem

In India, women's social status is low and their fiscal standing is still considerably lower than men's. Their access to financial services is also limited. Since the majority of women are ignorant of financial matters, financial products, and financial services, their male counterparts typically manage decisions regarding resources and how to use the earnings. There needs to

be improvement in the state of businesses run by women. So this study is undertaken to analyse the financial attitude of women entrepreneurs.

Objective of the Study

This study seeks to examine:

1. The demographic profile of the sample respondents.
2. The effect of financial attitudes among entrepreneurs.
3. To give valuable suggestions regarding their financial attitude.

Methodology of the Study

The present study is empirical in nature. It is based on both primary and secondary data. Primary data were collected with the help of questionnaire. The sample respondents are selected from Kanniyakumari district through purposive sampling method. The survey was conducted on 150 women entrepreneurs. Each and every respondent are interviewed with the help of questionnaire. Statistical Package of Social Science (SPSS) was used for analyzing the data. Secondary data were gathered from various books, journals, reports, thesis and websites.

Limitation of the Study:

1. This study is confined to entrepreneurs only.
2. The sample of this study has been restricted to 150 women entrepreneurs in Kanniyakumari district.
3. The study is purely based on the information supplied by the women entrepreneurs.

Data Analysis and Discussion:

To understand the respondents in an efficient manner, the researcher has analysed the demographic profile of the respondents. Demographic profile consists of age, educational qualification, marital status, monthly income, nature of family status and place of residence.

Table 1 Demographic profile of the respondents

Variables	Particulars	No. of Frequency	Percentage
Age	21-25 Years	5	3.33
	26-30 Years	54	36.0
	31-35 Years	12	8.0
	36-40 Years	55	36.7
	40 and above	24	16.0
	Total	150	100
Educational qualification	10th or +2	34	22.7
	ITI or Diploma	64	42.6
	UG	24	16.0
	PG	28	18.7

	Total	150	100
Marital status	Married	63	42.0
	Unmarried	40	26.7
	Widowed	25	16.7
	Divorced	22	14.6
	Total	150	100
Monthly Income	Below Rs.10000	59	39.3
	Rs.10001- Rs.20000	33	22.0
	Rs.20001- Rs.30000	20	13.3
	Rs.30001- Rs.40000	16	10.7
	Rs.40001- Rs.50000	8	5.3
	Above Rs.50000	14	9.4
	Total	150	100
Number of dependents	Less than 2	59	39.3
	2-4	68	45.3
	4-6	13	8.7
	Above 6	10	6.7
	Total	150	100
Area of residence	Urban	69	46.0
	Semi Urban	38	25.3
	Rural	43	28.7
	Total	150	100

Source: Statistical Analyzed Data

Table 1 shows that 36.7 per cent (55) respondents belonging to the age group of 36-40 years and 3.3 per cent (5) respondents belonging to the age group of 21-25 years. 42.6 per cent (64) respondents are completed their ITI or diploma. 42 per cent (63) respondents are married. 39.3 per cent (59) respondent's monthly income lies below Rs.10000. 45.3 per cent (68) respondents have dependents between 2- 4. 69 per cent (46) respondents are living in urban areas. It is understood that adults are mostly engaged in entrepreneurial business.

Entrepreneurial Competencies

A business venture can only be created, developed, managed, and grown with the help of a collection of behaviors and skills known as entrepreneurial competency. It also requires the capacity to manage the risks associated with operating a company. The following table analyses the entrepreneurial competency of the sample respondents with the help of Garrett’s ranking technique.

Table 2 Entrepreneurial Competencies

SI. No	Entrepreneurial Competencies	Garrett Mean Score	Rank
1	Creativity and Innovation	51.92	II
2	Information Seeking	51.21	III
3	Initiative	52.75	I
4	Leadership	50.81	IV
5	Problem Solving	51.09	V
6	Quality Performance	48.42	VII
7	Risk taking	49.36	VIII

Source: Statistical Analyzed Data

Table 2 shows the results of analysis of entrepreneurial competencies of women entrepreneurs. It is found that initiative ranks first with the mean score of (52.75), creativity and innovation ranks second with the mean score of (51.92), information seeking ranks third with the mean score of (51.21). The result shows that the least entrepreneurial competency of entrepreneurs is risk taking. From the analysis it is understood that women entrepreneurs are very initiative in their entrepreneurship business.

Financial attitude and Age: Entrepreneurs outstanding financial attitude help them to survive in the business world. The following table 3 shows the relationship between financial attitude and age with the help of ANOVA.

Null hypothesis: There is no significant relationship between financial knowledge and age.

Table 3 Financial Attitude and Age

Statements	21-25 Years	26-30 Years	31-35 Years	36-40 Years	40 and above	F Value	P Value
It is important to establish financial targets for the future.	3.000	3.027	2.939	3.750	3.365	13.274	0.000* *
The way I manage my money today will affect my future.	3.015	3.028	3.067	3.210	3.521	3.158	0.008* *

It is important to pay the full value on credit cards	3.320	3.098	4.250	3.961	3.328	13.948	0.000* *
When buying in installments, it is important to compare available credit offers.	2.566	3.851	4.002	3.450	3.182	7.237	0.000* *
It is important to stay within a budget.	3.589	4.000	3.744	3.805	4.020	17.403	0.000* *
I always consider risk and return while making an investment decisions.	4.307	3.254	4.120	3.520	3.000	7.905	0.001* *
Making risky decisions will add more values to my return.	2.751	3.149	3.389	3.430	2.560	5.069	0.001* *

Source: Statistically Analyzed Data

Note: ** Denotes significance at 1 per cent level.

Since P value is less than 0.01, the null hypothesis is rejected at 1 per cent level of significance with regard to financial attitude and age of the entrepreneurs. Hence there is a significant difference between the financial attitude and age. It is observed that age category of the entrepreneur helps to grasp the financial attitude according to the prevailing situation in the market.

Suggestions:

- Women entrepreneurs need to concentrate on raising their financial literacy levels because financial literacy has a big impact on financial attitude which determines their financial behavior.
- Women Entrepreneurs need to have strong abilities to handle cash and manage their revenue and expenses carefully.
- Women entrepreneurs may need financial education at the initial stage. Financial literacy can be increased by implementing educational programs. Important concepts like the time value of money, return on investment, investment choices, risks and rewards should be included in educational efforts.
- Understanding finances helps women entrepreneurs to realize the risk associated with various investment decisions.
- Action can be taken by Government organizations and other pertinent authorities to increase financial literacy among the women entrepreneurs.

Conclusion:

The success or failure of financial aspects is significantly influenced by one's financial attitude. Positive attitudes have an impact on behavior. Applying a good and proper financial

attitude can also serve as the foundation for good and suitable financial management behavior. Entrepreneurs must have excellent financial attitudes and be cautious in managing their revenue and expenses. Entrepreneurs with excellent financial attitudes can able to save their earnings. It will be challenging for women entrepreneurs to build savings in the future without the use of a positive mindset in handling their finances.

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Perception of Bank Employees towards Effectiveness of Performance Appraisal System

○ Bhavya¹

Abstract:

Organisational performance mainly depends on the performance of the employees. Performance Appraisal is one of the HR tool which provides an opportunity to recognize employees' contribution to the organisation. If performance appraisal is structured, planned and implemented properly, then it will help to achieve the organisational goal. This paper is designed to investigate the perception of bank employees towards effectiveness of performance appraisal system and to find out whether performance appraisal is a key to employee development. Mainly the impact of demographic variables on employee perception towards effectiveness of performance appraisal system in public and private sector banks. This study is based on both primary data and secondary data. Primary data was collected through semi structured questionnaire using convenience sampling technique. The sample size of this study is 100 bank employees from six banks in Dakshina Kannada. SPSS software was used to analyse the data. The study found there is no significant difference in employee perception of performance appraisal based on gender and marital status. But age, position and length of service in the bank have significant impact on perception of bank employees towards performance appraisal.

Keywords: Perception of Employees, Effectiveness of Performance Appraisal System, Employee Development, Demographic Variables

Introduction:

The success of an organisation mainly depends on the quality and characteristics of its employees. In this regard, Performance appraisal is an effective tool which measures employee performance. The findings of the research has shown that there exists a positive relationship between performance appraisal and employee performance.(Singh et al., 2013). Performance appraisal also helps in managing the employees. "What cannot be measured cannot be managed" is a profound management philosophy. Perhaps the concept is best applied to performance appraisal in the context of human resource management. At America's best managed corporations, performance appraisal is no Dilbert joke it's serious business (Grote,

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2002). Performance appraisal is not a past oriented activity. Rather it is a future oriented activity. So it is rightly said, performance appraisal is not ‘calling the fouls’, it forces the managers to become coaches rather than judges. Though managers’ role is important in performance appraisal, Mc Gregor (1957) says that managers resist the appraisal of employee performance as they feel the position of “playing God”. Coens and Jenkins (2000) argued that performance appraisal should be banned entirely. Many organisations expressed dissatisfaction with their appraisal scheme (Fletcher,1997).

Objectives of the Research:

- To know the perception of Bank employees towards Performance Appraisal System.
- To analyse the impact of demographic variables on effectiveness of Performance Appraisal System.
- To determine whether Performance Appraisal is a key to employee development or not.

Research Methodology:

- **Source of Data:** This study is based on both primary data and secondary data.
- **Primary Data:** The data for the study were collected through semi structured questionnaire. The questionnaire consisted of three parts. In the first part, demographic data were collected. It is relevant to collect data relating to age, gender and work experience as it helps to know the effectiveness of performance appraisal among male and female, younger and old employees and also employees with different length of services. In the second part, questionnaire consists of questions regarding performance appraisal method, objectives of performance appraisal, who does Performance Appraisal, how often it is carried out, whether they are involved in the process etc., which helps to collect the basic information of Performance Appraisal in banks. In this part, there were mixture of Dichotomous and multiple choice questions along with open ended questions. In the third part, the information is collected by using ‘Five Points Likert Scale’ ranging from 5 for ‘Strongly Agree’ down to 1 for ‘Strongly Disagree’. Likert Scale method helps to collect large amount of data easily. It is generally used to know the opinion and attitude of people.
- **Secondary Data:** The sources of secondary data include books, journal articles, periodicals, magazines, internet and other published materials.
- **Sampling Design:** The sample was collected using Non-Probability Convenience Sampling Technique for the current study.
- **Sampling Unit:** The sampling units for this study consists of six banks, viz., SBI, Bank of Baroda, Canara bank, Karnataka Bank, ICICI Bank and Axis Bank have been selected. The first three banks represent public sector banks and next three banks represent private sector banks.

Sample Size:

The data were collected with a sample size of 100 respondents from six banks in Dakshina Kannada. This area has been selected as Dakshina Kannada is called as the ‘Cradle of Banking in India’ and assumed that it represent the expected data. The positions of these respondents are Manager, Assistant Manager, Clerk, Officer, Special Associate and Associate.

Findings of the study:

While identifying the perception of bank employees towards performance appraisal system, some of the important points are noticed. The study found that Performance Appraisal is carried out once in a year. All the respondents opined that performance appraisal is necessary in the banks as it helps the development of bank employees. Performance appraisal is carried out with the objective of reviewing the performance. Respondents opined that conflict arises after performance appraisal is carried out. It may be due to bias in evaluation process as identified by respondents. Superior rates the performance of ratees and while rating both performance and behavioural factors are considered. Respondents are satisfied with the present performance appraisal system. At the meantime, they also felt the need for alternative performance appraisal system without any loopholes. It is also found that pay of the employees is not based on performance rating. The study reveals that linking rewards to performance motivate the employees. Majority of the respondents opined that still rating scale method is used to measure the performance and the study revealed that if the performance is not satisfactory while rating, training is the common measure taken by the banks.

Results:

Descriptive Statistics

	Cronbach's Alpha	Mean	Std. Deviation	Analysis N
My performance is improving after PA has been carried out (FA 3)	.745	3.7200	.70102	100
I feel more motivated after PA (FA 1)	.734	3.5200	.70682	100
PA improves my relationship with manager (FA 1)	.747	3.5200	.78870	100
Time spent on PA is worthwhile (FA 1)	.734	3.3400	.98167	100
Goals clearly defined in appraisal process (FA 2)	.750	3.6600	.51942	100
PA process supports Company strategy (FA 2)	.769	3.8000	.92582	100
PA gives opportunity to set personal goal (FA 4)	.742	4.0800	.44447	100
PA information is confidential (FA 2)	.735	3.7800	.97499	100
PA in Bank is fair (FA 4)	.721	3.5400	.64555	100
PA helps to identify areas for development (FA 3)	.729	3.8200	.38809	100
I clearly understand purpose of PA (FA 1)	.710	3.8200	.82536	100
Manager does PA of an employee without bias (FA 4)	.713	3.7200	.60744	100
Manager provides feedback to improve performance (FA 3)	.720	3.7800	.67883	100

Cronbach's Alpha reliability coefficient is calculated for the respondents' response for all the questions in Likerts scale. Table shows all the responses having cronbach's alpha of more than .70 which makes it clear that all the responses are significantly reliable.

Factor Analysis: Factor Analysis Performed on Variables related to effectiveness of performance Appraisal. KMO test states whether the sample size is adequate enough for factor analysis and Bartlett's test states whether there is significant correlation among variables. KMO value of 0.5 and greater can be accepted to go for factor analysis and significant p value < 0.01 states that there exists significant correlation among the variables.

KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.741
Bartlett's Test of Sphericity	Approx. Chi-Square	739.107
	Df	78
	Sig.	.000

We can observe from the above table that the selected components have KMO value greater than 0.70 and the Bartlett's test significance value (p value) for all the components are less than 0.01. In this study, four components were extracted. the Varimax with Kaiser Rotation is used while deciding how many factors one would analyse is whether a variable might relate to more than one factor.

Factor 1 Personal attitude towards Performance Appraisal

Items-	Loadings
I feel more motivated after PA	.911
PA improves my relation with manager	.781
Time spent on PA is worthwhile	.779
I clearly understand purpose of PA	.696

Factor-2 Bank strategy towards Performance Appraisal

Items-	Loadings
Goals clearly defined in appraisal process	.823
PA process supports Company strategy	.910
PA information is confidential	.822

Factor-3 Individual development through performance Appraisal

Items-	Loadings
PA helps to identify areas for development	.558
Manager provides feedback to improve performance	.928
My performance is improving after PA has been carried out	.846

Factor-4 Fairness in Performance Appraisal in Bank

Items-	Loadings
PA gives opportunity to set personal goal	.733
PA in Bank is fair	.827
Manager does PA of an employee without bias	.824

Friedman's Test

In order to find out whether there is any difference in ranking for the factors related to effectiveness of performance appraisal Friedman's Test was carried out as follows:

Hypothesis:

There is no significant difference in the mean ranking for the factors responsible for effectiveness of performance appraisal by the employees.

Effectiveness of performance appraisal	Mean Rank	Rank	
I receive accurate feedback from Manager	7.48	8	Friedman's Test value = 71.516 d.f=13 p value = 0.000 < 0.01
I feel more motivated after PA	6.59	12	
PA improves my relationship with manager	6.74	10	
Time spent on PA is worthwhile	5.78	14	
Goals clearly defined in appraisal process	6.69	11	
PA process supports Company strategy	7.91	6	
PA gives opportunity to set personal goal	9.49	1	
PA information is confidential	8.62	2	
PA in Bank is fair	5.92	13	
PA helps to identify areas for development	7.85	7	
I clearly understand purpose of PA	8.35	4	
Manager does PA of an employee without bias	7.15	9	
Manager provides feedback to improve performance	8.02	5	
effectiveness of performance Appraisal	8.41	3	

The calculated Chi square value is 71.516. The significance value for 13 degrees of freedom is 0.000 which is less than 0.01. Hence we infer that there is significant difference in the mean ranking between the variables. From the above table it is inferred that compared with other indicators as far as Effectiveness of performance appraisal is concerned "PA gives opportunity to set personal goal" with mean rank 9.49 is a very important factor as far as Effectiveness of performance appraisal is concerned." PA information is confidential." with mean rank 8.62 is having a significant effect on Effectiveness of performance appraisal the employees. "Effectiveness of performance Appraisal." (8.41) and "I clearly understand

purpose of PA “(8.35) are having significant impact on the Effectiveness of performance appraisal. The most influencing indicators compared with other significant indicators are tested with Friedman test. Since asymptotic significance (sig.) is less than 0.01 (1% level of significance), the hypothesis is rejected and the hypothesis that there is significant difference in the mean ranking for the Effectiveness of performance appraisal is supported.

An association between Gender and effectiveness of performance appraisal system

In order to know the association between gender and effectiveness of performance appraisal, Fishers Exact test has been used. The test result is shown below:

H1: There is no association between gender of the respondents and effectiveness of performance appraisal.

Crosstab

			Gender		Total
			Male	Female	
effectiveness of performance Appraisal	Neutral	Count	6	12	18
		% of Total	6.0%	12.0%	18.0%
	Agree	Count	36	38	74
		% of Total	36.0%	38.0%	74.0%
	Strongly Agree	Count	8	0	8
		% of Total	8.0%	0.0%	8.0%
Total	Count	50	50	100	
	% of Total	50.0%	50.0%	100.0%	

Test result of Effectiveness of Performance Appraisal

Effectiveness of Performance Appraisal with Gender	Fishers Exact Test	d.f	P Value	Remarks
	4.703	2	0.088	NS

The above table reveals that, there is no association between effectiveness of performance appraisal and gender ($p = 0.088 > 0.05$). Thus, the null hypothesis has been accepted. It leads to the conclusion that there is no association between gender of the respondents and effectiveness of performance appraisal. Perception of the respondents on effectiveness of performance appraisal is completely independent of the gender.

H2: There is no association between age of the respondents and effectiveness of performance appraisal.

Crosstab

			Age			Total
			25 – 34	35 - 44	45 & above	
effectiveness of performance Appraisal	Neutral	Count	12	6	0	18
		% of Total	12.0%	6.0%	0.0%	18.0%
	Agree	Count	48	14	12	74
		% of Total	48.0%	14.0%	12.0%	74.0%
	Strongly Agree	Count	0	0	8	8
		% of Total	0.0%	0.0%	8.0%	8.0%
Total	Count	60	20	20	100	
	% of Total	60.0%	20.0%	20.0%	100.0%	

Effectiveness of Performance Appraisal with	Fishers Exact Test	d.f	P Value	Remarks
Age	13.020	2	0.004	HS

The above table shows that there is significant association between effectiveness of performance appraisal and age ($p = 0.004 < 0.01$). In this case null hypothesis has been rejected. Thus it is clear that there is significant impact of the age of employees on the perception of employees.

H3: There is no association between marital status of the respondents and effectiveness of performance appraisal.

Crosstab

			Status		Total
			Married	Unmarried	
effectiveness of performance Appraisal	Neutral	Count	18	0	18
		% of Total	18.0%	0.0%	18.0%
	Agree	Count	68	6	74
		% of Total	68.0%	6.0%	74.0%
	Strongly Agree	Count	8	0	8
		% of Total	8.0%	0.0%	8.0%
Total	Count	94	6	100	
	% of Total	94.0%	6.0%	100.0%	

Effectiveness of Performance Appraisal with Marital status	Fishers Exact Test Value	d.f	P Value	Remarks
		0.643	2	0.999

The above table shows that, there is no significant association between the effectiveness of performance appraisal and marital status ($p = 0.999 > 0.05$). Thus, the null hypothesis has been accepted clearly indicates that there is no impact of marital status on the perception of employees towards effectiveness of performance appraisal system.

H4: There is no association between length of service of the respondents and effectiveness of performance appraisal.

Crosstab

			Length of Service			Total
			1 - 5 years	6 - 10 years	Above 15 years	
effectiveness of performance Appraisal	Neutral	Count	6	6	6	18
		% of Total	6.0%	6.0%	6.0%	18.0%
	Agree	Count	24	38	12	74
		% of Total	24.0%	38.0%	12.0%	74.0%
	Strongly Agree	Count	0	0	8	8
		% of Total	0.0%	0.0%	8.0%	8.0%
Total		Count	30	44	26	100
		% of Total	30.0%	44.0%	26.0%	100.0%

Effectiveness of Performance Appraisal with Length of Service	Fishers Exact Test	d.f	P Value	Remarks
		10.236	2	0.006

The above table shows that there is significant association between effectiveness of performance appraisal and length of service ($p = 0.006 < 0.01$). In this case null hypothesis has been rejected. Thus it is clear that the there is significant impact of the tenure of experience on the perception of employees.

H5: There is no association between position in the bank of the respondents and effectiveness of performance appraisal.

Crosstab

			Position in the Bank						Total
			Manager	Assistant Manager	Officer	Clerk	Associate	Special Associate	
effectiveness of performance Appraisal	Neutral	Count	0	6	6	6	0	0	18
		% of Total	0.0%	6.0%	6.0%	6.0%	0.0%	0.0%	18.0%
	Agree	Count	18	26	0	12	12	6	74
		% of Total	18.0%	26.0%	0.0%	12.0%	12.0%	6.0%	74.0%
	Strongly Agree	Count	8	0	0	0	0	0	8
		% of Total	8.0%	0.0%	0.0%	0.0%	0.0%	0.0%	8.0%
Total		Count	26	32	6	18	12	6	100
		% of Total	26.0%	32.0%	6.0%	18.0%	12.0%	6.0%	100.0%

Effectiveness of Performance Appraisal with Position in bank	Fishers Exact Test	d.f	P Value	Remarks
		20.778	2	0.001

The above table shows that there is significant association between effectiveness of performance appraisal and position in bank ($p = 0.001 < 0.01$). In this case null hypothesis has been rejected. Thus it is clear that there is significant impact of the position in bank of employees on the perception of employees.

Conclusion:

The findings of the above study revealed that there is no association between effectiveness of performance appraisal and gender as well as marital status. But there is association between effectiveness of performance appraisal and length of service as well as age. Performance appraisal is a vital tool used by an organisation to evaluate the performance of its employees. But this system has both benefits and drawbacks. It is clear from the studies that performance appraisal is beneficial only if the organisation take this process as an effective tool to achieve the objectives of the organisation and improve the performance of employees. Otherwise, it will result only as an expense at the end of the year without any use. No system is free from deficiencies. But if all these problems handled tactfully using effective measures, then performance appraisal is a useful tool to achieve the organisational objectives.

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The Impact of Changing Domestic Politics on Indo-Israel Relations

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Abstract:

Indo-Israel relations have evolved from an antagonistic relationship to an extensive strategic partnership since 2017. The relationship is mainly defined and derived from the ideological offshoots between the nation's two major parties- the BJP and the Congress. This paper examines how the changing party politics in India had influenced and shaped India- Israel relations. The reorientation of India's policy shift towards Israel could be viewed through the prism of the structural changes in the international domain. Indo-Israel relations has transformed and taken to next level especially after the Modi led BJP government came to power in India. The paper primarily tries to understand the role of party politics in the determination of India's foreign policy especially towards Israel.

Keywords: Party Politics, BJP, Congress, Strategic Partnership

Introduction:

Indo- Israel relations have evolved from an antagonistic relationship to sound strategic partnership in the current world order and the relations between them was steady especially in the post-1992. India took the attitude of Hostility towards Israel for most of the cold war era. India's Middle eastern policy was driven by its support and sympathy for the Palestine cause and India's stand on Palestine Issue is one of the most debatable and significant political concern in the country (Kumaraswamy, 1991). Why did India support Palestinians and continued hostility towards Israel? India's historical and cultural affinities, nature of relation with Pakistan, commercial and economic Interests in Arab world and significance of Islam were the prominent driving force in formulation of India's West Asian policy (Singh, 2001).

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India largely viewed Middle east through the prism of Islam. The Ideological offshoots between two rival parties, the Indian National Congress (INC) and the Bhartiya Janata Party (BJP) influenced the approach towards the Arabs and Israel in the region.

The pre-independence conditions eventually shaped Indian foreign policy. The perceptions of the two major parties, the INC and the BJP have molded India's policy perspectives with the west Asian region. The scenario depicts the ideological differences between Gandhi-Nehru secular nationalist version versus the concept of Hindutva religious nationalism. The congress was represented by the factor of secular nationalist version that decried western type nationalism as jingoist and refrained from claiming identity-based state and supported plural identity based on heterogeneity (Das, 2022). The congress government under the principles of Gandhi and Nehru took a Pro-Arab policy and were unsympathetic to the Jewish people. In 1920's Palestine assumed much prominence as a foreign policy issue to the congress, which began to invoke Islamic terminology to explain its middle eastern policy (Das, 2022). On the other hand, the 'identity-based state' party had cultural and civilizational closeness towards the Jewish people. In the post-independence period, strong criticism arose from the right-wing parties in India for not establishing diplomatic relations with Israel. There was continued nexus between the two rival parties on Indo-Israel relations right from the establishment of Jewish state in 1948 to the strategic partnership between India and Israel in 2017. The communist party of India also took the attitude of rejection of Jewish state and supported the cause of Palestine. The congress party was under the notion that open and transparent ties with Israel will adversely affect India's relations with the Islamic Arab world including Palestine whose cause has India's principle support and more importantly congress party believed that sharing platforms with Zionists who rule Israel, will antagonize the Indian left and Muslims (Nanda, Firstpost, 2017).

The Congress and Indo-Israel Relations

The Indian National Congress (INC) party dominated India's freedom struggle against the British since the early twentieth century. Opposed to the partition of the subcontinent on religious (Hindu/Muslim) lines, it tried to appease Muslim favor in order to quell the rising popularity of the audaciously anti-Zionist, pro-partition Muslim League (ML), but adopted a stance that was staunchly opposed to Jewish nationalism (Pinto, 2013). The congress led government in India, clarified its stand on Israel and does not want to accept and establish formal diplomatic relations with it at the expense of sentiments of its Muslim population. The British occupation of Ottoman Caliphate resulted in the launch of Khilafat movement which drastically changed the attitude of Indian leaders towards the Arabs and the Israelis. After the 1920's, Palestine became important policy influencer. The first and the foremost formal resolution regarding the Palestine was adopted at the Calcutta session of INC in January 1928 where Nehru observed, "the story of Palestine ever since has been one of the conflicts between Arabs and Jews, with the British government siding with one or the other as occasion demanded but generally supporting the Jews" (Nehru, 1989). Nehru pointed out in July 1938 at London that Palestine problem was fundamentally a problem created by British imperialism and India's representative at the United Nations in 1947 stated Britain wanted the creation of Jewish state for political and strategic reasons in total disregard of the principle of self-determination (Pasha, 1993).

. The successors of INC also took the same angle in India's approach towards Arabs and Israelis and strongly emphasized and criticized the backing of imperialistic powers on the formation of Israel state. Nehru reiterated that the USA government have handled the Palestine question with quite extraordinary ineptitude and opportunism (Parthasarathy, 1985).

Asian nationalists never viewed the Jewish struggle for statehood as part of general Asian struggle for national self-determination (Brecher, 1968). India refused to accept Israel even after the requests from the Israelis. The Zionists leaders, were very much influenced by the contributions of important personalities in India like Gandhi and Nehru and they also urged their strong support in the formation of state of Israel. The congress showed their sympathy for Jews but were reluctant to respond to the formation of Israel. India under the Congress government has come up with several transitions in its stand on Israel and Palestine cause. After Britain requested the UN General Assembly in February 1947, to consider the question of Palestine, India was named as a 11 member UN special committee on Palestine (UNSCOP). India (along with Iran and Yugoslavia) put forward a plan maintaining federal unity and voted against the majority plan to divide Palestine giving 55% territory to the Jews. As the plan was primarily a mere recommendation and same was repudiated by the Palestine side since it violated the commitment to giving full independence (Vanaik, 2021).

In 1950, India recognized the state of Israel but were not willing to establish full diplomatic relations with them. The USA and the USSR recognized the Jewish state within days of formation of Israel. Why did India wait for two years for the recognition? The congress party is under the notion that open and transparent ties with Israel will adversely affect India's relations with the Islamic Arab world, including Palestine whose cause has India's "principled support" and more important, sharing platforms with the "racist Zionists" who rule Israel, will antagonize the Indian Left and Muslims (Nanda, Firstpost, 2017). India eventually viewed the issue of Israel-Palestine through the prism of Islam, the Congress party, then major party in India does not want to alienate its Muslim population and also fear the driving combination of Arab states and Pakistan on Kashmir issue. Therefore, India had no formal diplomatic relations between Israel for almost four decades and openly embraced the Arab world.

India accorded recognition to the Jewish state of Israel and permitted in 1953 an Israeli Consulate to function in Bombay with restrictions and India was in dilemma, it had to decide between, on the one hand, the logic and principle of establishing diplomatic relations with a state which was clearly in existence and whose rate of economic development and general European character evoked increasing admiration from a section of the informed Indian public; and, on the other hand, the indisputable fact that friendship with, or at least lack of animosity from, the Arab states was desirable for India's security and general policy objectives (Heimsath & Mansingh, 1971). Another factor that concerned Indian leaders was the increasing Chinese efforts to penetrate in the West Asian region, where there could be possibility of Chinese-Pakistan stretch over the Arab world.

The successors of INC, influenced by the Nehru-Gandhian approach took 'no-formal relationship' towards Israel. Even though India was interested in establishing cordial relationship with Israel, but were mostly driven and pulled back by the Arab pressure. India wanted Israel to participate in the Bandung conference in 1955, but the latter was exempted due to the strong influence from the Arabian land.(Singh, 2001). Israel, on the other side,

considered India as a rising power of the East and wanted to establish full diplomatic relations with India. The Suez Canal crisis in 1956, created a tough situation for both India and Israel and were not conducive for improving the relations between them. Nehru, with strong spirit of socialism, supported Nassar (Egypt) and considered the issue with traditional affinity and opined nationalization itself as a state's internal matter. (Singh, 2001).

Even though there was limited military assistance by Israel to India in Sino-Indian war in 1962 and Indo-Pak wars in 1965 and 1971 (Inbar, 2004). India stood with its stand on Palestine cause and condemned Israel on Arab Israel wars. In January 1975, India became the first non-Arab to extend diplomatic relations with the Palestine Liberation Organization (PLO) and also co-sponsored the United Nations General Assembly (UNGA) resolution 3379, which equated Zionism with racism (Singh, 2001). Despite, all of this Israel wanted to make closer relationships with India through proper diplomacy and Israel always stood with India on Kashmir issue. The disintegration of Soviet Union has created an ordeal situation where India lost its diplomatic support and defense technologies.

The Rise of BJP and Indo-Israeli Ties

The rise of Bhartiya Janata Party (BJP) gave a new shape to the Indo-Israel relations. For almost of the 20th century, the relations between India and Israel were worse and could be called a kind of distant hostility. The INC does not want to establish diplomatic relations at the expense of the Arab friendship. The Arab-India friendship was significant for Congress party not only because of the Indian Muslim population, but also were strategically crucial to the India's energy requirements. Interestingly, India's relationship with Israel has always thrived under the reign of the Ideologically-right BJP, where Israel has been considered a strong and highly significant supplier of defense arms (Iyengar, 2017). Technological advancements of Israel especially in military technologies, attracted the Indian leadership under the BJP to establish and enhance India's abilities in border management and counter terrorism.

The BJP had strong affinities towards Israel right from the establishment of state of Israel and they viewed the policy towards the Israel through the prism of Strategic significance. Leaders like Savarkar strongly criticized Nehruvian policy towards Israel and they wanted to establish full diplomatic relations with Israel. The attempts to normalize the relations between India and Israel was started during the term of Janata Party Government in 1977 but not much improvement came out. The successive leaders like Indira Gandhi and Rajiv Gandhi resumed the relationship between India and Israel but could not extend further due to the negative reactions among the Muslim population within India (Mili, 2022).

The disintegration of the Soviet Union, cold war ally of India and emergence of structural changes in the international system pressurized and insisted Indian government to rethink and restructure its foreign policy. India officially established diplomatic relations with Israel on January 29th 1992. The rise of BJP altered the course of Indian-Israeli relations. The ideological affinity between Jewish and Hindu nationalists came into play and reinforced the emerging Indian-Israeli bonhomie. Like their pre-independence predecessors, BJP's prominent leaders, notably Prime Minister Atal Bihari Vajpayee (1998–2004) and his deputy PM and Home Minister LK Advani, had no qualms about displaying sympathy towards Israel (Dar, 2022).

The INC, which ruled India for more than 60 years since independence have a secular image in the country in order to protect Muslims vote bank and maintain good relations with Arab World did not try to establish relations with Israel. But it is also during their tenure that India-Israel full diplomatic relations started in 1992. The Bhartiya Jan Sangh believed that both India and Israel possess same security threats and share common geopolitical ambitions in their region respectively. The shift in the India's policy towards Israel resulted in frequent high-level visits between India and Israel. However, India-Israel relations have truly taken off with the ascension to power by Prime Minister Narendra Modi in 2014. Modi, who subscribes to the Rastriya Swayamsevak Sangh's (RSS) ideology of an ethnocentric Hindu India, developed a close friendship with his Israeli counterpart and became the first Indian head of the state to visit Israel in 2017 (Bhatt, 2020).

India-Israel relations witnessed steady upward projection since the diplomatic relations were established. The BJP government, led by Narendra Modi came to power in 2014, gave a push to the moderate relations prevailed between India and Israel. The BJP considers that Israel has evolved into the most significant influencer of Indian Strategic Interests. The Historic visit of Indian PM to Israel since independence, signals the relevance of emerging structural and strategic significance in the world system and also it has uplifted the relationship from 'bilateral' to 'strategic' one (Gupta, 2017). India, now understands that Israel forms a major pillar in the country's regional outreach, along with Iran and the Gulf Cooperation countries, and is central to India's defense and military strategy. Moreover, geo-political shifts no longer make relations with Israel contingent on Arab approval (Bhaduri, 2016).

Conclusion

The Political parties play a pivotal role in the determination of foreign policy of any country. India, being one of the largest democracies in the world, is been ruled by two major political parties namely the Indian National congress (INC) and the Bhartiya Janata Party (BJP). The party-politics essentially forms the key player in the determination of India's policy towards Israel. The INC did not want to establish full diplomatic relations with Israel at the cost of Arabian relationship and supported the Palestine cause. On the other hand, the BJP were strongly had affinities with Israel and insisted to have strong strategic partnership.

The structural changes also have an important share in the determination of India's policy towards Israel. The disintegration of USSR and emergence of USA has redefined the world system and which demanded restructuring the foreign policies of every state, India is not an exception. It took more than 40 years for India to grant full diplomatic recognition to Israel, under the influence of the structural changes in the international arena. Therefore, the structural changes in the world system and changes in the domestic politics played an effective role in the policy shift towards Israel. India's relations with Israel have ignited during the tenure of BJP. India-Israel relationship has developed under Indian Governments of different stripes (Madan, 2016). The normalization of India-Israel relationship took place under congress-led government and broadened during the Modi led BJP government from 2014. The Indian government irrespective of changing party politics, knows the complexities of its foreign policy structure. Maintaining principle support for the Palestine and India's closer engagements with Israel, provides a tough situation for Indian Policy makers. India- Israel

relationship have evolved into a dynamic and impeccable strategic partnership since 2017 under the Modi led BJP government. The current world system, derived from the national and strategical interests, insist India to have sturdy relationship with Israel in order to achieve its ambitions both regionally and globally.

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Exploring the Roots of Chavittunatakam: Music-Dance Drama in Kerala

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Abstract

Performing arts represent the social, cultural and historical background of a society. It also gives us an idea of the human creativity of a society during a particular time period. *Chavittunatakam* is a highly colourful Latin Christian art form that existed in areas between Kodungallur and Quilon. It reached Kerala coast as a part of Portuguese colonization, it was introduced by Portuguese to distinguish the Latin Christians of these regions from St. Thomas Christians and it filled a vacuum in cultural life for them since Latin Christians were totally forbidden to participate in Hindu rituals as a result of Synod of Diamper 1599. A peculiar feature of their drama art where the actors pounded the dance floor producing resonant sounds to emphasize the dramatic situation developed. *Chavittunatakam* is noted for its rhythmic high-stepping, elaborate costumes, detailed gestures and well-defined body movements of the characters presented in tune with the rhythmic playback music and complementary percussion. The language used is a colloquial blend of Tamil and Malayalam. This paper is an attempt to understand the different interpretation of the origin of *chavittunatakam* and the role played by *Annavi* and a brief description about the close resemblance of *chavittunatakam* with *kalaripayattu* and *therukootu*. *Gothuruth*, a village in Ernakulam, Kerala, is involved in the preservation of this art form. Different communities are involved in the training sessions in this village, which shows the transformation of the art form from religious to secular perspective.

Keyword: *Chavittunatakam*, Performing Art, *Annavi*, *kalari*, *Therukootu*

Introduction

Performing arts are the representation of socio-cultural changes and human creativity during a particular timeline. The social, cultural, and historical context of a society is represented by performing arts. The performing arts have a special attraction among all audience. The performers in these arts steal the show with their gestures, costumes, and

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narratives. For ages, they have vividly illustrated the great epics and offered subtly critical commentary on the state of society. These artistic disciplines are significant pillars of our cultural heritage. Because of their uniqueness, these art forms are in every way timeless, that is, beyond space and time. Cultural narration is another significant factor of performing arts. *Chavittunatakam* is one of the important performing art form in Kerala.

Between Kodungallor and Quilon, there was an extremely colourful Latin Christian art genre known as *Chavittunatakam*. It is generally believed to have reached the Kerala coast as a part of Portuguese colonization (Menon 1967:190). Portuguese introduced it in order to set the Latin Christians apart from St. Thomas Christians in these regions, and it filled a void in their cultural life because. Latin Christians were not allowed to take part in Hindu ceremonies, as a result of the Synod of Diamper in 1599. After the Synod, Pagan worship and Hindu ritualistic art forms were forbidden to Christians. Hence *Chavittunatakam* filled the vacuum in the theatrical performances of Christians (Choondal 1988:75)

“Peculiar feature of this drama art where the actors pounded (Stamping or Chavittu) the dance floor producing resonant sounds to emphasize the dramatic situation developed. *Chavittunatakam* is noted for its rhythmic high-stepping, elaborate costumes, detailed gestures and well-defined body movements of the characters presented in tune with the rhythmic play black music and complementary percussion. The language used is a colloquial blend of Tamil and Malayalam” According to Chummar Choondal “In *Chavittunatakam*, the role of Kings and military chieftains were given to persons with fair complexion. The Indo-European families were attracted by this art form and gave their patronage. Their association with this art form was so intimate that they even identified it as *Parankikalute natakam* - drama of the Portuguese”. (Choondal 1988:69)

Different interpretations regarding the origin of *Chavittunatakam*

There are three interpretations related to the origin and growth of *Chavittunatakam* in Kerala. (Puthussery 1997:81)

a. Portuguese missionaries might have caused the origin of *Chavittunatakam*. This art form mainly flourished in Portuguese strong hold centres like *Gothuruth*, *Ponjikara*, *Ochanthuruth*, *Mathilakam*, *Vellarpadam*, *Kumbalangee*, and *Venduruthy* in *Ernakulum* districts. *Pallipuram*, *Arthungal*, *Chellanam* in *Alappuzha* districts. (Raphi 2010:17). According to Sreedhara Menon “The *Chavittunatakam*, the Christian counter part of Hindu *Kathakali* originated and grew into a popular form of entertainment under the patronage of Portuguese missionaries” (Menon 1967:190). Sasidharan Clari in his book ‘*Keraleeya Kalanigandu*’ point out that, “this art form was formed as part of Portuguese colonization and their main objective was to spread their cultural and religious messages among the natives of Cochin and nearby areas”. (Clari 2012:143)

b. The dramas evolved from the native inhabitant’s multi-ethnic aesthetic per-occupations, “Sabeena Raphy quoted Gouvea” There was a theatre troupe from Kochi at Udyamperoor and they performed visual art performances at night to entertain the Arch Bishop Menezes”. She is supporting this argument by stating that Kochi and Kodungallor, which had, Portuguese influence, are known as the birthplace of *Chavittunatakam*”. (Raphi 2010:61)

c. *Chavittunatakam* might have come from Tamil region; the language used in this art form is the colloquial blend of Tamil and Malayalam. “The Asan of *Chavittunatakam* is

known as *Annavi*, the term *Annavi* is also a Tamil origin. From the beginning to the end of the drama, he is the guiding spirit. He is the central figure in the spheres of both training and staging of the play. According to oral tradition Chinnathambi *Annavi* who belonged to Tamilnadu, composed *Chavittunatakam* and propagated the art (Choondal 1988:126)

Important evidences for *chavittunatakam* as a Tamil origin

According to Sabeena Raphy this art form has come from Tamil. The texts which are used for the production of *Chavittunatakam* have come from Tamilnadu as the by-product of missionary work. The basic rudiments of content, costume and presentation of *chavittunatakam* can visibly trace in some of the Christian theatrical arts of Tamilnadu. Texts from the *Chavittunatakam* are not printed. The first literary creations, including the plays of Charlemagne, Bresena, and Jenova, were most likely created between the 16th and 17th centuries. The literature referred to as *chuvati* was initially written in Tamil, Vattezhuth, or Granthakshara, the local language of Kerala at the time, on palam leaves". (Raphi 1968:61) The role of *Annavi* in *Chavittunatakam*, its similarity with Tamil folklore art *Terukkuuttu* etc...are some of the other the important evidences related to its Tamil origin.

Role of *Annavi* in *Chavittunatakam*

The Asan of *Chavittunatakam* is known as *Annavi*. From the beginning to the end of the drama, he is the guiding spirit. He is the central figure in the spheres of both training and staging of the play. He must be well versed in different aspects of the play such as music, language, dance and acting. He must be a well-trained expert in sword play and fencing. He must have a good expertise in Tamil literature as well as Malayalam. As *chavittunatakam* is of Tamil origin he will have to translate the story and interpret in lucid and convincing way to the actors, his disciples. Since their education standard is low it is very difficult for them to grasp the textual meaning and its connotations. (Choondal 1988:100)

The selected artiste trainees have first to take an oath of dedication. This oath is taken in front of *kurisu* and a lit *Nilavilakku*". This dedication ceremony is a significant ritual in the initiation of the artiste to *Chavittunatakam* and it is performed in the presence of local dignitaries and their own *Annavi*. Every actor lays ten *puttan* on a *vettilla* and reverently offers it to *Annavi*. He then politely touches *Annavi's* foot with his two hands before resting them on his breasts. The *Annavi* blesses the artists by touching his head. The performer then bows in front of the *chuvati*. Asan then takes up the *chuvati* and turns to the first page. (Choondal 1988:100) Rehearsal for *Chavittunatakam* is very difficult usually a number of trainees drop out of the school during this period. The trainees bear the Asan's day to day expenses. The Asan never accepts any kind of remuneration for his service. The staging of the play usually takes place in the rural areas on happy occasions such as Christmas and Easter and in the coastal areas during prosperous period after harvesting, village *Shylocks* will donate freely towards the expenditure of staging the play. Costume making and organization of the troupes are the expensive part of *Chavittunatakam*; the respectable and financially sound families of the Christian community of the Latin rite are the early producers of *Chavittunatakam*.

The resemblance between *Chavittunatakam* and Tamil *Terukkuuttu*

Chavittunatakam, a form of Tamil *Terukkuuttu* has many unique features which distinguish

it from all other theatrical arts. Sabeena Raphy argued that some features of Terukkuuttu are seen in *Chavittunatakam*. The folk drama called Terukkuuttu popular in Tamilnadu is presented with music, dance and long –drawn speech. The songs are rendered in a high pitch, when the audience cries for a repetition, the song is sung again. The Terukkuuttu is held in connection with the annual festivals or during invocation ceremonies for rains. Sometimes it is held as a celebration of the joyous occasions of compromise between the rival factions in villages. The village square or the quadrangle of the temple is the Kuuttu Metai. An open theatre and a temporary Dias are arranged.

There is another ceremony called Polivukal. The staging of *Chavittunatakam* is an expensive and tiresome task. But no admission fee is collected from the audience. The whole expenditure for it met by donation or Polivukal from the public, Kattiyakkaraarn sings the Polivupattu in the end of *Chavittunatakam* as seen in Valappattu in Terukkuuttu. Polivupattu is common feature in almost all folk varieties. In Kerala as well as in Tamilnadu, the *Chavittunatakam* has taken indigenous and folkloristic traditions of this land like Polivupattu (Choondal 1988:109)

The close similarity of *Chavittunatakam* with *Kalaripayattu*

There are some close similarities between *Chavittunatakam* with *Kalaripayattu*. The important resemblances between *kalaripayattu* are the following:

In *Chavittunatakam* Martial element is very much predominant. Actors of *Chavittunatakam* got training in *Kalaries* and Local gymnasiums. Sword play is an inevitable part of the play. Once it was common to use swords in the play. Once it was a compulsory rule that all the actors must have training in sword- craft, fencing, *kachakettu* and other exercises. Now such training has been given to those who have to take part in scenes involving sword play and fencing. But the sword play displayed now is merely nominal. The *Asan* of *Chavittunatakam* must be a well- trained expert in sword-play and fencing. In *kalaripayattu*, *Gurukkal* is the sole authority whereas in *chavittunatakam*, *Asan* or *Annavi* is the prominent figure. In *kalaripayattu*, the *shishyas* move according to the *vaayttaari* of the *Gurukkal*. Similarly, in *chavittunatakam*, *Asan* or *Annavi* is the guiding spirit from beginning to the end of the drama. In *kalaripayattu* due importance is given to *Poothara* which is the seat of *kalaridevada*. In *chavittunatakam*, this importance is given to *chuvati*. *Kalaripayattu* starts with paying of obeisance to the deities, the place – *Tara* and the *Gurukkal*. It also ends with a salute to the presiding deity. In *Chavittunatakam*, the training and rehearsal sessions starts with paying obeisance to *chuvati* and *Asan*. There is also a small prayer to Mother Mary or patron saint of that particular locality. In *kalaripayattu* the first exercises are leg exercises called *kaal*, followed by hand exercises with postures called *kai*. This gives balance and rhythm to the body. After this, there are combination of leg and hand movements. *Kai* is followed by *meypayattu* or body control exercises, which is a combination of steps, poses, leg exercises, jumps, leaps and turns. Whereas in *chavittunatakam*, the *Asan* begins with the training of *chuvatus*. There are 14 of them. Then he trains *kalaasams*, *kavittams*, and *itakkalaasams*. Then only he goes in to the training and practice of hand gestures – *muttirai*. The above mentioned ingredients put together are called *cholliyaattam*. Just after *cholliyaattam*, they start the rehearsal of scenes which includes a combination of entry and exit movements with *chuvatus* and hand gestures, ably mixed with the endings of *kavittams*.

In both *kalaripayattu* as well as *chavittunatakam*, body massage with oil called *uzhichil* is done. (Puthussery 1997:86)

Conclusion

Chavittunatakam is a lovely musical dance-drama which flourished mainly in Portuguese stronghold centres, that is very closely associated with Terukkuuttu and *Kalaripayattu*. There are three interpretations regarding the origin of *chavittunatakam*. Sreedhara Menon stated it is the Christian equivalent of Kathakali, that interpretation is not exactly correct because Kathakali developed in a later stage. Synods of Diamper 1599, which prevent Christians to take part in Hindu festival, forcing them to attend some other art forms similar to Temple art forms of that period. The majority of temple performances take place at night, and an act typically requires long, many hours to finish. *Chavittunatakam* is mainly staged in rural communities around joyous holidays like Christmas and Easter, and in coastal areas during a prosperous time following harvest. The entire environment will resemble a festival. The first *Keli* starts in the evening, generally before 9 o'clock. So we can say that *Chavittunatakam* replaced Hindu art forms of that period. The main themes of *Chavittunatakam* are of three kinds Historical, Biblical, and Religious". (Choondal 1988:140) The aim of every story is it to educate the illiterate village Folk both Christian and Non-Christian. Another feature is its religious propaganda value. Temple art forms also aims to educate the people spiritually and morally and provide Vedic knowledge. Even today *Chavittunatakam* is the cherished Heritage of Latin Christians. Kerala Chavittunataka Academy situated in *Gothuruth* is an institution exclusively for the promotion of this theatre form. It was established in 2005. Chavittunataka Academy came into being with a view to revive, sustain and strengthen the centuries-old art form. The prime vision and mission of the Academy is to document the cultural legacy of *Chavittunatakam* and to promote it as one of the unique theatre art forms of Kerala.

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Exploring the Historical Roots of St. Thomas Christians in Tamil Oral, Literary and Architectural Traditions

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Abstract:

This article examines the origins, growth, and development of St. Thomas Christians in India. The apostolic roots, of St. Thomas Christians to be rich in historical sources. It was predominately based on both primary and secondary sources. In this work the researcher specifically mentions the historical sources of St. Thomas Christians in the Tamil region. The sources for the early period are extremely limited. However, there are numerous oral, literary, archeological and architectural sources related to St. Thomas' apostolic work in the Tamil region. Indeed, all of these materials are now valuable resources for those who are interested in learning more about St. Thomas Christians. Because, it has been handed down from one generation to the next.

Keywords: St. Thomas Christians, historical sources, Tamil oral, literary. Architectural sources.

Introduction

India's beauty lies in its unity and diversity. Communion of spirituality in the Indian context means unity in diversity. It is a manifestation of God's presence. Many authors and historians, both ancient and contemporary, have portrayed India as a land of wonders. One amazing aspect of India's legacy that many people cherish is that it is a land of diverse cultures, races, and religions. True to the upanishadic ideal 'Adihidhi Devo Bhava,' India has accepted and nourished a varied spectrum of ethnic groups, religious beliefs and cultural strains over the millennia (Ponnumuthan 2004:18).

Christianity is a way of life, based on the Gospel values. It originated in Asia, but the historical facts demonstrate that it came to India from Palestine. From the very beginning, India has been a fertile land for Christianity's growth and development. Historical sources are very important for reconstructing history. The origin, growth and development of the Syro-Malabar Church are mainly based on the primary and secondary historical sources:

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canonical, cultural, constitutive, archival and those of oral traditions, folklore traditions, cultural expressions, copper plate inscriptions, and pieces of architectural evidence.

Sanskrit is the only language that, in terms of legacy and age, is older than Tamil. Tamil is a classical language with a large body of literary works, having flourished even before Christianity came to India. In the opinion of scholars, Tamil is the mother of all other Dravidian languages, and, even though it has developed into various sister languages, it has kept its own identity intact (Puthur 2003:163). The ancient Tamil oral and literary traditions provide some excellent and authentic information on the St. Thomas Christians. These traditions are valuable sources for tracing the apostolic origin of the St. Thomas Christians. They help having an admirable knowledge about the St. Thomas Christians for those who are interested in studying about their historical roots.

Early History of the St. Thomas Christians

India remained the meeting place for all religious and philosophical systems as it did in the case of the most important world religions, even in the ancient period. In the first century AD itself, Christianity was brought to India by one of the twelve apostles of Jesus Christ, St. Thomas. It is he who planted the Christian faith in the Indian fertile soil. As per the old legends, St. Thomas arrived in Kodungallor in AD 52 (Mundadan 2003:4). The oral, literary and living traditions among the St. Thomas Christians claim that St. Thomas founded Christian communities in seven centers and converted certain Brahmins into Christianity in various locations such as Kodungallor, Palayur, Kokkamangalam, Kollam, Niranam, Nilakkal and Paravur. Of these, Palayur, Kokkamangalam, Kodungallor and Paravur were in the Chera kingdom while Nilakkal, Niranam and Kollam were in the Pandyan kingdom. Mylapore was an important Christian Centre and was considered as the site of the martyrdom of St. Thomas. It was located on the Coromandal coast belonging to the Chola kingdom (Puliyumbil 2013: 104).

Important Sources Related to the Apostolic Origin of the St. Thomas Christians

In India, the St. Thomas Christians have a vast tradition concerning St. Thomas' Apostolic work, which has been passed on from generation to generation orally, literally, and in other historical ways. References may be found in the Acts of St. Thomas and in the testimonies of the early Church fathers like St. Ephrem of Nisibis, Origen, Arnobius, Eusebius of Caesarea, Gregory of Nazianzus, Ambrose, St. Jerome, Gregory of Tours and also in many other authors and philosophers like Socrates, King Alfred of England and so on (Kollamparambil 2015:41-69). Early Greek, Roman and Latin Historians, such as the unknown author of Periplus of the Erythraean Sea, Pliny, and Ptolemy, attest to the belief that St. Thomas the Apostle came to India (Mennacherry 2000:134). The traditional Folk songs like Ramban Pattu, Margamkali Pattu, Marthoma parvam and Copper Plate Inscriptions, including Iravi Kortan Copper plate, the Knnai Thomman Copper plate, the Theresapalli copper plate inscriptions, and the Tomb of Mylapore among others, are other significant items of evidence pointing to the apostolic origins of the St. Thomas Christians in India (Mennacherry 1998:293).

Ancient Tamil Oral, Literature and Architectural Traditions

Ancient Tamil traditions—literary, oral and architectural—and sculptural monuments provide authentic and convincing information about the St. Thomas Christians.

These are a mine of sources for the apostolic origin of the St. Thomas Christians. It helps possessing a good knowledge of the St. Thomas Christians for those who entertain interest to study about the historical roots of the St. Thomas Christians.

Local legends in the former South Travancore region claim that St. Thomas sailed from India's South Western coast to the Eastern coast and landed at Mylapore. He stayed at Chinnamalai (Little Mount) and converted many natives including a Pandya king, whose name is not available. He is supposed to have travelled in China before returning to Mylapore and continued his apostolic work (Puthur2003:186). "Mylapore was a religious hub of Jainism, Saivism and Vaishnavism. There were numerous conservative Brahmins who spent their days reciting the Vedas or performing temple ceremonies. It is reported that there existed an ancient Siva temple on the seashore. In addition to this, a Jain palli and a Vaishnavite temple were there (Munddan1967:7). The conversion of the indigenous people by St. Thomas irritated the local Brahmin priests, the local chief and many others, alike. They plotted to delete him as they became tired of his apostolic ministry. According to local traditions, the Brahmin priests of the Kali Temple conspired to assassinate him with the help of one Mesti, the local chief, whose name was Misdeos. (Puthur 2003:186).

Another local legend states that one day, as usual, while he was praying in the cave of the hillock called Chinnamalai, one of the priests thrust a lance in to his body, and that, seriously wounded, St. Thomas crawled his way to the mount—now called St. Thomas Mount—where he is said to have erected a cross at its top. He died there embracing the cross, on July 3, 72 AD. Another tradition holds that St. Thomas was speared to death by four soldiers sent by the local chief to commit the murder (Cherian1973:7). However, Macro Polo, visiting the Pandyan Country in 13th century, records a local legend which says that the apostle was accidentally killed at the Mount by the arrow of a fowler (Puthur 2003L:186).

The martyrdom of St. Thomas is a subject of some debate. According to a certain tradition, his mortal remains were buried in Mylapore on December 21, 72 AD. Later, his mortal remains were moved to Edessa. From there they were taken to Ortona in Italy. The great feast of St. Thomas is commemorated every year on July 3 by the St. Thomas Christians. The Portuguese learned a great deal about St. Thomas' apostolate in India through their explorations and discoveries between 1517 and 1523. All of this data is based on the oral and written traditions of the St. Thomas Christians in Malabar and the Coromandal coast. All these Portuguese records provided the first-hand information about the martyrdom of St. Thomas in Mylapore.

Early Literary Traditions in Tamil

Tamil literature from the past is regarded as classical literature. Tamil's early literary traditions are referred to as Sangam literature. It includes the epics Silappathikaram and Mannimegalai, as well as Tolkappiyam, Ettutogai, Pattupattu, and Pathinkilkanakku. The Sangam period roughly spanned 300 BC to 300 AD, and that means that it was both pre- and post-Christian era in composition. Yet, the sangam era did not mention any Christian elements in their works.

But Tirukkural of Tiruvalluvar is said to display some Christian influence in his work. Rev. Dr. G.U. Pope's work "Translation of Tirukkural as the Sacred Kural" was the first one to express this view point. P. Thomas of a Dravidian liturgy in Tamilnadu, Dr. M. Deivanyagam

of the Dravidian Christian movement, the works of Fr. Innasi and Archbishop Arulappa—all corroborate this theory. According to G.U Pope “the east and the west have influenced one another in a very real and not yet thoroughly understood way from the earliest times. It is undoubtedly a noteworthy fact that from Mylapore, on which the eyes of Christendom have ever rested as the one sacred spot in India of Apostolic labour”, comes the oriental book, much of whose teaching is an echo of the Sermon on the Mount (Puthur2003:192).

G.U Pope cites Sir A. Grant’s observation to support his thesis. Grant says that humility, charity and forgiveness of injuries, being Christian qualities, are not described by Aristotle. Now these three are everywhere forcibly inculcated by the Tamil moralist. These are themes of his finest verses so far. Hence, we may call this Tamil poet Christian (Puthur2003:192). In the opinion of Dr. M Deivanyagam, Tirukkural speaks about the formless God and the God of Form. It also tells us about God’s blessings and virtuous living, good character and behavior. On the basis of these, he attributes to Tirukkural a Christian impact (Deivanyagam1985:14). Dr. S Padmanabhan suggests that Tiruvalluvar, the author of Tirukkural, was influenced by the Christian ideology (Puthur2003:193).

Early Architectural Traditions in Tamil

In Tamilnadu, architectural traditions of the St. Thomas Christians, including those about the St. Thomas cross, the tomb of St. Thomas or St. Thomas Mount, St. Mays Church or Half Church, and Thoma Palli in Kanyakumari district, among many others, form a vital part of the living traditions of the St. Thomas Christians. F. Arockiasamy has done a fine piece of research work on the theme of ‘Indianization of Christian Art in Tamilnadu’. Here he beautifully traces the history of Christianity in India relating it to the St. Thomas Cross. Many international pilgrims like Gregory, the Bishop of Tour, Gaspar Correia, a Portuguese historian, Don Francis De Almedia, Viceroy in Goa, Diogo Fernandes and Bostiac Fernandes from Portugal, visited St. Thomas Mount and documented the architectural style, the decorations on the tomb and the pillars. (Puthur2003:196). This great work has provided reliable testimony to the architectural traditions of the St. Thomas Christians in Mylapore. Thiruvithancode is another living monument to the St. Thomas Christian architectural tradition. It is commonly referred to as St. Mary’s Church or Half Church. It was Tamilnadu’s oldest church. St. Thomas himself consecrated it. He converted there 64 families to Christianity, and Thiruvithancode had a Syrian Christian colony. Arabian traders used to come for trading purposes. Another important architectural tradition is that, there is a kurishpalli at Chinnamuttam near Kanyakumari, popularly called the Thoma palli (church of Thomas) which was also built by St. Thomas himself. According to a local tradition St. Thomas converted the blackish water in a well near Kurishadi into drinking water. This well is now known as Thomai Kinnauru (the well of Thomai) (Padmanabhan 1994).

Conclusion

This article focuses on St. Thomas Christians’ historical roots in the ancient Tamil Oral, Literary, and Architectural traditions. All of this historical evidence suggests that St. Thomas came to the land, preached the Gospel, and converted the natives to Christianity. He built a church in this location and performed miracles. In AD 72, he was martyred by the natives. The presence of a strong Christian community, Saint Thomas Mount, St. Thomas Cross, the pilgrim center, visitors from all over the world, architectural remains such as St. Thomas’

tomb, St. Mary's Church Thiruvithancode, Thomai Kinnauru, etc., are considered strong and reliable evidence of St. Thomas' presence in India.

Tamil literary and oral traditions are also influenced by Christianity. There were many oral traditions about St. Thomas' presence in India, particularly those about his martyrdom. A Tamil literary tradition emphasizes the Christian values as well. Although Sangam literature does not directly mention the Christian influence, Tirukkural displays some Christian values, particularly humility, charity, and forgiveness. It was influenced by the Bible, particularly Christ's Sermon on the Mount. According to the above-mentioned statement, it is understood that St. Thomas, one of Jesus Christ's twelve apostles, came to India and preached the Holy Gospel, establishing seven Christian settlements. He landed in India in the first century AD, in which he lived, preached, died, and was buried. In short, St. Thomas Christians have glorious historical sources for their origin, growth and development in India especially in Tamil literary and Archeological traditions.

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Is Himalaya Salt Lamp: Yah or Nay ?

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Abstract:

People have been aware of salt rock crystal's capacity to enhance the characteristics of the air by enhancing it with negative ions for millennia. Negative ions are thought to be well-produced by salt lamps. Considering the sellers of salt lamps' claims regarding their beneficial effects. Natural air ionisers like rock salt lamps can purge the air we breathe of dangerous ions. By eliminating dangerous ions from the air, these lamps can aid if you suffer from breathing problems like asthma and bronchitis. This study was undertaken to know how Himalaya salt lamps works and what are health benefits having to use Himalaya salt lamps. The main aim of this study to identify the possible release the negative ions of Himalaya salt lamps. Chi Square was used to get the results. In this study we have found that Himalayan salt lamp having health benefits and analysed there is no relationship between salt lamps and negative ions.

Keywords: Himalaya Salt Lamp, Rock Salt, Health Benefits, Negative ions

Introduction:

Rock salt, or halite, comes from Pakistan's Punjab province and is known as Himalayan salt. It is mined at the Khewra Salt Mine in Khewra, Jhelum District, Punjab, which is located in the Salt Range hill system's foothills in the province of Punjab on the Indo-Gangetic Plain. The Himalayas are around 190 miles (310 km) away, Lahore is about 160 miles (260 km), and Amritsar is about 185 miles (298 km) away. Conceptually, Himalayan salt is just table salt with added mineral impurities. Sodium chloride makes up 95–98% of it, along with 2-4% polyhalite (potassium, calcium, magnesium, sulfur, oxygen, and hydrogen), 0.01% fluoride, 0.01% iodine, and trace amounts of several other minerals. The impurities in some salt veins give it a pink, reddish, or cattle red tint, while the salt crystals themselves are off-white to translucent in colour. The presence of elements in polyhalite and trace minerals is what gives the material its reddish hue. Halite is frequently used to manage ice in both

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residential and governmental settings. Putting salt or saltwater on ice that is close to 0°C (32°F) will cause it to melt because brine, a mix of water and salt, has a lower freezing point than pure water. The term “freezing-point depression” refers to this effect. After a snowstorm, residents in colder climates frequently scatter salt on their roads and sidewalks to melt the ice. A modest amount of salt will weaken the ice so that it may be easily removed using other methods rather than having to use so much that the ice melts completely. In order to increase traction, several communities also spread a combination of sand and salt on the roadways before, during, and after a snowfall. Rock salt is occasionally used in agriculture in addition to for de-icing. An illustration of this would be the use of salt stress to prevent the annual meadow grass in turf production from growing.

Additionally, salt is used frequently in cooking as a flavour enhancer and to cure a wide range of foods, including fish and bacon. Larger bits can be used as finishing salt, which can be shaken over food or processed in a salt mill. For various cuisines, some cultures, particularly those in Africa, favour a wide range of distinct rock salts. Pure salt should be avoided since varied salt colours indicate the presence of various contaminants. Many recipes demand for certain types of rock salt, and to accommodate regional tastes, imported pure salt frequently has impurities added.

Himalayan salt lamps, also referred to as salt lamps, are exactly what they sound like; they contain natural salt crystals that, when combined with a light inside a hollow cavity of the large crystal, are allegedly able to provide a variety of health benefits in a variety of daily activities.

Rock salt crystals hollowed out to accommodate a lightbulb are used to create Himalayan salt lamps. When lit, they emit a comforting, reddish-pink glow. These ornamental items, according to their vendors, do more than just illuminate a space. Among other advantages, they assert that the lights can elevate mood, enhance sleep, reduce allergies, facilitate easier breathing for those who have asthma, and purify the air.

The claims seem convincing. However, there is little scientific data to support them. These lights use Himalayan salt, which is found in the mountain range that spans Pakistan, India, Bhutan, and Nepal for a distance of around 1,500 miles.

The Khewra Salt Mine in Pakistan is the source of genuine Himalayan salt lamps. This mine produces salt that is reddish, pink, or off-white in hue.

Many phoney ones are offered for sale online. The real versions emit a weak light and are frail. The fake goods flash brightly and are difficult to destroy.

Literature

“The usual explanation for these lamps seems to be that ions are released when a salt crystal is heated. But that’s just not feasible. You would require a lot more energy than a little light bulb can produce to be able to break the ionic link between the two molecules that make up salt. Additionally, if that did occur, the salt would release chlorine gas, which you would undoubtedly notice.”

“We have a great deal of knowledge about observing ions. We placed the lamp next to the inlet because it is meant to produce negative ions, but when we did so, we saw no ions at all. When it was on, we checked for negative ions. For positive ions, we searched. We awaited

the lamp's warming up. The rock salt is eventually heated by the bulb within, although we didn't observe this. No physical process that I can think of would cause the creation of ions from heating rock salt, with or without the presence of any quantity of water vapour. Because of its face-centered cubic shape, rock salt is not anticipated to produce electric fields that would cause ions to gather around individual crystals."

"A Himalayan salt lamp with a flame, an incandescent bulb, or an LED bulb prevents that from happening. You are not heating the salt at a temperature high enough to release any ions from it. The bond between salt's positive and negative ions is quite strong, so they prefer to stay together rather than disperse into the atmosphere. It is impossible for a block of salt to release sodium or chloride ions."

"We can testify that a popular brand of rock salt crystal lamp we personally tested in our lab was virtually useless as a source of high-density negative ions. After testing the salt lamp's negative ion output level, we took our sensitive negative ion detector outside and discovered that there were more more naturally occurring negative ions present than there were from the salt lamp. We would not have been able to quantify the negative ion output of the salt lamp at any lower levels. Because the salt lamp produced so few negative ions, taking a reading quickly exhausted what little was left, and the ion detector ceased signalling. Then, before we could once more measure negative ions close to the salt lamp, we had to remove the ion detector from the area for a few minutes. The precise concentration of ions was unknown to us."

Methodology:

Research Objectives:

- Objective 1: To know How the Himalayan salt work among people
- Objective 2: To know health benefits in Himalayan Salt Lamps and Claims About Himalayan Salt Lamps
- Objective 3: To identify the Himalayan Salt Lamps are having Positive Ions and Release Negative Ions

Research Hypothesis:

- Null hypothesis H0- There is no significant association between the salt lamps and negative ions.
- Alternate hypothesis H1- There is a significant association between the salt lamps and negative ions.

Himalayan Salt Works

Possibly release a negative ion. Some people think that breathing in negative ions is healthy.

Molecules with a different charge are known as ions. An electron has been added to negative ions. One positive ion has been lost.

We are surrounded by ions. Some of them originate from asteroids that travel to Earth. Others are created nearby, such as by water droplets colliding in a cascade or by radiation, sunlight, lightning, or other natural phenomena. Some claim that after a storm, they feel more

awake and alert, which they attribute to the presence of negative ions in the atmosphere. Negatively charged ions are also produced by commercial ionisers and purification systems to make interior areas cleaner and more comfortable.

According to legend, Himalayan salt lamps emit negatively charged ions as airborne water molecules gravitate towards and escape from their warm surface. Negative ions are largely credited by those who think these lights have health advantages.

Health Benefits of Rock Salt:

Because rock salt has such a high nutritional value, it affects different sections of the body differently. As was previously said, rock salt is the purest type of salt available and is free of chemical and environmental contaminants. It includes calcium, iron, zinc, potassium, magnesium, copper, and 84 of the 92 trace elements that the body needs. As a result, it can be found in drug stores and pharmacies as a powder, dietary supplement, or even a liquid extract in health drinks. The following are a few of its health advantages:

1. It is given for laxative and digestive issues and helps with digestion. It increases appetite, gets rid of gas, and calms heartburn.
2. It makes it easier for cells to absorb minerals. It contributes significantly to maintaining the pH balance and restoring the body's electrolytes. It eliminates harmful minerals and refined salt deposits by enhancing blood circulation and mineral balance.
3. It balances high and low blood pressures, which stabilises blood pressure.
4. It promotes weight loss by balancing minerals that reduce cravings and get rid of fat cells.
5. Many conditions and illnesses, including rheumatic pain, herpes, inflammation, and itching from bug bites, can be treated at home using rock salt.
6. Removing stomach worms and reducing vomiting can be accomplished by consuming rock salt and lemon juice. Additionally, it protects against influenza.
7. People with sinus and respiratory issues can benefit from it. Gargling with rock salt can assist with tonsils, throat swelling, dry cough, and soreness in the throat. For individuals with bronchitis, asthma, or other nose and ear discomforts, rock salt is mixed in water to make brine, which is then utilised in face steams.
8. Kidney and bladder stones, rheumatism, and arthritis can all be relieved by drinking spring water and a glass of rock salt brine. This brine can be put into a poultice to heal wounds, acne, or pain from gout or arthritis.
9. Rock salt can be used to refresh the breath or whiten teeth. Gargling with rock salt might ease sore throat symptoms.
10. You can use it as a body salt or bath salt. To enjoy a soothing bath, add a table spoon of rock salt to the water. Rock salt bathing helps to reduce water retention, eases painful muscles, manages sleep patterns, detoxifies the body, and lowers blood pressure. It also relieves tension and physical aches.
11. The ability of rock salt to relieve muscle cramps is one of its most astounding advantages. A spoonful of rock salt dissolved in a glass of water can provide relief from muscle cramps in just a few minutes.
12. It significantly strengthens the immune system by supplying all necessary trace

components. Additionally, it significantly enhances the respiratory, circulatory, and neurological systems.

13. It aids in preserving the flow of digestive and salivary juices. To produce a cool beverage, mix a few shredded mint leaves with a pinch of rock salt in your lassi.
14. Rock salt can be kept until it becomes red in a copper container.
15. It makes connective tissue and bones stronger.

Claims about the Himalayan Salt

Despite a few research demonstrating some advantages of negative ions, there is insufficient proof that salt lamps promote health.

Sleep and mood. Some people think that the presence of positive ions in the air causes undesirable emotions like anxiety and irritability to worsen. Negative ones supposedly reduce stress, anxiety, and sadness while enhancing general wellbeing.

Serotonin, a neurotransmitter that contributes to feelings of well-being, may be altered by high concentrations of negative air ions, according to studies done on mice and rats.

Negative ions at high concentrations did slightly alleviate depression in certain human tests, but they had little of an impact on anxiety levels or sleep quality.

According to a relatively tiny study, people performed better on tests of their thinking abilities when they were in a room with walls painted with paint that had a lot of total air ions (both positive and negative ions). However, the paint had no impact on their general health.

Asthma and allergies. There have been a few studies on the idea that negative ions may facilitate breathing. Negative ions did not generally improve asthma or respiratory problems in these people. Additionally, they did not reduce the use of inhalers by children and adults with chronic asthma.

Cleaning the air. There is some evidence that negative ions can remove airborne contaminants that are toxic. Ions neutralise contaminants when they accumulate on pollen or bacteria. Although it is unclear how exactly negative and positive ions kill germs, studies have shown that they may do so. Some scientists also believe that other factors may be at play. There is, however, no proof that salt lamps have this impact.

Objective 3: Salt Lamps Positive Ions and Release Negative Ions

Hypothesis:

- Null hypothesis H0- There is no significant association between the salt lamps and negative ions.
- Alternate hypothesis H1- There is a significant association between the salt lamps and negative ions.

Chi Square Test

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	2.682 a	1	.612
Likelihood Ratio	3.418	1	.490
Linear-by-Linear Association	.013	1	.908
N of Valid Cases	50		

Inference:

Chi square test was conducted between salt lamps and negative ions. From the above table, Chisquare value is 2.682. Therefore, Null Hypothesis, Ho is Accepted as p value is greater than 0.05 ($p=0.612$). There is nosignificant relationship between salt lamps and negative ions.Hence, Alternate Hypothesis, H1 is Rejected in this table.

Conclusion:

Compared to common salt, which has 97% NaCl and 2.5% additives, rock salt includes 85% NaCl and 15% trace minerals (84 elements). 15% of the 84 trace minerals give the body's homeostatic system more energy to maintain a healthy state. Since all elements resonate at different frequencies and, therefore, change the mood in the room, Himalayan salt décor can create a nice, ambient environment to sit and relax in. This is true even though there is some evidence that large amounts of a natural compound concentration in an enclosed space (such as quartz, amethyst, jade or Himalayan salt) can alter the vibrational frequency of the physical environment.In chromotherapy, also known as colour therapy, the warm orange and pink tones of the illuminated Himalayan salt bricks or panels produce a calming environment to support emotional and mental wellness, according to some scientific research. Himalayan salt is widely used as a component in cosmetics and foods, and the sample effect is also effective. In this study we have found that Himalayan salt lamp having health benefits and analysed there is no relationship between salt lamps and negative ions.

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A Study on the Global Economy Scenario for Underdeveloped and Developing Countries in Post-Covid-19

○ Dr. Pratik Paun¹

Abstract

The global economy is the sum of all economic activity that occurs around the world. It is made up of the economies of all countries, including their individual economies, which are interconnected and interdependent. The global economy is highly complex, and its performance is driven by a variety of factors, including trade, finance, investment, technological advancement, and geopolitical developments. Global economic growth is typically measured in terms of gross domestic product (GDP) and purchasing power parity (PPP).

Keywords: Global Economy, Develop Countries, Under Develop Countries, COVID-19

Introduction

The COVID-19 pandemic has had a particularly severe impact on developing and underdeveloped countries, due to their limited healthcare infrastructure and resources, as well as their high levels of poverty and economic inequality. These countries have been disproportionately affected by the pandemic, both in terms of health outcomes and economic losses. The World Bank estimated that the pandemic could push an additional 88–115 million people into extreme poverty, with the majority of these being in developing countries. According to the International Monetary Fund (IMF), the economies of low-income countries were expected to contract by an average of 3.9% in 2020, while those of middle-income countries are projected to shrink by 4.3%. This had a devastating impact on the lives of people in those countries, as employment and incomes were reduced, and access to basic services such as healthcare and education were also reduced. In addition to the direct impacts of the pandemic, developing and underdeveloped countries were also faced significant indirect effects. These include the disruption of trade and global value chains, the collapse of global commodity prices, and the withdrawal of foreign direct investment.

A. Analysis of Trade and Investment Flows

The COVID-19 pandemic has had a devastating impact on global economic activity, and

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this has had a particularly pronounced effect on underdeveloped and developing countries. Exports and imports have both declined sharply, supply chains have been disrupted, and foreign direct investment (FDI) has plummeted.

Decrease in Exports and Imports: According to the International Monetary Fund (IMF), total merchandise exports in 2020 were projected to decline by 11.9% compared to 2019. This was significantly larger than the 3.2% decline in 2009 during the Great Recession. Developing countries have been hit particularly hard, with exports in 2020 projected to decline by 12.4%, more than twice the decline of 5.4% in

2009. Imports in 2020 were expected to decline by 14.2%, significantly more than the 6.3% decline in 2009.

Disruptions in Supply Chains: Global supply chains have been severely disrupted by the pandemic, as production has been limited due to lockdowns and other restrictions. This has resulted in shortages of certain products and components, which has had a negative impact on global trade.

Drop in Foreign Direct Investment (FDI): The COVID-19 pandemic has also had a negative impact on FDI flows. According to the United Nations Conference on Trade and Development (UNCTAD), global FDI is expected to decline by 40% in 2020, to US \$840 billion. This was significantly larger than the decline of 14% in 2009. Developing countries have been particularly hard hit, with FDI in 2020 were expected to decline by 41%, more than twice the decline of 17% in 2009.

B. Analysis of Financial Markets

The global economy was been heavily impacted by the COVID-19 pandemic. For both developed and developing countries, the economic effects of the pandemic were been severe. Underdeveloped and developing countries was been particularly affected as their economic and public health systems were more vulnerable to shocks.

Decline in Stock Markets: The stock markets of underdeveloped and developing countries was been heavily affected by the pandemic. Many markets were seen significant declines in value, with the MSCI Emerging Markets and Frontier Markets indices both down around 20% in 2020, compared to a 7.7% fall in the S&P 500 Index. The World Bank's China and India indices have both fallen around 20%.

Volatile Exchange Rates: Exchange rates in underdeveloped and developing countries were also been volatile. In 2020, the Indian rupee depreciated by 6.7% against the US dollar, while the Mexican peso depreciated by 6.3%. In contrast, the South African rand appreciated by 8.7%.

C. Analysis of Monetary and Fiscal Policies

The economic impact of the pandemic on underdeveloped and developing countries was been severe, and the outlook is uncertain. The World Bank was estimated that global economic growth would be negative in 2020 for the first time since World War However, economies in underdeveloped and developing countries were likely to fare worse than those in developed countries, as the former have fewer resources to respond to the crisis.

Expansion of Monetary Policy: The expansion of monetary policy in underdeveloped and developing countries in the post-COVID-19 period was been

focused on providing liquidity and maintaining financial stability in the face of a downturn in global economic activity. Central banks in many of these countries had implemented monetary measures such as quantitative easing, lower interest rates, and expansion of the amount of money in circulation to stimulate the economy. For example, the Reserve Bank of India (RBI) has reduced the repo rate by 115 basis points to 4.40%, the lowest since 2000. The Central Bank of Nigeria (CBN) has also reduced its monetary policy rate from 13.5% to 11.5%. Additionally, The Central Bank of the Republic of Turkey (CBRT) has lowered its benchmark rate from 10.75% to 8.25%.

Increase in Government Spending: In the post-COVID-19 period, many underdeveloped and developing countries have implemented fiscal policies aimed at stimulating the economy and providing relief to those affected by the pandemic. These have included direct payments to citizens, tax relief, and increased government spending. For instance, the Indian government had allocated \$266 billion towards providing relief to individuals, businesses, and the banking sector. The Nigerian government had also allocated \$7.6 billion to stimulate the economy and provide relief to citizens. Similarly, the Turkish government had announced a \$36 billion package to support businesses and households.

D. Analysis of Labor Market

Decline in Labor Income and Employment: The COVID-19 pandemic had caused a severe shock to the global economy, with developing and underdeveloped countries being particularly affected. A recent report by the International Labor Organization (ILO) estimated that the global unemployment rate could increase by up to 25 million in 2020 due to the crisis, with the majority of the increase coming from developing countries. This was due to the significant decline in labor income and employment in these countries as a result of disruption to global supply chains, closures of businesses, and job losses. Furthermore, the report found that the employment rate in developing countries could fall by as much as 4.5% in 2020, while the global labor force participation rate could decline by up to 6.7%.

Increase in Informal Employment: The pandemic has also had a significant impact on informal employment in developing and underdeveloped countries. A recent report by the International Labor Organization (ILO) estimates that there could be an additional 56 million workers in vulnerable employment due to the crisis. This is caused by a shift from formal to informal employment, as well as an increase in underemployment and disguised unemployment due to the disruption of global supply chains and the closure of businesses. Furthermore, the report found that the informal employment rate in developing countries could increase by up to 8.3% in 2020, while the global informal employment rate could increase by up to 10.3%.

Conclusion

The global economy had been drastically affected by the COVID-19 pandemic. Underdeveloped and developing countries in particular had been hit the hardest. These countries had dealing with the economic consequences of the pandemic since its onset, and it will likely take a long time for them to recover. Analytical data and research shows that the economic outlook for these countries was bleak. According to the International Monetary Fund (IMF), the global economy was expected to shrink by 4.9% in 2020 and the impact will be felt most severely in the poorest countries, with an estimated contraction of 6.6%. Furthermore, a simulation of the global economy in 2020 and 2021 by the World Bank showed

that underdeveloped and developing countries were expected to suffer the most due to the pandemic, with an estimated 4.5% contraction in 2020 and just 1.6% growth in 2021. This was in stark contrast to the pre-pandemic projections of 3.8% growth in 2020 and 4.2% growth in 2021. The World Bank also estimated that by the end of 2021, around 70 million people could be pushed into extreme poverty due to the pandemic. This would mean that the number of people living in extreme poverty could increase from 736 million in 2019 to 806 million in 2021. The economic impacts of the pandemic on underdeveloped and developing countries are expected to be long-lasting. These countries will need to take proactive and effective measures to address their vulnerabilities, such as investing in resilient infrastructure, providing social protection to their citizens, and expanding access to digital technology. Additionally, increased international cooperation and financial support from the global community will be needed to help these countries recover from the pandemic.

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Evaluation of User Experience of E-Learning Platforms

○ Gayathri S¹

Abstract

The use of various online learning platforms has grown as a result of technological improvements and since the Covid-19 epidemic. Many people have started recognizing and utilizing them to improve their education. Some people have solely relied on these platforms to gain the skills and certifications needed to advance in their education. Thus, it is crucial to evaluate the various platforms from the perspective of users. User experience research can be used to assess the degree of user satisfaction regarding the utilization of e-learning platforms. The use of diverse e-learning platforms is escalating, so it is critical to review and evaluate them. The study employs the application of user experience to understand users' efficacy, efficiency, and contentment with regard to the product they use. This study aims to explore how students use various e-learning platforms to augment their education. Data were gathered from students using any e-learning platform in the Thiruvananthapuram district. The User Experience Questionnaire (UEQ) in English was used to gather information using Convenience sampling, which was then examined in an Excel spreadsheet. A brief examination of the applications of UEQ across several domains is also included. The research demonstrates that consumers are more impacted by quality characteristics pertaining to non-task components. Overall, the majority of the factors used to measure the user experience revealed a neutral user assessment. In addition to assessing user awareness, the study also helps to understand platform quality.

Keywords: E-learning, E-learning platforms, User experience, User Experience Questionnaire (UEQ).

Introduction

A person learns something new at every stage of life. People can learn new skills through practise and observation during the learning process. In the past, books, newspapers, and television were used to gather information. Yet, owing to various forms of technology, information is now easily accessible at the touch of a finger. Information and communication

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technology (ICT) is one such approach that makes use of electronic gadgets. E-learning, often known as online learning or Internet learning, allows users to access instructional materials at any time and from any location. One advantage of online learning is the ability to save time and money on travel and searching for resources (Deepika, 2018). COVID-19 has raised awareness of the value of e-learning throughout the world. Even though there were several active e-learning platforms in the country, their use greatly increased during the pandemic. Many applications are available to students that can enhance their learning outcomes. In light of this, the sole element determining a product's success is customer satisfaction. So, it is important to assess and retain the products' user experience. A user's subjective judgements of a product are described with the help of their user experience (Santoso et al., 2022a). The objective of the current study is to apply a user experience questionnaire (UEQ) to e-learning platforms to get the perspectives of undergraduate and postgraduate students.

User Experience

The evaluation of a product's user experience takes into account elements including its usefulness, satisfaction, and aesthetics. Understanding the efficacy, efficiency, and contentment of the users with reference to the product is the fundamental purpose of user experience evaluation. It also takes into account human negligence and the problems that distress users (Saleh et al., 2022). Many people confuse the terms usability and user experience and use them interchangeably. Usability is only one of the components of a product's user experience. Despite the broad range that the user experience exhibits, numerous scholars have proposed various techniques to analyse it quantitatively and qualitatively. The patterns, behaviours, and perceptions of consumers as they use a product can be understood using either method (Santoso et al., 2022b).

The User Experience Questionnaire (UEQ) is one of many tools available to gauge user experience. Six user experience variables, namely attractiveness, perspicuity, efficiency, dependability, stimulation, and novelty, as well as traditional usability factors, are determined by the User Experience Questionnaire (Laugwitz et al., 2008). It consists of 26 items that assess a product's usability and user experience. Also, the UEQ was further evolved into the UEQ-S, a condensed version of the survey. A new version of the User Experience Questionnaire called UEQ+ has also been created. It offers a variety of scales from which one can choose the appropriate ones to evaluate a product (Santoso et al., 2022a).

The user experience survey is suitable for a number of industries, including e-learning, e-health, e-government, and e-business. UEQ has been developed in the field of e-learning to assess the learning management systems (LMS) employed by various universities (Sfenrianto, 2019). By analysing the user experience of various online services provided by the government, it is possible to get insight into the use of e-governance (Prakoso & Subriadi, 2018). The user experience of e-health care systems can also be tested and evaluated using UEQ. The usability of UEQ and the updated version of the same is becoming more significant as a result of technological advancements. More and more attributes are being added to the basic version of UEQ in order to keep up with the latest technologies. In the realm of e-commerce, the same can also be applied to assess user experience (Lukita et al., 2018).

Research Methodology

The nature of the research study is descriptive. Several national and international publications, websites, and other sources were used to compile the contents. The sample design takes into account the demographics of the study, sample size, and sampling methodology.

The user experience of several e-learning platforms was evaluated as part of the study. The sample is made up of students from undergraduate and postgraduate programmes who engage with any e-learning platform to learn something. The sample was chosen through the convenience method of sampling. Data were gathered from 25 respondents using an e-learning platform. The platforms that offer various courses and platforms for test preparation come under the purview of the study. The study is confined to the state of Kerala.

The English version of the questionnaire was shared via Google Form among the students. The study took place in February and March 2023. Respondents were asked questions on their demographics and user experience with handling the e-learning platform. Using statistical tools like percentages and mean scores, the data were analyzed.

Research Tool

The study uses the User Experience Questionnaire to assess the experience of users in handling the various e-learning platforms. The UEQ questionnaire is available in a number of languages, including English, Chinese, Russian, and others. The current study uses the English version of the questionnaire. 26 items are used across six scales in the questionnaire. The six scales are novelty, stimulation, perspicuity, efficiency, and dependability. A total of 26 items are included, with half of them expressing negative opinions and the other half having positive opinions regarding the product. To minimise the central tendency bias, a seven-stage construct scale is included in the questionnaire. The range of the scale is -3 to 3. The most negative expression is -3, the most neutral expression is 0 and the most positive expression is +3(Schrepp, 2019).The UEQ tool, which is an Excel file, is used to analyse the obtained data, after which the findings are generated automatically.

Data Analysis

The data collected included the user's response with regards to the utilization of several e-learning platforms. The UEQ supplied an Excel-based calculation for the analysis of the collected data (Schrepp, 2019). The following section deals with the analysis of the data.

Table 1
Age and Gender of Respondents

Age * Gender Crosstabulation			
Age	Gender		Total
	Male	Female	
Below 20	1	2	3
20-25	1	17	18
Above 25	4	0	4
Total	6	16	25

Source: Primary data

Table 1 displays a cross-tabulation of the users' gender and age. Out of the 25 users, the majority of the respondents (16) were female and between the age of 20 and 25 (18).

Table 2 Educational Qualification of Respondents

Education	Frequency	Percent
UG	15	60%
PG	10	40%
Total	25	100.0

Source: Primary data

The respondents' educational backgrounds are shown in Table 2, which indicates that 15 users had undergraduate degrees and the remaining 10 had postgraduate degrees.

Table 3 E-learning platforms adopted by the Respondents

E-learning Platform	No: of respondents
Testbook	8
Coursera	7
Swayam	3
e-Pathshala	2
Entri	2
Unacademy	2
Avodha	1
Total	25

Source: Primary data

Table 3 lists the e-learning platforms used by the respondents, and it is clear that they have employed a range of tools during their study. The majority of respondents use the test preparation platform named Testbook. Coursera and Swayam, one a privately owned platform and the other a government-run platform, are the next in line. A variety of courses are offered to students on both platforms.

Table 4 Scale Consistency of the UEQ

Scale	Cronbach's alpha
Attractiveness	0.92
Perspiciuity	0.66
Efficiency	0.75
Dependability	0.69
Stimulation	0.75
Novelty	0.87

Source: Calculated value

Table 4 displays the Cronbach's alpha value, which indicates how consistently users'

opinions are expressed across all scales. An appropriate alpha value is one between 0.6 and 0.8 (Hajjar, 2018). Values >0.6 or >0.7 can be regarded as an adequate level for interpretation (Schrepp, 2019). The scales are consistent because, with the exception of perspicuity (0.66) and dependability (0.69), all other values are greater than 0.7. Scales with values less than 0.7 may indicate that some users' perspectives on the scale's items are conflicting. According to some literature, however, results greater than 0.6 can be regarded as appropriate.

Figure 1
UEQ Scale structure

Item	Mean	Variance	Std. Dev.	No.	Left	Right	Scale
1	↑ 1.0	0.9	0.9	25	annoying	enjoyable	Attractiveness
2	↑ 1.1	0.9	0.9	25	not understandable	understandable	Perspicuity
3	→ 0.1	2.2	1.5	25	creative	dull	Novelty
4	→ -0.6	0.3	0.5	25	easy to learn	difficult to learn	Perspicuity
5	→ 0.2	2.1	1.5	25	valuable	inferior	Stimulation
6	→ 0.6	1.1	1.0	25	boring	exciting	Stimulation
7	↑ 0.8	1.3	1.2	25	not interesting	interesting	Stimulation
8	→ 0.6	0.7	0.9	25	unpredictable	predictable	Dependability
9	→ 0.2	1.2	1.1	25	fast	slow	Efficiency
10	→ 0.2	2.2	1.5	25	inventive	conventional	Novelty
11	→ 0.6	0.4	0.6	25	obstructive	supportive	Dependability
12	→ 0.2	2.6	1.6	25	good	bad	Attractiveness
13	↑ 1.6	1.4	1.2	25	complicated	easy	Perspicuity
14	↑ 1.2	1.1	1.1	25	unlikable	pleasing	Attractiveness
15	↑ 1.2	1.0	1.0	25	usual	leading edge	Novelty
16	→ 0.8	0.7	0.8	25	unpleasant	pleasant	Attractiveness
17	→ -0.1	1.3	1.1	25	secure	not secure	Dependability
18	→ -0.1	1.1	1.1	25	motivating	demotivating	Stimulation
19	→ 0.2	1.1	1.1	25	meets expectations	does not meet expectations	Dependability
20	↑ 1.1	1.4	1.2	25	inefficient	efficient	Efficiency
21	→ 0.0	1.8	1.3	25	clear	confusing	Perspicuity
22	↑ 1.0	1.3	1.2	25	impractical	practical	Efficiency
23	→ 0.0	2.5	1.6	25	organized	cluttered	Efficiency
24	→ -0.1	1.9	1.4	25	attractive	unattractive	Attractiveness
25	→ 0.0	2.3	1.5	25	friendly	unfriendly	Attractiveness
26	↑ 1.2	0.5	0.7	25	conservative	innovative	Novelty

Source: Calculated value

Figure 1 displays the outcomes of the user experience of 25 users of various e-learning systems among the 26 items representing six scales. Together with their respective means, standard deviations, and variances, the scales and the 26 items are listed. A neutral assessment of the scale items is represented by values between -0.8 and 0.8. Items with values greater than or equal to 0.8 indicate good evaluations, whereas those with values less than -0.8 indicate negative evaluations. Moreover, the scales are displayed in a range from -3 to +3, with -3 and +3 denoting extreme bad and good situations, respectively (Schrepp, 2019). From Figure 1, it is clear that the majority of each scale item exhibits a neutral judgement.

Table 5 User Experience Scale

UEQ Scales	Mean	Variance
Attractiveness	0.493	1.11
Perspicuity	0.510	0.46
Efficiency	0.590	0.85
Dependability	0.330	0.47
Stimulation	0.350	0.76
Novelty	0.710	1.00

Source: Calculated value

Table 5 displays the mean and variance of the scale items. Compared to the other scales, novelty has a mean score that is higher at 0.710. The least significant element, with a mean of 0.330, is dependability.

Table 6

Quality dimensions of UEQ

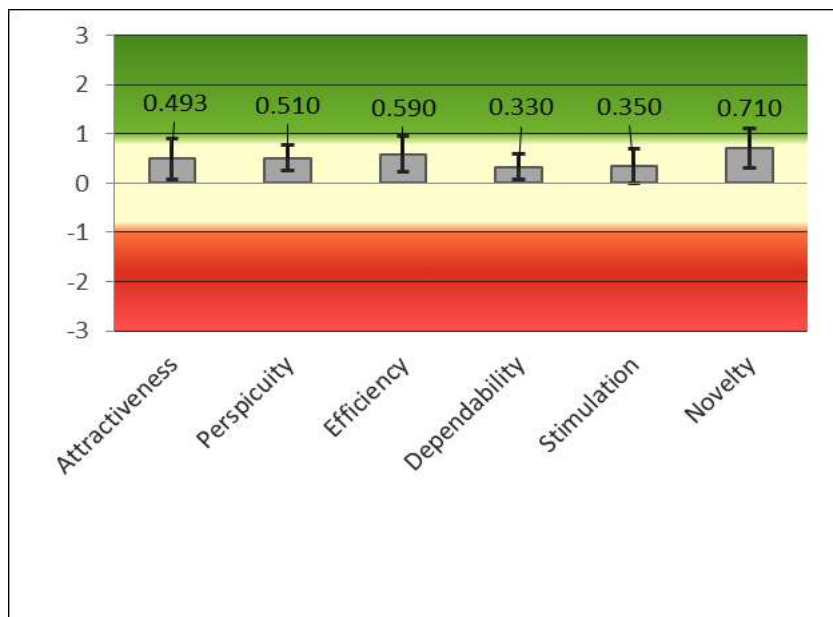
Pragmatic and Hedonic Quality	
Attractiveness	0.49
Pragmatic Quality	0.48
Hedonic Quality	0.53

Source: Calculated value

Three categories can be derived from the scales of the user experience questionnaire. They are attractiveness, pragmatic quality, and hedonic quality. Table 6 displays the average score across the three dimensions. Efficiency, perspicuity, and dependability are the three dimensions that make up pragmatic quality. Hedonic quality includes the characteristics of stimulation and novelty. Attractiveness is regarded as a separate dimension since it determines the overall perception of the product.

Figure 2

User Experience Scale



The user experience scales and the UEQ's quality dimensions are each represented diagrammatically in Figures 2 and 3, respectively. The mean score for novelty and efficiency is higher than the mean score for the other scales. The lowest mean score is displayed for dependability. The e-learning platforms are found to be creative by the users.

Figure 3
Quality Dimensions of UEQ

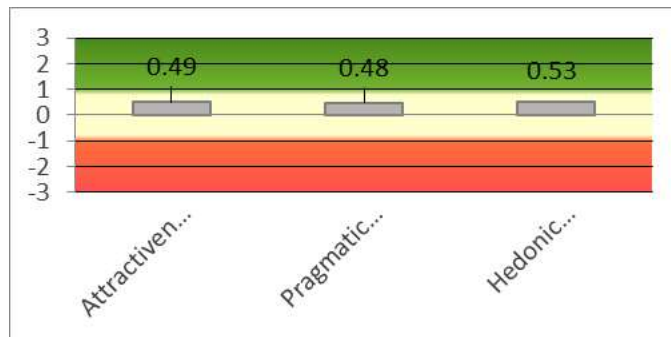


Figure 3 shows that the dimensions related to hedonic quality get the highest scores. The non-task-oriented quality factors are dealt with by the hedonic quality, which is found to have a greater effect on consumers.

Findings and Conclusion

The user experience of several e-learning platforms is addressed in the paper. The instrument used was simple and clear, effective, and provided a general overview of the experience. As the scales applied are determined to be consistent, the results can be considered reliable. It is possible to observe the scales for perspicuity and dependability to be below 0.7. Nonetheless, literature has shown that scores greater than 0.6 can be regarded as appropriate. The results show that novelty and efficiency have higher mean values, while dependability has the lowest. It may be due to the fact that the users do not consider dependability to be a factor that determines the user experience, which would explain the poor rating. The different ways in which students perceive the questions may possibly contribute to the same outcome. The research also demonstrates that users were found to be more impacted by quality characteristics linked to non-task components. The significant portion of the factors taken into account when evaluating the user experience revealed a neutral user evaluation. A brief overview of the user experience questionnaire and its use in various fields is also provided in the report.

Limitations and Future Research

The study only considered six scales with a total of 26 elements in an effort to assess the user experience of the e-learning platform. The updated version, known as User Experience Questionnaire Plus (UEQ+), may be used in upcoming studies. The number of respondents was limited to 25, which might have had an effect on the results of the study. Furthermore, the current study concentrated on e-learning platforms generally. Further studies could involve analysing each platform independently and performing a comparative analysis using different statistical approaches. Future work may also take into account the perspectives of working professionals regarding their interactions with e-learning systems.

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MGNREGA and Rural Development in Kerala

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Abstract:

As an important initiative, the Mahatma Gandhi National Rural Employment Guarantee Scheme was launched by the Indian government on February 2, 2006. According to the scheme, every rural household receives 100 days of unpaid, guaranteed employment each year. Although the primary goal of this programme is to guarantee rural people a stable source of income, it also makes it easier to create jobs and maintain rural infrastructure. The goal of the current article is to provide a broad overview of how MGNREGA has affected the creation of jobs in rural Kerala. It also looked at the MGNREGA's financial development and the jobs this programme created. The study found that MGNREGA significantly contributes to job creation in rural Kerala. The study's conclusion indicates that MGNREGA is crucial for creating jobs in rural Kerala. It aids rural development in addition to supplying food security.

Keywords: Employment Generation, MGNREGA, Rural Economy.

Introduction:

The Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA) was enacted with the objective of strengthening livelihood security by creating employment, ecological asset creation, and rural infrastructure. The Act provides for the strengthening of decentralised governance in the implementation of the scheme, which aims to reduce poverty, distress migration, and employment of women in rural areas. It has been designed primarily as a social safety net and has the potential to transform rural India into a more prosperous, equitable, and connected society. Earlier, employment guarantee programmes in India were targeted at the poor and were generally associated with poverty alleviation. The MGNREGA goes beyond poverty alleviation and recognises employment as a legal right. Especially for women, MGNREGA is an important source of work and income. The Act has been designed especially to allow women equity in both access to work and in the payment of wages.

In many parts of the country, tremendous success has been noted at the community and individual level in terms of natural resource conservation and regeneration, improvement in

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rural connectivity, reduced wage discrimination, rural to urban migration, etc. The most significant fact of this Act is that it has given priority to the rural people's demand for work—those who are willing to do unskilled manual work for their livelihood. In the Financial Year (FY) 2018–19, a total of 176.82 core person days of work have been generated across the country. There are additional person days provided to the state and the districts according to the demands and needs of the beneficiaries. The most significant step taken by the ministry is the convergence of MGNREGA with other schemes, which has helped to create sustainable and productive assets. As per the data provided by the MGNREGA website, 3.92 crore assets have been created across the country during FY 2018–19. Further, the scheme has high expectations in terms of poverty alleviation, asset creation, income generation, etc.

Review of Literature:

- **Vineeth Mathew(2018)** According to the study, the researcher states that MGNREGS clearly enhances the quality of life for rural households who lack employment, opportunities, or income. The plan greatly benefited the poor in rural areas, but there are still a lot of issues that must be fixed for it to function effectively. The majority of the works produced useless results and MGNREGS only had an insignificant effect on the production of rural assets that are valuable to society, according to various ideas and recommendations based on the field survey and analysis of the plan. This was mostly a result of MGNREGS emphasizing job creation over high-quality and long-lasting assets.
- **Bhattacharyya, Polakshi (2010)**According to the study, one of the main obstacles to the programme's effective execution is the MGNREGA members' unawareness of the many provisions, such as unemployment benefits, travel reimbursements, and workplace amenities, intended for the welfare of the beneficiaries. The study thus suggests a considerable awareness-raising and training effort should be regularly conducted by the implementing agency. Examining the level of local engagement in MGNREGA is one of the key goals of this study. The study indicated that there was significant variance in the level of engagement of people throughout the sampled villages, depending on a number of socioeconomic requirements such as income level, education level, psychological level, cultural level, etc.
- **Satyanarayana, K. (2019)**The study's objectives are to examine the existing studies of the MGNREGS' effectiveness and how it affects rural employment. To give a brief description of the MGNREGS programme, to evaluate the organisational structure of the MGNREGS, to compare beneficiary participation in the MGNREGS programme to that of non-beneficiaries, to look at the variables influencing this participation, and to make recommendations for realistic policy measures that could help national and state policymakers. According to the study, MGNREGS, one of the biggest welfare programmes, pays beneficiaries through a wide network of middlemen. Due to the high cost of providing benefits, those who took advantage did not receive the full range of benefits.

Objectives of the Study:

1. To examine the importance of MGNREGA for the development of Rural population

in Kerala

2. To understand how MGNREGS helps in rural asset creation Region-Wisely in Kerala
3. To understand how MGNREGS helps in rural asset creation Area-Wisely in Kerala

Statement of the Problem

The Mahatma Gandhi National Rural Employment Guarantee Act aims to enhance the livelihood security of people in rural areas by guaranteeing 100 days of wage employment in a financial year to a rural household whose adult members volunteer to do unskilled manual work. Apart from the women's empowerment point of view, which is quite typical in Kerala, MGNREGA implementation has tremendous potential for the economic development of Kerala state, particularly through the socioeconomic upliftment of the rural poor. Besides, MGNREGS has the potential to give a new dimension to the work culture in the state. In this context, it is considered appropriate to conduct a study on the benefits derived by the rural people from MGNREGA in Kerala.

Research Methodology

The study is of descriptive and analytical in nature. The Paper uses both primary and secondary data. Secondary data is collected from different published sources of various Government Departments, other Agencies and Panchayath Authorities. Primary data is collected from respondents belongs to Pathanamthitta district. The sample size is 35. The sample size was selected using simple random sampling method. A structured questionnaire is used in the study to assess the impact on the beneficiaries with respect to the region and area wise category.

Data Analysis and Interpretation

The study uses Mean Score, Standard Deviation and One Way ANOVA for testing of Hypothesis. For the purpose of the study the state of Kerala is divided in to three regions, South, Central and North and three areas namely, Coastal, plain and hilly areas.

Hypothesis

Ho: There is no significant variation in rural development through MGNREGS across region and area in Kerala.

Table-1.1 Region-Wise Comparative Mean Score

	N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean		Minimum	Maximum
					Lower Bound	Upper Bound		
					South	10		
Central	21	50.8095	6.18562	1.34981	47.9939	53.6252	39.00	66.00
North	4	50.2500	11.17661	5.58831	32.4655	68.0345	36.00	61.00
Total	35	50.8857	8.86756	1.49889	47.8396	53.9318	29.00	67.00

From Table 1.1 It is observed that in rural asset creation among the three regions South, Central and North, the South Region registers the highest Mean Score of 51.3 where it is only 50.8 in Central and 50.2 in North. Hence it is concluded that, in the opinion of respondents from whom data is collected, in terms of rural development through MGNREGS the South

performs better compared to the other two regions.

Table1.2 ANOVA

	Sum of Squares	Df	Mean Square	F	Sig.
Between Groups	3.455	2	1.727	.021	.043
Within Groups	2670.088	32	83.440		
Total	2673.543	34			

In order to validate whether these variations are significant or not ANOVA is used. From the above table it is visible that the p value is 0.43 which is significant at 5% level. Hence it is summarized that there is significant variation in the Mean Score of the opinion of respondents across regions and so the null hypothesis is rejected

Table-2.1 Area Wise Comparative Mean score

	N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean		Minimum	Maximum
					Lower Bound	Upper Bound		
Coastal	3	50.0000	1.73205	1.00000	45.6973	54.3027	48.00	51.00
plain	13	51.0000	12.00694	3.33013	43.7443	58.2557	29.00	67.00
Hilly	19	50.9474	7.20705	1.65341	47.4737	54.4211	36.00	63.00
Total	35	50.8857	8.86756	1.49889	47.8396	53.9318	29.00	67.00

From Table 2.1, It is observed that in rural asset creation among the three areas, coastal, plain and hilly, the plain area registers the highest Mean Score of 51.00 where it is only 50.0 in Coastal and 50.94 in hilly area. Hence it is concluded that, in the opinion of respondents from whom data is collected, in terms of rural development through MGNREGS the plain area performs better compared to the other two areas.

Table-2.2 ANOVA

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	2.595	2	1.298	.016	.041
Within Groups	2670.947	32	83.467		
Total	2673.543	34			

In order to validate whether these variations are significant or not ANOVA is used. From the above table it is visible that the p value is 0.41 which is significant at 5% level. Hence it is summarized that there is significant variation in the Mean Score of the opinion of respondents across areas and so the null hypothesis is rejected.

Findings:

The following findings are derived from the study. The study is carried out to find out how the scheme helps the rural population in Kerala for rural asset creation Region and Area Wise. The following are the important findings

1. The study found that MGNREGS had a positive impact on the earning capacity of the rural households by guaranteeing minimum 100 days of wage employment that the scheme ensures wage security.
2. It is found that in rural asset creation among the three regions South, Central and North, the South Region registers the highest Mean Score of 51.3 where it is only 50.8 in Central and 50.2 in North. Hence it is found that, in the opinion of respondents from whom data is collected, in terms of rural development through MGNREGS the South performs better compared to the other two regions.
3. It is found that in rural asset creation among the three areas, coastal, plain and hilly, the plain area registers the highest Mean Score of 51.00 where it is only 50.0 in Coastal and 50.94 in hilly area. Hence it is found that, in the opinion of respondents from whom data is collected, in terms of rural development through MGNREGS the plain area performs better.

Conclusion:

The Act stipulates that every rural home with an adult member who is an unpaid assistance performer performing unskilled manual labour must provide at least 100 days of guaranteed wage employment in a fiscal year, within 5 kilometres of the applicant's residence. A minimum wage must be paid for labour jobs as employment under MGNREGA is legally conditioned, and if the government fails to offer employment for a period of 15 days, it must pay unemployment benefits to those individuals. Offering unskilled labour employment prospects is MGNREGS's immediate goal. Security of livelihood and the development of the rural economy through the creation of productive assets are among the long-term goals. From the study it is concluded that MGNREGS has had a positive impact on the standard of living of the rural households residing in Kerala.

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Gandhi's Conception of Non-Violence: A Brief Study

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Abstract:

The father of nation Mohandas Karamchand Gandhi is called Mahatma, a great soul. On October 2, 1869, He was born, the fourth son of Karamchand Gandhi, the dewan or prime minister of the small princely state of Porbandar. He also knew as Manu, Manisa, Mohan, Mohandas etc. in his childhood. According to Gandhi, Without Ahimsa it is impossible to seek and find Truth. Ahimsa and Truth are so inter-twined. Non-violence or Ahimsa is the heart of all religions. The fundamental principle of Gandhian ethics is Non-violence. Love and Truth are internally related to each other. He has given 11 vows or duties for achieving non-violence. He tries to apply the ethics of non-violence in the economic, political and also in social aspects. He emphasizes on child education without caste and creeds. A co-operative non-violent society is his ideal.

Keywords: Gandhi's view, Non-violence, Swadeshi, Economics, Political field, Social field

Introduction:

Gandhi alias Bapu is lovingly called the father of the Nation. According to the Hindu calendar, he was born on the twelfth day of the dark half of the month Bhadarva. Gandhi's home life is cultured and the family, by Indian standard, is well-to-do. There were books in the house; they dealt chiefly with religion and mythology. Gandhi was called by names like Manu, Manisa, Mohan and Mohandas in his childhood. Truth is the corner-stone of the edifice of Gandhi's life. Every page of his Autobiography, through its "calm simple language", testifies to the love of truthfulness ingrained in him ever since his boyhood. "Not simply as we ordinarily understand it, not truth which merely answers the same, 'Honesty is the best policy,' implies that if it is not the best policy we may depart from it. Here Truth as it is conceived means that we may have to rule our life by this law of Truth at any cost."¹ In short, he is attempting to metamorphose the crowd into a person. W.H. Auden once wrote:

Let us honour if we can
The vertical man
Though we value none
But the horizontal one.²

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Origin of the research problem:

Gandhi is called Mahatma, a great soul. He thought that without Ahimsa it is impossible to achieve Truth. Ahimsa and Truth are interrelated which is the fundamental principle of Gandhian ethics. But, Gandhi's ahimsa is a positive, aggressive, political weapon. Non-violence has love, sympathy, pity and fearlessness. He gave important in the ethics of non-violence in the economic, political and also in social aspects. Gandhi thought about the cottage industries, Charkha and non co-operation with exploiting institutions. He emphasizes on child education without caste and creeds and a cooperative non-violent society. Gandhi's tried to develop the conditions of the untouchables and the widows are based upon his sermon of equality. Sufficient emphasis has been laid on Gandhi's views on non-violence in economic, political social aspects which has a high impact on human society in India. No sufficient and exhaustive discussion of the subject has been made by any scholar so far.

The Objectives of the Study:

The objectives of the study are:

- To attempt to reveal the introduction of M.K.Gandhi.
- To attempt to reveal the views of Gandhi regarding Non-Violence.
- To explain the conditions of Non-Violence.
- To attempt to reveal the views of Gandhi's Swadeshi.
- To explain the Non Violence in the Economics field.
- To explain the Non Violence in the Political field.
- To explain the Non Violence in the Social field.

Methodology:

The method of the present study is analytical in nature which is based on the primary and secondary sources. The primary sources are collected by meeting the social workers and also in interview with renowned persons that helped fruitful analysis and authenticity of the topic. Secondary sources contain books, journals, leaflet, and data collection from website documents published from research institutes. Books, particularly on Gandhi and his various works on Non-Violence are supplied a greater source of information. In this topic, secondary datas are mainly used.

Significance of the Study:

The present study “**GANDHI'S CONCEPTION OF NON-VIOLENCE: A BRIEF STUDY**” has a specific purpose. This topic has been done for the greater interest of the people of our present society. The subject matter of this topic has selected on consideration of originality, newness and importance. Gandhi seeks to establish the principle of Ahimsa or non-violence in every aspect of our life which is the fundamental principles of Gandhian Ethics. It is impossible for us to achieve Truth without Ahimsa. He tried to implement non-violence in the economic, political and also in social aspects. Gandhi prescribed 11 (eleven) vows or duties for non-violence. He emphasizes on Swadeshi, Cottage industries, Charkha and non co-operation with exploiting institutions. Democracy, equality among all without following caste and creed are also illustrated through this topic which is not revealed adequately. Therefore, it is essential for us to explain Gandhi's conception of non-violence and its implementation in economic, political religious and social aspect among the society.

Review of literature:

Lots of literary works are available in Gandhi's philosophy of non-violence. Here, only a little works have been done specially on Gandhi's conception of non-violence. No serious academic exercise has been done particularly on Gandhi's conception on non-violence.

Studies on some important works on Gandhi's conception of non-violence by Shukla Chandrashanker, K.M.Munshi & R.R. Diwakar (General editor), Louis Fischer, & K.M. Munshi, R.R. Diwakar (general editor), H.R. Mukhi, Vidya Dhar Mahajan, Robert Payne, V.T. Patil, (Ed), Vishwanath Prasad Varma, Ram Nath Sharma, K.S. Saxena (Ed.). Their works on Gandhi provide me lots of valuable and necessary datas to carry on my works smoothly which I explain through this topic.

Hypothesis:

Hypothesis is the assumptions and presumptions which may be proved or disapproved. The present study mainly deals with the following problems.

1. The conception non-violence of Gandhi and also the vows or duties for non-violence.
2. The implementation of non-violence in field of economic, political and social aspect of Gandhi.
3. The views of Gandhi on Swadeshi, cottage industries, Charkha in connection with non-violence and also the conception of equality among all without following caste and creed in the field of social and political aspect.

Gandhi's Views on Non-Violence:

Gandhi studied the *Gita* in England in 1889 when he was twenty, through its English rendering in verse by Edwin Arnold. At that time, he was not committed to non-violence. After that, when he was in South Africa, he started making a deeper study of it when he is involved in an incessant struggle against the South Africa Government for the redress of the wrong done to the Indian settled in South Africa. *Gita's* message of *Nishkama Karma* or performing one's duty without any desire for fruit strengthened his resolve to fight injustice. Explaining the importance of non-violence Gandhi said, "Without Ahimsa it is not possible to seek and find Truth. Ahimsa and Truth are so inter-twined that it is practically impossible to disentangle and separate them. They are like the two sides of a coin, or rather of a smooth unstamped metallic disc".³

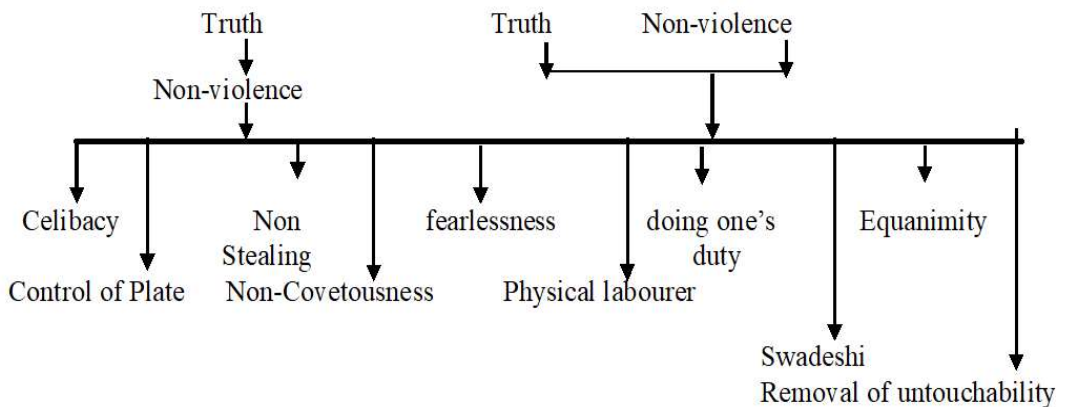
The old Hindu and Buddhist ideal of *ahimsa*, of suffering is doing no harm to any living being. It is more Ancient ahimsa, is negative. But, Gandhi's ahimsa is a positive, aggressive, political weapon. Gandhi said, Jesus is "a prince among passive resisters, who uncompromisingly challenged the might of the Sadducees and the Pharisees and for the sake of truth did not hesitate to divide sons from their parents." Tolstoy tried to elucidate the dictum by saying that 'non-resistance' meant 'non-resistance by violence'. The word 'non-resistance', in its commonly understood connotation, does not fully bring out the principle enunciated by Gandhi. As Nehru has remarked, "Gandhi's non-violence is true and certainly not a purely negative affair. It is not non-resistance. It is non-violent resistance, which is a very different thing, a positive and dynamic method of action. Gandhi's non-violence is not meant for those who meekly accept the status quo. The very purpose for which it is designed is to create 'a ferment in society' and thus to change existing conditions."⁴

According to Gandhi, non-violence or Ahimsa is the heart of all religions. Ahimsa is truth itself and its very soul, and matures fruit. Truth and Ahimsa are two sides of a smooth understanding metallic disc and are so intertwined that it is difficult to disentangle and separate them. Gandhi is prepared to sacrifice Ahimsa for the sake of truth and not *vice versa*. The principal teaching of the Gita is the attitude of renunciation of the fruit of action which cannot be cultivated without *Ahimsa* owing to Gandhi.

Non-violence is the fundamental tenet of Gandhian ethics. Truth and non-violence are as intimately related as hand and glove. As Gandhi has put it, realization of truth is impossible without non-violence. Celibacy, non-stealing and non-covetousness also imply non-violence. Non-violence is the life of truth. Non-violence is the law of our species, as violence is the law of the brute. The dignity of man requires obedience to a higher law of the strength of the spirit.”⁵ In Gandhi’s opinion, “Non-violence should be treated as the means and truth the end.” Gandhi has taken non-violence in an extremely comprehensive sense. One should not injure another by any of the three—mind, word and action. Precipitation, false statement, jealousy are treated as violence. To desire ill luck of another is violence.

Conditions of Non-violence:

According to Gandhi, our supreme duty is non-violence. Non-violence has love, sympathy, pity and fearlessness. The following chart represents Gandhi’s concept of this comprehensive form of non-violence. Both society and the individual should take an oath to non-violence.



Gandhi has prescribed 11 vows or duties. In Gandhi perusal of non-violence fasting, prayer and penitence are also assimilated. Prayer brings power of energy. Fasting purifies the soul and the body. Penitence is aimed at a change of heart.⁶ The will to Indian freedom is to be pushed forward by the force of truth. Gandhi said, “We do not want to sacrifice the life of a single person to end British rule in India”. “But the Indians are willing that the holy Ganges should run red with blood (India blood) if this is necessary to gain them freedom so long unjustly delayed.” This is the new fighting pacifism.

These were the weapons with which this new non-violence soldier would fight. The Indian Congress manifesto of 1920 advised as means of noncooperation the following definite things:

1. The surrender of all titles and honorary offices and resignation from nominated seats

in the local government bodies.

2. Refusal to attend government receptions or levees, durbars, and other official and semi-official functions, held by government officials, or in their honor.
3. Gradual withdrawal of children from schools and colleges owned, aided or controlled by government, and in place of such schools and colleges, the establishment of national schools and colleges in the various provinces.
4. Gradual boycott of British courts by lawyers and litigants, and establishment of private arbitration courts by their aid for the settlement of private disputes.
5. Refusal on the part of the military, clerical, and laboring classes to offer themselves as recruits for service in Mesopotamia or any other place.
6. Withdrawal by candidates of their candidature for election to the reformed councils, and refusal on the part of the voters to vote for any candidate who may, despite the Congress advice, offer himself for election.
7. The boycott of foreign goods, especially everything that is British-made.⁷

Gandhi's Views on Swadeshi:

Swadeshi is the predominant part of non-violence but it does not mean the hatred of the foreigner. According to Gandhi, an object which cannot be produced in the country or at most with great pains, if it be produced merely due to hatred of the foreigner then this does not have any element of swadeshi duty. This view throes adequate light upon Gandhi's benevolent patriotism.

Non Violence in the Economics field:

Gandhi accepted the concept of economic equality. He subscribed to the Maxian formula: "To each according to his needs."⁸ The constituent elements of economic equality were a balanced diet, a decent house to live in, medical relief and facilities for the education of children for every family. Gandhi emphasizes upon cottage industries, Charkha and Non-cooperation with exploiting institutions. A life devoid of physical labour is a sin owing to him. Exploitation cannot exist in a society in which non-violence does exist. Gandhi stresses voluntary sacrifice and control. Gandhi, like Marx, believed in labour being the real capital and supported equitable distribution but he oppose class struggle. Hatred generates hatred and violence does the same. The rich are trustees of public wealth and they should spend it accordingly. Gandhi suggests the adoption of non-violent non-cooperation in order to end capitalism.

Non-Violence in the Political field:

Gandhi's contribution to politics is not only in India but also in the whole world. He believes and preaches that religion and politics must go hand in hand. In the field of politics, Gandhi declared that it is sin and violence to reduce others to ignominious slavery. Gandhi eagerly opposes for making the state all-powerful. He rejects dictatorship and supports democracy. In a non-violent democracy, every one shall be equally free. Gandhi's ideal is a cooperative non-violent society in which state will not be needed. Gandhi believes that democracy is based on non-violence. If democracy is based on violence, it cannot protect the weak. In democracy, the weakest shall have equal opportunities with the strongest in the society.

Non-violence in the Social field:

Gandhi stresses non-violence in the social sphere too. Gandhian cult of non-violence is based upon his interpretation of human nature. Gandhi says, “Non-violence is the first article of my faith. It is also the last article of my creed.”” Gandhi’s campaigns for developing the conditions of the untouchables and the widows are based upon his sermon of equality. Exploitation, be it social, political or economic is violence. For the elimination of all these Gandhi suggest the method of non-violent non-cooperation. A really equalitarian society is based on mutual active love and his goal is harmony. He accepts the sociology of the *Varnashrama* but he refuse to acknowledge any sense of distance and superiority between the *Varnas*. It is impossible for anyone to go against the laws of one’s being. He seeks to demonstrate the rationality of some social institutions which has been almost immanent in the historical evolution of the country.

Conclusion:

In conclusion we may say that Mohandas Karamchand Gandhi alias Bapu is known as the father of the Nation. He is called Mahatma, a great soul. He is born at Porbandar on October 2nd, 1869. Gandhi is not committed to non-violence when he is in England. But in South Africa started thinking about non-violence and says that “Without Ahimsa it is impossible to seek and find Truth. Ahimsa and Truth are so inter-twined. Non-violence or Ahimsa is the heart of all religions. Ahimsa is truth itself, its very soul, and matures fruit. Non-violence is the fundamental principle of Gandhian ethics. Truth and non-violence are as intimately related as hand and glove. Love, sympathy, pity and fearlessness all are include in non-violence. Gandhi has prescribed 11 vows or duties for achieving non-violence. He emphasized on swadeshi, economic equality, politics, and social work with the help of non-violence. He tries to keep balance in diet, a decent house to live in, medical relief and facilities for the education of children for every family. His ideal is a cooperative non-violent society.

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Examining the Service Satisfaction of Hospitality Real Estate in Kerala

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Abstract

One of the key elements that affects an organization's performance is customer satisfaction. Service providers must comprehend their clients in order to build their offerings in a way that maximises client happiness. An increasing number of players are entering the hospitality real estate as a result of Kerala's expanding tourism potential. The current study's objective is to examine the service satisfaction of hotels in Kerala. Convenient sampling technique was used to collect information from the respondents. Data from 200 customers availing of the hotel services by means of a self-administered questionnaire. Based on the findings, 34% of respondents are highly dissatisfied with the cost of service, while 31% of respondents are dissatisfied with the hotel's locational convenience. The amount of satisfaction varies with each attribute, making it obvious that clients estimate their satisfaction in various ways with each one. Finally, research has shown that hotels in Kerala have high levels of service satisfaction.

Key Words: Tourism, Hospitality, Service Satisfaction, Hotel Industry, Real Estate

Introduction

Hotels and hospitality real estate are closely intertwined as hotels are a major component of the hospitality real estate sector. Hotels provide a place to stay for tourists, who often rely on them for lodging during their travels. Hotels allow tourists to explore a destination with the convenience of a home away from home. Hotels also provide amenities such as restaurants, pools, and other services, which attract tourists and draw them to the destination. The hotel industry is increasingly concerned with customer satisfaction, and numerous studies have been conducted in this area by various academics. Due to the fact that it reflects the quality of the relationship between the client and the service provider, customer satisfaction has grown to be an important performance indicator for the hospitality sector and for business in general. Customers' wants and expectations have undergone a major transformation as a

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result of their changing lifestyles. The hospitality sector has experienced substantial growth and diversification over a period of time (Purohit & Purohit, 2013). A direct relationship between the consumer and the service provider is quite common in the hospitality sector because it is a service industry. Marketing's goal is to know and comprehend the consumer so thoroughly that the good or service fits him and sells itself. The customer is put in the spotlight in the management strategy for the company's successful operation. In light of this, maintaining high levels of customer satisfaction, which are anticipated to result in customer loyalty, is the most successful strategy for retaining customers (Kotler & Armstrong, 2008). Increasing personalisation, expanding the use of technology, and raising knowledge of shifting demographics are the three main components of personalised services for clients in the hotel sector. Consumers in the hotel sector won't put up with being treated like one demographic group any longer, and they won't stand for a "one size fits all" philosophy. So, in order to get a competitive edge in the market, service providers must adapt their services to the wants and needs of their clients. The key to achieving customer satisfaction is to go above and beyond what the consumer expects in order to win and keep their loyalty to the brand of the business (Sakthivel, 2013). It is recognised as a major differentiator and has grown to be a crucial component of corporate strategy.

According to earlier studies, it is proposed that guests in hotels will use and evaluate service interactions with various departments, such as housekeeping, food and beverage, and reception, as the basis for evaluating the service. The outcomes of those evaluations will have a significant impact on how satisfied guests are with their overall hotel experience. The need for customer satisfaction evaluation and its impact on loyalty and retention is clear in a highly competitive industry like hospitality, where the quality of service is essential and with increased access to information technology, customers have grown more discerning and aware. Customer satisfaction is distinct from the attitude construct in that, unlike guests, who have consuming attitudes or expectations, consumers only express satisfaction or discontent with a good or service after using it (Pazir & Amin, 2015). The guests who responded to the questionnaires were either staying at the hotel at the time or had at least one previous visit within the previous three months. The goal of the current study is to examine consumer satisfaction with regard to hotels in Kerala.

Review of Literature

Customer satisfaction can be described as how well a company meets a client's needs and wants in accordance to his or her expectations, before the customer ever receives the goods or services (Kotler & Keller, 2016). Customer expectation, then, is the gap between what customers anticipate from the services they will receive and what they actually perceive from those same services. Customer happiness is largely influenced by the development of the perceived value that consumers attach to a good or service (Kotler et al., 2017). Customers' satisfaction might therefore be a reflection of how happy or disappointed someone feels when comparing the actual performance or result of a product to what they had anticipated. According to (Marlina et al., 2019) a consumer is satisfied when they can obtain more benefits than they pay for. Getting the greatest value out of the money spent on a good or service is what is meant by customer satisfaction. In comparison with other traditional performance measures, customer satisfaction is probably less sensitive to seasonal fluctuations, changes

in costs, or changes in accounting practices (Kotler & Armstrong, 2008). So, for a hotel to carry on in business, it must ensure the satisfaction of needs and wants of the customers continuously, which will eventually lead to a strong customer base.

In order for the hotel sector to sell itself as a brand and provide services that are reliant on customers, it is crucial to be customer-centric and ensure that their clients receive the highest quality services. In order for the hospitality manager to keep their clients happy, they must make sure that customers feel welcomed, courteously, and efficiently serviced in a neat, secure, and safe atmosphere with the greatest items offered at fair prices (Forozia et al., 2013).

According to the business philosophy of “customer satisfaction,” value is created for consumers by anticipating and controlling their expectations as well as by displaying the capacity and obligation to meet their requirements (Guzzo & Dominici, 2010). Customer happiness and the quality of the services provided are essential for every business’ success (Radojevi et al., 2014). In an effort to increase customer satisfaction and loyalty as well as the perceived value for guests, hotels are expanding their efforts in these areas. This will lead to better relationships with each individual client (Jones et al., 2007).

Delivering high-quality service that eventually results in delighted clients is the key to achieving sustainable advantages (Zaibaf et al., 2013). According to the various research done, different people have different primary factors of customer satisfaction. Nonetheless, it has been shown that a large number of people and customers favour almost the same thing. The top three factors affecting client satisfaction are pricing, appearance, and cleanliness (Radojevi et al., 2014). (Knutson, 1988) made it known how vital it is to have clean, comfortable rooms, quick service, friendly staff, a convenient location, safety, and security. (Choi & Chu, 2001) came to the conclusion that the top three elements influencing satisfaction are value, staff quality, and room quality. (Jeong & Oh, 1998) discovered that factors like as neatness, safety, value for money, and staff politeness have an impact on customer happiness.

Objective of the study

- To measure the customer satisfaction of hotels in Kerala.

Methodology

The research was descriptive and analytical in nature. Convenient sampling technique was used to collect information from the respondents. Data from 200 customers availing of the hotel services by means of a self-administered questionnaire. The statements given to the respondents are assessed on a 5-point Likert scale from 1 (highly dissatisfied) to 5 (highly satisfied). A simple percentage analysis was used for the study to assess customer satisfaction.

Results and Discussion

Table 1 Demographic Profile of Respondents.

Demographic variables		Percentage (%)
Gender	Male	57
	Female	43
	Total	100

Age	Below 20	14
	20 - 30	21
	Above 30	65
	Total	100
Marital status	Married	75
	Unmarried	25
	Total	100
Family income	Below 30000	15
	30000 - 40000	22
	Above 40000	63
	Total	100
Length of stay	Below 5 days	39
	5- 10 days	23
	Above 10 days	38
	Total	100

Source: Primary data

The demographic breakdown of the respondents is shown in Table 1. According to the findings, 43% of respondents are women and 57% of respondents are men. 14% of the respondents are under the age of 20, 21% are between the ages of 20 and 30, and 65% are beyond the age of 30. 25% of respondents are single, compared to 75% who are married. 15% of respondents have incomes under 30000, 22% have incomes between 30000 and 40000, and 62% have incomes over 40,000, according to the survey. 39% of the respondents plan to remain for fewer than five days, 23% for five to ten days, and 28% for more than ten days.

Table 2 *Satisfaction with service provided*

Description	Highly Satisfied (%)	Satisfied (%)	Neutral (%)	Dissatisfied (%)	Highly Dissatisfied (%)
Quality of food	9	39	25	15	12
Ambience inside the hotel	11	43	34	3	9
Promptness of service	7	39	33	8	13
Cost of service	9	20	15	22	34
Cleanliness inside the rooms	13	40	20	14	13
Comfort inside the hotel	16	45	7	21	11
Behaviour of staff	12	43	11	20	14
Safety and security of hotel	17	53	16	10	4
Locational convenience	5	27	16	31	21

Source: Primary data

Table 2 represents the service satisfaction of customers. Based on the findings, 39% of the customers are satisfied with the quality of food provided by the hotel. 43% of the respondents are satisfied with the ambience inside the hotels. 39% of the customers are satisfied with the promptness of service in the hotels. 20% of the total customers are satisfied with the cost of service provided by the hotels, while a large portion (22%) dissatisfied and (34%) is highly dissatisfied with this aspect. 40% of the customers are satisfied with the cleanliness inside the hotel rooms. 45% of the customers are satisfied with the comfort inside the hotels. 43% of the hotels are satisfied with the Behaviour of staff. 53% of the customers are satisfied with the safety and security of hotels. 27% of the customers are satisfied with the locational convenience of the hotels while majority of them are dissatisfied (31%) and highly dissatisfied (21%) with the locational convenience.

Conclusion and Suggestion

Hotels are a major subset of the hospitality real estate sector and are designed to provide accommodation to travellers and tourists. The success of a hotel is often closely tied to its location, as it needs to be situated in a place that is easily accessible and attractive to guests. Additionally, the quality of the hotel's amenities and services, such as its rooms, food and beverage offerings, and recreational facilities, also play a significant role in its success. It is evident from the results of the present study that customers are sensitive to the various service aspects of hotels. It is also evident that even though there is dissatisfaction with some service elements, overall satisfaction in the hotel industry in Kerala is good. One of the major elements that depict dissatisfaction is the cost element of service. The hotel management must take effort to lower their cost without compromises in other service elements. Hotels should strive to provide the highest level of service possible to their customers. They should make sure to always be courteous and friendly and provide prompt service when customers make requests. Hotels should also invest in technology to make the check-in process smoother and more efficient. Additionally, hotels should make sure their rooms are always clean and well-maintained and offer a variety of amenities to meet the needs of their guests. Finally, hotels should ensure that they are continuously improving their services and customer satisfaction in order to make their customers feel valued and appreciated.

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Violence against Women: A Never-Ending Tale of Women's Tyranny in India

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Abstract:

Violence against women (VAW) is a global concern, not handled conscientiously. In the name of culture, women are subjected to discrimination, inequality, and denied access to their basic human rights. VAW has resulted in various health and mental consequences that have not only impacted the victims but also the societies and countries as a whole. Domestic and intimate partner violence is the most prevalent type of VAW around the world. In India also, cruelty by husbands and their relatives is the leading form of VAW. The purpose of this paper is to examine the various types of VAW in India and the decline in women's status from the time when women were revered in the past to the present. It has also discussed the various laws and government programmes that India has implemented to reduce and end VAW.

Keywords: Violence against Women, Crime against Women, Domestic Violence, Intimate-partner Violence, India.

1.0 Introduction

United Nations (UN) in 1993 adopted the “Declaration on the Elimination of Violence against Women”. Thirty years have passed, but no significant change has been seen for women around the world. VAW is prevalent and it is getting frightful day by day. VAW is a global concern as it is found in every country irrespective of social status, religion, caste, color, income, education, and age. Women are subjected to violence, discrimination, and inequality even before their birth. From the ages, women are subjugated in the name of culture, customs, social, and religious practices. One in every three women has experienced some form of physical or sexual abuse from an intimate partner or someone else in their life (WHO, 2013, 2021). Worldwide, 38 per cent of women are murdered by their intimate partners

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(World Bank, 2019). Crime against women is taking place at homes, workplaces, and public places which means there is no place where women are safe. VAW is a serious offense as it violates human rights and causes irreparable loss to the physical and mental health of women. Researchers and international organizations have gauged the cost associated with VAW. According to estimates, the cost of VAW is around USD 1.5 trillion, or almost 2 per cent of gross domestic product (GDP) of the world (UN Women, 2016). In some countries, the VAW costs up to 3.7 per cent of their GDP which is two times of amount spent by the government on the education of the country (World Bank, 2019). Nearly one-third (27 per cent) of women worldwide, ages 15 to 49, who have been in a relationship, say their intimate partner has abused them physically and/or sexually (WHO, 2021).

‘Global and regional estimates of violence against women’ a study of WHO stated that regions with low and moderate levels of wealth have a higher prevalence of physical and sexual abuse by intimate partners (African, Eastern Mediterranean, and South-East Asia) than in high-income regions (Americas, Europe, and Western Pacific) (WHO, 2013). Countries in South Asia (Afghanistan, Pakistan, India, Bangladesh, Nepal, Sri-lanka) have a high rate of crime against women. The rising percentage of female infanticide in India, the regular occurrence of culturally distinctive forms of abuse in Pakistan and Bangladesh, such as honour killings, acid attacks, and stove burnings, the trafficking of women from Nepal, Sri Lanka, and India to other parts of the world, forced prostitution, and incidence of domestic abuse in all nations are just a few of the problems that need to be addressed. (Niaz, 2013). Figure 1 depicts diagrammatical representation of VAW.

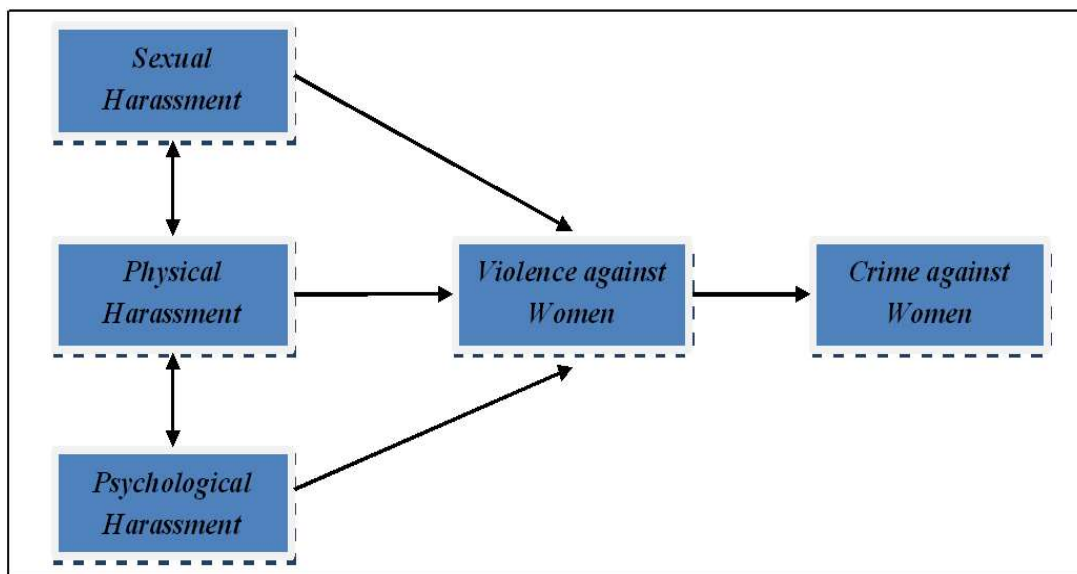


Figure 1: Violence against Women

Objectives of the Study

The study’s objective is to discuss the several types of violence against women and related statistics.

Research Methodology

This study employs the descriptive research design. Data used is secondary data i.e.,

published research papers in journals, e-books, e-reports of various Indian and International Organizations, websites, etc.

2.0 Violence against Women in India

India, which is the largest democracy and fifth-largest economy in terms of nominal GDP, envisions becoming a USD 5 trillion economy by 2025, and it is consistently improving on the economic front. On the other hand, India's rank has degraded from 108th in 2017 to 135th in 2022, becoming the one of the worst performer in South Asia as per the Global Gender Gap Report 2022 (World Economic Forum, 2022). This implies that the growth of India is skewed i.e., India has performed exceptionally well on the business and economic front but it is lagging in various other sectors such as gender equality, elimination of VAW, and women empowerment.

According to a 2018 survey by the 'Thomson Reuters Foundation of International Experts', India is the nation where women are most at risk of sexual assault, marital rape, human trafficking, and domestic violence (Goldsmith & Beresford, 2018). (Bohra et al., 2015) in their study mentioned the same poll conducted in 2011, which reported that after Afghanistan, Congo, and Pakistan, India is the world's fourth most dangerous location for women due to 'female foeticide,' underage marriages, and high levels of trafficking and domestic servitude. This indicates that the VAW in India has increased manifold which is a matter of grave concern.

National Crime Record Bureau (NCRB)'s 'Crime in India 2020 report' reported a total number of 3,71,503 cases of crime against women during 2020 showing a decrease of 8.3 per cent from 2019 but this decrease can be attributed to the months of lockdown due to the COVID-19 pandemic that resulted in restricted movement and non-reporting of such cases. But this year's 'Crime in India 2021 report' is an eye-opener to all the people of India as a total of 4,28,278 cases were reported, showing an increase of 15.28 per cent from 2020 when all pandemic-related restrictions were lifted (NCRB, 2021). Figure 2 depicts total number of cases of Crime against Women in past five years (2017-2021).

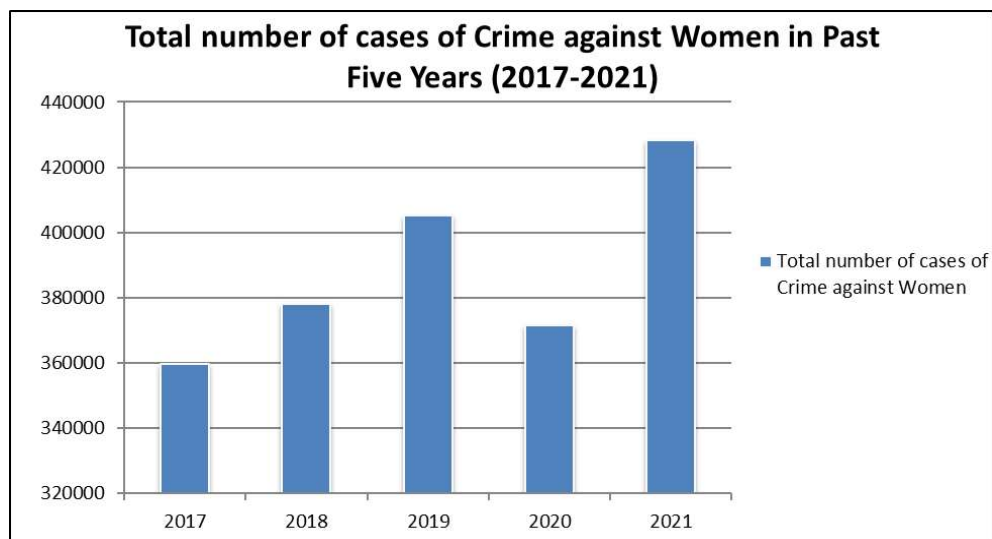


Figure 2: Total number of cases of Crime against Women in past five years (2017-2021).

Source: NCRB 2021

2.1 Status of Women in India: Ancient to Modern Times

India that is Bharat which is personified as Mother Goddess (Bharat Mata), itself defines the importance of women that they used to hold in the country in ancient times.

During Vedic times, women had an equivalent status as those of men in society. Rigveda mentioned that women were given opportunities to gain the highest level of intellectual and spiritual knowledge (Rout, 2016). Women enjoyed equal rights as men in performing religious rituals, any ritual performed without women was considered incomplete. Yagya and sacrifices were to be performed together by husband and wife (Altekar, 1959). There were no child marriages, widow remarriage was common, and women had the freedom to pick their husbands, even those outside of their caste, demonstrating the strong prominence of women in the society at that period (Devi, 2000). Gifts were given by the bride's parents (kanyadhan) as a token of love and affection and there were no demands from the groom's side.

During the post-vedic or smriti period, when women were denied their educational and property rights, the status of women began to deteriorate. (Thakur, 2017). Priests were invited to perform the rituals and sacrifices which further deteriorated the position of women in the family. Also, the practice of child marriage started and that of widow remarriage was discarded. Manusmriti stated that women shouldn't have any independence and should be in charge of her father in their childhood, their kid when they are old and their husband when they are young. (Devi, 2000).

In the mediaeval era also, women's status continued to decline. They were stopped from reading Vedas and getting an education. Women were supposed to perform only household responsibilities. During the Mughal period, purdah (veil) practice came into the picture and polygamy started. Rajput women also practiced the purdah system. The age for child marriage was further decreased and the dowry system became prevalent. The condition of Hindu widows worsened due to the practice of Sati (burning a woman with the dead body of her husband). The Devdasi system (marrying a woman to the deity of a temple to worship and serve the deity for the rest of her life) was also practiced. Female infanticide was also a common practice during the Mughal period (Altekar, 1959).

During the 19th century, when India was a British colony, Britishers maintained an indifferent attitude towards the position of women in India. It was at the time of the Indian Renaissance when prominent reformists made rigorous efforts to end the social evils against women in India. Rajaram Mohan Roy abolished the practice of Sati by getting the Abolition of Sati Act, 1829 passed by the British government. Similarly, Ishwar Chandra Vidhyadasagar got the Widow Remarriage Act, 1856 passed. Jyotirao Govindrao Phule and his wife Savitribai Phule made remarkable efforts for the education of women. Voting and other political rights were also demanded.

After independence, provisions were made in the Indian Constitution to safeguard the rights of women in India (A. Verma et al., 2017). Article 14 of the Indian Constitution provides the right to equality to women, Article 15 guarantees protection from discrimination, Article 21 ensures the right to life and personal liberty, Article 23 prohibits the practice of human trafficking, Article 39 (a) is a directive to state to ensure men and women equally have the right to an adequate means of livelihood, Article 39 (b) ensures that there is equal pay for equal work for both men and women. Similarly, 73rd and 74th Constitutional Amendment

Acts made provisions for the reservation of seats for women in Local Government. Also, to guarantee the protection, dignity, and security of women in India, the government has passed a number of laws.

3.0 Forms of VAW and Related Statistics

According to UN Women “any act of gender-based violence that results in, or is likely to result in, bodily, sexual, or mental injury or suffering to women and girls, including threats of such acts, coercion, or arbitrary deprivation of liberty, whether occurring in public or private life, is classified as VAW and girls”. Figure 3 depicts the various forms of violence against women.

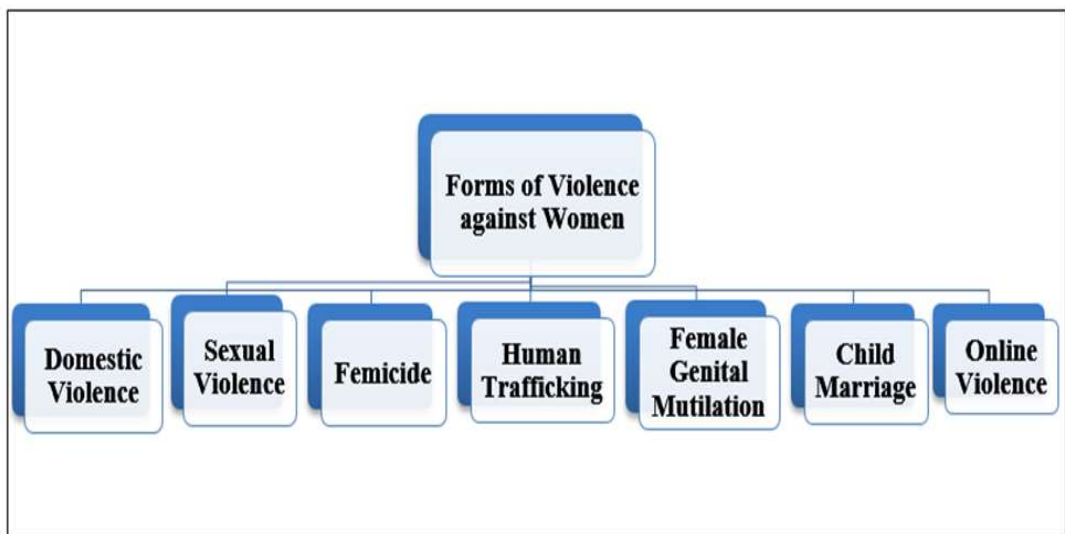


Figure 3: Forms of Violence against Women

Source: UN Women

1. Domestic Violence:

Domestic violence is the abuse faced by women within the boundaries of their homes by their intimate partners and relatives. The Protection of Women from Domestic Violence Act, 2005 states that any act or conduct that causes physical, sexual, verbal, emotional, psychological, and economic abuse amounts to domestic violence in India. Economic abuse means making women dependent by controlling access to all the financial resources. Psychological abuse means intimidating women, creating fear to harm their child and parents, and isolating them from friends and family. Emotional abuse means zeroing down the self-confidence of the women by constant criticism. Physical abuse is hurting a woman by slapping, hitting, kicking, pulling hairs, hitting with any hard object, burning, etc. According to WHO, intimate partner violence has the maximum share amongst all forms of VAW and it not only affects the physical health of women but also their mental health due to prolonged stress (WHO, 2012). It must be noted that women face violence not only by their intimate partners but also by their relatives especially their mothers-in-laws for dowry related reasons (Gangoli & Rew, 2011). Also, a new form of violence that Indian women are facing

is transnational abandonment where an Indian-origin man or an Non-Indian Resident (NRI) marries an Indian women and abandon her either in her home country or in abroad for dowry-related reasons (Anitha et al., 2018). According to NCRB 2021 report, In India majority of cases were reported under the category of cruelty by husband or his relatives (1,36,234) amounting to 31.80 per cent of total cases reported under the Indian Penal Code.

2. Sexual Violence:

Sexual violence in simple terms is any sexual act that is done against the will of the person or consent of the person is not there. Sexual violence includes sexual harassment, rapes, and rape culture. Sexual harassment means nonconsensual physical touch, grabbing, pinching, making a sexist comment, staring inappropriately, stalking, and asking for sexual favors. (Oram et al., 2017) highlighted that sexual and domestic abuse is the most common form of VAW that results in intensifying the rate of mental disorders.

Rape is non-consensual and forced intercourse with women by any person whether known or unknown to the victim. The Delhi rape of 2012 was a turning point in the history of crimes against women in India that gained attention not only from India but from the globe (Lodhia, 2015). Even after making stringent laws, the crime rate of this heinous crime has not declined and the recent incidence of rape and murder of a veterinary doctor of Hyderabad in 2019 is an eye-opener (Deshpande, 2019). Many cases of crimes against women especially rapes remain unreported due to social stigma and fear of defamation (Singh, 2016). According to NCRB 2021, a total of 31,677 cases of rape were registered, amounting to 7.39 per cent of total crimes against women registered under IPC (87 rapes per day) while in 2020, a total of 28,046 cases of rape were registered showing an increase of 12.87 per cent which points out on lack of safety and security measures in the country.

3. Femicide:

Femicide is a hate crime against women only by men because they are female. It is a gender-based (female) crime. Femicide is a result of the misogynist attitude of men. Usually, women have found to be the victim of this crime, especially in India. Honor killing which means killing a family member because he/she has done some act (e.g. inter-caste marriage/ inter-religion marriage) that brought dishonor and shame to the family's name and repute, is an example of femicide. Usually, women have found to be the victim of this crime, especially in India.

4. Human Trafficking:

Human trafficking in simple terms is buying, selling, and transporting people with the objective of forced labor and forced commercial prostitution. It is basically the commodification of females by the traffickers for the purpose of profit. The United Nations Office on Drugs and Crime (UNODC) in its '*Global Report on Trafficking in Persons*' stated that sexual exploitation is the most common form of human trafficking (79 per cent), majority of victims are females and it also stated that the majority of traffickers are women. Human trafficking is a major issue in India. India among South-East Asian nations is one of the center points of human trafficking

(Roy & Chaman, 2017). (Sen & Nair, 2005) on 'Trafficking in Women and Children in India' stated that commercial sexual exploitation is the major purpose of trafficking and the majority of women & children fall under the trap of trafficking on the grounds of coercion and fraud. They also stated that there is a nexus between traffickers and public officials. According to NCRB 2021, a total of 1985 cases of human trafficking were reported in 2021, while in 2020 a total of 1514 cases were reported which means there is an increase in cases of trafficking among women from the previous year.

5. Female Genital Mutilation:

Female Genital Mutilation (FGM) is one of the most dreadful, inhumane, and onerous crimes against young girls. According to WHO - 'FGM involves the partial or total removal of external female genitalia or other injuries to the female genital organs for non-medical reasons'. FGM is usually carried out on infants and young girls below the age of 15 years in the name of culture. More than 200 million women around the world have experienced the pain of genital mutilation (World Bank, 2019). In India, Female Genital Mutilation is practiced by the Bohra Muslim community, which they called as 'khatna' or 'khafd'. Earlier women belonging to this community were silent on this practice but now the difference of opinion has been seen within the community as a campaign called 'We Speak Out' started in India in 2017 against this practice (Bootwala, 2019).

6. Child Marriage:

Child marriage is the marriage of a child below the 18 years of age. In the case of child marriage, both or any one of the spouses can be below 18 years of age. Globally, the rate of child marriage was higher in sub-Saharan African countries (35 per cent young girls) followed by South-Asian countries (30 per cent young girls) (UNICEF, 2022). There are 650 million brides globally (both under 18 and adults married in childhood) (UNICEF, 2018). The rate at which girls married under 18 is still 12 million per year and it is estimated that more than 120 million girls would become child brides before their 18th birthday by 2030 (UNICEF, 2022). Out of the total child bride in the world, India has the highest number of child brides in the world. One in three child brides of the world lives in India and around 102 million girls became brides before age 15 (UNICEF, 2019). (Paul, 2019) in his study stated that girls with no schooling and primary education are more vulnerable to be the victim of child marriage, similarly, higher income level of the family reduces chances of child marriage.

7. Online violence/Cybercrime :

Violence committed using information & communication technology (I&CT) is called online violence or cybercrime. Cybercrime against women is a serious concern as harassment through I&CT is more sensitive and may become a reason for defamation of women (Halder & Jaishankar, 2011). According to the UN women, there can be three forms of online violence viz. cyberbullying, non-consensual sexting, and doxing. Cyberbullying means sending intimidating and threatening messages that cause embarrassment and humiliation. Non-consensual sexting means sending received-

intimate content (photos & videos) without the consent of the receiver which makes the receiver feel assaulted. Doxing means making public the private information about a person through the internet and social media platforms. Digital Dating Abuse (DDA) has also become a major concern where adolescents and adults use digital platforms to pressure, threaten, and abuse their dating partner and it was found that the majority of women and young girls become the victim of it (Reed et al., 2016). According to NCRB 2021, a total of 52,974 cases were reported under the Cybercrime/ Information technology, Act out of which 10,730 cases were women-centric (Krishnakumar, 2021). The ‘Bois Locker Room’ case of 2020 is a recent example of the severity of cybercrimes that are committed by the youth of the country (BBC News, 2020).

Apart from the above-stated forms of violence, there are certain forms of violence that are endemic to India only such as female foeticide, female infanticide, caste-based female violence, acid attack, dowry death, bride burning, marital rapes, sati pratha, devdasi pratha, etc. The cases of these crimes are part NCRB report.

Figure 4 depicts the States with maximum cases of Crime against Women in past five years while figure 5 depicts the percentage of Various Crimes against Women in India during 2021.

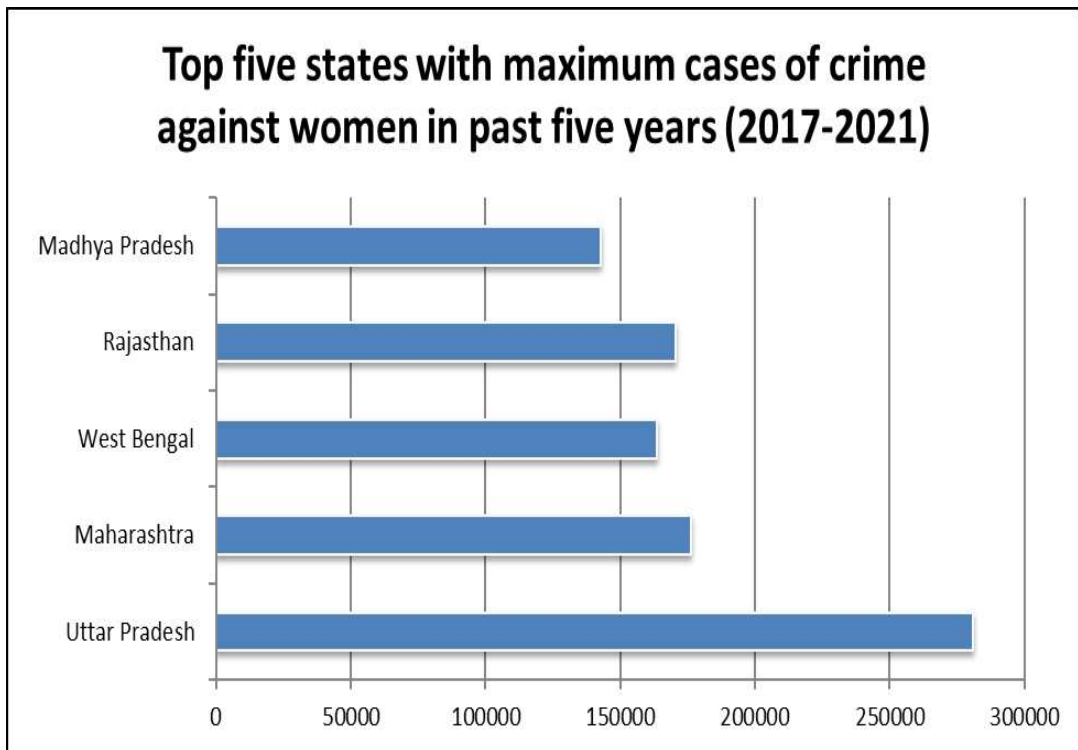


Figure 4: States with maximum cases of Crime against Women in past five years

Source: NCRB 2021

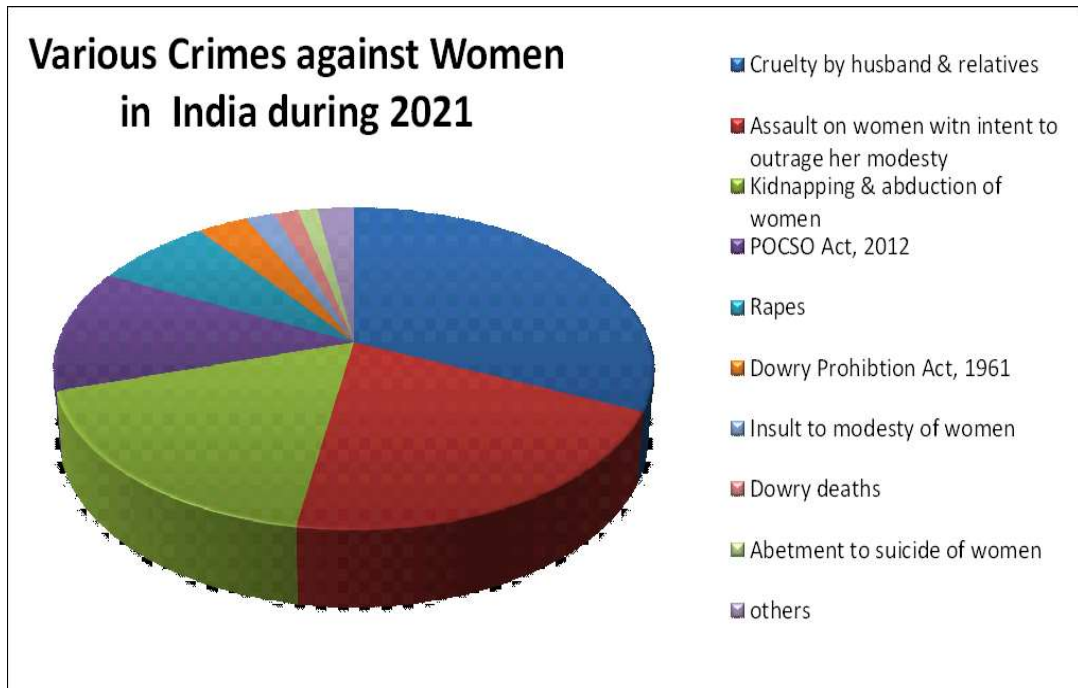


Figure 5: Various Crimes against Women in India during 2021

Source: NCRB 2021

4.0 Violence against Women: Actions taken by Government of India

To prevent, control, and eliminate the VAW in India, the government of India has come with various laws. It has also established the National Commission for Women (A statutory body) to look into all issues pertaining to women and their rights. Further, Parliament of India has legislated various laws to curb VAW such as-

1. The Immoral Traffic (Prevention) Act, 1956
2. The Dowry Prohibition Act, 1961
3. The Indecent Representation of Women (Prohibition) Act, 1986
4. The Commission of Sati (Prevention) Act, 1987
5. Protection of Women from Domestic Violence Act, 2005
6. Protection of Child from Sexual Offences Act, 2012
7. The Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act, 2013
8. The Criminal Law (Amendment) Act, 2013

Apart from these laws, various initiatives have been taken by the government of India such as Beti bachao-Beti padhao, the One Stop Centre Scheme that provides integrated services to the victims of sexual crimes, the Emergency Response Support system which is a pan India emergency call number, the Cybercrime Portal which facilitates the service of online complaints against cybercrimes, National Database on Sexual Offenders is a central repository of sexual offenders, Fast Track Special Courts under National Mission for Safety of Women,

etc.

5.0 Conclusion and Implication:

The menace of VAW is widespread. It is not limited to any particular region, religion, caste, income group, race, and age. VAW is a pandemic-like problem that is getting mutated to lethal form day by day. VAW cannot be prevented by only having laws, indeed women and men together should raise their voice against this heinous crime. Men working for women's cause proved to be effective for changing the attitude and conduct of people related to VAW (Flood, 2011). The patriarchal mentality of those who think of women as inferior to males must be changed. It is evident from the previous researches that intimate partner violence shares the maximum portion of VAW which can be verified by NCRB data 2021, which shows approximately 31.80 per cent of total crimes against women were under the category of cruelty by husbands and their relatives hence there is a need for interventions at the family level. Poor rate conviction in cases of crime against women is a major concern for rising crime rate (Acharya, 2022; Times of India, 2021). Justice Verma Committee (Verma et al., 2013) that was formed after the 2012 Delhi rape case stated that current provisions in women-specific laws are unsatisfactory and effective changes need to be done in order to curb the VAW, thus, government should make required amendments in the existing laws to overcome the loopholes, in fact government should form zero-tolerance policies for all forms of VAW. One more important finding from the NCRB's reports of 2020 and 2021 was that there was a decline in number of cases registered in each category of crime against women in 2020, but a huge spike was seen in 2021. The major reason for this short term decline in number of cases registered can be attributed restrictions imposed in country to curb the Covid-19 pandemic. Sustainable Development Goal-5 aims to attain gender equality by 2030, which can be achieved only when its target 5.1 (ending all forms of discrimination against all females everywhere), target 5.2 (eliminate violence exploitation of females), and target 5.3 (eliminate practices such as female genital mutilation and forced marriage) are achieved and for this investments need to be done by the governments. Hence, the success of nations around the world depends on the eradication of all types of VAW. Development, in which women do not participate equally, is not the real development.

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A Study on Attitude towards Modernization of Undergraduate Students

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Abstract

Modernization entails a shift in values, considerable institutional changes, and advancement. It entails not only the replacement of outdated forms and pictures with fresh ones, but also includes the positive mindset and the attitude to adjust from one's inner being to the fast changes of socio-cultural and economic changes. The purpose of the research is to study the attitude of undergraduate students towards modernization. Survey method with purposive sampling is used for the investigation with a sample of 166 undergraduates enrolled in ICFAI University Tripura. The research is confined to studying how undergraduate students' attitude differs depending on their gender, stream, community and locality with relation to modernization. The Modernization Scale by Singh, Tripathi, and Lal (2012) is used for collecting the data. Mean, standard deviation, and 't' test is computed to analyse the data. The findings of the study shows that the undergraduate students' attitude towards modernization does not differ significantly based on their gender, stream, and locality; but it was found to have a significant difference in the attitude of tribal and nontribal undergraduate students towards modernization. Hence, the study concludes the need to possess a good attitude towards modernization, as it ultimately rests on its capacity to raise human potential and elevate quality of life.

Keywords: Attitude, Modernization, Undergraduate Students.

Introduction

Modernization was initially used to describe the contrast and change from a "traditional" agrarian civilization to a "modern" society built on trade and industry. The process of transforming a traditional civilization into one that is based on science and technology is known as modernization. The best way to define it is the process of moving old, ancient cultures and nations into the contemporary period in terms of economical, industrial, technical, cultural, political, and educational growth. The idea of modernization has grown more important in the fast-changing world of today, when sociological and technical improvements

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take place at an unprecedented rate. Modernization entails a significant change in how we approach many facets of life, including politics, the economy, education, healthcare, and research. Exploring how modernization has changed the research environment and sparked innovation in a variety of sectors is essential as we lead this revolutionary era. It has been a global movement since the 18th century and had a significant impact on human civilization. This alteration in way of life, marriage and social connection patterns, systems and economic distributions, and behavioral patterns has given rise to a new process known as modernization. Apter (1966) asserts that modernization entails the spread of a global culture based on cutting-edge technology and the spirit of science, a logical outlook on life, a secular approach to social interactions, a sense of justice in public affairs, and the understanding that being modern entails viewing life as a set of alternatives, preferences, and choices. According to David (2003) modernization involves two things: first, a change in the physical environment including institutions and systems (political, economic, and educational); second, it might also entail a shift in the dominant value system or consensus. Societies are changing despite historical barriers and sociocultural limitations. Thus, the process of modernization denotes the embrace of contemporary ideals and methods of living. By fostering a global perspective and a positive national vision, education serves as a potent modernization factor. So, in order to aid students in staying current on social, economic, technical, scientific, and cultural aspects of human existence, this study is conducted to identify the attitude of undergraduate students towards modernization.

Review of Related Literature

Gupta, Rajan and Gujar (2022) conducted research on performing arts students' opinions on modernization and perceived social support and found that females had more attitude towards modernization than the male, thus having a significant difference among gender.

The results of a study by Rashid and Vaidya (2021) on college students' attitudes towards modernization showed that females had more attitudes towards modernization.

Saha and Roy (2020) studied the attitudes of general school, English school, and Madras students towards modernization. A total of 180 individuals have taken part in the study, including 60 pupils from general schools, 60 from schools where English is taught as a second language, and 60 from madrasas. After analyzing the data, the modernizing attitude of each of the three groups were ultimately found to be significantly distinct.

Nishad, Mathur, et al. (2019) examined how modernization has impacted college students in the Prayagraj area of Uttar Pradesh. The study revealed that as compared with boys, girls have a higher attitude towards modernization.

Sandhu (2018) investigated the attitude towards modernization of college students in relation to gender and locality, and discovered no significant differences in college students' attitudes towards modernization with respect to gender and locality.

Shobha and Dhawan (2017) conducted a study on the attitude of tribal and nontribal students towards modernization and found a significant difference in the attitude of tribal and nontribal in relation to gender towards modernization.

Objectives of the study:

1. To find out the level of attitude towards modernization of undergraduate students.
2. To find out the influence of following variables on attitude towards modernization:
 - (i) Gender
 - (ii) Stream
 - (iii) Community
 - (iv) Locality

Hypotheses:

1. There is no significant difference between male and female undergraduate students in relation to attitude towards modernization.
2. There is no significant difference between arts and science undergraduate students in relation to attitude towards modernization.
3. There is no significant difference between tribal and non-tribal undergraduate students in relation to attitude towards modernization.
4. There is no significant difference between rural and urban undergraduate students in relation to attitude towards modernization.

Methodology

The survey approach is used in the present study.

- **Sample:** The research is conducted with a sample of 166 undergraduate students of ICFAI University Tripura, using purposive sampling technique.
- **Tools:** Modernization Scale by Singh, Tripathi, and Lal (2012) is used to collect the data.
- **Statistical Techniques:** For data analysis, mean, standard deviation, and 't' test are employed for the study.

Analysis and Interpretation

To find out the level of attitude towards modernization of undergraduate students.

Table 1: Level of attitude towards modernization of undergraduate students.

Sample Size	Mean	Standard Deviation
166	105.06	13.76

From the above table 1, it is observed that the undergraduate students hold below average level of attitude towards modernization.

Hypothesis 1: There is no significant difference between male and female undergraduate students in relation to attitude towards modernization.

Table 2: Comparison between gender in relation to attitude towards modernization.

Sl. No.	Group	N	Mean	S.D	't' value
1.	Male	89	104.52	13.21	0.53
2.	Female	77	105.68	14.43	

d_f = 164

Not Significant at 0.05 level

From the above table 2, it is observed that the 't' table value (1.98) is greater than the obtained value (0.53), which indicates insignificant at 0.05 level of significance. So, it reveals that there is no significant difference between male and female undergraduate students in relation to attitude towards modernization. Hence, the hypothesis is accepted.

Hypothesis 2: There is no significant difference between science and arts undergraduate students in relation to attitude towards modernization.

Table 3: Comparison between streams in relation to attitude towards modernization.

Sl. No.	Group	N	Mean	S.D	't' value
1.	Science	87	105.56	13.92	0.49
2.	Arts	79	104.51	13.64	

$d_f = 164$

Not Significant at 0.05 level

From the above table 3, it can be seen that the 't' table value (1.98) is more than the obtained t-value (0.49) which shows not significant at 0.05 level of significance. This shows that there is no significant difference between science and arts undergraduate students in relation to attitude towards modernization. Hence, the hypothesis is accepted.

Hypothesis 3: There is no significant difference between tribal and non-tribal undergraduate students in relation to attitude towards modernization.

Table 4: Comparison between community in relation to attitude towards modernization.

Sl. No.	Group	N	Mean	S.D	't' value
1.	Tribal	75	107.86	13.61	2.42
2.	Non-Tribal	91	102.75	13.51	

$d_f = 164$

Significant at 0.05 level

From the above table 4, it is evident that the 't' table value (1.98) is less than the obtained t-value (2.42), which indicates significant difference at 0.05 level of significance. The mean from the table shows that tribal undergraduate students have better attitude towards modernization. The 't' value thus reveals that there is a significant difference between tribal and non-tribal undergraduate students in relation to attitude towards modernization.

Hence, the hypothesis, there is no significant difference between tribal and non-tribal undergraduate students in relation to attitude towards modernization is rejected.

Hypothesis 4: There is no significant difference between urban and rural undergraduate students in relation to attitude towards modernization.

Table 5: Comparison between locality in relation to attitude towards modernization.

Sl. No.	Group	N	Mean	S.D	't' value
1.	Urban	72	105.12	13.44	0.046
2.	Rural	94	105.02	14.07	

$d_f = 164$

Not Significant at 0.05 level

From the above table 5, it is found that the 't' table value (1.98) is greater than the obtained t-value (0.046) which is not significant at 0.05 level of significance. This reveals that there is no significant difference between urban and rural undergraduate students in relation to attitude towards modernization, hence, the hypothesis is accepted.

Findings

From the present study it is found that:

- The undergraduate students hold below average level of attitude towards

modernization.

- Male and female undergraduate students do not differ significantly in relation to attitude towards modernization.
- There is no significant difference between science and arts undergraduate students in relation to attitude towards modernization.
- Tribal and non-tribal undergraduate students differ significantly in relation to attitude towards modernization and that the tribal undergraduate students have better attitude towards modernization than their counter parts.
- There is no significant difference between urban and rural undergraduate students in relation to attitude towards modernization.

Conclusion

The perspective on the attitude towards modernization and its significance has been a critical factor in determining the course of societies across the world. From the study it is found that there is no significant difference in the attitude towards modernization in relation to gender, which has been supported by the findings of Sandhu (2018), and that there is a significant difference in the attitude towards modernization in relation to community which has been supported by the findings of Shobha and Dhawan (2017). Thus, the study concludes the need to have adequate attitude towards modernization as modernization's significance ultimately rests on its capacity to raise human potential and elevate quality of life so it may pave roads to growth and prosperity by engaging in open communication, being flexible, and having a strong awareness of the challenges presented by modernity.

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A Study of Connectivity between Blended Learning and Educational Adjustment Ability of Prospective Teachers

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Abstract

After the pandemic period, drastic changes were witnessed and experienced in every field, including the education sector. During such a situation, blended learning was accepted as a way of learning in a safe mode, where both the instructors and the learners got to get adjusted to the hybrid mode of learning. The present study aims to examine critically, the relationship between blended learning and the educational adjustment ability of prospective teachers, and to see if there exists any gender and academic stream differences in the Educational Adjustment Ability and Blended Learning respectively. For the present study, the investigator employed a descriptive survey method with a sample of 102 prospective trainees, receiving training under departments namely: the Faculty of Education, Faculty of Special Education, and Faculty of Physical Education & Yoga of ICFAI University, Tripura. The Adjustment Ability Scale, constructed and standardized by Bai and Srivastava and Blended Learning Attitude Scale by Devaki and Deivam (2018) were used to collect the data. Further, the data was analyzed by using a t-test and Pearson's coefficient 'r'. The findings examined a moderate positive correlation between blended learning and educational adjustment ability of prospective teachers, and are significant at 0.01 level. The study also found a significant difference in the educational adjustment ability of prospective teachers with respect to their gender at 0.01 level of significance, and academic stream at 0.05 level of significance; but no significant difference was found with respect to either gender or academic stream, towards their blended learning. Thus the study concludes that there is a positive relationship between the blended learning and educational adjustment ability.

Keywords: Adjustment Ability, Educational Adjustment Ability, Blended Learning, Prospective Teachers.

Introduction

The emerging century is converting the education system into a powerful tool with the

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inclusion of technology, fulfilling the demands for higher standards of knowledge. This technology integration has become an unavoidable requirement not only to achieve the objectives and enhance the quality of the teaching-learning process; it is also to facilitate the learners in every learning activity. Moreover, learners of this modern era are focusing on self-paced, productive, and collaborative experiences, and their preferences are also transforming from face-to-face traditional mode to techno-based personalized mode. The teacher who is not user-friendly with such technology/updates needs to strive with integrated technology, to manage his/her teaching-learning activities. Such teachers must be able to enhance their ability to get adjusted to the modern trends, which have turned out to be mandatory in many situations.

According to many thoughts, adjustment is considered a process where human beings need to adapt and modify their behavior according to the environment. One needs to balance the requirements/needs with respect to the circumstances to maintain a harmonious and satisfying relationship. Adjustment is the “process to find and adopt the modes of behavior with respect to the setting or to change the environment”, Vyas (2021). Adjustment ability is “an intelligence where a person can handle or get along with the challenges in a positive mind, strengthening self and fulfilling the needs required to lead a constructive, creative, and satisfying life”. Education trains individuals in identifying healthy adjustments in any situation irrespective of place and time. Adjustment being synchronized with education, trains the person to acquire the required abilities to manage the activities in achieving a successful life. Educational adjustment ability can be described as “managing the situations, handling the challenges, and engaging with healthy involvement, during academic learning activities”.

It is evident that the pandemic period has forced educational institutions to shift from traditional to an online/hybrid mode of learning. This paved the way for the teachers to work with technology, though unwillingly, as it became mandatory to maintain the flow of the teaching –learning environment. It was also witnessed that, many of the educational institutions, helped their teachers, by taking measures like providing online training and workshops, and practicing hands-on, to promote confidence and enhance their ability in getting integrated with technology. Later with required safety measures, many educational institutions followed the hybrid mode of learning. These modes lead to the implementation of the blended mode of learning by many institutions. This approach helped in providing the platform not only to create flipped activities, but also provided active engagement towards learning, and the learners were able to move on experiencing their learning activities. In due course, a UGC concept note on Blended Mode of Teaching and Learning helped many to realize the need for the blended mode of learning. “Blended learning shifts the teacher’s role from knowledge provider to coach and mentor” (UGC, 2021). Considering the role of learning as per the educational need of the emerging generation, it was felt to check if there is any relationship between blended learning and the educational adjustment ability. In order to check the relationship, the present study aimed to examine the Connectivity between Blended Learning and Educational Adjustment Ability of prospective teachers, with respect to their gender and academic stream.

Objectives for the study:

1. To study the gender and academic stream differences on the Educational Adjustment Ability of Prospective Teachers.
2. To study the differences of gender and academic stream on Attitude towards Blended Learning of Prospective Teachers.
3. To examine the critical relationship between Blended Learning and Educational Adjustment Ability of Prospective Teachers.

Research Questions:

The following research questions have been formulated to examine the objectives:

- H_{γ_1} : Is there any significant difference between male and female prospective teachers in relation to their educational adjustment ability?
- H_{γ_2} : Is there any significant difference between male and female prospective teachers in relation to their attitude towards blended learning?
- H_{γ_3} : Is there any significant difference between Science and Arts prospective teachers in relation to their educational adjustment ability?
- H_{γ_4} : Is there any significant difference between Science and Arts prospective teachers in relation to their attitude towards blended learning?
- H_{γ_5} : Is there any significant relationship between blended learning and educational adjustment ability of prospective teachers?

Delimitations

The study has been delimited to the teacher trainees enrolled in the Education, Special Education, and Physical Education programs, at ICFAI University Tripura from West Tripura district.

Review of Related Literature

Yang and Pu (2022) research on different studies showed the importance of adaptability by the learners in their respective learning settings. Zheng, Ma, and Lin (2021) study showed that the performance of students trained through blended learning was found to be better in all these aspects, when compared to a single type of learning, proving the effectiveness of this method. Ramya (2020) provided a conclusion that blended learning has proven in providing the potential to enhance the effectiveness along with the efficiency in enhancing meaningful learning experiences, and is found reliable. According to Holliman et.al (2018b) “many studies have revealed that the students who are able to get well adapted are not only able to experience better learning outcomes, but also greater satisfaction. Yang and Tong (2015) investigation on Chinese students’ adaptation to the blended mode, found that they were not well adapted to the mode. Lopez-Perez, Perez-Lopez, and Rodriguez-Ariza (2011) study concluded with “a positive effect with the implementation of blended learning, which helps in not only reducing the dropout rates, but also enhancing the pass rates giving a positive influence in the final marks of students”.

Methodology

Sample: Descriptive survey research method has been employed for the present study.

A sample of 102 teacher trainees enrolled in Education, Special Education, and Physical Education departments at ICFAI University Tripura were selected randomly for the present study.

Tool: The Educational Adjustment Ability parameter, from Adjustment Ability Scale by Bai and Srivastava consisting of 49 items (including 46 positive items and 3 negative items), and the Blended Learning Attitude Scale by Devaki and Deivam (2018) consisting of 50 items (positive items) were employed for the study. Each item is arranged on 5 point scale with Strongly Agree to Strongly Disagree options. Positive items scores: Strongly Agree-5, Agree-4, Neutral-3, Disagree-2, and Strongly Disagree-1, and vice versa for the negative items.

Statistical Analysis

The data was analyzed using the Mean, Median, SD, ‘t’ test, and Pearson’s correlation coefficient ‘r’.

Analysis and Interpretation of Data

To study the attitude towards the blended learning and educational adjustment ability possessed by the prospective teachers

Table-1: Level of educational adjustment ability and attitude towards the blended learning possessed by the Whole Sample.

Variable	N	Mean	SD
Educational Adjustment Ability	102	186.11	17.76
Blended Learning	102	185.78	20.43

From the above table-1, it is found that the prospective teachers possess an average level towards their educational adjustment ability and towards the blended learning.

H₂₁: Is there any significant difference between male and female prospective teachers in relation to their educational adjustment ability?

Table 2: Gender difference in relation to educational adjustment ability

Variable	N	Mean	SD	d _f	‘t’	Level of Significance
Male	43	179.26	18.54	100	3.41 ^s	0.01
Female	59	191.10	15.49			

It is clearly evident from table 2 that there is a significant difference between male and female prospective teachers in their educational adjustment ability, as obtained ‘t’ value is 3.41, which is greater than ‘t’ table value(2.63) for 100 degrees of freedom, at 0.01 level of significance. By observing the means, it is also found that female prospective teachers (M=191.10) have better educational adjustment ability than male prospective teachers (M=179.26).

Thus the research question stating that “Is there any significant difference between male and female prospective teachers in relation to their educational adjustment ability?” is significant and accepted at 0.01 level of significance.

H₂₂: Is there any significant difference between male and female prospective teachers in relation to their attitude towards blended learning?

Table 3: Gender difference in relation to attitude towards blended learning

Variable	N	Mean	SD	d _f	‘t’	Level of Significance
Male	43	183.95	19.36	100	0.78	NS
Female	59	187.12	21.24			

The obtained ‘t’ value (0.78) as seen from the table 3, is less than the ‘t’ table value (1.98) for 100 degrees of freedom, indicating no significant difference at 0.05 level of significance. It reveals that the gender do not differ significantly in relation to their blended learning. According to the table, the mean score indicates that the attitude of female prospective teachers (M=187.12) towards blended learning is more than that of male prospective teachers (M=183.95).

Thus the research question, “Is there any significant difference between male and female prospective teachers in relation to their attitude towards blended learning?” is not significant and thus not accepted.

H₂₃: Is there any significant difference between Science and Arts prospective teachers in relation to their educational adjustment ability?

Table 4: Academic stream difference in relation to educational adjustment ability

Variable	N	Mean	SD	d _f	‘t’	Level of Significance
Science	40	180.93	17.74	100	2.402	0.05
Arts	62	189.45	17.08			

According to Table 4, the obtained ‘t’ value=2.402, is less than ‘t’ table value(2.63) at 0.01 level, but is greater than ‘t’ table value(1.98) at 0.05 level of significance, for 100 degrees of freedom. It indicates that prospective teachers differ significantly in relation to educational adjustment ability, on the basis of their academic stream at 0.05 level of significance.

Therefore the research question “Is there any significant difference between Science and Arts prospective teachers in relation to their educational adjustment ability?” is significant and accepted at 0.05 level of significance.

H₂₄: Is there any significant difference between Science and Arts prospective teachers in relation to their attitude towards blended learning?

Table 5: Academic stream difference in relation to blended learning

Variable	N	Mean	SD	d _f	‘t’	Level of Significance
Science	40	186.08	19.50	100	0.12	NS
Arts	62	185.59	21.16			

The obtained ‘t’ value (0.78) as shown in table 5, is less than the ‘t’ table value (1.98) for 100 degrees of freedom, at 0.05 level of significance. It indicates that the prospective teachers from Science and Arts stream do not differ significantly in relation to their blended learning. Moreover, the mean score also indicates that their attitude towards blended learning is nearly equal.

Hence the research question stating that “Is there any significant difference between Science and Arts prospective teachers in relation to their attitude towards blended learning?” is not accepted.

H₃₅: Is there any significant relationship between blended learning and educational adjustment ability of prospective teachers?

Table 6: Correlation between blended learning and educational adjustment ability

Variable		EAA	BL
Educational Adjustment Ability	Pearson Correlation	1	0.420**
	Sig. (2-tailed)		0.000
	N	102	102
Blended Learning	Pearson Correlation	0.420**	1
	Sig. (2-tailed)	0.000	
	N	102	102

** . Correlation is significant at the 0.01 level (2-tailed).

Table 6 reveals the correlation between blended learning and educational adjustment ability analyzed by SPSS. From the table, it is observed that the correlation is 0.420, and there is a moderate positive correlation between blended learning and educational adjustment ability of prospective teachers. It is also evident from the analysis that the correlation is significant at 0.01 level.

Therefore, the research question stating that “Is there any significant relationship between blended learning and educational adjustment ability of prospective teachers?” is significant and accepted at 0.01 level of significance.

Discussion

From the analysis pertained from the findings, the first and third research questions found a significant difference of prospective teachers in relation to their educational adjustment ability on the basis of gender and stream at 0.01 and 0.05 levels of significance respectively with 100 degrees of freedom. The finding goes in favor of the studies by Janardhanam and Murthy (2020), Bimla (2019), Babasaheb (2019), and Singh and Mehta (2016). The fifth research question stating that “Is there any significant relationship between blended learning and educational adjustment ability of prospective teachers?” is accepted at 0.01 level of significance, showing a moderate correlation. And this finding is supported with the studies done by Yang and Pu (2022), Lopez-Perez et.al (2011).

Conclusion

The above findings conclude that:

1. Male and female prospective teachers differ significantly in relation to their educational adjustment ability.
2. Gender does not differ significantly in relation to their blended learning.
3. Science and Arts prospective teachers differ significantly with respect to their educational adjustment ability.
4. No significant difference between Science and Arts Prospective Teachers in relation to their blended learning.
5. A significant positive moderate relationship between blended learning and the educational adjustment ability of prospective teachers.

Implications

The lockdown period has provided a great opportunity, by creating a teaching-learning environment in blended mode, facilitating many features for both the teacher as well as the learner, and shifting the teacher as a facilitator towards the learner. Teacher training institutions must take an initiative to give awareness and importance of blended learning, which may lead to the requirement for future teachers. For this, learning must be activated in blended mode, for at least few subjects/courses, where the trainees can develop their ability to get adjusted to the requirement of the emerging era. Hands-on workshops / training programs must be organized by the institutions, by which prospective teachers can learn and get trained to apply in their future classrooms, where learning can be in blended model. Looking at the possibilities, teacher education institutions can include topics related to the blended mode in the curriculum by integrating ICT in the curriculum.

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Cultural Intelligence of School Going Achievers

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Abstract:

The current study focuses on the culturally distinct issues that English school-going achievers with high and low levels of academic accomplishment face. The entire sample size is 504, with 266 high level and 238 low level English performers. The tool established by Caterina Gozzoli¹, Diletta Gazzaroli¹ Cultural Intelligent Scale (2018) was employed to collect the data. The objective of the research is to investigate the differences between high and low levels of English achievement as well as the four cultural intelligences—meta-cognitive intelligence, cognitive intelligence, motivational intelligence, and behavioral intelligence. The results of the research using the test show that there are considerable differences with regard to cultural intelligence. However, the present study can bring the awareness in solving the cultural adjustment problems among the school going children, parents and the guardians.

Keywords: Cultural Intelligence, English achievers

Introduction

The sense of elitism has definitely been the part of sophisticate society. In this the language English has given a birth of different society and that can relate to English Culture. The most number of upper and middle class of India feel proud to send their wards to English Medium Schools. The so called elite family members try to put their children to the English Culture. This English Culture is not the new term in India. We have seen that since the colonial rule of British in India and this blood has given new birth. The sons of Rajas and big Plantaters often send their children to English Medium School and the same ambience they used to maintain in the Mahals or houses. They were taught in English, dressed like English and moreover act in English. This culture of speaking English is a continuous legacy in India. They imbibed their nourishment through the nanny of British godmother. They had been treated with British culture, so that they can taste the flavor of English culture and that had been a continuing factor in learning English. Are we not fostering a culture of serious study

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into this issue when we discuss the connection between linguistic aptitude and culture? Humans are unique among living things because they possess languages, which set them apart from other species. The four main pillars of language learning are speaking, reading, and writing. According to Mario.A.Pei and Frank Gaynor's Dictionary from 1954, a "system of communication by sound, i.e., through the organs of speech and hearing, among human beings of a particular group or community, using vocal symbols possessing arbitrary conventional meanings". But mastering a foreign language has a bigger influence on us when we talk about it. Indians have a tremendous affinity for the English language, especially when it comes to mastering it. Two hundred years of British control, which had a colonial effect on Indian minds and hearts, have colonized the desire to study English. India's culture has been influenced by English. India was regarded as the pinnacle of learning before British or Western culture arrived, especially in the fields of language, literature, science, and politics. But practically all of this reputation has been ruined. They believe that they are very behind others who can speak in English, whether it is in the city for their further education or the need to communicate with other personnel when they need to interact with people for their personal requirements. As a result, controlling their cultural intelligence is a rising challenge. Cultural intelligence, in the words of Peter Earley and Elaine Mosakowski, is the capacity to "tease out of a person's or group's behavior those features that would be true of a person or group, and all people and all groups, those peculiar to this person or this group, and those that are neither universal nor idiosyncratic." p. 140 in Earley & Mosakowski (2004).

English Achievers

One of the major concerns in the Indian Education system is the hue and cry for high achievement in the subjects. Especially, country like India, better academic performance in the subject of English is given high priority. Academic achievement is influenced by different factors like knowledge, understanding, application, analysis, synthesis, evaluation, appreciation, interest, a positive outlook, valuing, adjustment, memorization, and skills. Academic achievement can be categorized into two types: high achievers and low achievers. The different levels of marks often categorize students into two types' good students and poor students. The present study will find out whether there is any link or relationship working behind the cultural intelligence of English achievement.

Objective of the Study:

For the purpose of investigation, the following is the objective of the study

1. To study the cultural intelligence of school going students of English achievement.

Basic Assumption:

1. Caterina Gozzoli¹, Diletta Gazzaroli¹ Cultural Intelligent Scale (2018) can measure the Cultural Intelligence of School children.
2. Percentage of annual Examination in English of school children can elicit academic achievement.

Hypotheses of the study:

For achieving the above mentioned objectives the following alternate hypotheses formulated for testing statistically:

1. High and Low English Academic Achievers differ significantly in regard to their cultural Intelligence and its factors.

Operational Definitions

Operationally, “the score obtained by secondary school students on cultural intelligence for the school students in the area of cultural Intelligence, may be defined as the Cultural Intelligence of the students”.

The score obtained by secondary students in English Examination and its average percentage may be defined as academic achievement of the students.

Limitation of the study

There are 504 students of English Academic Achievers have been selected for conducting the research from West Tripura district secondary and higher secondary schools. The students are studying in class 10th standard.

Literature Review:

Earley (2002: 271) defined CQ as “a person’s capacity to adapt to new cultural settings”. This definition was referenced in one article as a direct quote and paraphrased in three further studies. Earley (2002: 274) and Earley and Ang (2003: 59) offered a related definition: “CQ captures a person’s capability to adapt effectively to new cultural contexts”. Operationally, it may be defined as the score obtained by the secondary English students on their Annual Examination scale by Schulte (1998). Akaraphun Ratasuk (2020) in his research investigates knowledge sharing and innovation on the part of culturally diverse teams in the restaurant business and their relation to cultural intelligence (CQ), in which CQ was conceptualized as a team-level variable. Design/methodology/approach- Survey data were collected from 103 cross-cultural teams in restaurants located in five popular tourist destinations in Thailand and was derived from multiple sources to prevent common method bias. The data that measured team CQ and knowledge sharing were collected from all members in each team and averaged to create aggregate measures at the team level, while the team supervisor evaluated the teams’ innovative performance. Partial least squares structural equation modeling was used in the data analysis. Michael W .Morris (2020) focused on identifying and habituating a cognitive habit found amongst managers highly effective at intercultural collaboration: managers high on cultural meta-cognitive habits (Chua, Morris, & Mor, 2012). We propose that one Meta-cognitive tendency, namely, cultural perspective taking, facilitates intercultural coordination and cooperation, an important skill for the global manager’s toolkit.

Research Methodology:

The sample of present study is 504 consists of both the gender male (199) and female (305) and High(266) and low(238) Academic English achievers in different schools of West Tripura secondary and high secondary schools by stratified random sampling technique. The data has been collected through [Caterina Gozzoli](#)¹, [Diletta Gazzaroli](#)¹Cultural Intelligent Scale (2018) by applying Descriptive survey method and statistical technique ‘t’ test has been used . The test has been administered and scored has been given below for the analysis.

Analysis and Interpretation of Data:

Table: 1

Sl. No.	Cultural Intelligence	Levels of	N	Mean	SD	Degree of Freedom	't' value	Level of Significance
1	Meta-Cognitive	High	266	16.32	2.69	502	2.69	.01
		Low	238	15.60	3.28			
2	Cognitive	High	266	20.83	5.12	502	3.37	.01
		Low	238	19.27	5.25			
3	Motivational	High	266	19.89	4.23	502	4.54	.01
		Low	238	18.07	4.67			
4	Behavioral	High	266	18.71	4.68	502	3.15	.01
		Low	238	17.39	4.67			
5	Overall	High	266	75.78	10.33	502	5.20	.01
		Low	238	70.56	11.98			

According to Table 1, the Meta Cognitive Cultural Intelligence of high and low English achievers appears to differ in their cultural Intelligence. Furthermore, cultural intelligence for Meta Cognitive of high (Mean =16.32, SD=2.69) and poor (Mean=15.60, SD=3.28) peers. The 'value' clearly addresses the importance of this Mean difference, which is attained at 2.69, which is much greater than the table value of 't', which is 2.58 at the.01 level of significance. As a result, the alternative hypothesis that "there is a significant difference between high and low English achievers with respect to their cultural intelligence in case of Meta Cognitive ' is accepted".

Table 1 shows how the Cognitive Cultural Intelligence of high and low English achievers differs in terms of cultural intelligence. In this regard, it is clear that cultural intelligence for its Cognitive components is high (Mean =20.83, SD=5.12) when compared to their poor (Mean =19.27, SD=5.25) counterparts. The't' value used to test the significance of this Mean difference is 3.37, which is more than the table value of't', which is 2.58 at the.01 level of significance. As a result, the alternative hypothesis that "there is a significant difference between high and low English achievers with respect to their cultural intelligence in case of Cognitive ' is accepted".

When we study the Motivational Cultural Intelligence of high and low English achievers in the same table, we observe that they differ in their cultural Intelligence. Cultural intelligence, on the other hand, has elements of high (Mean =19.89, SD = 4.23), as compared to their low (mean = 18.07, SD = 4.67) counterparts. At the.01 level of significance, the value assessing the significance of this Mean difference is obtained at 4.54, which is more than the table value of 't' of 2.58. As a result, the alternative hypothesis that As a result, the alternative hypothesis that "there is a significant difference between high and low English achievers with respect to their cultural intelligence in case of Motivation ' is accepted".

When we look at the same table and compare the Behavioral Cultural Intelligence of high and low English achievers, we can see a difference in their cultural intelligence. The exam clearly identified a substantial difference in cultural intelligence for its behavioral

aspects of high (Mean = 18.71, SD = 4.68) and low (mean = 17.39, SD = 4.67) counterparts. The 't' value emphasizes the importance of this Mean difference at 3.15, which is more than the table value of 't' at the 0.01 level of significance of 2.58. As a result, the alternative hypothesis that as a result, the alternative hypothesis that "there is a significant difference between high and low English achievers with respect to their cultural intelligence in case of Behavior ' is accepted".

When we look at the entire cultural Intelligence of high and low English achievers, we can find that they are distinct in their cultural Intelligence. Overall cultural intelligence is high (mean = 75.78, SD = 10.33) as compared to their low (mean = 70.56, SD = 11.98) peers. The 't' value used to test the significance of this Mean difference is 5.20, which is more than the table value of 't', which is 2.58 at the .01 level of significance. As a result, the alternative hypothesis that as a result, the alternative hypothesis that "there is a significant difference between high and low English achievers with respect to their overall cultural intelligence is accepted".

Major Findings

1. Based on the English Achievement high achievers are more culturally intelligent than which respect to Meta Cognitive factors in Comparison to all cases and overall cultural intelligence in their counterparts.
2. Based on the English Achievement high achievers are more culturally intelligent than which respect to Cognitive factors in Comparison to all cases and overall cultural intelligence in their counterparts.
3. Based on the English Achievement high achievers are more culturally intelligent than which respect to Motivational factors in Comparison to all cases and overall cultural intelligence in their counterparts.
4. Based on the English Achievement high achievers are more culturally intelligent than which respect to Behavioral factors in Comparison to all cases and overall cultural intelligence in their counterparts.
5. Based on the English Achievement high achievers are more culturally intelligent than which respect to overall Cultural factors in Comparison to all cases and overall cultural intelligence in their counterparts.

Discussion of Results

An analysis of the results pertaining to Cultural Intelligence and its factors indicate the value of 't' ratio are 2.69, 3.37, 4.54, 3.15 and 5.2 respectively which are significant at level of 0.01. Vahid Karami and Siros Izadpanah (2022) has also supported the same. Ebrahim Khodadady^{1,*}, Batoul Hasanzadeh Yazdi² (2014) has also in his research paper "Cultural Intelligence of English Language Learners within a Mono-Cultural Context" has proved favor of the English Achievement and Cultural Intelligence.

Conclusion

In brief, it is concluded that high achievers are having more inclination towards the components of cultural intelligence. It is found that high achievers are more skills in regard to their Meta cognitive, Cognitive, Motivational, Behavioral and overall Cultural Intelligence in solving any linguistic problems.

Educational Implications

In regard to Educational implication we can validate that one's cultural intelligence, particularly when it comes to learning a global language like English, is quite important. It has been discovered that pupils' cultural intelligence has a significant impact on their listening, speaking, reading, and writing. Consequently, English proficiency suffers. In these situations, it should be done scientifically, starting with hearing and ending with writing. In addition, the learner must receive the right cultural experience if they are to excel in English.

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Global Boiling: Is Citizen Participation the Ultimate Solution ?

- Jeshtha Angrish^{1,2}
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Abstract

The recent declaration of onset of the time of global boiling by the United Nations seems to have woken up the world to the realization of the impending danger of climate change. Worldwide polity and policy spaces have been partaking measures of varying degrees to address this threat since long, but only to meet with a failure to arrest global warming. The potential key to unlock the mystery of mitigating the climate crisis might lie in active citizen participation. Conscious pro-environmental choices in different spheres by the global citizens are anticipated to prove beneficial in restoring the health of the planet.

Keywords: Global Boiling, Global Warming, Climate Change, Citizen Participation, Conservation Psychology

Recently, when the Secretary-General of United Nations, António Guterres announced the arrival of the era of global boiling, it sounded like a wakeup call for all humanity. It did not feel like something new but more like as if he had just acknowledged an already existing and petrifying truth. The impact was strong enough to create ripples amongst even those who have been living in denial of the magnitude of the threat that climate change poses. Besides, the month of July this year has been recorded as the hottest July ever, which is nothing short of a warning signal to the world that climate change is real and it is happening at a pace which is rather alarming.

Climate Change, Global Warming and Global Boiling

What global boiling really is? Is it just another name for global warming or climate change? To answer these questions, it is pertinent to understand the meaning of these three seemingly interchangeable terms.

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According to the Intergovernmental Panel on Climate Change (IPCC) Report (2014), “Climate change refers to a change in the state of the climate that can be identified (e.g., by using statistical tests) by changes in the mean and/or the variability of its properties and that persists for an extended period, typically decades or longer.” In simpler terms, climate change can be defined as the prolonged changes in the climatic conditions of the Earth, the reasons for which can be both natural and man-made.

Whereas, the anticipated rise in global mean surface temperature averaged over a 30-year period, stated in comparison to pre-industrial (period from 1850 to 1900) values, is referred to as global warming (IPCC, 2014). Simply put, it can also be understood as the over-heating of the Earth’s surface due to increased presence of greenhouse gases in the atmosphere, resulting from human activities. By 2017, anthropogenic activities are believed to have elevated the world average temperature by approximately 1 degree Celsius which has been found continuously growing at an unparalleled rate in the twenty-first century.

With climate scientists anticipating a temporary crossing of the threshold of 1.5 degrees Celsius global surface temperature in at least some of the years in near future, the concept of ‘Global boiling’ seems to have been introduced to underscore the gravity of the situation at hand. It essentially symbolizes a shift from global warming to a more dire era of natural calamities or in other words, it is aimed at bringing home the image of the boiling Earth in urgent need of immediate action by its inhabitants. The notion of global boiling, therefore, appears to be an attempt by the UN to achieve a twofold objective. Firstly, to impress upon the world beyond reasonable doubt that climate change is tangible, and secondly, to garner the necessary climate action required to tackle it.

Major Consequences

It can be said that global warming is one of the leading contributors of climate change. Climate change brings along an increased frequency and a protracted prevalence of such tragic calamities as floods, droughts, forest fires etc. These events result into a multitude of consequences affecting the health of the planet in general and the health of all life forms in particular, eventually risking the very existence of mankind. It impacts not only the physical health of human beings but also their mental health. Research is replete with studies focusing on direct effects of climate change on the psychological well-being of people (e.g., stress due to natural disasters), however, lately the indirect effects like Climate Anxiety among people who have not directly experienced a calamity, are also gaining attention (Clayton, 2020). It would not be an over-statement to say that the root cause of a plethora of issues facing the humanity can be traced back to climate change; the problems related to food insecurity, environmental refugees and environmental injustice, to name a few.

Need for Active Citizen Participation

In order to deal with the soaring temperatures and climate variability, measures have been taken from time to time at national as well as international level. At the international front, a long list of conferences, conventions and protocols like UN Framework Convention on Climate Change, 1992, Kyoto Protocol, 2005 and Paris Agreement, 2015, bears witness to the fact that environment related concerns have been a topic of significance since long. The part played by United Nations (UN), the World Meteorological Organization (WMO) and the International Union for Conservation of Nature (IUCN) and other such organizations

is commendable.

In the same token, India has also played an active part in the efforts to meet the environmental challenges. From signing international environment related accords to incorporating legislation for the cause, Indian governments have been contributing in whatever capacity they can. The National Green Tribunal Act, 2010, which provides for creation of a special tribunal to expediate cases linked to environmental issues, is just one example of the sincerity that India has shown in this matter. So much so that the Article 51A (g) of the Constitution of India prescribes a duty to the citizens of India to protect and improve the natural environment and to be compassionate towards all living beings.

However, it is disheartening to see that despite considerable initiatives and actions by national and international bodies, the problem of global warming has still managed to advance to an era of global boiling. There are a number of factors responsible. Evolving better policies and targets at the global and regional levels is the arena where policymakers and leaders need to step up. But when it comes to implementation of the policies and laws related to conservation of environment, lack of involvement from people across the world appears to be a significant lacuna. Experts project that as soon as the global temperature touches the mark of 1.5 degrees Celsius, the results will be catastrophic, and that scenario is fast approaching. Therefore, there is a pressing requirement to harness the unrivaled power of citizen participation in arresting global boiling and thereby, mitigating climate change. The whole world, countries, organizations, companies and households are made up of individuals. So, it is only logical that the individual is kept at the center of conservation efforts, thus, changing the perspective from macro to micro.

If we talk in terms of nationalities, a nation is comprised of its citizens and is driven by them through the roles they perform in multiple spheres. Therefore, as citizens, they have the ability to contribute towards conservation of environment by acting consciously in these arenas which leads to the proposition that ‘Citizen Participation’ can be promoted at multiple levels or spheres which are as follows:

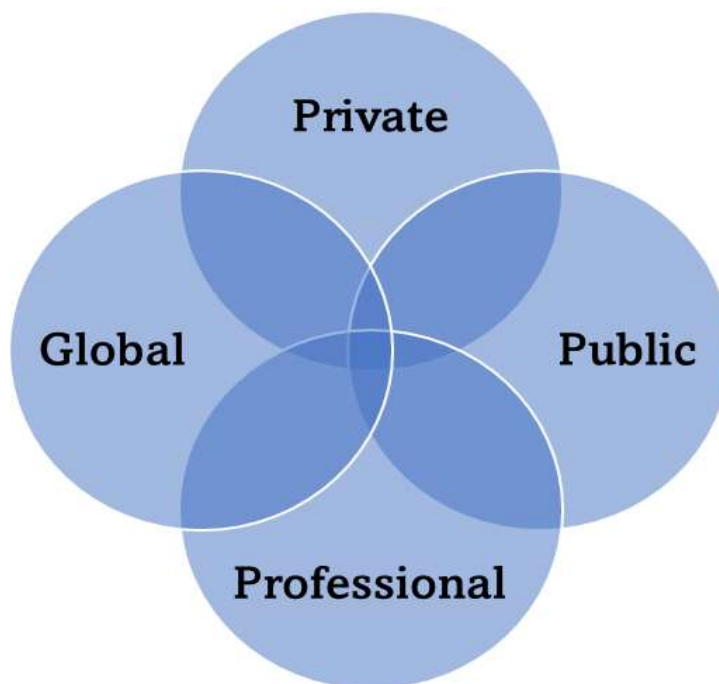
1. **Private Sphere:** It has two connotations; spatial and social. In the spatial context, it refers to the private property of the individual where he lives. For example, home or hostel. The social context, whereas, includes those areas of a person’s life where he can incorporate changes in the direction of saving environment in the capacity of an individual as part of a family i.e., mainly in his personal or private life. The basic idea is to reduce, recycle and reuse in everyday life. It is characterized by actions of daily routine like switching off lights when not required, choosing steel utensils over plastic, nurturing pro-environment values in family etc., mostly, preferring environment-friendly alternatives over the environment-harming ones as a matter of personal choice at one’s home. The catchphrase for this sphere can be ‘Individual in the Service of the Planet’.
2. **Public Sphere:** The spatial connotation of this sphere simply includes an individual’s environmentally conscious behavior in public places and the social one revolves around the units of socialization like school, college etc., where the individual is interacting with others outside of family. The focus of conservation efforts in this sphere is mainly towards collective action and maintaining an environmentally healthy

community. The behaviors under this sphere that aid mitigating global boiling include taking public transport instead of private vehicles, garnering funds for climate action, holding tree plantation drives, spreading awareness about reducing carbon footprint and many more.

The idea of this sphere can be outlined by the watchword ‘Collective Effort in the Service of the Planet’.

3. **Professional Sphere:** This refers to the professional front of an individual. This sphere can be understood through two perspectives. Firstly, the spatial aspect which includes the physical space of the workplace along with the equipment. Secondly, the professional citizenship which can be envisioned as the power vested in the individual in his professional capacity to utilize his professional acumen for the benefit of the planet. The central feature of this sphere is to channelize the knowledge of one’s profession in the direction of finding solutions to the questions of global boiling and climate change. A psychologist working on mechanisms to facilitate victims of climate change in coping with climate anxiety, is one example. The phrase ‘Professional Expertise in the Service of the Planet’ captures the essence of this sphere.
4. **Global Sphere:** The notion of ‘Global Citizen’ defines this sphere. Irrespective of where an individual is residing, he or she is a citizen of the global village that the world has come to be. The key element contained in this level is aiming at saving the world as a whole and not get restricted to respective countries or continents. For instance, promoting environmental justice. The spirit of this sphere can be phrased as ‘Global Citizen in the Service of the Planet’.

Figure 1: Spheres of Citizen Participation



These spheres are not exclusive in their existence. Rather, an individual can exist in more than one spheres at the same time, though in varying degrees, much like social identities. The knowledge of different spheres of citizen participation opens a portal to effectively send and impress upon masses, the precise messages about behavioral changes that can help contain global boiling. For instance, to promote citizen participation at the private level and public level, awareness about sustainable alternatives in households and public spaces can be provided respectively. The idea is to be able to develop sustainable living as a habit. The first sphere can rather function as the fundamental space to practice green choices, with subsequent spheres acting as scaffolds to reach the final goal of becoming a global combatant against global boiling. Thereafter, a stage of harmonious balance can be attained, wherein the individual gets accustomed to practice pro-environmental behavior in all the four spheres consciously and even sub-consciously. To envisage a world of such global citizens surely gives a bright hope for the survival of mankind. The Mission LiFE i.e. Lifestyle for Environment Movement that India announced at the United Nations Climate Change Conference of the Parties (COP26) is a step in this direction, as it seems to democratise the onus of saving environment by encouraging everyone to adapt their everyday lifestyles to ensure a healthy planet.

Conclusion

To sum it up, the era of global boiling is already here to stress the fact that climate change is taking place at a worrisome rate. The ultimate answer lies in involving one and all in the endeavor to save our Mother Earth. It will not be an exaggeration to say that health of the planet is a prerequisite for health of humanity. Time has come to popularize this message that just like a healthy mind requires a healthy body, similarly, a healthy mankind requires a healthy Earth. All round environmental action is the need of the hour. Therefore, adopting a targeted approach based on spheres of citizen participation can prove useful. However, a question still lingers on, “Should we start calling it climate emergency to draw the requisite attention?”. Because this is one issue that will define the future of mankind.

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Usage of Electronic Resources by the Faculty Members of Autonomous Colleges Affiliated with Mahatma Gandhi University, Kerala

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Abstract

The purpose of this study is to focus on the use of electronic resources by faculty members of autonomous colleges affiliated with Mahatma Gandhi University, Kerala. It further seeks to investigate the frequency of use of e-resources, the level of awareness of e-resources and issues encountered by faculty members when utilising electronic resources. A survey research design was adopted for the study. The population of the study was 350 faculty members from autonomous colleges under Mahatma Gandhi University, Kottayam. 350 faculty members were given a structured questionnaire; 326 of those filled out and returned it. The findings showed that most respondents are familiar with electronic books, journals, theses and dissertations, and conference proceedings. It should be highlighted that preparing for assignments and lectures accounts for 33.4% of all e-resource usage. Additionally, it was shown that there are gender differences in using e-resources.

Keywords: E-resources, Teaching-Learning, Faculty-members, the purpose of using e-resources

Introduction

E-resources are vital in every walk of life, academic or otherwise. E-resources can be found in a variety of forms, such as electronic databases, journals, online books, OPACs, etc. Due to their excellence in every way, including accessibility and aesthetic appeal, these resources are gradually displacing the information-gathering practices of academics. The Internet can be viewed as an efficient medium that creates a global community where users can access, create and disseminate information from all over the whole world. Higher education and the advancement of research have been facilitated by technological breakthroughs that have changed the viability, accessibility and calibre of scholarly publications. Every higher education institution now relies heavily on e-resources, also known

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as electronically available resources (Dayakar, 2018). By examining the statistics on the institution's use of electronic resources, one can assess the quality of the institution. Every academic library has connections to other academic institutions through networks, consortiums, or individual subscribers to different types of electronic resources. E-Resource is now a necessity in academic libraries due to the internet's influence on education. E-resources are the digital equivalents of the collections in a traditional library. E-Resources include things like audio, visual, and video files, for instance. Due to the development of E-Resources, libraries have gained a considerable advantage in terms of *Space management*. The mobility and constant accessibility (i.e. 24/7) of electronic resources are key benefits for educators, researchers, and students. E-Resource is a relatively new idea, and obtaining information from them requires technical expertise and understanding. Therefore, it is crucial to explore how faculty, students, and research scholars use e-resources in academic institutions. Academic excellence and productivity will improve as a result of the educated population's growing usage of electronic resources.

Review of Literature

Ndou and Chilimo (2021) conducted a study to get opinions from academics on the E-Resources offered by the University of Venda, South Africa. The approach used to acquire the data was a structured questionnaire collected from the academic staff. The findings of the survey show that the majority of users are concerned about plagiarism, and the sample population is not entirely satisfied with the university's electronic resources. The study also recommends that the university hold training sessions on plagiarism and that libraries implement creative strategies to enhance their E-Resources services. A reflection on the awareness and use of electronic resources among the teachers of arts and science colleges in the Erode district of Tamil Nadu is provided by the study by Sivakami and Rajendran (2019). They conducted their survey by giving out questionnaires to a sample population of 300 teachers. The SPSS software package was used to analyse the data that has been collected. The study's findings show that men were more familiar with online resources than women, and the majority of users create lecture notes using online resources. The usage of opinions of e-resources among library patrons at Ayurvedic medical colleges in Karnataka was studied by Devi and Keshava (2020). The study looks at the e-resources usage patterns of 23 Ayurvedic Medical College libraries in North Karnataka. The sample was given a well-structured questionnaire. The study investigates user knowledge, usage, degree of satisfaction, infrastructure, and training to improve e-resources utilization.

A study on the usage of electronic resources by the academic staff of the faculty of law at the University of Namibia (UNAM) was done by Leonard et al. (2020) to determine how much participants understood about the electronic resources (e-resources) that were available to them, how valuable and useful they thought these e-resources were, and what challenges encountered in accessing them. 12 legal scholars were included in the sample out of a total of 17. Tools including surveys and structured interviews were employed, along with both qualitative and quantitative methodologies. The majority of the sample knew of the electronic resources that UNAM'S library subscribed to. The survey also reveals that their primary uses of electronic resources were for research, publishing, and teaching, but that their use of these resources was hampered by uneven training, problems with bandwidth, and inadequate

search techniques.

Thanuskodi (2016) conducted a study on how social scientists at Alagappa University, India and affiliated colleges use and are aware of online resources. In the twenty-first century, electronic resources have become vital in daily living. Although they are aware of e-resources, many social scientists at Alagappa University and its affiliated colleges are not familiar with all of their methods and uses. Finding the cause of this is the main goal of this investigation. The study made the case that social scientists need to be made more aware of and knowledgeable through efficient user education. It is necessary for librarians at Alagappa University and its affiliated colleges to put forth more effort to train on how to successfully use e-resources and the procedure and applications that go with them. Fidelugwuowo (2022) conducted research on how lecturers in higher education institutions use technology resources for research and teaching. The study used a descriptive survey research design. The management of the University of Nigeria Nsukka was advised to provide lectures, seminars and workshops to teach the lecturers how to use the different search engines.

Significance of the study

E-Resources have become commonplace and it has been used in academic settings to broaden access, improve teaching and learning, and advance knowledge. E-resources have been extensively used in all disciplines, and this also holds true for the fields associated with the spread of education. In this context, it is important to assess how well the teaching community is aware of and using e-resources.

Objectives of the study

The main objective is to examine the awareness and use of E-Resources by the faculty members of autonomous colleges under M.G University, and the specific objectives are:

1. To find out the variety of electronic resources utilized by faculty members.
2. To find out the frequency of using the Internet
3. To study the frequency and primary purpose of using electronic resources
4. To find out the barriers faced by the teachers while using the electronic resources in the library
5. To provide suggestions and recommendations to improve the usage for the benefit of faculty members.

Hypotheses

The following hypotheses were framed based on the scope of the study undertaken by the researchers and they are out to test using the appropriate statistical tools:

H1: There is a significant difference between age and purpose of using e-resources

H2: There is a significant difference between gender and the purpose of using e-resources.

Limitations of the study

The study's focus was on the understanding and application of e-resources by the faculty members of autonomous colleges affiliated to the Mahatma Gandhi University, Kerala: Rajagiri College of Social Sciences (Ernakulam), Maharajas College (Ernakulam), CMS College (Kottayam), Mar Athanasius College (Ernakulam), Marian College (Idukki), Assumption College (Kottayam), Sacred Heart College (Ernakulam), St. Alberts College (Ernakulam), S B College (Kottayam), and St. Theresa's College (Ernakulam).

Methodology

In order to gather information from the faculty members regarding their familiarity with and utilisation of e-resources, a systematic questionnaire was developed as part of the study. With a total of 1,390 faculty members throughout its ten autonomous colleges affiliated with Mahatma Gandhi University. Out of which, 350 faculty members were randomly selected as the sample for the study and distributed the questionnaires. The collected data were analysed using a simple percentage. The sample size was determined using the Raosoft formula ($E = \text{Sqrt}[\frac{(N-n)x}{n(N-1)}]$) to examine any differences in e-resource usage by age or gender. In order to determine whether the hypotheses were tenable, the Chi-square test was used.

Table 1: Response rate

Respondents	Questionnaire distribution among faculty members	Questionnaires Received back	Percentage of Response (%)
Faculty members	350	326	93.14

Data Analysis and Interpretation

The last stage of the research process is data analysis. It is the connection between unprocessed raw data and conclusive results. Age and gender are the key factors used to categorise the responses in this study.

Distribution of Respondents by Age:

The age-wise breakdown of the sample is shown in Table 2. Table 1 shows that, of the total 326 respondents, 14.42 percent are under the age of 25, and 29.14 percent are between the ages of 26 and 30. In this study, 12.58 percent of respondents are between the ages of 36 and 40, while 25.46 percent of respondents are between the ages of 31 and 35. It is noted that 6.13 percent of respondents are between the ages of 46 and 50, while 7.98 percent of respondents are between the ages of 41 and 45. Only 4.29 percent of them fall into the 51 and older age bracket. The aforementioned data makes it evident that the majority of respondents are between the ages of 26 and 30.

Table 2: Age-wise distribution of Respondents

Age	No. of Respondents	Percentage
Up to 25	47	14.42
26-30	95	29.14
31-35	83	25.46
36-40	41	12.58
41-45	26	7.98
46-50	20	6.13
51- above	14	4.29

Gender-wise Distribution of Respondents:

Table 3 illustrates the distribution of respondents by gender. One interesting fact about the 326 respondents is that 64.72 percent of them are female and 35.28 percent are male. The fact that there are more female faculty members than male faculty members, which indicates female domination, is the conclusion.

Table 3- Gender wise distribution of Respondents

Gender	No. of Respondents	Percentage
Male	115	35.28
Female	211	64.72
Total	326	100

Frequency of using the library:

The frequency of library use by respondents by age is seen in Table 4. It should be mentioned that 21.78 percent of the 326 total respondents visit the library every day. 19.02 percent of respondents in this survey visit the library three times per week. Two times every week, 26.69 percent of them attend the library. One visit to the library per week is made by 17.48 percent of the respondents. 15.03 percent of them regularly visit libraries as needed.

Table 4- Age-wise Respondents' Frequency of using the library(chi-square)

Age	Daily	Thrice a week	Twice a week	Once a week	As and when required	Total
Up to 25	10 21.28%	7 14.89%	20 42.55%	5 10.63%	5 10.63%	47
26-30	22 23.16%	12 12.63%	23 24.21%	18 18.95%	20 21.05%	95
31-35	19 22.89%	25 30.12%	16 19.28%	17 20.49%	6 7.23%	83
36-40	10 24.39%	6 2.43%	9 21.95%	8 19.51%	8 19.51%	41
41-45	4 15.38%	6 23.08%	8 30.77%	5 19.23%	3 11.54%	26
46-50	4 20.00%	3 15.00%	8 40.00%	2 10.00%	3 15.00%	20
51- above	2 14.28%	3 21.43%	3 21.43%	2 14.28%	4 28.57%	14
Total	71 21.78%	62 19.02%	87 26.69%	57 17.48%	49 15.03%	326

The frequency of library use among respondents by gender is seen in Table 5. The majority of male respondents (29.57%) visit the library once a week, it should be mentioned. When necessary, 24.17 percent of the female respondents use libraries.

Table 5- Gender wise Respondents' Frequency of Using the library

Gender	Daily	Thrice a week	Twice a week	Once a week	As and when required	Total
Male	16 13.91%	21 18.26%	19 16.52%	34 29.57%	25 21.73%	115
Female	39 18.48%	40 18.96%	35 16.59%	46 21.80%	51 24.17%	211
Total	55 16.87%	61 18.71%	54 16.56%	80 24.53%	76 23.31%	326

Frequency of use of the Internet:

The frequency of Internet use among respondents by age is seen in Table 6. It should be mentioned that 16.56 percent of the 326 total respondents use less than 2 hours. 21.78 percent of them in this survey use 2-3 hours and 18.71 percent of respondents use 3 to 4 hours. Of the respondents, 21.78 percent use it for longer than five hours. Less than two hours of Internet access is reported by the majority of respondents (35.71%). In the age group of 51 years and older. Additionally, none of them has access to the Internet for more than 5 hours per week, and most respondents in the lowest age group fall into this category. Overall, it might be claimed that as people get older, they spend less time in internet platforms.

Table-6 Age-wise Respondents' Frequency of Use of Internet

Age	Less than 2 Hours	2-3 Hours	3-4 Hours	4-5 Hours	Above 5 Hours	Total
Up to 25	6 12.77%	12 25.53%	9 19.15%	8 17.02%	12 25.53%	47
26-30	12 12.63%	17 17.89%	18 18.95%	23 24.21%	25 26.32%	95
31-35	16 19.28%	15 18.07%	14 16.87%	22 26.51%	16 19.28%	83
36-40	8 19.51%	10 24.39%	8 19.51%	6 14.63%	9 21.95%	41
41-45	4 15.38%	8 30.77%	5 19.23%	3 11.54%	6 23.08%	26
46-50	3 15.00%	5 25.00%	4 20.00%	5 25.00%	3 15.00%	20
51- above	5 35.71%	4 28.57%	3 21.43%	2 14.29%	0 0.00	14
Total	54 16.56%	71 21.78%	61 18.71%	69 21.17%	71 21.78%	326

The frequency of library use among respondents by gender is seen in Table 7. It should be mentioned that 26.09 percent of the male respondents spend more than five hours online. More than five hours of internet use is reported by 22.75 percent of the female respondents. The majority of respondents (42.33%) spend 4-5 hours online. Males outnumber females overall in every time slot offered.

Table 7: Gender-wise Respondents' Frequency of Use of the Internet

Gender	Less than 3 hours	2-3 Hours	3-4 Hours	4-5 Hours	Above 5 Hours	Total
Male	15 13.04%	17 14.78%	25 21.74%	28 24.35%	30 26.09%	115
Female	39 18.48%	39 18.48%	40 18.96%	45 21.33%	48 22.75%	211
Total	54 16.56%	110 33.74%	65 19.94%	138 42.33%	78 23.93%	326

The table 8 shows that respondents in the age range of 26 to 30 are more knowledgeable about e-resources than respondents in other categories.

Awareness of e-resources:

Table-8: Age-wise Respondents' awareness of e-resources

E-Resources	Awareness						
	Up to 25	26-30	31-35	36-40	41-45	46-50	51-above
E-Books	38 80.85%	85 89.47%	70 84.34%	36 87.80%	23 88.46%	20 100.00%	10 71.43%
E-Journals	40 85.11%	92 96.84%	80 96.39%	37 90.24%	26 100.00%	20 100.00%	12 85.71%
E-Databases	39 82.98%	89 93.68%	78 93.98%	40 97.56%	26 100.00%	19 95.00%	9 64.29%
E-Portals	25 53.19%	46 48.42%	49 59.04%	21 51.22%	16 61.54%	10 50.00%	2 14.29%
E-Theses and Dissertations	34 72.34%	80 84.21%	75 90.36%	36 87.80%	25 96.15%	19 95.00%	4 28.57%
E-Conference Proceedings	29 61.70%	92 96.85%	72 86.75%	39 95.12%	24 92.31%	18 90.00%	6 42.86%
E-Standards	22 46.81%	45 47.37%	43 51.81%	21 51.22%	11 42.31%	9 45.00%	5 35.71%
E-Patents	12 25.53%	32 33.68%	32 38.55%	17 41.46%	13 50.00%	8 40.00%	6 42.86%
E-Teaching Materials	36 76.60%	74 77.89%	70 84.34%	35 85.37%	20 76.92%	18 90.00%	7 50.00%
Audio-Video Resources	27 57.45%	45 47.37%	62 74.70%	23 56.10%	12 46.15%	13 65.00%	3 21.43%
CDs'	20 42.55%	49 51.58%	32 38.55%	25 60.98%	15 57.69%	11 55.00%	10 71.43%

According to the data analysis, the primary purpose for using electronic resources is to prepare for lectures and assignments (33.4%), followed by literature searchers (28.8%) and further research (23.3%).

According to respondents' ages, those using e-resources to prepare for lectures and assignments were more prevalent in younger age groups, including those between the ages of 26 and 30 (49.5%) and up to 25 (38.3%), and less prevalent in older age groups, including those between the ages of 46 and 50 (20%) and above 50 (21.4%). Additionally, among the various age groups, a substantial percentage of respondents use online resources to create research papers and projects. In comparison to younger age groups, such as 31-35 years (3.6%), 26-30 years (8.4%), and up to 25 years (14.9%), the percentage of people over 50 years old (35.7%), 46-50 years (30%), 41-50 years (26.9%), and 36-40 years (26.8%) is higher. With $p = 0.001$, the chi-square test also demonstrates the data's statistical significance. Main purpose of using e-resources:

Table-9: Age-wise Respondents' main purpose of using the e-resources

Age group	Main purpose				Total	Chi Square Value
	For pursuing Research	Literature Searching	Preparation of Assignments and Lectures	Preparation of Research papers and projects		
Up to 25 years	9	13	18	7	47	X ² - 50.119 P<0.001 **
	19.1%	27.7%	38.3%	14.9%	100.0%	
26 - 30 years	19	21	47	8	95	
	20.0%	22.1%	49.5%	8.4%	100.0%	
31 - 35 years	30	32	18	3	83	
	36.1%	38.6%	21.7%	3.6%	100.0%	
36 - 40 years	8	10	12	11	41	
	19.5%	24.4%	29.3%	26.8%	100.0%	
41 - 45 years	4	8	7	7	26	
	15.4%	30.8%	26.9%	26.9%	100.0%	
46 - 50 years	4	6	4	6	20	
	20.0%	30.0%	20.0%	30.0%	100.0%	
Above 50 years	2	4	3	5	14	
	14.3%	28.6%	21.4%	35.7%	100.0%	
Total	76	94	109	47	326	
	23.3%	28.8%	33.4%	14.4%	100.0%	

In terms of gender, 32 percent of the male respondents used e-resources to prepare for lectures and assignments, 23.8 percent for research and 20.4 percent for project and research preparation. On the other hand, the majority of female respondents (34.6%) used electronic resources to prepare lectures and assignments, followed by 33 percent for looking up literature and 22.9 percent for conducting research.

According to the findings, fewer female respondents (9.5%) than male respondents (20.4%) used electronic resources to produce research papers and other documents. Similar to this, a higher percentage of females (33%) than males (23.8%) use electronic resources to find books.

The chi-square test validates the statistically significant difference in e-resource utilization between males and females ($p < 0.05$) between the sexes.

Table 10-Gender wise Respondents’ main purpose of using e-resources

Gender	Main Purpose of using e-resources				Total	Chi-Square value
	For pursuing Research	Literature Searching	Preparation of Assignments and Lectures	Preparation of Research papers and projects		
Male	35	35	47	30	147	X ² -9.209 P<0.05*
	23.8%	23.8%	32.0%	20.4%	100.0%	
Female	41	59	62	17	179	P<0.05*
	22.9%	33.0%	34.6%	9.5%	100.0%	
Total	76	94	109	47	326	
	23.3%	28.8%	33.4%	14.4%	100.0%	

Barriers faced while accessing and using e-resources:

As indicated in Table 10, the majority of respondents (men: 60.86%, women: 48.34%) see cost as the biggest barrier to using online resources. Other problems include time consumption (male: 21.73%, female: 18.48%), difficulty in using (male: 19.13%, female: 32.22%), and unwelcome information (male: 26.09%, female: 21.32%). The breakdown of these problems is as follows.

Table: 11 Barriers faced by the faculties while accessing and using the electronic resources

Sl No	Barriers	Male (115)	Female (211)
1	Unwanted Information	3026.09%	4521.32%
2	Connectivity problem	2017.39%	3818.00%
3	Unfamiliarity to use	2219.13%	6832.22%
4	Time-Consuming	2521.73%	3918.48%
5	Costly	7060.86%	10248.34%

Conclusion and recommendation

The study reveals that the faculty members of autonomous colleges affiliated with Mahatma Gandhi University, Kerala like using accessible electronic resources. Peer teaching, effective consortia use, networking of hardware, offering and encouraging remote access to subscribed e-resources, and sharing of are some of the efficient ways to increase the utilization

of the available e-resources.

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A Study of Occupational Aspiration Level of Undergraduate Students in Reference to Locality and Gender

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Abstract

The development of an individual depends on nature and nurture, home environment has a major role in the development of an individual. The present study was aimed to explore the occupational aspiration level of undergraduate students with reference to home locality and gender. The study was conducted between male and female undergraduate students belonging to different academic streams. A quantitative method was applied followed by a descriptive survey design. The data was collected using the occupational aspiration scale, which were standardised and validated by Prof. N.P.S. Chandel, Dr. Vibha Laxmi, and Mr. Ranjit Kumar Singh. The response was collected from 80 undergraduate students. The researcher used the Mean, Median, Standard Deviation, and t test for analysis of data. The study reveals that undergraduate students have average Level of occupational aspirations. There is no significant difference between rural and urban undergraduate students on their occupational aspirations. Location has no bearing on undergraduate students' occupational aspirations. Both students are equally passionate about their occupation. There is no significant difference between undergraduate boys and girls on their occupational aspiration level.

Keywords: Occupational Aspiration, Undergraduate Students, Locality, Education

Introduction

In present era rapid change in the life style and need of an individual in the world. Occupation is the way in which an individual spends his time through the life. The professional preparation and educational goals held during adolescence influence decision-making processes in ways that have long-term effects on the course of a young person's life. Students' aspiration are the combination of educational goals and vocational endeavors. it is own sense which relate to what they feel important elements to success in life style of their choosing. Education has become one of the most crucial aspects of life in the society in which we

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formerly lived. Future personal and societal growth is significantly influenced by education. The responsibilities of teachers in today's society are demanding and significant. Teachers were extremely important in helping pupils succeed academically, find employment, and find fulfilment in later life. Children needed love, care, supervision, and teaching from dependable, receptive parents most of all. People with education know the value of education, thus they make the finest plans for their children's education. Aspiration has been defined as strong desire to achieve something, longing or aims or a goal or objectives desired (World English Dictionary). Bayd(1967) has defined aspiration as a dynamic situation, that it is an individual's goal or expectation with regard to goodness of his own future performance for a given task. level of aspiration is the probable attainment by the individual in the near future. it may vary individual to individual and place to place as factor affecting it may increase or decrease. level of occupational aspiration is the degree of individuals desire to attain or feel she/he can achieve. Level of occupational aspiration is orientation towards occupational goal (Heller & Miller, 1963). occupational aspirations are as asset of preferences regarding future occupational roles and activities (lent et al.1994).

Objectives:

1. To find the level of occupational aspiration of undergraduate students
2. To compare the occupational aspiration level of undergraduate students in ICFAI University Tripura with reference to gender and locality.

Hypotheses:

- There exists no significant difference in the level of occupational aspiration between rural and urban students
- There exists no significant difference in the level of occupational aspiration between boys and girls

Operational Definition:

- Occupational Aspiration: These are generally defined as a set of preferences regarding future occupational roles and activities chosen by students
- Undergraduate student: Education which begins after higher secondary (10+2) education. students are eligible for the next level ,i.e, Post graduation.

Delimitation of the study:

The study is limited to undergraduate students of ICFAI University Tripura only. The present study delimited to the students enrolled in Bachelor of Arts, Bachelor of Commerce and Bachelor of Science in third year of graduation in the academic year 2021-2022 only.

Review of Related Literature:

Miranda, A. and Rodriguez, M. C.(2022) found that, on average, students from rural schools had slightly worse school grades and significantly lower college aspirations than students from urban schools. Urban and rural Latino and American Indian pupils' academic performance and aspirations were lower than those of non-Latino and non-American Indian students. Additionally, higher school grades and educational goals were linked to developmental social and emotional skills like dedication to learning and positive identity, demonstrating that social and emotional learning is important for both urban and rural kids.

Kainthola, R. (2018) reported in the study of “Academic Achievement and Occupational aspiration of secondary level students in relation to their self-esteem and socioeconomic status” no significance difference between rural and urban students as well as boys and girls in their level of occupational aspiration.

Kumari, S. (2018) study on “Occupational Aspirations of Secondary School students in relation to self confidence, Achievement Motivation and parental occupation”, found that male have high level of occupational aspiration than female.

Vijayan (2017) investigated the impact of career goals on the academic performance of institutionalised adolescent orphans in Kerala. Academic achievement and occupational goals of institutionalised adolescent orphans have been proven to have a strong beneficial link. 50 male and 50 female 12th graders from two Keralan government senior secondary schools participated in this study. They discovered that male students had higher levels of occupational aspiration while female students had higher levels of career maturity. The professional maturity of male and female students is shown to differ significantly.

Dalton, P. S., Ghosal, S., & Mani, A. (2016) A theoretical framework is developed by researchers to investigate the psychology of poverty and “aspirations failure,” which is the inability to reach one’s own potential. According to researcher approach, people from all socioeconomic backgrounds have similar preferences and behavioural biases when creating goals. According to study, poverty can make this behavioural bias worse, which can lead to aspirational failure and a behavioural poverty trap. Failure to achieve one’s goals is a result of poverty rather than its root. We outline the circumstances in which rising ambitions alone can aid in escaping a poverty trap, even without easing material restrictions.

Sujata (1988) studied on “Occupational choices of rural and urban youth as related to intelligence, personality, need for achievement, Locus of control and academic Achievement”, Punjab University, Chandigarh found that choice of rural are different than urban.

Methodology:

Population of the study were all the general degree undergraduate students studying in ICFAI university Tripura in the academic year 2021-2022. A quantitative method was applied followed by a descriptive survey design.

Sample

A random sample of 80 undergraduate students enrolled in the Bachelor of Arts (B.A.), Bachelor of Science (B.Sc.), and Bachelor of Commerce (B.Com) programmes was chosen. Of these, 47 boys and 33 girls were chosen, with 33 coming from a rural location and 47 from an urban one.

Tool and procedure

The data was collected using the occupational aspiration scale, which were standardised and validated by Prof. N.P.S. Chandel, Dr. Vibha Laxmi, and Mr. Ranjit Kumar Singh. Occupations were arranged in mixed order in eight multiple choice question, there are ten alternatives for each question. Respondent is supposed to select only one alternative. The maximum possible raw score on occupational aspiration scale may be 80 and the minimum may be 8. The researcher used the Mean, Median, Standard Deviation, and t test for analysis of data.

Analysis and Interpretation

Objective 1 To measure the Level of occupational aspirations

Table 1

Sample Size	Mean	Median
80	52.76	53

Above table, Mean score of level of occupational aspiration found 52.76 and median 53, it reflects that the undergraduate students have average Level of occupational aspirations.

Objective 2 To compare the occupational aspiration level of undergraduate students in ICFAI University Tripura with reference to gender and locality.

H01 There exists no significant difference in the level of occupational aspiration between rural and Urban Undergraduate students

Table 2

Category	N	Mean	SD	df	't' value
Rural	33	51.64	8.98	78	0.875
Urban	47	53.55	10.09		

Not significant at 0.05 level

The computed value is 0.875 is lesser than the tabular value which has not found to be significant at 0.05 level of significance. This means that there is no significant difference in the level of occupational aspiration between the rural and urban undergraduate students. Thus, null hypothesis which state that there is no significant difference in the level of occupational aspiration between rural and urban undergraduate student shall be accepted. It indicates, location has no bearing on undergraduate students' occupational aspirations. Both students are equally passionate about their occupation.

H02 There exists no significant difference in the level of occupational aspiration between Boys and Girls

Table 3

Category	N	Mean	SD	Df	t- value
Boys	47	52.89	9.67	78	0.144
Girls	33	52.58	8.72		

Not significant at 0.05 level

From the above table, there is no significant difference in the level of occupational aspiration between boys and girls. The difference is not significant as the 't' value (0.144) is less than 't' table value (1.99) at 0.05 level of significance. Thus, the null hypothesis is accepted. Hence, there is no significant difference in the level of occupational aspiration

between boys and girls.

Discussion

In the study collected data were analyzed by applying descriptive and inferential statistical measure. The total number of undergraduate students were 80. The mean score and median score of occupational aspiration of undergraduate students are 52.76 and 53 respectively. The result reveals that undergraduate student has average level of occupational aspiration. From the finding of the first hypothesis, no significant difference was found between rural and urban undergraduate student in relation to their occupational aspiration at level of 0.05, with 78 degree of freedom and the first hypothesis was accepted. This finding supported to the study of Kainthola (2018) which was no significance difference between rural and urban students level of occupational aspiration and not in favor of the study of Miranda et al(2022) and Sujata(1988). The second hypothesis was also accepted as 't' value was found to be 0.144 at 0.05 level of significance. That is no significant difference was found in the level of occupational aspiration between male and female students. Kainthola(2018) also found similar result indicating there is no significant difference in the level of occupational aspiration between male and female students. Kumari(2018) and Vijayan(2017) reveals their studies male has higher level of occupational aspiration than female.

Conclusion

The objective that a person sets for himself in a task that has a significant personal meaning for him is referred to as an occupational aspiration. The importance of an aspiration to a person determines how strong it is. A person's values for a desire are, in turn, somewhat influenced by how difficult it is to achieve. The result indicates that most of the undergraduate student have average level of occupational aspiration. There is a need to develop high level of occupational aspiration among undergraduate students. Student should get more opportunity to develop attitude towards their career. Institution should be setup guidance and counseling program to develop high occupational aspiration. It has been determined that a student's desired career is unaffected by their geographic location. According to the survey, undergraduate students' aspirations for their careers are unaffected by their gender and location.

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Caste and Punjabi Diaspora

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Abstract:

“Where there are Indians, there is Caste.”

Caste has historically proven to be tremendously resilient against changes of territory, and it can well survive in any unknown locations. The present paper is an attempt to locate whether caste travels as people travel from one country to another? As we see there is dearth of literature on Indian Diaspora, Punjabi Diaspora etc but caste in Diaspora is still missing in many works. There are some social scientists who have worked on looking at caste in the Diaspora. Many believe that it is just an Indian problem and should be left in India, but many scholars are of the view that caste travels across the borders as well.

There are questions that need to be probed.

1. Do Indians shed caste when they cross borders?
2. How does caste manifest in Indian Diasporas?
3. Does caste enforce endogamy?
4. Does caste provide solidarity and brotherhood in an alien country?

When people migrate, they do not migrate merely as biological body, but with socio-cultural belongings as well. Caste being entrenched in their socio-cultural milieu gets transferred with migrant communities in the diaspora. Before we discuss the Punjabi Diaspora, it is important to understand these terms like caste, caste system, caste system in Punjab, Diaspora, caste in diaspora etc. When did these terms come into existence and what socio-cultural effects do we notice in the society with the institution of caste.

Caste System in India

The caste remained an attractive topic to be explored among all the scholars of South Asia. There are a lot of academic writings on caste and many scholarly studies can be seen.

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Many specialists define it as a system of elaborately stratified social hierarchy that distinguishes India from all other societies, caste has achieved much the same significance in social, political and academic debates as race in the United States, class in Britain and faction in Italy.¹ Interestingly, The term 'caste' was the English translation of Spanish word *casta*, first used in the Indian context by the Portuguese seafarers.² The Portuguese used word 'caste' meaning 'breed', 'lineage', 'race' or 'kind'. They used the word caste first to denote the divisions in Indian society. Caste is believed to be the defining feature of Indian society.

Caste in Punjab

According to the Census of 1911-An important feature of the caste system in Punjab was that the population of Punjab pre-dominantly consisted of the Muslims, Hindus and the Sikhs in the numerical Order.³ Neither Muslims who numbered slightly more than the half the total population or the Sikhs who were about one-eighth of the population believed in the *Chutt Chat*. the vernacular substitute of the untouchability used in the province. While Islam guaranteed equality of all the human beings in a greater measure than any other religion, Sikhism stood in revolt against the shackles of the Hindu orthodoxy and congenial superior instincts of the casteism. Hinduism, whose adherents formed less than two-fifths of the total population, It was also under a severe attack from within by the Arya Samajis, Dev Dharmis, Brahmos, Radahasaomi, Ramdasia and Raidasias etc. and thus could not be that assertive in its principles of exclusiveness, nor could it afford to completely alienate about one-sixth of the Hindu population categorized as the depressed classes. The presence of the Islam, Sikhism, Arya Samaj and Christianity with their reforming zeal and their ever-increasing rivalry in the matters of the proselytization was another factor that not only had a demoralizing effect on the caste-rigidities and on the institution of the untouchability but also positively helped in improving the status of the depressed classes⁴.

Intersetingly, G S Chhabra states that the depressed classes in the province were not confined to menial occupations, but took a very important part in the agricultural occupations, and were in considerable demands as the tenants.⁵ So, scavenging in the sense of cleaning toilets was practically non-existent in the rural areas of both the plains and hills of the Punjab The jostling during the agricultural operations not only made the social institutions empty and did not encouraged the sense of exclusivness. Thus, as an institution caste played far less important part in the social life of the people of the Punjab than in other parts of India. The depressed classes formed a significant part of the rural economic system with more than two-fifths of the untouchables engaged in the profession connected with the 'exploitation of the surface of the earth' i.e., as cultivators, field laborers, raisers of the livestock etc. Further The questioning of the legitimacy of caste-hierarchy by the Sikh gurus, played an important role in the loosening the hold of the caste system in Punjab. Though all the ten gurus came from upper caste Khatri families, their crusade against Brahminical *Ritualism* was genuine. In contrast to the caste exclusiveness and the practice of the untouchability prevalent among the Hindus, the Sikh gurus emphasized the need for sharing and communal living. The new institutions initiated by the Sikh gurus, such as *sangat* (congregation) and *langar* (community kitchen or the practice of cooking and eating together, sitting in a row irrespective of caste distinctions), were radical statements against the

Brahminical system of caste hierarchy.⁶ Another important innovation was the practice of offering the *Karah Prasad* by anyone including the lower castes, which is then deposited in a single dish, and out of which, thereafter a portion of the *holy prasad* is distributed to each one in the gathering.⁷ Guru Gobind Singh established the institution of the Khalsa brotherhood in 1699, a distinct ceremony of the baptism ridiculed the caste distinctions. These rituals gave a striking blow to the notion of the ritual purity, in contrast to the ritual rigidity in the Hindu religious places. Infact the Sikh scriptures contain writings of the some of the saints from Sudra (such as Kabir: a weaver, Dhanna; a Jat peasant and Namdev; a tailor) and the untouchable castes such as (Ravidas, a cobbler; Sadhan, a butcher and Sam a barber).⁸ Hence one finds relatively weaker influence of the Brahmanism relaxed the caste-based tension in Punjab.

Diaspora

The word ‘diaspora’ was first used to refer specifically to the Jew population exiled from Judea in 586 B.C. by Babylonians and Jerusalem in 136 A.D. by the Roman Empire⁹. The Diaspora studies began to be conducted during the late twentieth century. The basic criteria of such studies were the migrated people, their feeling of displacement, their conditions and experiences in the host country and their relations back in their home countries. There were different types of migrations, some were forced displacements, and some were voluntary. Some gave job opportunities for example Akali Patrika, 1932 Nov 13 mentions in an advertisement.

“Agents are wanted for pushing Sale of Teas of Anglo-Burma tea company, Madras Nilgiri Hills, South India on commission at 15 percent for Punjab, NWF-Kashmir of Sind Province”

Gopal Rai Sole Agent, Anglo Burma Tea Co. Bazar Papar Mandi, Shah Almi Gate Lahore

Many communities which witnessed displacement from the country of their origin are identified and termed as ‘diaspora such as Acadian, Afghan, African, Arabs, Chinese, Greek, Irish, Scottish, South Asian, Indian, Punjabi and Sikh diaspora¹⁰.

Review of Literature

There is rich literature on the diaspora as many social scientists have worked on this subject reviewing a few.

M.L. Darling¹¹

Who was registrar of Cooperative societies in Colonial Punjab. He highlights the sufferings of the Peasantry and their indebtedness. He correlates the agrarian crisis and migration of peasantry abroad.

Tom G. Kessinger¹²

The scholar throws light on the changes that occurred in social, demography, agriculture, economy of a village named Vilayatpur situated in Jalandhar District of the Punjab. It’s a micro study where one sees change coming because of new technology, commercialization, occupational mobility is studied. All the castes and classes who help in agriculture their social mobility is discussed.

Satish Saberwal¹³

He evaluates the social mobility among the downtrodden and depressed classes which

includes The Balmiks, Ramgarhias and Ad-Dharmis in the Punjab. It examines intercaste relationships and their politicization in the Post Independence Era. Their social mobility, caste –relations are studied through the conduct of interviews and official records.

Pashaura Singh and N.G.Barrier¹⁴

Discusses the issues of Sikh identity, development of Sikh sub identities based on caste system and influence of Sikh religious personalities on Sikh diaspora.

Darshan Singh Tatla discusses historical, social cultural and economic links between Sikh diaspora and Punjab. The study also finds 1984 events that created a sense to search for Sikh homeland.

Parmjit S.Judge¹⁵

Understand the process of formation of Punjabi ethnic community in Vancouver and Edmonton. The study focuses on migration patterns, family structure, and community formation.

In another book Parvasi Punjabi 2005, he talks about migration pattern and racial problems faced by Punjabis in England, Canada and USA.

Caste in Diaspora

Caste permeates the whole Diaspora community. Everywhere in the West, advertisements aim to arrange marriages among the same caste, religion etc. Advertisement includes caste as an important factor. Change can be seen as the column for caste no bar is increasing but still it is impossible for everyone to get rid of from the shackles of caste. On the one hand it acts as a source of discrimination and on the other provide solidarity of brotherhood in an alien country.

Caste manifest in Indian Diasporas

When people migrate, they do not migrate merely as biological body, but with socio cultural belongings as well. Caste entrenched in their socio-cultural milieu gets transferred with migrant communities in the diaspora. For eg. In an alien country one looks for his own community people. They form associations where they celebrate festivals and various occasions. They bring their cultural habits along.eg (Brahmin Samaj of North America, Brahmin International organization-35-year-old organization worldwide dedicated to uplift Brahmin Diaspora, International Dalit Solidarity Network so on and so forth. For example, the 35-year-old Brahmin International organization registered under Society Act in India is the biggest representative organization worldwide. This organization is dedicated to the upliftment of Brahmin diaspora and works for the benefit of Brahmin Samaj and humanity at large. Another periodical Brahma Bharti a news periodical started in January 1995 Brahman Samaj of North America (BASNA) was started. This Brahman Samaj of North America is a non-profit, non-political, socio-cultural society operating in North America.Aims of the organization were.

1. To promote a sense of Kinship amongst all the Brahmins of North America and elsewhere.
2. To promote social, cultural and family interaction amongst all the members
3. To promote and uplift the traditional Brahman values of life amongst the members

and encourage the younger members to learn and adopt those values within the framework of modern scientific attitude.

4. To promote respect for education amongst the children of members.
5. To promote Goodwill, understanding and friendship between members of BASNA irrespective of caste religion race and national origin.

These organizations and periodicals give a common platform to all those members of a samaj where they could meet and have functions and festivals to celebrate as well as help members to find suitable match for their children among the members of the same organization. Also, people learn about the members who are rising and holding prominent positions in society. They are being acknowledged in the organizations.

Caste enforces Endogamy.

Caste Permeates the whole Diaspora community. Everywhere in the West, advertisements aim to arrange marriages within the same caste or community. Definitely one sees change as in advertisements caste no Bar column has increased but still people prefer to maintain endogamy. Education has nothing to do as we find educated giving advertisements in newspapers wanted NRI Brahmin or NRI Jatt sikh or Ad-Dharmi etc.

Does caste provide solidarity and brotherhood in an alien country?

Yes, one feels strong when one meets someone from the same country, state, region, religion or caste. There is always something common to share. The associations, their meetings where they celebrate functions festivals together gives feeling of brotherhood. For eg every caste has its associations worldwide .These organizations help their fellow brothers whenever they need, be it in education, home, donation etc .The Ambedkar Times a weekly newspaper abroad caters needs of all NRI Dalits abroad. This newspaper not only works as a newspaper rather involves academic personalities and renowned persons from India as well as abroad in different fields. They act as editorial members of the board and provide their valuable services from time to time. Different columns in the newspaper reunite people living in an alien country.The International Dalit Solidarity Network is another organization founded in March 2000.This organization works for Dalit Human Rights and raise awareness of Dalit issues worldwide. It also raise voice against any sort of discrimination or untouchability performed anywhere in the region abroad.

Conclusion

One can conclude that at times caste becomes a medium for discrimination and on the other hand it also gives a feeling of solidarity to the people in an alien land. Yes, caste travels along boundaries. When people migrate, they do not migrate merely as biological body, but with socio cultural belongings as well. Caste entrenched in their socio-cultural milieu gets transferred with migrant communities in the diaspora. One feels strong when one meets someone from the same country,state, region,religion or caste. There is always something common to share. The associations, their meetings where they celebrate functions festivals together gives feeling of brotherhood. Caste Permeates the whole Diaspora community. Everywhere in the West, advertisements aim to arrange marriages within the same caste or community. Definitely one sees change as in advertisements caste no Bar column has increased but still people prefer to maintain endogamy. Education has nothing to do as we find educated

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Teacher Effectiveness through Cultural Intelligence: A Study based on Spiritual Intelligence

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Abstract :

The current study deals with the importance of living a life of ‘Spiritual Intelligence’ which in other words can be called ‘**Seeing Life the Way It Is**’. Natural and non-constipated advent of Cultural Intelligence can happen through ‘Spiritual Intelligence’. The ways through which ‘cultural intelligence’ can be achieved, that in turn, leads to the attainment of ‘teacher effectiveness’ is discussed analytically. This study expresses the possibilities and advantages of seeing life exactly the way it is without having to exaggerate things in any possible way and thus, truth or reality is prioritised rather than manipulations, persuasions and influences which could lead to arbitrariness or ‘falsified reality’. Most people today prefer living with ‘false reality’ than ‘naked truth’ which could be taken as sickness. The medicine for such self and society created sickness is ‘Spiritual Intelligence’. It happens due to the missing link of mass with Spiritual Intelligence or synchronicity with the rest of the existence. This paper also highlights how ‘**seeing life the way it is**’ can help eliminate unwanted emotions and can help develop pleasant emotions which is a sure indicator for cultural intelligence and teacher effectiveness.

Keywords: Spiritual Intelligence, Teacher Effectiveness, Cultural Intelligence, Art of Living, Self-Confidence.

Introduction

Spiritual Intelligence

Humans are the lone creature on this planet known as ‘Human Being’. No other living being on the planet is known to have the word ‘being’ next to the species’ name. Humans are human beings because of the capability of being and becoming. There are greater possibilities and capabilities that lay hidden within the bones and flesh of human beings. Some know the secrets at the right time and thus are able to discover dormant qualities and unfortunately, the non-receiver of real knowledge in an opportune time lie much behind and die just like worms,

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cats, dogs, cows, lions, etc. die on a daily basis. One of such things is talks about optimism by various renowned philosophers, thinkers, educationists, etc. We know several personalities of average and great kind who have laid much emphasis on positive thinking like Gandhiji, Roy T. Bennett, Winston Churchill, Joyce Meyer, William Boyland Jr. and many more. The matter is not about challenging those personalities who contributed to great changes in the world but rejecting the idea of positivity and optimism in every aspect of life, except for some exceptional areas. The idea of 'seeing life the way it is' suits best in life most of the times as it is like standing in front of the mirror and knowing the truth and endeavouring to eliminate the flaws if any. What is the need to stand in front of the mirror and say to own self 'Be Positive' after seeing some spots on the countenance, instead of finding solutions to get rid of the problem? A person suffering from Cancer or Thyroid disorder must not seek refuge in words like positivity and pessimism which may give temporary relaxation but is sure to become futile in the long run. Such beliefs are false even if they bring momentary relief and relaxation. That is not an honest way of living. They in turn, should try to train their mind in such a way that they accept the fact that life may bring big impediments in the form of disease but thinking about ways to come out of those diseases must be the priority. If there is no solution at all, then there is no use lamenting and fearing. Life should not be seen in an exaggerated manner. When life is seen the way it is, we save unnecessary wastage of energy in considering something good (positive) and bad (negative). When we talk about positivity and negativity, there is no such thing. Our mind only makes us think so. Realistically, there is only life and what matters is how we live in alignment with the existence. Mind means stored information and thinking of something as positive is of no value in terms of Spiritual Intelligence. Life keeps happening even when we live sensitively, idiotically, badly, nicely, productively, intelligently, foolishly, innocently, consciously, compulsively, and the like. If we collectively take sensitive actions, life may happen with lesser frictions. We human beings give too much value to our thoughts and mind that we feel everything happens or should happen for us. When an earthquake takes place and kills human beings, we react out of fear and sorrow. But, only a few would say that this is a natural occurrence and that it probably would have occurred if there were no human beings at all on the planet. Positivity and negativity is thus a mental phenomenon which actually does not exist. Instead, why don't we acknowledge the fact that only false information gives rise to the formation of the idea of negativity and positivity? We try to create them forcefully and the nature of the universe is such that nothing works forcefully. Only being fully involved and engrossed in lieu of seriousness can bring desired results. For example, meditation cannot be done but we can bring ourselves into such a condition that meditation can happen naturally. Nothing precious on the planet can be attained forcefully. The fact is only this that we need some awareness and consciousness in seeing the world the way it is. And it is not that such awareness cannot be attained in order to see things as it is. For that to happen, we can initiate by reaching a state of meditateness which will lead us to see life as it is, no matter how favourable and unfavourable situations are.

Mohanty, J N (1970) mentioned in his thesis, "Kierkegaard rejects all traditional definitions of truth, since, in his opinion, these are all based on objective reflection. He firmly believes that the definitions of truth given by toe objective philosophers cannot fully express the real nature of truth simply because these are products of objective thought. A

satisfactory definition of truth can be given only from the subjective standpoint.”

Teacher Effectiveness and Spiritual Intelligence

If you are to ask me as to what ‘teacher effectiveness’ is, there are various factors that can lead to teacher effectiveness. For instance, intelligence, creativity, self-efficacy, intelligence, emotional intelligence, cultural intelligence, professionalism and values, spiritual intelligence, etc are the qualities that a teacher can consist of, to have teacher effectiveness. They further consist of components that are sure indicators of teacher effectiveness. Again, on being further questioned about what is the foundation to ‘Teacher Effectiveness’, ‘Spiritual Intelligence’ is the foundation or the basis to ‘Teacher Effectiveness’. Teaching profession is the most multi faceted one where he has to act in varied ways to yield maximum learning outcomes. When a teacher has the ability to transform lives of students by bringing behavioural changes through breakage of existing pattern, is possible only through close observation, attention, consciousness, alertness, concentration, introspection and awareness. They create room for further opening of doorways of opportunities for not only students but also any deserving random person. Now, if we have to understand what leads to teacher effectiveness, the deep rooted answer to it is always ‘consciousnesses’. Consciousness refers to natural awareness of self and around. There are also levels of consciousness or awareness. The more stillness the person tends to bear, the more awareness descends upon him. That is why we find individual differences among people. These differences are caused by their variation in the level of ‘awareness’ or ‘attention’. But, the dimensions called ‘consciousness’, ‘concentration’, ‘attention’, ‘alertness’, ‘awareness’ are consequences and cannot be done but made to happen. They are like flowers of a plant. The plant has to be watered, applied manure and receive sunlight to get the fruit of desire. Similarly, the above mentioned dimensions cannot be attained straightaway. Necessary conditions are to be created to attract such qualities. We may hear people saying several times that an uninterested child cannot be taught no matter how many times a teacher may try his level best. This is not absolutely true because the early stages of a student are most precious, for **Haim Ginott** said, “Children are like wet cement. Whatever falls on them makes an impression.” When such is the profoundness of childhood or adolescence or late adolescence, it becomes a great necessity for the teacher to make use of that time to bring a significant transformation into their lives. School going students like primary level, elementary level and secondary level students have a great sense of acceptance because they are not yet fully bound by severe identification which we call as ‘Ahamkara’ as one of the components of the mind, in terms of Yogic Science. Whereas, students of college and university have well formed identities about many things and it becomes, to some extent difficult to undo their pattern or cycle. Their manner, taste, usage of five senses is to a great degree, driven to a certain way. To unlearn and relearn becomes highly challenging for students of higher education. When a teacher is actually able to surpass all these challenges and come out glorious by being able to transform lives, the teacher can be said to have teacher effectiveness. There are various ways of looking at teacher effectiveness but to sum it up, it goes, ***“Teacher Effectiveness is the ability of the teacher to accomplish anything that is of utmost necessity in a given situation, being untouched by likes and dislikes of any kind or is unattached to the fruit of action and maintaining at the same time - productivity, efficiency, preciseness, blissfulness, serenity, vigorousness and dynamism.” (D.J. Sinha, 2022)***

Art of Living and t3

Art of living in a way can also be said as scientific approach to life. A teacher or any person who knows the art of living life can make various things easy, simple, smooth and yet profound. People, now a days, think that life has to be complicated, hard and difficult. Only then success can be guaranteed but it is a myth. An unhappy person cannot become successful. There are substantial studies that show that, a person who is in a restful state of mind for 24 hours time has better brain function than a person who is pre-occupied with success thoughts and yet unhappy and wretched. Even though they become successful, they live a life of misery. They are limited to their family and friends. They are not willing to take any responsibility beyond that and this unfortunately is fast becoming a pandemic. They have forgotten the fact that 'Art of Living' also includes taking responsibilities of the world and universe if necessary as we are all together, one unit, but scattered all over in various life forms. It does not necessarily mean leaving one's own job and working only for others. It also does not mean, one has to indulge in matters that are not worth interfering. The idea is to feel responsible and to act sensibly. A person who gives more has been found to be more happy and blissful in comparison to those who are just busy fulfilling their own desires.

We can see that human beings are the only creatures out of all other, to fall prey to diseases and disorders most often. We cannot see a monkey or an elephant or a cockroach becoming ill unless it is made bound to survive in the human made environment. Even if they feel any sort of discomfort in the body, they resort to their own way of treating themselves like fasting or eating blades of grass, etc. Human beings are undoubtedly the most intelligent creature on this planet and the brain neurons are so developed over time that our intelligence has turned against us. The intelligence which is supposed to help us overcome problems is now acting like our enemy. People are committing suicides being unable to control the emotions and intelligence. One such crucial thing is the physical health of human beings. The human mind has a direct connection with the body. And the mind is influenced by how we eat, what do we listen and what sort of information is put. Vivekananda said, "Take care of your own thoughts and everything shall be taken care by itself". He further said, "We are what our thoughts have made us." Hating, being jealous, anger, avenging attitude, etc are the type of emotions that harms the body of the holder first. These attitudes harm so much that they can even make a person diseased. Famous doctor and medical scientist of India named **B.M Hegde** in one of his speeches said that it is the mind that kills and it is the mind that saves. He said that if one has to take a photograph of a human body with a Bio-Photon camera, every cell of the body is emitting photon light. There are 120 trillion cells in the body and each and every cell love the other cell which they reveal by dancing and vibrating happily. Now, the moment the person hates another person, the cells in the body gets confused because the nature of the cells are to love. Now, hating for a longer period of time make the cells confused because they were actually meant for loving. The cells too start hating one another and from there emerges auto immune diseases. A person with compassion and a lovable mind has every chance to develop a healthy mind and body. A person with healthy body is sure to have more love, compassion, respect and enthusiasm towards

Now, when a person lives the idea of '**Seeing Life the Way It Is**', his body will not undergo much pressure but at the same time fulfilling his duties productively and smoothly.

Teacher Effectiveness and Cultural Intelligence

Social adjustment is the ability to adjust well in the society. And a society is a group of people living and working together. A society consists of different people with varied taste of clothing, food habits, appearance, manner of speaking, way of behaving, and varied culture, language, and professions. In many parts of India and the world we see instances of racism, communalism, linguistic biasness, regionalism, casteism, etc. All these conflicts may pop up in the minds of the dwellers of a society if they don't resort to the simple but most effective idea of '**Seeing Life the Way It Is**' which could also develop aesthetic qualities in a man. The given perspective helps a man realise that human beings are after all human beings no matter what language they speak, what they eat, what is their attire, how they behave, their professions, their caste, etc. Such a person will see them the way they are without slightest sense of discrimination. He will consider everyone to be just another life the way he himself is. A person with such unbiased mentality will be able to adjust well in the society and achieves all success in life.

Cultural Intelligence is the ability to live in harmony, love and peace with a person or group of persons belonging to another cultural group. Recently, a media coined term named 'religious intolerance' had become the talk of the nation. Many people even today are influenced by the concept of 'religious tolerance'. It is understood widespread that if a group of people are having tolerance for another religious group then 'religious tolerance' exists. Unfortunately, it was distinct from social media content of 2015 that if you tolerate another religion, you are said to have 'religious tolerance'. This is the most unfortunate and ridiculous statement that social media or other platforms could ever present. When we can live with our parents, family, friends, etc, we live happily and we don't have to tolerate anyone or anything. We live normally and naturally. When the same thing is put in another way where an individual belonging to a certain cultural group having to tolerate the people of another cultural group is inhumane. It simply means lack of scientism. It symbolises lack of sensibility, awareness and introspection. When we are able to develop greater inclusiveness, that is, thinking of everyone to be our own, only then we can say there is Cultural Intelligence. Anything that happens forcefully, unwillingly and superficially cannot bring Cultural Intelligence.

Specially, a teacher must have Cultural Intelligence as 'school is a miniature society' and students belonging to different cultural background gather together. In such an environment it becomes mandatory for every teacher to have Cultural Intelligence in order to bring teacher effectiveness. Teachers need to maintain a friendly and conducive atmosphere with both students and their guardians which will ultimately lead to productivity of teaching learning process. This Cultural Intelligence develops well when intelligence itself becomes the torch bearer and not the human intellect only.

Myths Related to Self Confidence

Self confidence has ended up becoming a well marketed matter in every field, except for fundamental science and a few other science dimensions, with minimal or no understanding of its real nature. Self confidence today is all about 'doing' without 'becoming' first. That is, people are interested in producing the consequence without caring about the actions involved in the process. Confidence is a poor substitute for clarity. Where there is no clarity, a few try to cover this up with confidence resulting in disastrous outcomes. For instance, fear of public

speaking firstly comes because of unawareness about a given area and lastly, because of other factors like poor health conditions, anxiety, habit of stage fear, etc. But, lack of clarity or unfamiliarity of the given topic is the basic reason of fear of public speaking. When we wrongly advise someone without knowing the deep rooted cause, we actually are being totally non-sensible and superficial. Such advises could be in the following ways –

- a. *be courageous.*
- b. *don't worry, you can do it.*
- c. *be strong,*
- d. *promise me you will fulfil what you just said.*

Being 'courageous' is a consequence and in order to produce it, one has to work on it. 'Not worrying' in big struggles is an outcome and it has to be attained. A person cannot be courageous, strong and without worries all of a sudden. One must work on the process first. People have become goal oriented rather than being process oriented and it is quite unfortunate. Being 'courageous', 'strong', 'strong will power', etc does not come to all by birth. It has to be attained through practice and austerity. They are consequences and consequences are like flowers. Flowers cannot be obtained without taking care of the soil and plant first. Flower is something that comes finally. Similarly, we have to work on developing perception of human beings which will give a sharp clarity and it will automatically breed self-confidence. We need not worry about self-confidence. Clarity enhancement is the source of all confidence and rest of the aforementioned problems connected with low self confidence can be countered in various ways.

Need and significance of the study

A lot have been heard, seen and read about teacher effectiveness, cultural intelligence, Spiritual Intelligence and art of living but works done with the amalgamation of the aforesaid variables is seldom found and thus the researcher made up his mind to look into those aspects of a teacher's behaviour which are normally seen in a superficial way. Minds of mankind has become severely conditioned which has made to unlearn things when needed. Highly literate people too are incapable, most of the times, to reconstruct the matter they are already fed with. To be conscious is regarded to be amounting to the nature of source of creation. Thus, the research paper is a small effort to bring to people's notice, the significance of teacher effectiveness, cultural intelligence, Spiritual Intelligence and their relevance in developing a beautiful and harmonious society where things are not required to be taught but through the teachers' understanding of how life works, consciousness can flow in resulting in brilliant learning outcomes.

Delimitation of the Study

Keeping in view, the limitlessness of 'Spiritual Intelligence' and its connection with Teacher Effectiveness and Cultural Intelligence, the researcher tries to put forward the realised truth by juxtaposing with various information derived from secondary data like books, articles, Bhagavad-Gita and life of Sadhguru Jaggi Vasudev and Swami Vivekananda. But, the produced content definitely gives a profound and undeniable basis for creating teacher effectiveness and cultural intelligence in true sense.

Objectives of the Study :

1. To find out the possible factors that can give rise to Teacher Effectiveness.

2. To critically examine factors responsible for strengthening Cultural Intelligence through Spiritual Intelligence resulting in Teacher Effectiveness.
3. To comprehend how Spiritual Intelligence is responsible for bringing Teacher Effectiveness.
4. To evaluate if self confidence is properly comprehended that results in Teacher Effectiveness.

Methodology

Methodology takes a significant role in any type of research as the reliability and validity of the findings depend upon the methods adopted and applied in the study. This research paper is exploratory in nature. It is mainly based on secondary data and is largely collected from different sources like books, articles, and YouTube channels related to Sadhguru lectures, Bhagavad-Gita and life of Vivekananda. This study is conducted mainly by applying analytical cum exploratory method for the research. The researcher expresses the connection of the idea of 'Spiritual Intelligence' with teacher effectiveness and cultural intelligence and its implication in present psycho-social scenario.

Major Findings

1. Nothing precious on the planet can be attained forcefully. Not even cultural intelligence. The fact is only this that we need some awareness and consciousness in seeing the world the way it is. And it is not that such awareness cannot be attained in order to see things as it is. For that to happen, we can initiate by reaching a state of meditateness which will lead us to the same, no matter how favourable and unfavourable situations are. By turning inward and by turning within even a fool can transform into a sage or an ideal teacher. As 'in' is the only way 'out'.
2. When life is seen the way it is, we save unnecessary wastage of energy in considering something good (positive) and bad (negative). When we talk about positivity and negativity, there is no such thing. Our mind only makes us think so. Realistically, there is only life and what matters is how we live in alignment and harmony with the existence. Mind means stored information and thinking of something as positive is of no value in terms of Spiritual Intelligence. Vivekananda said, "Take care of your own thoughts and everything shall be taken care by itself". He further said, "We are what our thoughts have made us." (*The Complete Works of Swami Vivekananda Vol 7*) Hating, being jealous, anger, avenging attitude, etc are the type of emotions that harms the body of the holder first. These attitudes harm so much that they can even make a person diseased. Famous doctor and medical scientist of India named **B.M Hegde** in one of his speeches said that it is the mind that kills and it is the mind that saves. An unhealthy body resulting from unhealthy mind could be the direct cause of lack of cultural intelligence. Understanding this itself will make Cultural Intelligence bloom which in turn, is a great need for teacher effectiveness.
3. Teaching profession is the most multi faceted one where he has to act in varied ways to yield maximum learning outcomes. When a teacher has the ability to transform lives of students by bringing behavioural changes through breakage of existing pattern, is possible only through close observation, attention, consciousness, alertness, concentration, introspection and awareness. They create room for further opening

of doorways of opportunities for not only students but also any deserving random person. Now, if we have to understand what leads to teacher effectiveness, the deep rooted answer to it is always ‘consciousnesses’.

4. Confidence is a poor substitute for clarity. Where there is no clarity, a few try to cover this up with confidence resulting in disastrous outcomes. For instance, fear of public speaking firstly comes because of unawareness about a given area and lastly, because of other factors like poor health conditions, anxiety, habit of stage fear, etc. But, lack of clarity or unfamiliarity of the given topic is the basic reason of fear of public speaking.

Conclusion

In the present 21st century, people have started to think like never before, thanks to various igniters who take great risks in life so we can lead better lives by living sensibly and compassionately yet achieving success, for sure. There was a time when people believed a lot. People believed almost anything. People could be made believed about almost anything but today people have begun to change irrespective of any religious or cultural background. Today people have started seeking instead of going for blind consolations and faiths. In such an era, talking of positivity, optimism, good habit, bad habit, negativity and pessimism is like putting a lollipop in a child’s mouth and asking them to shut down for continuing with their daily load of works. Instead of addressing the real issues, people are inclining towards solutions which have got temporary advantages but deep within somewhere within, if we are sensitive enough, can we actually know that we are cheating our selves by resorting to the idea of positivity, optimism, negativity and pessimism without feeling necessitated to explore the root cause of suffering. This is the reason why the simple but profound idea of ‘**Spiritual Intelligence**’ can help towards the achievement of our goals and at the same time become a productive tiny limb of the world or universe or cosmos. This ideology can eradicate corruption that is deep rooted among people who happen to think of themselves to be doing fine with life. Unwanted crimes, violence, insensitivity, chaos and crisis could be eradicated once this dimension is addressed at educational institutions at lower, mid and higher stages of education, nationwide. It frees from illusions and hallucinations that have been feeding compatriots in innumerable adverse ways and that, as ill luck would have it, was never even doubted.

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Food Business and Women Empowerment: A Study of Women Food Entrepreneurs in Amritsar, Punjab

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Abstract:

Women make up the family, which in turn creates society and nations. They were confined to four walls in traditional Indian societies. They leave their four walls in today's society and engage in all activities, including entrepreneurship. The world's economic situation is currently being changed through the empowerment of women. The inclusion of women is especially commendable for the growth and improvement of the nation's economic situation. Women's emergence as entrepreneurs on the economic scene is a significant step toward their emancipation and securing the place in society that they have long deserved. In today's conflict-ridden world, the involvement of women in economic endeavours would be a healing touch in fostering amity and peace. In this study, we attempt to assess the issues that women entrepreneurs face as well as the factors that encourage women to start their own businesses.

Keywords: Women Entrepreneurship, Women Empowerment, Economic Independence Change and Stronger position.

Introduction

Women in India have always been considered as a source of power (shakti) or goddess (Samani, 2008). Worshiping women as goddess is an age-old tradition in India. But the current position of women has gone for a toss if compared to mythological texts. The status of women has deteriorated since medieval era. Women are considered as a weaker sex in the society. The status of women was not the like this from the beginning. The religious texts in Hinduism, Buddhism and Jainism reveal that women were educated, respected, honored and held a strong position in the society. It was after the 300 B.C that women started losing their position in the society. Some of the other reasons behind the degradation of women's social

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status were polygamy, Sati Pratha, Child marriage. Women were also denied of any rights in their ancestral property. However, in 19th century various reform movements were instated to improve the condition of women in the society. Studies suggest that contemporary times women's position is not very miserable but they are facing challenges and problem in the present and they will face problem in the future as well.

But now women are empowering in the society due to globalization and education. The world today realizing the important role of the women in the society. In today's time women are very competitive and they are not working in informal sector only, they are also engaged in the formal and entrepreneurial sector. An entrepreneur can be identified as the one who pursues a business opportunity without regard to current available resources (Stevenson, 1983). Entrepreneurship depends on connection between opportunity to conduct business in a particular zone and person's capability to absorb into the available entrepreneurial opportunities (Venkataraman, 1997). Here, entrepreneurial opportunity refers to any situation that supports the introduction of new products/services, methods/process that allow better value to be offered within a market, whereas an entrepreneur is someone who is capable of seizing said, opportunities and taking advantage of them to form a business. Earlier studies (Baron & Henry, 2011), Brockner, Higgins, & Low, 2004) identified several stages of entrepreneurship, and the stages are idea generation, idea evaluation, necessary resource procurement, development, maturity, renovation and growth. Studies on the early stages of entrepreneurship (such as Rauch & Frese, 2000), Ryan, Tipu, & Zeffane, 2011, focused on the importance of need for achievement (N-ach) as a drive towards the success of an entrepreneur. Ryan et al. (2011) found out that there is a strong correlation between N-ach and entrepreneurial potential. A higher N-ach would lead to a more motivated and hardworking entrepreneur. However, the research also found that many of the participants are categorized as low N-ach. Engagement in the income generating sector is not just a need, it is a necessity for women to hold a strong position and overcome their problems in the society. Significant gender differences exist in entrepreneurship in both developed and developing countries (Watson, Gatewood, & Lewis, 2014). This phenomenon, known as the *entrepreneur gender gap*, refers to the fact that significantly fewer women than men who own and manage businesses globally. As Jennings and Brush (2013,) states, entrepreneurial activity occurs within – and is thus impacted by – systems of socially constructed and widely shared beliefs about the characteristics typically associated with women and men and the behaviours and roles deemed appropriate for members of each sex. Recently, scholars have taken an increased interest in untangling the challenges women entrepreneurs encounter when operating a business (El-Hamidi, 2011; Hattab, 2012). It is worth noting that while there is growing literature identifying the core problems faced by male entrepreneurs in emerging economies, scarce empirical research exists on what supporting structures is needed to put in place to help women entrepreneurs conduct business effectively in emerging economies. A central focus of the literature on women entrepreneurs is the motivation for women to develop their own business (McKay, 2001). Women entrepreneurs engaged in business due to push and pull factors encourage women to have an independent occupation and stand on their own feet (Goyal & Parkash, 2011). Alvarez, Noguera, and Urbano (2012) revealed that informal ways such as the perception of skills, social networks and family role, are also determinants in women's entrepreneurship. Rey-Marti, Porcar, and Mas-Tur (2015) found significant

implications for women entrepreneurship, especially in critical moments. Many women create business because of unsuitable motives, which may be the reason why these enterprises find it challenging to establish themselves in the medium term. Moreover, their study also reveals that women entrepreneurial motives relating to business concepts instead of family concerns increase the likelihood of business survival.

The barriers to growth of women entrepreneurship are mainly lack of interaction with successful entrepreneurs, social unacceptance as women entrepreneurs, family responsibility, gender discrimination, missing network, and low priority given by bankers to provide loans to women entrepreneurs. Lall and Shikha (2008), conducted a comparative assessment of multi-dimensional issues and challenges of women entrepreneurship such as degree of commitment, entrepreneurial challenges and future plan for expansion. Now in context of women, with the help of globalization, quality education and social media women are engaging themselves in the entrepreneurship. Entrepreneurship can be defined as a process of creating something new or using minimum resources to get maximum results. Now a days entrepreneurship is considered as one of the most useful ways to get economically empowered in the society. And economics play a very important role to hold a strong independent position the society.

Entrepreneurship is a pivotal element for development of women, economic freedom and social impact to secure a dominant position in the society. World economic forum (2019) in their report consider entrepreneurship as a fuel for women empowerment and as an important element for gender equality and human development. In addition to this, entrepreneurial activities are promoted by the government also. In countries of Arab Gulf region, the government promote women entrepreneurship by making sound policies and providing funds. The main focus is to create a gender equal society. (Carranza,2018). In fact, Gulf countries have quite successful increasing the convergence of female to male entrepreneurship ratios. The data from the Global entrepreneurship Monitor (2020) shows the number of females to male entrepreneurs is nearly equal in countries like United Arab Emirates (UAE) and Saudi Arabia. Entrepreneurial endeavors significantly contribute to the advancement of women's status in society. Since they sustained themselves financially through business endeavors, their social standing improved. Now a days women are excelling in entrepreneurial sector (Kapinga, 2017). One can see a number of female entrepreneurs. There are many examples of successful female business owners. which many of the women's economic endeavors are connected to the food. If we examine the historical development of society from the earliest times to the present, we will see that women have historically been given the responsibility of serving and cooking. The majority of female participants in the food are women. Now, food has taken on a trademark status as a symbol of femininity. Food is the gender classification of women(Shiva,2009). Anyone who thinks about cooking and food automatically assumes a woman is doing it. Women use their cooking skills to dominate the cooking industry. Women are now working in restaurants as well as on the streets. Women are starting small and large eateries. Employing women as chefs and servers will raise their prestige as well as the GDP of the nation.

Research objectives

1. To understand the relationship between women empowerment and women entrepreneurs.

2. To analyses the issue and the challenges faced by the women entrepreneurs while managing their business.
3. To study motivation factors that encouraged women to start their business.
4. To study the government initiatives to support female entrepreneurs.

Research methodology

The study was exploratory in nature due to limited availability of literature on this issue particularly in the state of Punjab. Further, due to nature of problem under scrutiny and to get the multidimensional view about this particular issue both qualitative and quantitative methods of data collection will be used. The data were obtained from the field with the help of interview schedule, narratives, observation and conversational interviews. For the purpose of data collection different women entrepreneurs who are engaged in the food business were selected. A sample of 50 respondents were selected from the field with the help of Non probability Sampling Method. Further, the snow ball sampling method was employed to collect data from the women entrepreneurs. The primary data collected from the field will be further substantiative or supported with the help of secondary data from sources and existing literature in form of books and journals.

Women Entrepreneurs: A Socio -economic Background

Socio-economic profile of the respondent is an important aspect of sociological analyses of the problem or new trend in the upcoming societies. It provides insight between the economic and social behavior of population. In society economic and social status plays a very important role as well as provide and restrict various activities in the society. One's ability to access privilege and restriction are all the result of the socio-economic profile of the individuals. After analyzing the social and economic status it was observed that the majority of the respondents were middle aged and married. More than one half of the respondents are Sikh while the remaining belonged to Hindu religion. It was observed during the field visit that large number of respondents belonged to two castes i.e., *Khatri* and *Ramgharia* other are nominally represented such as two each from *brahmin* and schedule caste and one from *Bania* and *kumhar* caste groups.

Education is one of the important tools to live in the society. Without education the chances of running business are quite low because the modern business required work and technological knowledge together. While discussing the importance of the education with the respondent and after analyzing the data of socio-economic profile it was observed that most of the respondent were educated and seven of them were graduated, fourteen were matriculate and only four of them were illiterate. It was further observed by the researcher that only the illiterate ones are facing the problem in digitalizing their business while other are smoothly running their business. Two of them belong to the schedule caste of Sikh religion which are also known as *majhbi sikh* while other two belong to khatri caste of Hindu religion.

Residence is an important part of work and social life. Area of resident play a very important role in showing economic status of the individual. Different location have different prices and they are co habituated by different people. But while talking about their actual residence and work place majority of the respondent chooses their work place near to their houses without considering the space is efficient for work or not. The respondent gives two

reasons for this selection, first reason behind this decision is 75% of the respondent didn't get permission the Seattle their business far from their actual residence. Secondly, more than half of the respondent living in nuclear family type where they have to take care of their family while managing their business. The average family size among respondent is five and, in many cases, it is found that three out of five members are dependent on other family members because only two of them are adult and active member of family economically as well as socially.

Women's businesses are more often located near their homes (Bosma and Harding, 2006). According to the International Labor Organization (ILO) statistical report (2004), 80 percent or more of "homeworkers"—defined as industrial workers who work at home—in developing countries are women. As we discuss it, one reason for this is the need for flexibility in child care and ease of combining and managing business and family life. In many developing countries an important reason for home-based location is the restricted social norms that prevent women from traveling outside of home. This location choice has been shown to constrain their operations. For example, home location may undermine the legitimacy of the enterprise in the eyes of customers and creditors (Marlow, 2002). In addition, home based business may be far from input markets and have reduced visibility for potential clients (Ypeij, 2000). It may also reduce their networks and the opportunities to interact with potential clients or providers. For example, one study in India found that 36 percent of female entrepreneurs sell to purchasers who come directly to their homes, compared to 20 percent of their male counterparts (Kantor, 2005).

While allowing women more flexibility in caring for children, a home-based location makes it more difficult for women to focus on the business and not be distracted by home and child rearing responsibilities. For example, Loscocco and Smith-Hunter (2004) find that while home-based women entrepreneurs report lower levels of conflict between work and family, however their businesses had lower economic performance than similar non-home-based women-run businesses.

Family and sex roles

Family is one of the primary social institutions of socialization. It serves as the center of child's life. Family helps the individual to get familiar with lots of thing and it also regulate the behavior of children or individual (Bal, 1994). This regulation leads a child towards sex roles or gender roles. Sex roles are socially coded behavior of individual related to person's reproductive capacities such as women with the role of mother and men with the role of father (Blackstone, 2003). Socially, this division of sex roles is not only limited to biology, they create a divide among the individual in the form of gender roles. These roles have their own pros and cons. For e.g., male enjoy a comparatively higher position in the society than women. Studies reflect that women are restricted and less privileged in several societal positions. Same this chronology also followed in the business sector. A similar pattern can be observed in business sector too. Men are more privileged than women. The power to take decision is more in the hand of male. Despite of that, women are running business but still they need approval and decision from male and other family member. However, this obligation is not applicable for the male. They can do whatever they wish to do with their business. Apart from this patriarchal mindset in business the situation and position of women is

improving the society. They are become more autonomous than before.

In early times (up to 1990) the role of the women was limited only to take care of family and children, preparing food and domestic tasks. Their mobility was restricted, limited opportunities and inadequate accessibility to any of the resources was there at that time. They are considered as a passive member of the society who are not contributing financially to the family. But, now the role of the women is changing rapidly and a growing number of women are earning income outside the home. Majority of the respondents (25) told that they were supported by their family members for starting their business. There were only nine respondents who told that their family members were against their decision of starting any business. These negative reactions were from their husbands, fathers, mothers, father-in-law and mother-in-law. The only reason to support the 25 respondents decision is they all are women of the age group of 40-50 and there are the only one who can take decision on their own. They are the decision maker of their family. While on the other hand nine respondent who faced problems are from the age group of 25-35 and they are living with in-laws which make a large difference in autonomy and privilege of the both groups.

Apart from this, without a doubt the life of the entrepreneurial women has changed. During field work while interviewing the respondent 27 of them replied that work has changed their life in many ways. Before entering the business sector, they are only working for the family fulfilling the domestic roles of a female but now they have an identity as a business woman. But this identity comes with a price. Now they have to maintain a balance between their family and business life which is a symbol of double oppression for them because they are not getting any extra help from other family members in family as well as in business. like 23 of our respondents told us that they do their work on their own after returning home from business. yet nine respondents get their work done by servant, while three are getting help from mother-in-law, two from daughter in law, two from their mothers and one has her niece who does all domestic chores.

Women life is not changed only at societal but also at monetary level also. Entrepreneurial activities encouraged women participation in income. Income generated by the women empower them a lot. Now they are in the position to take family decision or participation in decision. No doubt money empowered women but lack of education still holding them back. Only 14 of the respondents have bank accounts to depositing money. While 31 respondents keep money themselves. But five of the respondents are investing or participating in committee group which is informal agency of depositing money with within a small group of a women within their own colony or society. While three of the respondents are interested in buying jewelry to invest money.

This economic prosperity of the women grants them some privileges which are till now prohibited are not allowed to them. The power of the decision making in the family mostly resides in the hand of the males due to the patriarchal mind set of the society. But with time when women actively participating and earning money, they get an almost equal status as like as their husband. Now most of the family decision are mostly taken jointly but some of the women are independent to take decisions. 16 of the respondents tell us that they have independently take the decision for the mate selection of their children and 11 respondents take this jointly. But, seven of the respondents still are not allowed to participate in decisions. Not only this even purchasing or buying things or taking decision for the carrier of their

children these entrepreneurial women have equal status. 14 of the respondents can take this decision independently while 14 can take after consulting their husband. But 10 of the respondents cannot take decision or participate in any of these matters.

Theory Related to Women Food Vendor

Women Micro-Entrepreneurs Operating Environment

The interconnected and linked factors or forces that have an impact on how a business works are referred to as the business operating environment. Business environment is highly dynamic and hence controls the operations and activities of business ventures (Kindo, 2016). The understanding of the dynamism and the effects of the environment on women entrepreneurial development is very important for Micro-enterprises success. Studies have shown that women in Tanzania are poorer than their male counterparts (Kindo, 2016).

Though, about 75% of the population that is engaged in agriculture are women (URT, 2002). Women also occupy the centrality in productive and reproductive activities. However, illiteracy levels have remained high for women in spite of increased initiatives of educating girls. The gap between female and male education attainment widens significantly, as one move from primary level education to the university. This explains that lack of education is one of the reasons why women are less in highly paid jobs and skilled labor. This constraint has negative effect on their ability to earn a living, particularly in moving into salaried employment, especially in technical and professional field. Women tend to concentrate on activities which do not need high skills and normally these activities attract low incomes. Similarly, women are viewed as a high risk in investment since they lack any right over land and other properties which formal financial institutions view as collateral (St-Onge, 2005).

Contributions of Women food vendors to the Household Income

Women entrepreneurs are women that participate in total entrepreneurial activities, who take the risks involved in combining resources together in a unique way so as to take advantage of the opportunity identified in their immediate environment through production of goods and services. Most of them are involved in Micro, Small and Medium Scale Enterprises (MSMEs) (Mayoux, 2001). The spectrum of women in entrepreneurship often ranges from Home-Based Businesses (HBB) to micro, small, and medium enterprises (MSEs) (ILO, 2003). Considering women's multiple roles in our society (roles as mothers, wives, bread winners etc.) most women are now operating as de-facto heads of households in settings and a number of these women are involved in entrepreneurship and business management in order to provide income for their family. In fact, without informal activities the households would suffer economic hardships, Likewise, Msangi (2002) reported that food vending business is prospering due to its potential contribution to household welfare. It was noted that in some cases, women have become the main breadwinners. Another explanation for the increased prominence of this motive is that the number of single mothers has been increasing, and many of these do not have any means of earning their livelihood other than self-employment. Thus, this is because the micro-entrepreneurship, specifically women food vending contributes a lot to the poor women involving in such a business.

Problem faced by women entrepreneurs

According to Jayamma and Phil, (2004) some of the common problems facing women

food vendors during exploiting business opportunities are. Managerial problems, Production problem and Marketing Problem. According to Jagero (2011), factors affecting women food vendors includes loss of capital, decline in business, poor infrastructures, lack of entrepreneur skills and corruption. In addition, customs and traditions that discriminate against women are challenge according to United Republic of Tanzania. In Tanzania Women are constrained by education or training, business experience, discriminations, socialization and networking and unwillingness to take risk (Nchimbi, 2002).

While processing the data, it was noticed that of the respondent have faced one or the other problems while starting their business. Two respondents have to face the primary challenge of reaction of people towards her work. Eight of the respondent face money problems because families never like to put in any money in ventures started by women, though they may risk everything for the son.

Three respondents felt it is very difficult to receive loan or other benefits from the government. Other three respondent faced the problem due to illiteracy and less awareness of business techniques, one is facing conveyance problem, three are facing the problem of proper hygiene, one has narrated the problems one has to face of establishing a new venture in this competitive world.

Women entrepreneurs in the food sector face several challenges, which can vary depending on the region and specific circumstances. Here are some common problems faced by women entrepreneurs in the food sector:

1. Gender bias and stereotypes: Women often encounter gender bias and stereotypes, which can hinder their progress in the food sector. They may face prejudice and skepticism regarding their abilities as leaders or their knowledge of the industry.
2. Access to funding: Securing adequate funding and investment is a significant challenge for women entrepreneurs in any sector, including the food industry. Women-owned businesses may face greater difficulty accessing capital, as they often encounter bias from investors and lenders.
3. Limited networking opportunities: Networking plays a crucial role in business growth, but women entrepreneurs may face barriers to building networks in the male-dominated food industry. Limited access to influential networks can hinder their ability to secure partnerships, collaborations, and mentorship.
4. Balancing work and family responsibilities: Women entrepreneurs often have to juggle work and family responsibilities, which can be particularly challenging in the demanding food sector. Balancing long working hours, managing staff, and handling household responsibilities can create additional stress and time constraints.
5. Lack of role models and mentorship: The underrepresentation of women in leadership roles within the food industry means that aspiring women entrepreneurs often lack visible role models and mentors who can provide guidance and support.
6. Market access and distribution channels: Gaining access to market opportunities and distribution channels can be difficult for women entrepreneurs in the food sector. They may encounter obstacles in establishing relationships with suppliers, distributors, and retailers, limiting their ability to reach a wider customer base.

7. Food safety and regulatory compliance: Navigating complex food safety regulations and compliance requirements can be challenging for any entrepreneur. However, women entrepreneurs may face additional barriers due to limited access to information, resources, and support networks.
8. Limited access to training and education: Access to formal training programs and education specific to the food industry is crucial for entrepreneurs' success. Women entrepreneurs may face barriers to accessing these resources, which can hinder their ability to acquire the necessary skills and knowledge.

It is important to address these challenges and create an environment that supports and empowers women entrepreneurs in the food sector. Initiatives such as mentorship programs, funding opportunities specifically targeted at women-owned businesses, and efforts to promote gender equality can help overcome these obstacles and foster the growth of women entrepreneurs in the food industry.

ECONOMIC CONTRIBUTION OF WOMEN

It has been well accepted that women play an important role in economic welfare of the family (Khan,2017). It is generally felt that the role of women in traditional societies is just confined to the household management based on traditional values, attitudes and customs. In reality, the family culture in which early socialisation occurs is a crucial component that subsequently encourages or discourages women from participating in the family's economic operations. The economic role of women in the traditional society largely depended upon two important factors:

- Need for boosting the family income.
- Opportunities available for participation is the reason why women are more engaged in the entrepreneurial activities.

By and large they had confined to petty business and tiny cottage industries (Vashishta,2017). Although, more and more women are breaking the barriers, most of them still do not find it either possible or desirable for total involvement in entrepreneurial activities. In India, marriage is the only career for most women. Even professionally, they have largely confined their activities to areas such as teaching, office work, nursing and medicine.

The data given by Ganeshan in 2003 reveals the following important facts about women employment:

- Women constituted 47.62 % (40 crores) of total population in 1991
- 70% women were unemployed and only the remaining were employed
- Employed females were almost half the employed males
- 97% of adult males were employed whereas among adult females only 38% -a little more than one third were employed. A large number of women were engaged in unorganized sectors like agriculture, agro based industries, handicraft, handlooms and cottage industries.
- There were more than 2, 95,680 women entrepreneurs according to 1991 census, and claiming 11.2% of total 12.64 million entrepreneurs in India.

- The percentage of women self-employed in 1981 almost doubled in 1991.
- Most of the women were concentrated in low paid skilled, low technology and low productivity jobs.

The emergence of women on the economic scene as entrepreneurs is a significant development in the emancipation of women and securing a deserving place in the society. The association of women with economic enterprises would provide a healing touch in promoting peace and amity in the strife ridden world of today. Legally and constitutionally, woman in India enjoy a unique status of equality with men. They are equal citizens expected to enjoy all the rights and privileges conferred upon all the people. They are entitled to same fundamental rights as are guaranteed to men. This provision has enabled the government to make special provision for women, particularly in the field of labour legislations like Factories Act, Maternity Benefit Act, etc. Indian women have played an outstanding role in the freedom struggle and contributed a great deal to the Indian cultural heritage. It is now extremely significant to see that they are not lagging behind in the process of economic growth.

Role of the government

The government is now more focused on the entire economic growth of the nation, and as a result, encouraging female entrepreneurship has risen to the top of our list of plan goals. A particular chapter on women's development was included in the sixth five-year plan. The government has offered a variety of training programmes and extension services, including programmes for women's and children's development, rural development, and entrepreneurship. Interest subsidies are available to women who have completed an entrepreneurial programme. A women's cell at a nationalized bank helps women business owners. There are many more such programmes that have been developed for the benefit of female entrepreneurs, yet these programmes do not fully help women.

Only five of the respondents had bank loans during the beginning phases of their businesses. While some people have obtained loans from the government, others have not because they believe that doing so requires paying bribes to government officials and going through protracted, onerous processes. Just one responder received a non-refundable sum of Rs. 20,000 from the government, because she was a victim of terrorism. The terrorist killed her husband, and the business took the worst of it.

Only four of the respondents knew a little bit knowledge about the government programmes, but they couldn't specify what services they offered. Only one person responded, and they all agreed that these programmes work well and help women wherever they are implemented.

Recommendation

Right efforts from all areas are required in the development of women entrepreneur and their participation in the entrepreneur's activities. Entrepreneurship implies being in control of one's life and activities. Women entrepreneurs need to be motivated and socialized to come out of their paradoxes. The basic instinct of entrepreneurship should be tried to be rapid into the minds of the women from their childhood. This could be achieved by carefully designing the curriculum that will impart the basic knowledge along with the practical implication regarding management of an entrepreneurship. The following measures are

suggested to empower the women to seize various opportunities and face challenges in business.

- (A) There should be a continuous attempt to inspire, encourage, motivated and co-operate women entrepreneurs.
- (B) Initiatives to restructure restrictive bank and regular regulations are frequently included in efforts to make it easier for women entrepreneurs to acquire financing. Additionally, they assist financial institutions in creating cutting-edge loans and savings options for female entrepreneurs.
- (C) To establish all India forums to discuss the problems, grievance, issues and filling complaints against constrains towards the economic progress path of women entrepreneurs and giving suitable decisions.
- (D) Most of the entrepreneurs are of the opinion that because of lack of training they find difficulty in surviving in the market. Hence, the govt. should conduct frequent training programs with regards to new production techniques, sales, etc. This training should be compulsory for women entrepreneurs.
- (E) Marketing their products is one of the main problems for women entrepreneurs. Hence, women cooperative societies can start to procure the products from women entrepreneurs and they can help them in selling their products at reasonable price.
- (F) SHGs of women entrepreneurs can mobilize resources and pool capital funds to help the women in the field of industry, tread and commerce.
- (G) In the initial stages women entrepreneurs may face problems but they must preserver, believe in themselves and not give up midway.

Discussion

The women entrepreneurs were middle aged, falling in the age category of 40 years or so. 27 out of 30 respondents are married women who are engaged in business activities. The reason behind less participation of the unmarried women in the entrepreneurial sector is that, their parents did not want their daughter to work. Moreover, there are two more reason behind this. Firstly, it will create difficulties for them to find a suitable groom for them If they were become economically independent. Secondly the business in which they invested would go directly to in-laws.

In the past, many married women were discouraged from entering the business world due to societal norms and parental restrictions. Prior to marriage, parents often refrained from allowing their daughters to pursue business careers, citing two main concerns. Firstly, they believed that marrying a woman involved in business would complicate the marriage prospects. Secondly, there was a fear that any business ventures undertaken by the daughters would eventually benefit their in-laws instead of their own family. Consequently, only a limited number of women ventured into business before getting married.

Mostly educated women enter this field and they prefer to start their unit in their home town. It is easy for the literates to tackle their business. While on the other hand, it is difficult for the illiterate to look after their business properly, especially the accounts. Literate are more self-aware and independent. They are very eager to do something creative and to make full use of their qualifications. Therefore, entrepreneurial activities are easier and more

accessible for the educated women. Educated individuals, being literate, possess higher levels of self-awareness and independence. They aspire to engage in creative pursuits and use their qualifications to the fullest. As a result, entrepreneurial endeavors tend to be predominantly undertaken by educated women.

Instead of joining their family business women are more interested in joining the business of pickle, powder, papad and restaurants. In these businesses, women feel more well versed and secure as they have to deal only with female employees. No doubt they are still in contact with men for other means of business. Although it was observed that they are keener and more comfortable to work with women.

The respondents belonged to two religious groups namely, Hindu and Sikhs. Khatri is the traditionally trading caste and same trend observed among the khatri women. They were also in the forefront in business. Jatts and Ramgharia were also doing well in the business line. Their women are also leading in business. K.P. Singh (1993), study revealed that women of traditional trading caste enter this line more than other caste. The upper caste establishes relatively big business such as restaurants and big food courts etc. on the other hand lower caste have established small business.

The main factors for respondents' motivation towards business were their financial necessity, hobby and sense of independence. Singh (1993) found that desire to become independent, to be their own boss, strong desire to prove oneself, to earn money, job satisfaction and to gain status are the factors that led women entrepreneurs to come to this line.

Conclusion

Conclusively we may say that the conspicuous absence of women in the entrepreneurial activities is mainly attributed to the age long peculiar culture/tradition the Indian society is wedded to. Traditional values largely delimit the women's entry into entrepreneurship. Families should not differentiate between male and female children. Both should be treated and socialized at par. Girls should be prepared to take up work life. It is only through the concerted efforts of the families, education and personal motivation of women that more and more women would be attracted to entrepreneurship. The participation of women in economic activities is necessary for the development of the country. Training and loan facilities should be made easy and women should be made aware of those institutions may be through advertisement where such facilities are provided.

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Urbanization in Jalandhar City with Special Reference to Industry

○ Kamlesh¹

Abstract:

Urbanization and Industry are essentially synonymous. Both have visible and important impression on society, economy, culture and the environment. Urbanization plays an important role in shaping the growth and structure of the industry. Similarly industrial development put evident impact on the process of urbanization. Typically urbanization is the result of establishment of multiple factories within a region. Urbanization refers to the process by which an increasing proportion of a country's population migrates from rural areas to urban centers. This phenomenon has been a global trend for many decades, with people moving to cities in search of better economic opportunities, improved living standards, and access to education, healthcare, and other services. Urbanization is driven by various factors, including industrialization, technological advancements, and demographic changes. Industry refers to the economic activity involved in the production of goods and services, typically involving manufacturing and processing raw materials. Industrialization is the process of developing industries and transitioning from an agrarian-based economy to one dominated by manufacturing and services. Industrial growth is often concentrated in urban areas due to factors such as access to a skilled workforce, transportation networks, and markets. These factories create high demand of labor class in the cities. The introduction of urbanization in any city provides circumstances of development in other fields too. The means of transportation and communication do experience the change along with the process of urbanization and industrial development.

Keywords: Urbanization, markets, industrial developments, small scale industries, medium and large scale industries.

Research Methodology:

The Censuses of India, The Statistical Abstracts of India, District Census Handbooks, Municipal Statistics of Punjab, Maps of the city, Debates of Punjab legislative Assembly, Reports and Notifications are the main official sources which have been consulted to study urbanization of Jalandhar city. Many published and unpublished research thesis and research papers have been consulted for the study of the growth of the Jalandhar city. To reach up-to

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the grass root level surveys were done, unstructured interviews were also conducted wherever required and possible.

Review of Literature:

The works of Kenneth L. Gillian, *Ahmedabad: a study in urban history*, University of California Press, Berkeley, 1968, M.J Mehta, *Business Environment and Urbanization Ahmedabad in the 19th century : Studies in Urban History*, Cambridge University Press, Delhi, 2007, Ashok Mitra, *Delhi Capital City*, New Delhi, 1970, D.S. Chauhan, *Trends of Urbanization in Agra*, Allied publishers, Bombay, 1966, D.R. Gadgil, *Sholapur City : A Socio-Economic Survey*, Oxford University Press, Delhi, 1965, Indu Banga, "Polity, Economy and Urbanization in the Upper Bari Doab 1700-1947", in *Studies in Urban History*, Amritsar, 1978, Reeta Grewal, "Urban revolution under colonial rule" *five Punjabi centuries: polity, economy society and culture, (c. 1500-1990)*, Anand gauba, Amritsar (1849-1947): A Study In Urban History, Kanchan Jyoti The city of Jalandhar- A Study in Urban History 1849-1947 and many more were reviewed in order to better understand the concept of urbanization.

Introduction

The process of Urbanization in Indian history is as old as its civilization. The proofs of urban set up in India are very much available from the excavations done at Indus site. The cities like Harappa. Mohenjodaro, Rangpur, Lothal, Delhi, Allahabad, Hyderabad, Madrass, Bengal, Calcutta, Amritsar, Ludhiana, Jalandhar all are urbanized cities of India. Jalandhar is an important trade center of Punjab. It was an important commercial place even in colonial rule. The opening up of markets established trade and commercial relations beyond the geographical limits of the city. Jalandhar has trade within the city, with other districts of state, within country and outside country. Grains, oils, milk and milk products were items of import and export .Amritsar, Lahore, Multan, princely states, Delhi, Agra, Banaras, Karachi etc were having good trade links with Jalandhar. The international trade of the city was with some Asian countries like China, Japan, Yarkand and Bokhara etc. the developing commercial relations paved its way for European continent .the city developed its commerce with America also. There is no specific timeline of progress of any city. The Jalandhar city has mixed experience of rise and decline in trade. Ludhiana, Ferozepur, Gujranwala, Gujrat, Jhelum, Hoshiarpur, Kangra etc were having trade with Jalandhar. The city got raw cotton from Korali, raw silk from Bengal, Bokhara, Kabul and Yarkand. Bilga was source to get wollen goods .Bokhara, Yarkand and Russia provided gold, Ludhiana, Delhi, Bokhara and yarkand were exporting silver. Brass and Brass made goods came from Gujranwala, Gujrat and Wazirabad .The copper vessels came from Amritsar and Jagadhari. some hilly areas of Punjab, Amritsar and Jhelum etc. were the source of iron. Tanning and leather industry is one of the leading one. Hoshiarpur, Ludhiana, Amritsar and Kapurthala were centers of leather export.¹ The chief source of transportation has been the traditional one. The traders used to commute in caravans using bullock carts etc. it was very time consuming and unsafe practice. The road transportation was expensive also. So the sale, purchase and import export was quite difficult. The full boom in trade came with the introduction of railways in 1868-69. it was speedy and cheaper source of transportation than others. The postal and telegram system in 1870 too have constructive impact on trade and commerce. The beasts of burden also put good effect on it .Besides some other factors also contributed for the rise in trade here. The

Maharaja of Kashmir reduced custom duty on trade of silk, woolen goods and cotton. Some natural calamities like famine in 1868-69 in Delhi and Hissar, opening up of Suez Canal in 1869 which reduced the distance between England and India by 3000 miles accelerate the trade of city ² The establishment of Dana Mandi Fanton Ganj in 1905 and Sabji Mandi in 1906 quicken the trade and commerce of Jalandhar. In 1906 Jalandhar vegetable market was founded on GT Road kapurthala.it was established near the ekka stand to make transportation easy. The next decade had enormous growth in the field of trade due to extension in roads and railways. The city had established railway connection with Kapurthala in 1913, Hoshiarpur and Nakodar in 1914, Rahon and Mukerian in 1914.The outbreak of World War 1 was another factor enhancing the growth of trade. Though the things changed a lot but the preference was only for British government: the supply of soldiers or weapons. The period of World War I created numerous difficulties for civilians as the supply of basic necessities was affected³. The industrial development of the city is, however, post Partition history. It is known for Leather, sports and hand tool industry. The credit for it goes to the initiative and determination of the entrepreneurs uprooted from West Pakistan, and the encouragement and facilities provided by Government. Industrialists and artisans migrating from cities like Sialkot settled down and lost no time in re-starting their business aided and encouraged by the Government in all possible ways. Thus sports goods, surgical instruments, rubber goods and many other engineering trades took birth here and have expanded fast⁴. The history of industry in Jalandhar is goes back to pre -partition period .before the setting up of medium scale industry there was a good range of artisans dealing in different works like weaving, spinning, utensil making, wood work, tanning etc. The post- independence period opened up new vistas for skilled workers and entrepreneurs and the ambience of Jalandhar doab was changed. The migrants from Pakistan provided new stimulus for fostering several new industries which might not have been progressed but for their zeal and zest. Sports, Rubber, Surgical and engineering all developed due to their skills. The uprooted population was provided with work opportunities in different factories in the city. Following is the detail of the factories and the workers employed

Table 1: Registered and working factories and Workers till 2013

Year	Registered Factories	Working Factories	Workers in factories
1961¹	1600	-	-
1966²	691	634	16,752
1970³	794	764	18,374
1976⁴	823	807	20,327
1985⁵	1258	1,222	31,748
1990⁶	1,401	1,395	38,275
1995⁷	1,651	1,614	45,628
2000⁸	1695	1,672	44298
2006⁹	1855	1839	52071
2011¹⁰	1945	1917	57301
2013¹¹	1947	1939	57569

The figures of the registered factories have grown along with the rolling of the time. The working registered working factories are little less than the actual registered one. These factories proved a good source of earning livelihood for many. The number of workers engaged in these factories has also increased, which indicates towards the rise in demand of the commodities being manufactured over there.

There is sizeable number of large and small scale industries in Jalandhar. The growth of Industries during the initial period of post-independence period has been very rapid. However, the growth has slowed down in the last decade as indicated by the data in table shows that the growth has been of higher order in the small scale sector as compared to large scale industries. Large scale industrial units constitute only 0.23% of the total industrial units existing in the city whereas share of small scale industries have been found to be of the order of 99.77%. From the data of the Industries compiled from 2004-2007, it is evident that there has been no establishment of Large Scale Industrial Units in 2007. The trend of the Small Scale Industrial Units has been far different as compared to the Large Scale Industrial Units. Since the percentage growth during the decade has never been at zero percent. Talking in the absolute terms, it may be said that starting from 9183 in 2004 it has 48 increased to 9,581 in 2007. The percentage growth rate of the Large and Small Scale Industrial Units has been tabulated in the following table:

Table 2 : Growth of Large & Small Scale Industrial Units in Jalandhar.

Year	Lagre scale industries		Small scale industries	
	Number of units	%age of growth	Number of units	%age of growth
1973-74 ¹	12		5547	
1991-92 ²	26			
2004	22		9,183	
2005	22	0	9,286	1.12
2006	22	0	9,402	1.25
2007	22	0	9,581	1.90
2009 ³			22906	

Keeping in view the trends prevailing in the Industrial Units, small scale industrial units have been found to be not only largest in number but also generator of major proportion of employment in the city. Out of the total employment generated in the year 2004 by the Industries, the share of small scale industry was found to be 97.14% as compared to 2.86% in the year 2004. Thus the small scale industries share was found to be 34 times as that of large scale industries. During the last decade, small scale industries units have continued to be major employment provider with 97.06% share in the year 2007 as against 2.94% for the large scale industries. During the last decade despite the fact the share of employment in the large scale industries have grown from 2.86% to 2.94%. It is interesting to note that the percentage of total employment of Large Scale Industries have been increasing gradually

and resulted in 2.94% in 2007. As against this, the Small Scale Sector has always contributed largely to the generation of employment during this period. During this period large scale industries provided employment to 1700 (2004) to 1860 (2007). The details of employment generated along with the growth rate and %age of total employment generated are given in Table below:

Table 3: Employment in Small & Large Industrial Sector.¹⁹

Year	Small scale industries			Large scale industries			Total employment
	employment	%age growth	%age of total employment	employment	%age growth	%age of total employment	
2004	57,818	--	97.14	1,790	--	2.86	59,518
2005	58,904	1.88	97.05	1,790	5.29	2.95	60,694
2006	60,034	1.92	97.06	1,820	1.68	2.94	61,854
2007	61,314	2.13	97.06	1,860	2.19	2.94	63,174
2009	137723						

These small scale units has positive share in employment creation, industrial productions and investment. Though the growth rate in these units is not very satisfactory but the employment share to the economy of the city is considerable.

To keep the industrial crowd and pollution away from the calm and clean environment, industrial Focal Points were established in Jalandhar City. The area of the Focal Point is 105 acres in which 132 Small Scale Industrial Units and 3 Large Scale Industrial Units are functioning. Keeping in view the expansion of the Industries in the past years, another tract of land measuring 200.00 acres has been developed as Focal Point Extension in the close proximity of the Focal Point where 166 Small Scale Industrial Units are functional. The Industrial Area has been spread on an area of 130.50 acres in which 289 Small Scale Industrial Units while 1 Large Scale Industrial Unit are operational. There has been an Industrial Estate of 5.30 acres in which only 28 Small Scale Industrial Units have been functioning. Taking the benefit of Jalandhar – Kapurthala Road, Leather and Sports and Surgical Complexes have been established here. The Leather Complex has been spread over an area of 220.00 acres in 50 which 167 Small Scale Industrial Units have been functioning. Similarly 142 Small Scale Industrial Units are operating in Sports and Surgical Complex which is spread over an area of 52.75 acres.

Table4: Details about Industrial Establishments

S. No	Type of establishment	Area in acres	NO OF INDUSTRIAL UNITS		
			SMALL	LARGE	TOTAL
1	Industrial area	130.50	289	1	290
2	Industrial estate	5.30	28	---	28
3	Focal point	105.00	132	3	135
4	Focal point extension	200.00	166	---	166
5	Leather complex	220.00	167	--	167
6	Sports\$ surgical complex	52.75	142	---	142

Source: GM, DIC Jalandhar

The growth and development of industries must be rationalized. The infrastructure and services must be upgraded. Open spaces should be there, traffic must be monitored, pollution control efforts must be accentuated. As per the data of Municipal Corporation, Jalandhar there are 25738 commercial establishments which cater to the needs of the residents and in turns gives employment to a large proportion of population. There are 5 ware housing units in Jalandhar. The regulated markets are to avoid any imperfection in the marketing system. The sale of the commodities in these mandis or markets are facilitated through reasonable prices. This system is also helpful in checking against the unwanted interference of the intermediaries and malpractices of the traders. These markets are regulated through The Punjab Agriculture Produce Market Act of 1939. The formation of Market Committees consisted of cultivators, traders, commission agents, local bodies and state government look after the working of markets. The distribution of the Regulated Markets in Jalandhar is tabulated below: ^{20, 21, 22, 23}

Table 5: Regulated Markets in Jalandhar and number of Sub-yards attached with regulated markets

Year	Markets	Sub-yards
1966-67	9	24
1986-87	13	57
1987-88	13	55
1988-89	13	55
1989-90	13	55
1990-91	13	55
1997-2000	11	37
2004-2011	11	24
2011-12	12	24

The number of markets in Jalandhar was nine in 1966-67. It was 13 in 1986-87 with no change till 1997. Later on the distributed markets were 11 till 2007. The number of attached sub-yards was increased from 24 to 57 in 1986-87. It remained 55 till 1991. The number was declined to 24 in 2007. Apart from these establishments, there is the system of Apni Mandi at distinct locations which are held on weekly basis at Guru Nanak Pura, Babreek Chowk, Urban Estate, Model Town, Partap Bagh, Basti Sheikh etc.

To ensure the proper and flawless running of the industries some Government Industrial Training institutes were started by the government. The Government ITI Jullundur was established in 1954. This institute provides 2 year course in Mechanics, Government Wood Working Institute, Jullundur was rendering its services in Diploma in Wood Working, Mehar Chand Technical Institute Jullundur had 267 boy students enrolled in 1956, 343 in 1960.²⁴ Government Polytechnic for Girls was started in 1970, the Government Training Institute Jullundur was founded before 1947, and it was taken over by the industrial Training Department in 1973²⁵

Discussion and Results

The growing pace of urbanization has many environmental impacts on the ecosystem of

the city. The developmental plans and schemes are materialized at the cost of the forests, ground cover and water. To create sustainable environment a balance is required. The master plan Jalandhar which was formulated in 2009 aims at to introduce this balance for improving quality of life. The over-crowding lead to emergence of slums. In 1981 20%of the population was living in slums. The work avenues provided by the industries are posing lot of pressure on the city.²⁶ The administration must adopt some measures to tackle with the problems created due to urbanization and industrialization both. Jalandhar which is acting as magnet for industrialization is also a center of pollution and growth of slums. The main reasons for setting up of slums in Jalandhar are

1. Due to significant number and variety of industries operating in the city, there has been influx of people from the neighboring towns/ villages to work in these industries.
2. Migration of poor people from other states in search of work and money.
3. High prices of land in approved colonies force the poor workers to live in slums.
4. Lack of planned social housing.

Jalandhar is an urbanized city of the state and slums and poverty are two major challenges to the policy makers and planners. Large numbers of slums have concentration of urban poor, who do have adequate livelihood options. The migration is continuing and encroachment of public and private land by the urban poor/ slum dwellers is affecting social and environmental fabric of the city. Concerned Development Agencies must speed up the slum development and poverty alleviation activities. A strong institutional mechanism is required for improving planning and local governance in the city. This will also help in protecting the interest of underprivileged sections.

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सत्राची फाउंडेशन, पटना
शोध, शिक्षा एवं प्रकाशन की समाजसेवी संस्था

यह संस्था -

- साहित्यिक सम्मान देती है।
- शोध पत्रिकाएँ प्रकाशित करती है।
- पुस्तकें प्रकाशित करती है।
- सेमिनार आयोजित करती है।
- राजभाषा/राष्ट्रभाषा सेवियों को प्रोत्साहित करती है।
- शोधकर्ताओं को स्तरीय शोध के लिए प्रोत्साहित करती है।
- नेट/जे.आर.एफ. के अभ्यर्थियों को निःशुल्क मार्गदर्शन देती है।
- हिन्दी साहित्य के शिक्षार्थियों को प्रतियोगी परीक्षाओं के लिए तैयार करती है।