

DAV Academic Review

Nehru's Socialism – Rhetoric, Reality and Relevance	1-7
Prof. Ranbir Singh	
S.K. Dey's contribution to the Indian political thought	8-13
Dr. Anupama Arya	
Relevance of Nehru's Paradigm of Federal Parliamentary Democracy in the era of LPG	14-20
Kushal Pal	
Issues in Dalit Literature: A study of Anil Gharai's "Footprint of an Elephant" and "Reincarnation of Parashuram"	21-28
Dr. Virender Pal	
Medieval Architecture on the Indian Soil : A Study of Mosques and Tombs	29-37
Dr. Chand Singh	
Cultural Development under the Sultans of Kashmir	38-46
Dr. Anurag	
Green marketing Products in India	47-63
Dr Pawan Kumar	
Social Networking Sites and their Impact on University Students	64-68
Vijender Narwal & Dr. Vijender Pal Saini	
Make in India : Opportunities and challenges	69-75
Dr. Parmil Kumar & Anurag	
Impulse of students Activism	76-86
Rajbir Singh	
Women as the 'Other' In Mainstream Hindi Cinema	87-96
Nitika Chhillar	
Constructivism in Education	97-105
Mrs. Rita Saini	
Looking Back into History of Art of Assam	106-114
Dr. Gurcharan Singh & Rikimi Madhukaillya	
Packaging Communication Strategy: Creating Convincing Packaging	115-121
Swati Gupta	
Diasporic Studies of V.S. Naipaul's A House for Mr. Biswas	122-128
Mohinder Kumar	

A Refereed Research Journal

DAV Academic Review

An-Annual (December) Multi-Disciplinary Refereed Research Journal)

CHIEF PATRON

Mr Poonam Suri

President, D.A.V Colleges Managing Committee , New Delhi

CHIEF EDITOR

Dr Ranpal Singh

Principal D.A.V College, Sadhaura

ASSOCIATE EDITOR: Dr Gurmej Singh , Mr Yogesh Mohan, Mr Rajender Kumar, Dr Anupam Khanna

Editorial Board

Professor Ranbir Singh Former Dean, Academic Affair and Social Sciences, Kurukshetra University, Kurukshetra, Presently Consultant, Haryana Institute of Rural Development, Nilokheri (Kamal)	Dr. Bhagwan Singh Registrar, Ch. Bansilal University Bhiwani (Haryana), Professor Department of Geo- Physics, Kurukshetra University, Kurukshetra
Dr. K.L Tuteja Former Professor, Deptt. of History, Kurukshetra University, Kurukshetra	Dr. Rajbir Singh Lohan Director, CEC-UGC, Consortium For Education Communication, New Delhi
Dr. Neelam Danda Professor, Department of Commerce Kurukshetra University, Kurukshetra	Dr. Brijesh Sawhany Professor, Department of English Kurukshetra University, Kurukshetra
Dr. Manju Panwar Chairperson, Department of Social Work BPS Women University Khanur (Sonipat)	Dr. Anil Vashishth Professor, Department of Mathematics Kurukshetra University, Kurukshetra
Dr. Vikram Singh Professor, Department of Computer Science Chaudhary Devi Lal University, Sirsa	Dr. (Mrs.) Ashu Shokeen Professor, Department of Library & Inf. Sc. Kurukshetra University, Kurukshetra
Rajender Singh Yadav Professor, Deptt. of Education, Kurukshetra University, Kurukshetra	Dr. Dalbir Singh Assistant Prof., Haryana School of Business, Guru Jambheshwar University, Hisar
Dr. Kuldeep Singh Professor, Department of Economics, Kurukshetra University, Kurukshetra	Dr. Ajmer Singh Malik Professor Deptt. of Public Administration, Kurukshetra University, Kurukshetra
Dr. Rajender Vidhyalankar Professor, Deptt. of Indic Study, Kurukshetra University, Kurukshetra	Dr. Gurcharan Singh Assistant Prof., , Department of Fine Art Kurukshetra University, Kurukshetra

© DAV College, Sadhaura, Yamuna Nagar

All rights reserved. No part of the contents may be reproduced in any form without the written permission of the publisher. DAV Academic Review is an open forum which encourages all points of view. However, views expressed in its pages are contributors own and do not represent the opinions or policies of DAV Academic Review.

PUBLISHED BY :

Dr. Ranpal Singh

Principal, DAV College,
Sadhaura, Yamuna Nagar Haryana, India

PRINTED AT :

Sukh Sagar Printers
Aggarsain Chowk, Kurukshetra

Subscription Detail :

Annual Subscription (institutional) Rs.1000/-

Single Copy Rs.400/-

Annual Subscription (individual) Rs.600/-

Bank Draft in favour of Principal, DAV College, Sadhaura, Yamuna Nagar, to the following address:
The Chief Editor, DAV Academic Review, DAV College, Sadhaura, Yamuna Nagar, Haryana

Submission Guidelines

1. DAV Academic Review invites contributions from all the disciplines.
2. Articles may be sent by e-mail : davacademicreview@gmail.com alongwith MS Word attachment for faster processing. All correspondence should be addressed to : The Editor, DAV Academic Review, DAV College, Sadhaura, Yamuna Nagar.
3. All contribution submitted will be subject to peer review. To allow anonymous refereeing, please submit author(s) identification, affiliation, etc. on a separate page (not in the main text of the article).
4. Articles should be prepared on MS Word in Times New Roman font style and 12 point font size with 1.5 line spacing on A4 size paper with 1" margins from each side.
5. Article should be within the range of 3500-5000 words.
6. Article should be followed by an abstract around 200 words along with keywords.
7. Tables and figures should be properly numbered and inserted at proper place with in the text.
8. Book reviews must contain name of author/editor, title of the book reviewed, place of publication, name of publisher, year of publication, number of pages and price of the book.
9. References should be indicated in the text by superscript numbers continuously and listed at the end. Some examples of various types of documents are given below:

For Books

Surname, Initials (year), Title of Book, Publisher, Place of Publication, Pages.
e.g. Sangwan, R.S. (2005), Jodhpur and Later Mughals, New Delhi, pp.23-24.

For Journals

Surname, Initials (Year), "Title of Article", Journal Name, Volume, Number, Pages.
e.g. Capizzi, M.T. and Ferguson, R. (2005), "Loyalty trends for the twenty-first century", Journal of Consumer Marketing, Vol.22, No.2, pp. 72-80

For Internet Sources

If available online, the full URL should be supplied at the end of the reference, as well as a date that the resource was accessed.

<http://www-128.ibm.com/developerworks/library/ws-wsrp/>(accessed 12 November 2007).

DAV Academic Review

About the Journal

DAV Academic Review is a peer reviewed multi-disciplinary research journal owned by DAV College, Sadhaura. It publishes original, new and innovative ideas of wider interest. We are committed to make the journal a hub of authors, researchers, editors, readers and students who have a passion for novel ideas, objective criticism, open mindedness, intellectual curiosity and uncompromising adherence to the highest scholarly standards. DAV Academic Review offers informative, insightful and lively discourse on the full range of topics having contemporary relevance.

EDITORIAL TEAM

DAV ACADEMIC REVIEW

(A Multi-Disciplinary Refereed Research Journal)

DAV College, Sadhaura

Yamuna Nagar, Haryana INDIA

Website : www.davacademicreview.com

Email : davacademicreview@gmail.com

DAV Academic Review

A Refereed Research Journal

Vol.1

No.1

DECEMBER 2015

CONTENTS

1.	Nehru's Socialism – Rhetoric, Reality and Relevance Prof. Ranbir Singh	1-7
2.	S.K. Dey's contribution to the Indian political thought Dr. Anupama Arya	8-13
3.	Relevance of Nehru's Paradigm of Federal Parliamentary Democracy in the era of LPG Kushal Pal	14-20
4.	Issues in Dalit Literature: A study of Anil Gharai's "Footprint of an Elephant" and "Reincarnation of Parashuram" Dr. Virender Pal	21-28
5.	Medieval Architecture on the Indian Soil: A Study of Mosques and Tombs Dr. Chand Singh	29-37
6.	Cultural Development under the Sultans of Kashmir Dr. Anurag	38-46
7.	Green marketing Products in India Dr Pawan Kumar	47-63
8.	Social Networking Sites and their Impact on University Students Vijender Narwal & Dr. Vijender Pal Saini	64-68
9.	Make in India : Opportunities and challenges Dr. Parmil Kumar & Anurag	69-75
10.	Impulse of students Activism Rajbir Singh	76-86
11.	Women as the 'Other' In Mainstream Hindi Cinema Nitika Chhillar	87-96
12.	Constructivism in Education Mrs. Rita Saini	97-105
13.	Looking Back into History of Art of Assam Dr. Gurcharan Singh & Rikimi Madhukaillya	106-114
14.	Packaging Communication Strategy : Creating Convincing Packaging Swati Gupta	115-121
15.	Diasporic Studies of V.S. Naipaul's A House for Mr. Biswas Mohinder Kumar	122-128

Nehru's Socialism – Rhetoric, Reality and Relevance

Prof. Ranbir Singh

Former Dean, Social Sciences and Academic Affairs, Kurukshetra University.
Presently Consultant, Haryana Institute of Rural Development, Nilokheri.

Abstract

Pandit Jawaharlal Nehru, the first Prime Minister of India, has been widely recognized as one of the main exponents of Indian Socialism. He has also been widely criticized, on the one hand, for his failure in making it a reality and, paradoxically, on the other hand, for doing a great damage to the Indian economy by his attempts to introduce Socialism in India. Although, Nehru had been influenced by the Marxian model of Socialism, his brand of Socialism was that of a mix of Fabianism and Democratic Socialism. In fact, it was a vague and diluted form of Socialism. Moreover, it was highly ambivalent in nature. The paper highlights the main elements of Nehru's Socialism.

Keywords : *Fabianism, Liberalism, Right to Private Property, Communalists, Structure Adjustment Programme, Gandhism.*

Pandit Jawaharlal Nehru, the first Prime Minister of India, has been widely recognized as one of the main exponents of Indian Socialism. He has also been widely criticized, on the one hand, for his failure in making it a reality and, paradoxically, on the other hand, for doing a great damage to the Indian economy by his attempts to introduce Socialism in India. The paper that I am presenting here seeks to answer the following questions:

- i. What were the elements of the rhetoric of Nehru's Socialism?
- ii. Why did he fail to make it a reality?
- iii. What were the positive consequences of the achievements of Nehru in this context?
- iv. What were the negative consequences of Nehru's Socialism?
- v. What is its contemporary relevance for India?

I

Although, Nehru had been influenced by the Marxian model of Socialism, his brand of Socialism was that of a mix of Fabianism and Democratic Socialism. In fact, it was a vague and diluted form of Socialism. Moreover, it was highly ambivalent in nature.

In 1930s, Nehru was influenced by the Soviet Model of Socialism and pleaded for the adoption of approach of planned economic development for achieving this objective. At that point of time, Nehru also favoured unity of all the progressive forces including the Communists and the Socialists. But his scheme of Socialism had no place for the Communists after the Quit India Movement in 1942. Later on even the Congress Socialist Party too had no space in his design of Socialism.

In the post independence period, initially Socialism was put into back burner by Nehru. But instead of Socialism, he adopted the aim of the Socialistic Pattern of Society. Subsequently, he did talk in terms of Democratic Socialism. But he remained a hesitant or a half hearted Socialist till his death in 1964. He did promise to give commanding heights to public sector in his model of planning. But at the same time, he left a significant space for the private sector in his so called model of mixed economy. He did advocate the abolition of Zamindari System, imposition of ceiling on landholdings and provision for the security of land tenure to the tenants. But simultaneously, he did not want to annoy the landlord class. Therefore, he ensured adequate compensation to them for the acquisition of their land.

Although, he did nationalize the insurance companies but lacked the courage or the desire to nationalize the banks. He was not at all prepared to take up cudgels with the Princes. Instead of abolishing their Privy Purses, he was a party to the creation of the office of Raj Parmukh for them. And in the subsequent years, his Socialism became more vague when he added the element of spirituality to it.

The fact of matter is that influence of Gandhism and Liberalism was so strong on him that he could not become a Genuine Socialist. His Socialism was at the most weak form of Welfare-ism, a mix of Capitalism, Feudalism and Socialism. That is why it would be more proper to refer to it as a Rhetoric of Socialism. And even this rhetoric could not become a reality. It remained in theory instead of being put into practice.

II

This takes us to the question: What were the hurdles that prevented him from converting his Rhetoric of Socialism into a reality. In this context, following tentative submissions may be made:

1. Nehru's attempt to bring Socialism in India was failed by the nature of State in which he had to operate after independence. One can easily imagine the futility of any effort to build Socialism in a country in which the state is under the control of capitalists.
2. The inability of Jawaharlal Nehru to put into practice his ideal of Socialism may also be ascribed to the fact that the Constituent Assembly of India, which represented only the upper strata of society, enacted a Constitution whose cornerstone was preservation and protection of the Right to Private Property including private ownership of the means of production.
3. Nehru's failure to build up Socialism in the country was on account of his reluctance to bring about radical changes in the socio-economic structure of India. Perhaps, political stability was considered more important by him than Socialism.
4. Another factor which should be kept in mind in this context is that Nehru failed to establish the requisite administrative apparatus for realizing the goal of Socialism. Instead, he kept relying on the bureaucracy which had no commitment for this ideology.
5. Despite his vague socialistic aspirations grounded in his desire for the amelioration of the conditions of the weaker sections of Indian society, Nehru adopted a capitalist model of development in India during his Prime Minister ship. This path was bound to promote Capitalism instead of Socialism.
6. Nehru did not build a political party which could become a useful instrument in bringing about Socialism. Instead, he kept on depending upon the Congress party which had little commitment to this ideology.
7. Under the constitutional framework adopted in India we opted for an electoral system in which money played a significant role. How could the central and state governments that come to political power with the help of money power be expected to bring Socialism?

8. The failure of Nehru to bring about socialism in the country may also be attributed to the fact that he had to face strong opposition of the rightist forces in the Congress party during the fifties.
9. The nature of power structure that existed at the level of state governments also created hurdles as it was dominated by landed interests. This is what prevented sincere implementation of the land reforms.
10. Nehru gradually developed an unfortunate tendency to identify unconsciously the fortunes of the Congress party with interests of India as a whole. And, he kept on pushing the agenda of Socialism to background for enlisting the support of the Capitalists and the landlord classes for the party.
11. A significant factor that should be mentioned in the context of Nehru's failure to build Socialism in India is his inability to forge a broad alliance of all progressive elements on the political scene. Instead, he kept on hitting the Communists and Socialists harder than the Rightists and the Communalists.
12. Nehru had to keep his programme of socialist reconstruction pending as he had to tackle as the first Prime Minister of India the urgent problems like rehabilitation of refugees, removal of food shortage, integration of princely states and communal riots that broke out in different parts of the country after partition.
13. The unchallenged rule of the Congress Party at the Centre as well as in the states also proved a hurdle in Nehru's way so far as building of socialism was concerned. Perhaps, it was this factor that made Nehru ignore the interests of the peasantry and the working class.
14. The weakness of the Leftist forces in India also played a role in reducing the pressure for Socialism in Nehru's mind. They remained a divided house. The Socialists kept on attacking the Communists instead of joining hands with them for pressurizing Nehru to bring Socialism.
15. The most significant factor in keeping Nehru's efforts towards Socialism in a low key was the utter passivity and apathy of the poor in India. As a result they could not and did not force the central and the state governments to work for Socialism.

III

Be that as it may, even the unfinished agenda of Nehru's Rhetoric of Socialism did have some positive consequences. It did lead to the creation of requisite infrastructure for the development in all the sectors of economy. It did lead to the building of hydro-electric projects for the irrigation and power generation. It was this factor that helped the growth of agriculture and industries in the subsequent years. It did lead to the establishment of Atomic Energy Commission which paved the way for the emergence of India as an Atomic Power. He did contribute to the scientific and technical development of India. It did help us in adopting the path of non-alignment and in safeguarding our sovereignty and integrity from the forces of imperialism. It did help us in developing friendship between India and other socialist countries except with China. Even with China this went wrong due to the reasons beyond his control.

It did lead to the abolition of absentee landlordism and the creation of a strong peasantry. Although he could not sell the idea of cooperative farming, he did create objective conditions for the growth of agriculture by giving land to the tiller. His brand of Socialism did contribute to the strengthening of public sector and helped us in following the path of self reliance ,instead of becoming dependent on international capitalism. It did help India in emerging as a leader of the non-alignment movement and in extending support to the anti-imperialist struggles in Asia and Africa.

IV

Nehru's brand of Socialism also had some negative consequences. It enabled the big business houses to become monopoly bourgeoisie. It also led to the emergence of regional bourgeoisie class and a kulak class in the country. The restrictions on the import did help the growth of Indian industries. But these also led to the lowering down of the quality of their products due to the absence of competition. The Public Sector also began to earn heavy losses. Instead of serving the interests of the masses, it began to serve the interest of the monopoly bourgeoisie. Nehru's brand of Socialism led to the beginning of what is known as the License, Quota and Permit Raj. This not only prevented the growth of Indian economy but also bred corruption. Besides, the priority to industries and the neglect of agriculture in the Second Five Year Plan led to the shortage of food grains and enhanced our dependence on import of food grains. It also made us to part with Foreign Exchange.

This so called brand of Socialism also increased inter-regional and intra-regional economic disparities. It also increased disparities between the urban and the rural sectors. It further increased disparities among different classes within the urban sector. Even within the rural sector, disparities increased among the land owners and the landless. Even within the landowners, these increased among the large, medium, small and marginal land owners. Nehruian brand of Socialism laid emphasis on capital intensive industries instead of labour intensive industries. But this not only increased unemployment but also enhanced poverty in the country.

It was on account of the above mentioned negative fallout that Nehru's brand of Socialism was discarded even by his daughter in 1980 despite of the fact that she had got the Constitution amended in 1976 to include the word Socialist in the Preamble of the Constitution. The negative consequences were so much that India had to adopt the New Economic Policy in 1991 and to switch over to the neo-capitalist or neo-liberal path of liberalization, privatization and globalization.

V

But in spite of the above mentioned negative consequences, Nehru's Rhetoric on Socialism remains relevant even at present for many reasons. In the first instance, it remains valuable for emphasis on social sector which was gradually neglected after the adoption of the Structure Adjustment Programme. It also remains relevant for protecting the interest of the poor and the weaker sections including the scheduled castes, the scheduled tribes and the women who have been hit the hardest by this so called New Economic Policy or these so called economic reforms.

It was Nehru's approach of mixed economy or his plea for the central role to public sector in key industries that enabled India to face the crises in international capitalism caused by economic meltdown in USA during the second half of the first decade of the 21st Century. We could maintain a high rate of economic growth and were able to overcome the recession on account of the strong foundations of the Reserve Bank that had been laid down by Nehru. The recent focus on *aam aadmi* and the recent rhetoric of Right to Work in the form of Mahatma Gandhi National Rural Employment Guarantee Scheme and National Rural Livelihood Mission, Right to Education, Right to Shelter, Right to Health and Right to Food too may be traced, to some extent, to Nehru's Rhetoric of Socialism.⁸

VI

Thus we may safely conclude that Nehru's Rhetoric of Socialism continues to have contemporary relevance for India. However, it needs to be modified and reinterpreted in the light of the changed domestic and international scene that has emerged after the adoption of New Economic Policy by India on the one hand and the emergence of the hegemony of USA after the disintegration of USSR and collapse of Communist regimes on the other hand.

References

1. Ranbir Singh & Vimlesh Rathore,(2014) '*National Research Journal of Social Science*' Vol. I, No. 1, pp. 22-29.
2. Saroj Malik , 'Socialist Ideas of Jawaharlal Nehru: Ideal and Reality' in Suneera Kapoor (Ed.) ,(2005) *Thought and Vision of Jawaharlal Nehru*, Anamika Publishers and Distributors, New Delhi, pp. 72-85.
3. Ibid.
4. Ranbir Singh,(1986) Nehru and Socialism, *Political Science Review*, Vol. 25, Nos. 1-2, January-June, pp. 123-131.
5. Vidya Bhushan, Pandit Jawaharlal Nehru and Socialism, in Suneera Kapoor (Ed.) ,(2005)*Thought and Vision of Jawaharlal Nehru*, Anamika Publishers and Distributors, New Delhi, pp. 86-93.
6. Ranbir Singh, op.cit., pp. 130-132.
7. Mridula Sharda, Nehru and Socialism, in Suneera Kapoor (Ed.) ,(2005) *Thought and Vision of Jawaharlal Nehru*, Anamika Publishers and Distributors, New Delhi, pp.94-98.
8. Ibid.
9. Girish Mishra, (2009) "Is Nehru Coming Back", *Mainstream*, Vol. XLVII, pp. 12-14.

S.K. DEY'S CONTRIBUTION TO THE INDIAN POLITICAL THOUGHT

Dr. Anupama Arya

Associate Professor, Arya College for Girls,
Ambala Cantt

Abstract

S.K. Dey, the first Union minister for Community Development, Cooperation and Panchayati Raj, was, undoubtedly an original political thinker who made a significant contribution to Modern Indian Political Thought. However, this facet of his life remains eclipsed and ignored because he remained out of power after his resignation from the Union Cabinet in 1966. This brief paper is a modest attempt to bring to the sharp focus the significant contribution that S.K. Dey had made in this context.

Key words: *Wardha model, Agro Industrial Model, refugees, Panchayati Raj, Community Development Cooperation, Gram Swaraj*

S.K. Dey, the builder of Nilokheri and Chief Administrator of Community Development Programme, the first Union minister for Community Development, Cooperation and Panchayati Raj, was, undoubtedly an original political thinker who made a significant contribution to Modern Indian Political Thought. However, this facet of his life remains eclipsed and ignored because he remained out of power after his resignation from the Union Cabinet in 1966.

This brief paper is a modest attempt to bring to the sharp focus the significant contribution that S.K. Dey had made in this context. It has been divided in the following parts:

- (i) His Concept of Majdoor Manzil and Music of Muscles
- (ii) His Idea of an Agro-Industrial Centre
- (iii) His Concept of Community Development Programme
- (iv) His Concept of Panchayati Raj
- (v) His Concept of Three Pillars of Democracy
- (vi) His Plea for Linking the Gram Sabha to Lok Sabha

I

As the Commandant of the Refugee Camp at Kurukshetra from 1947 to 1949, S.K. Dey conceived the ideas of Mazdoor Manzil and Music of Muscles. He decided to channelize the energies of the refugees who had been living in that camp after being uprooted from their homes in Western Punjab as a result of partition of India. He prepared the Punjab Government to allot a piece of marshy land near village Nilokheri in Karnal district and motivated the refugees to reclaim it with their manual labour. He taught them the trades of mason, carpenter, blacksmith and used their voluntary labour for the construction of the township of Nilokheri for the rehabilitation of refugee. It was the first planned township to be built in the post-independence period. He handed over the houses to those who had built them with their labour. He called it the music of muscles and gave to Nilokheri the name of Mazdoor Manzil. This township had different areas for different occupational groups which included the Poultry area, the Kissan Basti, the School area and the Hospital area. It appears that Dey was inspired by Gandhian theory of Bread Labour. Perhaps, he wanted to inculcate dignity of labour in them. However, he synthesized these ideas with that of the town planning. Nehru was so much impressed by it that he wanted ten thousand Nilokheris to be built in India.

II

S.K. Dey also developed a new model for rural development, perhaps he had been influenced by Wardha model of rural construction designed by Mahatma Gandhi. He might have also been influenced by Rabinder Nath Tagore's Sir Niketan Project. In fact, he developed a different type of model. It could be called an Agro Industrial Model of rural development. He wanted the building of such models as focal points for integrating the adjoining villages with the focal point, so that they could be developed. It may also be mentioned that he not only set up a Government High School, a Community Health Centre and a Polytechnic at Nilokheri but also installed a Printing Press and started the publication of a Monthly Journal, Kurukshetra so that residents of Nilokheri could express their difficulties and share their joys. It is now being published by the Ministry of Rural Development, Government of India as its Monthly Journal. He also set up at Nilokheri the Integrated Industrial Training Centre where different trades such as welding and other crafts were taught to the youths. In fact, his model of rural development was based on integrated approach to rural development.

III

It is a well known fact that the idea of Community Development Project has been imported by Indians from the Tanssey Valley Corporation of U.S.A. which was launched for mainstreaming the blacks in the American society. And it was an American expert, Albert Mayer, who had supervised the implementation of a Pilot Project at Etawa in Uttar Pradesh. It is also a fact that it was Chester Bowls – the Ambassador of U.S.A. in India – who had prevailed upon Nehru for adopting the programme which was later on launched in the selected rural areas of India on October 2, 1952 with the financial support from the Ford Foundation of USA. But it cannot be overruled that Dey had played an important role in convincing Nehru regarding the desirability of launching this programme for bringing about a silent revolution in rural society by awakening the dormant forces of progress in it. Here, it may be necessary to mention that S.K. Dey had been appointed as the First Chief Administrator of this programme and again it was he who had played a major role in its institutionalization.⁴ He also played an important role in its supplementation by the National Extension Service Scheme. He also set up the Orientation Training Centre at Nilokheri in 1954 for the training of the Block Development Officers and for the orientation of the police administration oriented IAS officers into development administration. Hence, it would not be hyperable to call S.K. Dey as the pioneer of rural development of India.

IV

S.K. Dey also played a major role in convincing the first Prime Minister of India, Pt. Jawaharlal Nehru regarding the necessity of Panchayati Raj for the success of Community Development Programme. It is necessary to mention here that when Dr. B.R. Ambedkar had opposed the introduction of Panchayati Raj and condemned this concept in the constituent Assembly, Nehru had remained quiet. Perhaps he did not have faith in Gandhian Concept of Gram Swaraj because he wanted to modernize India. He also did not have faith in the village people for this purpose.⁶ It was at the instance of S.K. Dey that Nehru was instrumental in the appointment of Balvant Rai Mehta Study Team in 1957 and in introducing the scheme of democratic decentralization popularly known as Panchayati Raj in 1959 on its recommendations. The Panchayati Raj was inaugurated by him at Nagaur in Rajasthan on October 2, 1959. Again it was S.K. Dey who got Panchayati Raj institutionalized in almost all the states of Indian Union as the Union Minister of Community Development Corporation and Panchayati Raj from 1956 to 1966.

V

The most novel idea of S.K. Dey was that of The Three Pillars of Democracy. According to him, these were Community Development Cooperation and Panchayati Raj. While, the Community Development was needed for Social Democracy, the cooperative movement was required for Economic Democracy and the Panchayati Raj needed for Political Democracy. Dey was of the view that parliamentary democracy in India will not be strong unless all the three pillars are created. It may be recalled that he wanted the creation of co-operative federation in different economic activities. In addition to the public sector and private sector, he favoured the promotion of co-operative sector of Indian economy. It appears that S.K. Dey had been greatly influenced by the Gandhian concepts of Participatory Democracy as well as Party-less Democracy. He did not want political parties to contest elections for Panchayati Raj Institutions. Moreover, he was against direct elections. Like Mahatma Gandhi's plea that people elect through consensus the members of Gram Panchayat and Gram Panchayat elect them of Mandal Panchayat. The Mandal Panchayat members elect District Panchayat and the District Panchayat members elect members of Provincial Panchayat and they elect members of Parliament. In the same way, S.K. Dey wanted Gram Sabha to be organically linked up to the Lok Sabha, he wanted Gram Sabha to elect the Gram Panchayat member of Gram Panchayat to elect members of Gram Samiti, Gram Samiti elect the members of Zila Parishad and Zila Parishad elect members of Lok Sabha. As a matter of fact, S.K. Dey wanted that democracy in India should be based on Gram Sabha.

CONCLUSION

On the basis of above discussion and analogous, we can safely conclude that S.K. Dey was an original political thinker who made a significant contribution to Modern Indian Political Thought. However, his contribution has remained eclipsed by Nehru and was subsequently neglected because his idea of democratic decentralization was not palatable. Successors of Nehru, particularly his daughter, Indira Gandhi did not share his enthusiasm for Panchayat Raj¹¹. In the present context there is an urgent need for an in-depth and objective study of his ideas as it may be helpful in teaching the problems which have emerged in India in the era of liberalization, privatization and globalization.

References

1. According to LM Singhvi, (1990) "In the last few years, he and I made a common cause for a Constitutional Amendment. In 1973, I think, Jaya Prakash Ji asked me to Chair a Committee to draft a Constitutional Amendment for providing Panchyati Raj Institutions the status of third tier of government. S.K. Dey was a Member of the Committee. In 1973-74, when we worked together, I could see that remarkable quality of an engineer who was able to accept the failure in the design of a system. He felt that it was a mistake not to emphasize this aspect of self government in full measure". Refer to, "Tributes to S.K. Dey" in *Community Development and Panchayati Raj, Report of a Seminar*, India International Centre, New Delhi, pp.8-9.
2. L.C. Jain, "What is known as Nilokheri to me is far more important than the rest of what is called Community Development and other activities. That is a different sphere all together. At that moment when we were really short of ideas and there was despair, S.K. Dey lit a lamp and Nilokheri got together. S.K. Dey's contribution has always remained a flame as it were, with both heat and light because he was a very dynamic person. Every time I went to Nilokheri, I found him in a shorts and *banian*, out in the field with all the workers. That was his spirit". Ibid, pp. 9-10.
3. Ranbir Singh, (2014) "S.K. Dey, the Pioneer of Rural Development and Panchayati Raj", *Kurukshetra*, Vol. 62, No.11, pp.22-25.
4. S.K. Dey, *Community Development Programme through Sahakari Samaj*, Ministry of Community Development and Cooperation, Government of India, New Delhi, undated.
5. Orientation Training Centre was downgraded as State Community Development Training Centre (an Extension Training Centre) in 1966 now it has been given the name of Rajiv Gandhi State Institute of Community Development and Panchayati Raj.
6. Partha Nath Mukherji, (2001) *Participatory Democratization: Panchayati Raj and Deepening of Indian Democracy*, Institute of Social Sciences, New Delhi, pp.12-18.
7. Partha Nath Mukherji, (2013) "Evolution of Panchayat System and the Development Discourse: Normative and Instrumental" in Ranjit Singh Ghuman and Sukhvinder Singh (Eds.), *Rural Local Self Government in*

Dr. Annupama Arya

India, Some Developmental Experiences, Centre for Research in Rural and Industrial Development (CRRID), Chandigarh, pp.15-36.

8. S.K. Dey, (1963) *Three Pillars of Democracy*, Ministry of Community Development & Cooperation, Government of India, New Delhi.
9. For these concepts, refer to VP Varma (1993), *Modern Indian Political Thought*, Luxmi Narain Agarwal Educational Publishers, Agra, pp.596-602.
10. S.K. Dey, op.cit., p. 5.
11. S.R. Mehrotra, (2005) "Jawaharlal Nehru: A Reassessment", in Suneera Kapoor (Ed.), *Thought and Vision of Jawaharlal Nehru*, Anamika Publishers and Distributors, New Delhi, pp.21-31.

RELEVANCE OF NEHRU'S PARADIGM OF FEDERAL PARLIAMENTARY DEMOCRACY IN THE ERA OF LPG

Kushal Pal

Associate Professor and Head, Department of Political Science,
Dyal Singh College, Karnal (Haryana)

Abstract

Pt. Jawahar Lal Nehru played an important role in the processes of modernization, economic growth, political development and nation building in India. For the realization of the above objectives, he had designed a model of federal parliamentary democracy and strived to operate the same by grappling with the challenges that stood in his way. This brief paper is a modest attempt to bring to the sharp focus the significant contribution that Pt. Nahru had made in this context.

Key words: *Constitutional development, federal system, Hindu nationalist, participatory democracy, Sarva Sewa Sangh.*

Pt. Jawahar Lal Nehru had, as the first Prime Minister from August 15,1947 to May 27,1964, played an important role in the processes of modernization, economic growth, political development and nation building in India. For the realization of the above objectives, he had designed a model of federal parliamentary democracy and strived to operate the same by grappling with the challenges that stood in his way. Nehru decided to opt for the federal system because of the continental size, heterogeneous character, multiple nature, diverse patterns and pluralist structure of Indian polity. The very logic of the process of constitutional development also influenced Nehru's perception in this context. It is pertinent to mention here that the Indian Council Act (1909), the Government of India Act (1919) and the Government of India Act (1935) were gradual but definite steps towards the evolution of federalism in India. The All Parties Committee headed by Moti Lal Nehru (1928) and the Statuary Commission Report (1930) had also recommended the federal system of government. The institutionalized form of the national movement, the Indian National Congress, too, had been demanding federalization of the colonial administration in India

right from the beginning of its inception in 1885. The same had been suggested under the Cripps Proposal (1942) and the Cabinet Mission Plan (1946). The federalization had become all the more necessary in India after the attainment of independence on August 15, 1947 for the integration of princely states and for the accommodation of the various linguistic/regional/ethnic groups. All these factors had made it imperative for India to opt for a federal system instead of a Unitarian one. The need for preserving and promoting secularism too seems to have prompted Nehru to opt for it. This task had also been facilitated by the large scale consensus that had emerged in its favour among the members of the Constituent Assembly.

However, Nehru had at the same time come to realize the need for having a strong centre in this federal structure on account of certain reasons. In the first instance, the partition of the country had made the need for a federal system with weak centre and strong provinces for persuading the Muslim League to give up the demand for Pakistan and for maintaining the integrity of India had now become obsolete. Secondly, an influential segment of the members of the Constituent Assembly, which represented the rightist forces within the Congress and the Hindu nationalist, on the one hand and the representatives of the Scheduled Castes and the minorities on the other had been pressing for a strong centre in Indian federal system for protecting their interests. Thirdly, the creation of a strong centre had become all the more necessary in view of the internal threats to the integrity of India on the one hand and external challenges to it on the other. The internal threats included the secessionist demands in the North-East and the South, assertion for independence by the princely states like Jammu & Kashmir, Hyderabad and Junagarh, the armed revolt by the Communists in Telengana, the widespread and deep rooted problems of communalism, casteism, linguism and regionalism. The external threats had come to the fore on account of the creation of the ever hostile Pakistan in the West and the emergence of a belligerent China in the North East, and the rise of the Cold War between the American and the Soviet blocs. In such a situation, a strong centre was needed to maintain unity, integrity and sovereignty of India. Last but not the least, the compulsions of a backward economy inherited by India on account of the exploitation by the colonial masters for more than two centuries also required the same. The need for making their optimum use through centralized planning also required a federal system with a strong centre. The need for removing regional imbalances, promoting inclusive growth and facing the challenges posed by chronic food

shortage, rehabilitation of refugees and the challenges posed by the forces of feudalism too required the creation of a strong centre. It must, however, be recognized that the task of Nehru had in this context been facilitated by the trauma of partition and euphoria of independence that had compelled the centrifugal forces to lie low during the constitution making process.

This leads us to the question: Why did Nehru opt for parliamentary democracy instead of participatory democracy or presidential system in Indian federalism. The Gandhian concept of participatory democracy based on party-less democracy, decision making through consensus, indirect elections and Gram Swaraj were rejected by Nehru on account of the following reasons:

Firstly, it appears that he was of the view that participatory democracy was neither practicable nor desirable for India because political parties are a necessary evil for democracy. He rightly recognized that democracy has to be party based. It has to be a competition within, between and among political parties not among the individuals, factions, castes and communities which were bound to become predominant in the absence of political parties. Perhaps, he rightly apprehended that party-less democracy in India would degenerate into an oligarchy or dictatorship in the country. That is why he rejected the appeal of Mahatma Gandhi in 1948 to disband the Congress and to convert it into Sarva Sewa Sangh as it had achieved the goal of independence for which it had come into existence. Even otherwise, there were a few takers of the Gandhian construct of party-less democracy.⁸

The presidential system could not find favour with Nehru as he perceived it as unsuitable for Indian conditions. Perhaps, he felt that it would have denied various social groups, particularly the minorities and the weaker sections, a share in the power structure at the national and state levels on account of their numerical weakness on the one hand and their economic powerlessness on the other. Only the parliamentary system could offer them a chance to get some space in it. Otherwise, these marginalized sections would have remained an excluded lot. Secondly, the parliamentary system had been working successfully in India at the time of constitution making since the independence on August 15, 1947. Thirdly, the logic of constitutional development, the Dyarchy under the Government of India Act (1919) and the Provincial Autonomy under the Government of India Act (1935) had been in the direction of parliamentary democracy. Fourthly, a consensus had emerged during the national movement in favour of this system.

Lastly, very few persons had favoured the presidential system in the Constituent Assembly.

Be that as it may, the federal parliamentary democracy was successful in tackling the problems of rehabilitation of refugees, integration of princely states, making of constitution, the agitations for linguistic re-organization of states in 1953, food shortage and the challenges from the secessionist movements in the North-East. It had also been able to absorb the shock of the defeat at the hands of China in 1962, and the challenge posed by Pakistan in 1965. It was also successful in the liberation of Bangladesh in 1971. It had also enabled India to ensure smooth succession of two Prime Ministers, Pt. Jawahar Lal Nehru in 1964 and Lal Bahadur Shastri in 1966. It could also face the situation created by political instability at the state level by politics of defection from 1967 to 1971 and at the national level due to the split in the Congress Party in 1969. So much so that the federal parliamentary democracy was able to survive suspension in 1975 through the proclamation of emergency by Indira Gandhi because Nehru had institutionalized it to such an extent that she had to go in for Lok Sabha election in 1977. The system exhibited its strength when the ruling Congress was swept away from power by the Janata wave that had been caused by the excesses committed during emergency. Its resilience also became confirmed after the federal parliamentary democracy was able to withstand the political instability at the centre owing to fractionalization and split in the Janata Party in the post 1977 period leading to the fall of Morarji Desai government led to the formation of a minority government headed by Charan Singh in 1979.

This system also survived in 1980's despite the adoption of the style of confrontation by Indira Gandhi during 1980-1984. It could also ensure smooth succession of Rajiv Gandhi as Prime Minister in 1984 after her assassination. This system not only withstood the challenges posed by political instability during the period 1989-91 when the National Front Government headed by V.P. Singh was replaced by Chander Shekhar led Minority Government in 1991 and the Mandal and Mandir issues had rocked the nation.

The federal parliamentary democracy had also been successful in overcoming the Foreign Exchange crises by the adoption of the New Economic Policy by P.V. Narsimha Rao government which had come to power in 1991. This Government not only provided the much needed political stability but also deepened Indian democracy through enactment of 73rd Constitutional Amendment Act (1993) for constitutionalizing the Panchayat Raj Institution and the 74th Constitutional

Amendment Act (1993) for the constitutionalization of the urban local bodies as well as the process of decentralized planning. Although it failed to prevent the demolition of Babri Masjid, it succeeded in controlling the problem of militancy in Punjab and in restoring democracy in that state.

The federal parliamentary democracy was also able to survive the political instability from 1996 to 1999 when we saw three governments crumbling down in a sequential manner – the two United Front Governments headed by H.D. Devegowda and I.K. Gujral and the NDA Government led by Atal Behari Vajpayee. But despite having Coalition Governments, India has witnessed political stability since 1999 notwithstanding frequent threats to them from junior parties. But the UPA Government had to depend for survival on the outside support from the unprincipled regional parties like Samajwadi Party and BSP after the withdrawal of support by the Left Front in 2004 on the issue of Nuclear deal with U.S.A. It goes to the credit of this system and its operators that they been able to achieve a remarkable rate of economic growth since 1991 and have also been able to insulate India from the fallout of economic recession at the global level.

But despite these successes, we cannot overlook the long list of failures which includes persistence of militancy and secessionist movement in Jammu & Kashmir, increasing communalism and terrorism of various hues; mounting corruption at all levels; aggravation of the Naxalites problem; failure to tackle the problem of poverty, malnutrition and unemployment; inability to provide the needed education and health care to the poor; the problem of population explosion and unchecked ecological degradation.

This leads us to the question: How far can Nehru's paradigm of federal parliamentary democracy designed in 1947-49 be regarded as relevant in this era of LPG in the 21st Century for facing the above mentioned threats to its future.

The LPG has brought about a paradigm shift in the federal parliamentary democracy in India. As a result of it, the centralized command economy has been converted into a federal market economy. Consequently, the centre state relations have been put into a flux, regional disparities have increased and the chief ministers have become important market players. The role of public sector has declined and that of the private sector has been enhanced. The path of self reliance has been given up and the gates of Indian economy have been opened for FDI. Moreover, on the political horizon, the logic of the emergence of Bi-Polar Multi-Party System has not only ended the era of single party governments and

ushered in that of coalition governments. Besides, international context has been completely changed after the disintegration of USSR.

This leads us to the final question. How far is Nehru's paradigm of federal parliamentary democracy relevant in the changed domestic and international context that has been brought about by the LPG.

But despite all these, it may be submitted that federalism remains the logical choice for India. In fact, revival of cooperative federalism pursued by Nehru has become all the more necessary for resolving centre-state disputes. However, it needs to be customized to the changed scenario of regionalization of politics caused by the cumulative impact of the processes of modernization, politicization and economic development on the one hand and the changed national and international perspective due to LPG and emergence of a uni-polar world on the other. Secondly, the public sector needs to be strengthened despite the adoption of LPG for insulating Indian economy from economic crises at the global level. It goes without saying that India has been able to escape from the fallout of the international economic recession since 2007 mainly due to the strength its public sector banks and the role of the Reserve Bank of India. And, it has been recognized even by the Constitutional Review Commission appointed by the NDA Government that there is no alternative to parliamentary democracy.

Therefore, it may be safely concluded that Nehru's paradigm of federal parliamentary democracy remains relevant even in the era of LPG. However, it needs to be customized as per the changed national and international scenario and as per the needs for the preservation of sovereignty, democracy and secularism. It should be so tailored or modified, or adjusted as could help in ensuring inclusive growth through inclusive governance. The social justice aspect of Nehru's paradigm also needs greater emphasis. The social sector too needs to be given priority for ensuring proper education and proper health care to the urban and rural poor who have been hit the hardest by the LPG. This is what had been emphasized by Nehru in his advocacy of socialistic pattern of society and democratic socialism. However, it will neither be desirable nor possible to dogmatically follow Nehru's paradigm federal parliamentary democracy.

References-

1. James Chiriyankandath,(2011), “*Democracy Under the Raj: Elections and Separate Representation in India*”, cited in Nirja Gopal Jayal(ed.), **Democracy in India**, Oxford University Press, New Delhi,pp.53-81.
2. A.P.Avasthi, ,(2001), **Indian Government and Politics**, Lakshmi Narain Agarwal, Agra, pp.107-123.
3. **Ibid.**, pp.142-155.
4. **Ibid.**, pp.166-182.
5. Ranbir Singh, ,(2005),” *Nehru’s Model of Nation Building*”, cited in Suneera Kapoor (ed), **Thought and Vision of Jawahar Lal Nehru**, Anamika Publishers, New Delhi,pp.38-46.
6. **Ibid.**
7. A.P.Avasthi, **op.cit.** pp.217-22.
8. Kushal Pal and Anita Agarwal,(2010), “*Dialectics of Democracy and Federalism in India*”, **Journal of International Politics**, Vol.3 No. V, Winter and Spring, p.75.
9. R.C.Agarwal, ,(2003), **Indian Political System**, S.Chand & Company Ltd. New Delhi,pp.35-64.
10. Kushal Pal, ,(2008), “*Dynamics of Party System and Formation of Coalition Government in Indian*”, **Indian Journal of Political Science**, LXIX,No.2,pp.322-333.
11. Ranbir Singh, ,(2012), “*Changing Contours of Indian Federalism*” cited in Arshi Khan and Kushal Pal (eds.), **Federalism Democracy and Conflict Resolution**, Macmillan Publishers India Ltd.,Delhi,pp.35-41.
12. **Ibid.**
13. Atul Kohli, “*Political Change in a Democratic Developing Country*”, cited in Nirja Gopal Jayal (ed.), **op.cit.** pp.128-152.
14. **Ibid.**, pp.163-192.
15. Deepak Nayyar, “*Economic Development and Political Democracy: Interaction of Economics and Politics in Independent India*”, cited in **Ibid.**pp.359-361.
16. Nehru’s Legacy: ,(2014), A Critical Appraisal of Free India’s First Prime Minister, on His 125th Birth Anniversary, Frontline,

Issues in Dalit Literature: A study of Anil Gharai's "Footprint of an Elephant" and "Reincarnation of Parashuram"

Virender Pal

Assistant Professor
University College Kurukshetra

Abstract

Dalits are the most oppressed and exploited people in Indian society. In fact, according to some scholars, caste system has been the perfect system devised by human beings to exploit their fellow people. Dalit literally means 'crushed' or 'grounded'. Dalit literature is written by Dalits about their own society and people. The stories written by Dalits not only document their experiences, but also reveal the problems of their society and possible antidotes to the ailments. Recently, short story has become an important vehicle for articulation of pain, anguish and angst of the Dalits against the oppressive and exploitative social system. Short story provides the essential elasticity needed to the writer trying to capture one single aspect of the problem. In the recent times Dalit writers have used short stories to articulate their angst. The current paper is a study of two short stories "Footprint of an Elephant" and "Reincarnation of Parashuram" by Anil Gharai short stories collected in Survival and Other Stories translated from Bengali.

Key words: Caste, dalit, oppression, exploitation, superstition.

All over the world, literature has become an important tool in connecting the world. Earlier esoteric and beautiful monuments of cultural creation were hidden from the eyes of people by an alien script and language. Translation has emerged as an important tool in connecting the world by building the bridges of understanding. The societies which were considered strange have been extricated from their exoticism by literature. The customs and traditions that were treated as savage have been unravelled by the literature written by the people. In India too, translation has played its part. In country like India where literature is being written in more than twenty languages, translation has emerged as a connecting factor. Translation has not only paved the way for better understanding of diverse cultures of India; it has also allowed many new sub-genres to emerge. The greatest example of a sub-genre sired by translation is that of Dalit literature. In the

beginning, Dalit literature was written in Marathi, but now it is being written in almost all the languages of India. The personal experiences of Dalits are different in the different parts of the country, so Dalit literature remained incomplete till translation allowed the Dalit writers to develop a connection. Earlier Dalit writers were unable to understand what was going on in their neighbouring linguistic areas, translation has removed that hurdle. More and more works by Dalit writers have been translated into English from the regional languages. It is important to note that the trials and tribulations of Dalits differ drastically in different geographic areas, so no single work of literature can capture the pain of Dalits. So many memoirs, autobiographies and anthologies of poetry have emerged from the different linguistic areas of India.

Recently, short story has become an important vehicle for articulation of pain, anguish and angst of the Dalits against the oppressive and exploitative social system. Short story provides the essential elasticity needed to the writer trying to capture one single aspect of the problem. In the recent times Dalit writers have used short stories to articulate their angst. The current paper is a study of short stories collected in *Survival and Other Stories* translated from Bengali.

One of the important aspects of Dalit life has been the exploitative structure that has been erected by the society. The Dalits were allowed to take only a few selected jobs. The jobs they were allowed were menial and stigmatised:

Over the ages, the Dalits have been made to engage themselves in all sorts of lowly jobs including scavenging. Until very recently, they had to cart away human excreta from household toilets to disposal sites. A woman carrying human excreta in baskets etc. as head load was a common sight in small towns only a few years back. (Singha & Acharya xxii)

The story “Footprint of an Elephant” written by Anil Gharai explores the small choices that are made available to the Dalits. Old Bhima in the story is an old man who indulges in creating elephant’s footprints on the earth so that the landlords can claim compensation from the government. He is chided by his wife for this unholy work:

Go if you like, I do not want you to carry on with work in which you cheat and deceive others. For you

Virender Pal

and your sinful work, Mangal died. Yet you did not learn any lesson. (Gharai 31)

It is clear that Mangal indulges in a work that is not liked even by his wife, but the problem is that he does not have many options. He does not do the work willingly, rather it is thrust upon him by the society. Bhima is acutely aware of the fact that “evil art cannot help man” (Gharai 84), but he has to go on working because “the old and the young all knew if Bhima came, the Government would sanction the grant” (Gharai 84). Thus Dalits are a part of an economic system which places them at the bottom. In this system they have to work hard, but they get the minimum.

The story “Footprint of an elephant” is not just about economic exploitation of the Dalits, but it brings out the other dimensions of exploitations as well. The rich and influential people exploit Dalits and crush their humanity, but the Dalits are not expected to articulate their anguish because if they speak, they will be thrown out of the economic system of the village and they will have no other option but to starve. Dalits exist in the villages either as labourers or as a commodity. The short story also exposes the hypocrisy of the upper caste people who maintain strict system of untouchability in the villages, but are ready to exploit the Dalit women. Nobody is allowed to raise his/her voice against exploitation. If somebody raises his voice, he is exterminated. This is what happens with Bishahari’s father. He dies of drinking “poisonous” drink, but the reason behind his death is obvious:

I have seen my mother sobbing the whole day, I know why. Babu used to disturb her every night. One day mother hanged herself. Babu said that wicked women die in this manner. My mother was pregnant, but Babu never breathed a word about it. I know everything, yet I work here for a square meal. What else can I do? I have no place to go. (Gharai, Elephant 39)

The incident makes it clear that Dalits are made to bear the consequences of the sins of the influential people. Writer never makes it clear that Bishahari’s mother committed suicide or she was killed, but the details are suggestive that she might have been killed by Babu, the influential exploiter. After her death she becomes “wicked,” and the person who commits the sin remains influential as ever.

Bishahari remains passive to the sins committed by Babu because he is helpless against the might and influence of Babu, the headman. The scar always remains on his psyche. His unconscious always bears the burden of the crime committed by his master. The unconscious is like a locker which keeps all the unpleasant memories and emotions locked away from our conscious lives. Though unconscious acts as a vault, yet these are not eliminated from human psyche. Time and again these painful experiences resurface and find expression through dreams and slips. According to Freud:

The unconscious can be defined in several different ways, but it is primarily the storehouse of instinctual desires and needs. Childhood wishes and memories live on in unconscious life, even if they have been erased from consciousness. The unconscious is in a sense, the great waste paper basket of the mind – the trash that never gets taken out: ‘in mental life, nothing which has once been formed can perish-... everything is somehow preserved and ...in suitable circumstances...it can once more be brought to light. (qtd. in Thurschwell 4)

The memories of destruction of his family are etched in the unconscious of Bishahari. Though unable to avenge the wrongs done to his family, his mind is always agitated. According to the psychologists like Freud and Lacan, unconscious always tries to articulate suppressed feelings through slips of tongue, dreams and jokes etc. Bishahari’s unconscious also articulates its painful experiences. He is asked by his tormentor to learn the art of making elephant’s footprints. Bhima tries to teach him how to make foot marks of elephants, but Bishahari’s unconscious gets better of him and what he succeeds in drawing is his tormentor Jata’s feet:

Balancing himself on bent knees, he continued his work attentively. Old Bhima stooped down to see- he found it was not the elephant foot prints. Bishahari had drawn a pair of human feet. Chief Jata’s feet. (Gharai, elephant 40)

The stories like this reveal the trials and tribulations of Dalits’ life. The reality that remains hidden from the eyes is brought out by the literature written by the sufferers. In the real life Bishahari’s woes would have remained hidden from the eyes of people, but the story brings out his mental agony.

Virender Pal

Government has rolled out so many schemes to bring Dalits into mainstream, to allow them to come out of vicious circle of poverty, but these schemes have failed to uplift the people because of the oppressive structures that continue to operate in rural India. The structures asphyxiate people like Bhima and Bishahari who are already in the grip of poverty. The loan facility provided by the government to the Dalits is not useful. Bhima gets a loan to construct his house, but it is of no use:

Oh yes, just so, I did get a loan, but Babu snatched half of it. He said that he had spent money on petrol, distributed sweets at the Block office, and so many other things. So the loan was of no use, it did not help me in any way. (Gharai, elephant 36)

Thus, the people who generate wealth for the influential and rich people remain impoverished. They are oppressed and exploited at the every turn of their life.

The short stories written by the Dalits not only document the oppression of their people, but also the problems of their society. One of the greatest problems of the Dalit societies is alcoholism. In the real life the Dalits appear as alcoholics, but the stories bring out the reality behind this alcoholism. Alcohol for the Dalits is an antidote to oppression. The oppressed people take refuge in alcohol. This is also the root cause of domestic violence also. This is what happens with Bhima also. His wife herself pleads with the people from Block office:

Babu, please do not give him any loan, when he gets money he wastes it on drink, returns home and beats me. At this age, how can I bear it! (Gharai, elephant 36)

Thus the story also shatters the stereotypes of the Dalits.

Anil Gharai's another story "Reincarnation of Parashuram" brings out another aspect of the lives of Dalits. Dalits live a life steeped in superstitions. Traditionally, knowledge was in the hands of a few people of upper castes. Dalit's access to the knowledge and education was blocked by the society. Post-independent India has opened the doors of educational institutes to everybody, but education still remains a luxury that is enjoyed by only a few lucky people. The story "Reincarnation of Parashuram" brings out the consequences of illiteracy among the Dalits. These helpless people remain in the clutches of sorcerers. They have more faith in sorcerers than the doctors. In the story, Bhishnath's father dies

of heart attack, but they are unable to recognise the symptoms:

Oh, my dear, I have a terrible chest pain! I can't bear it. My whole body seems to be burning. Some rogue has cast spell on me. I shall take revenge if I get better. Come close to me, dear. Hold me and carry me to the bushes. I know the herbs and plants, you just grind the roots of herbs I identify and feed me the paste. (Gharai, Reincarnation 44)

This lack of knowledge paves the way for further tragedy and Bhishnath's son also dies of fever. Because of lack of education he does not take his son to the hospital. The reason given by Bhishnath for not taking his son to a hospital also confirms that he still holds his anachronic world view:

'There'll be no remission of this fever in a hospital. Tell me, which disease has been cured in the hospital as yet', Bhishnath fumed in resentment. Doctors, hospitals- these had never left any mark in Bhishnath's life. Not to speak of an injection, not even a white tablet had ever been swallowed by him. Why would he subject his son to something which he had never undergone in his life? (Gharai, Reincarnation 46)

Education not only helps in broadening the outlook of a person but it also insulates an individual from unscientific and illogical thoughts, but Bhishnath's mind was still marooned in the times when sorcerers were preferred over doctors:

Mangala, the sorcerer of the village, had to be called for. Mangala could cure any disease with his incantations. If Mangala could be brought to his house, he could drive away the evil spirit with religious rites and the chant of incantations. (Gharai, Reincarnation 46)

Through the tragedy of Bhishnath's family, Gharai brings out two important aspects of the Dalit society: poverty and lack of education. The Dalits, trapped in their traditional jobs, have to train their children in their works. So they are unable to send their children to schools and remain trapped in the vicious circle of poverty. Bishnath's family is one such example where they have food to eat at night only if they are able to work. They must produce regularly to consume

Virender Pal

regularly. If somebody falls sick then this cycle is broken and starvation takes over:

They could not light any lamp even after the previous night's rain and storm for want of kerosene. Not only kerosene, everything in this village was scarce- rice, dal, Makai atta, even edible wild roots and dried mahua. (Gharai, Reincarnation 41)

The writer in this story makes clear that the sorcerers were also the part of the exploitative structure in the villages. They used to exploit villagers in the name of God, diseases, ghosts and demons. Bishnath who was not ready to sell his wife's silver necklace for food, sells the necklace for the items demanded by the sorcerer.

Mangala, the sorcerer, not only exploits Bishnath economically, but also poisons his mind. When his incantations and rituals fail to cure the child, he fabricates a story that could only be believed by an illiterate:

Your old mother climbs up the tall palm tree at the dead of night every day. She has no clothes on her then. All the witches of the village assemble there each night on the top of the palm tree. They sing and dance, make hullabaloo at midnight. But with the break of dawn they come down, wear the clothes to go back home. (Gharai, Reincarnation 51)

Under the influence of Mangala, Bishnath ignores the sane voices of his mother and wife to take the child to the hospital. The tragedy unfolds and he ultimately kills his mother; his son dies and he kills the sorcerer also. But the tragedy is the tragedy of illiteracy.

Thus the stories not only bring out the exploitation that is done by the society, but also the problems that plague the Dalit societies. The stories make it clear that the panacea to the ailments of Dalit societies lie in education. The Dalits who are still entrapped in traditional professions, can be liberated only through education. The stories also make it clear that the Dalits have to get rid of the superstitions which do not allow them to move forward in life. Thus the Dalit literature not only enlightens the readers of other communities, but also the Dalits.

References :

Ghirai, Anil (2012). "Footprint of an Elephant." In Shankar Prasad Singha & Indranil Acharya (Ed.) *Survival and other Stories*. Hyderabad:

.....(2013) "Reincarnation of Parashuram." In Shankar Prasad Singha & Indranil Acharya (Ed.) *Surviva and other Stories*. Hyderabad.

Singha, Shanker Prasad and Indranil Acharya (2012) Ed. *Survival and Other Stories*. Hyderabad.

.....(2012) "Introduction." In Shankar Prasad Singha & Indranil Acharya (Ed.) *Survival and other Stories*. Hyderabad.

Thurschwell, Pamela (2000) *Sigmund Freud*. London.

Singh, Virendra Pratap (1992). *Caste System and Social Change*. New Delhi:

Sinha, Gopal Sharan and Ramesh Chander Sinha (1967). "Exploration in Caste Stereotypes." *Social Forces* cited, 46.1: 42-47. Web. JSTOR. 10 Apr. 2012.

DAV Academic Review :
A Refereed Research Journal
Vol. No.1, December 2015

Medieval Architecture on the Indian Soil : A Study of Mosques and Tombs

Dr. Chand Singh

Assistant Professor,
DAV College(Lahore), Ambala City

Abstract

The paper highlights the construction of mosques and tombs on Indian soil in medieval era which was a new thing for Indian architecture. Some fine mosques and tombs were erected on the Indian soil during the medieval period. These monuments are not only important as historical buildings but as symbols of culture.

Keywords : *mimber or pulpit, cloisters or liwans, mihrab, qiblahh, maqbarah or takhana,*

Architecture is a source of history as well as a fine art and discipline in itself. It constitutes a veritable chronicle in stone. The stamp of an age and the people who lived in it -their tastes, beliefs, ideals, standards and skills is most truthfully imprinted upon their monuments, without a knowledge of which the history of any period lacks that human interest with which it should be invested.¹

Before the emergence of Islam in Arabia in the 7th Century A.D., Arabs had close commercial and intellectual relations with western coast of India. Many Arab and Irani merchants and seafarers had settled on the Indian Coasts.² According to Al Istakhri (A.D. 950) and Ibn Haukal (A.D. 976), the land from Cambay to Chaul belonged to the Hindus “But there are Muslims in its cities, and none but Muslims rule over them on the part of the Balhara (Kings). There are many mosques in these places, where Muhammadans assemble to pray”.³ Tara Chand corroborates that “the Muslims made their presence felt in South India on the Western Coast as early as the eighth century if not earlier; and in the tenth century on the eastern coast, that they soon spread over the whole coast, and in a comparatively short time acquired great influence both in politics and society. On one side their leaders became ministers, admirals, ambassadors and farmers of revenue, and on the other they made many converts, propagated their religious

ideas, established mosques and erected tombs which became centres of the activities of their saints and missionaries”.⁴

The Arabs had borrowed their builders from Rome, Byzantium and Persia. With the spread of Islam further West and East, different styles grew under the common heading with local characteristics, as determined by climatic and geological conditions and the historical and cultural background of the people brought within its fold. Thus grew the art of Islam, in different lands under different circumstances, as an aggregate of constructional procedures and decorative formulae adapted from the techniques of the conquered people. In each variation, this art was chiefly shaped by these borrowed techniques and norms. This first ‘Islamic art’ was, thus, profoundly eclectic and its early development was a continuous process of absorption and transformations.⁵ There is no break in architectural activities in India but there has always emerged a change or broadening of views and vision comprising transitional period.⁶ A change is witnessed in architectural landscape with the Ghorian conquest and with the establishment of his sultanate, a new era began with the introduction of new forms and techniques.⁷

Mosque

The mosque is an essential feature of the religion of Islam.⁸ “Architecture, as the first and most permanent of the arts, has in its religious variety always been the principal representative of the building art. The place of worship, literally the home of the deity, is the first structure on which the newly awakened soul strives to impress a loftier character than that required to satisfy the material needs of a human habitation. In the case of the Moslem Arabs, art found its supreme expression in religious architecture.... The simple mosque of Muhammad at *al-Madinah* rather than *Makkah* sanctuary fortuitously became the general prototype of the congregational mosque in the first century of Islam. This mosque consisted of a courtyard open to the sky enclosed by walls of sun-baked clay. As a protection from the sun, the Prophet later extended the flat roof from the adjacent buildings to cover the whole open court. The roof consisted of palm trunks used as columns to support a cover of palm fronds and mud. A palm trunk fixed in the ground served first as a pulpit (*mimber*) for the Prophet to stand on while addressing the congregation. This was later replaced by a small platform of tamarisk wood with three steps copied from those seen in Christian Churches in Syria. Whether the Prophet found it necessary to erect an indicator (*mihrab*) of the direction of prayer (*qiblahh*) in his mosque is not certain. In reciting their prayers

Dr. Chand Singh

the worshippers arranged themselves in ranks parallel to end facing the wall, originally toward Jerusalem and later toward *Makkah*”.⁹

However, mosque is not only the all-important building of the faith, but it is also the key note of the style. It is a rectangular open space or *sahn*, the four sides being enclosed by pillared cloisters or *liwans*, with a tank or well in the centre for ablutions, a ceremony described as ‘the half of faith and the key of prayer’. To meet the demand for some focal point in the scheme, the cloisters on the Mecca side(in India on the west) of the courtyard were expanded and elaborated into a pillared hall or sanctuary, with a wall at the back containing a recess or alcove called a *mihrab* indicating the *qiblah* or direction for prayer. On the right side of the *mihrab* stands the *mimber* or pulpit, while a portion of the sanctuary is screened off into compartment for women. An elevated platform from which the *muezzin* summons the faithful to prayer is also a necessity, and usually takes the form of a high tower or *minaret*.¹⁰

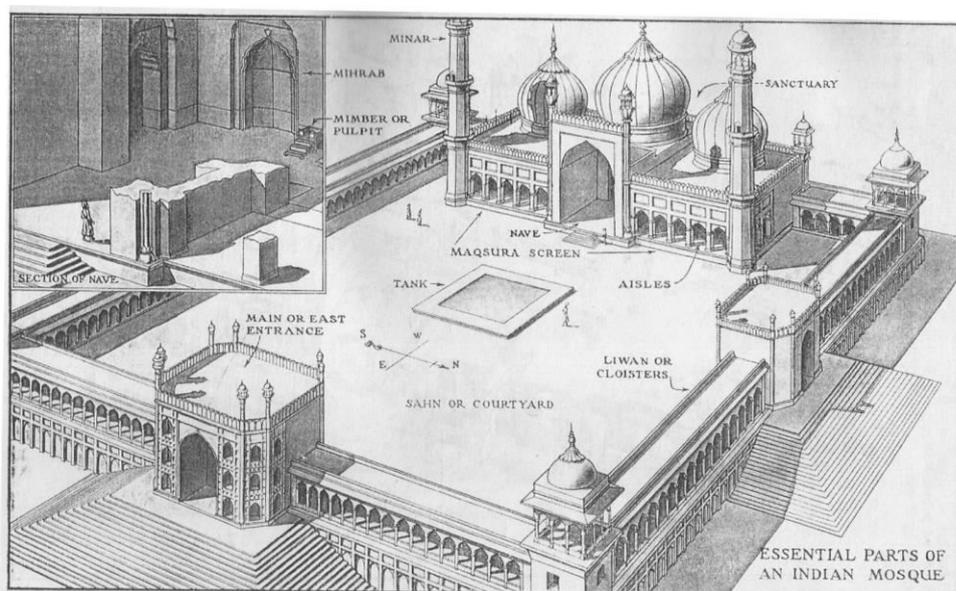


Figure-1: Essential Parts of An Indian Mosque

Source: Percy Brown, *Indian Architecture (Islamic Period)*

“In India, the history of mosque architecture as such does not go back beyond the last decade of the thirteenth century. While literary evidence testifies to the presence even of congregational mosques in the early muslim settlements, particularly in the coastal regions of the Indo-Pakistan sub continent as early as the eighth century, no physical trace of such a mosque has been found so far. Even of

the time of Sultan Mahmud of Ghazna and his successors who ruled over parts of undivided Punjab in the eleventh and twelfth centuries, no vestige of any muslim architectural form, leave alone a mosque, has been found. The surviving Mohammadan monuments date only from the last decade of the thirteenth century when Turkish rule was firmly established over parts of northern India".¹¹

"In the early stage, the builders faced serious problems in the matter of structural and architectural forms building material and the system of ornamentation.¹² It took some time before the Indian artisans, on whom they had to depend, could get completely used to the traditional Islamic style and design which they were required to adopt in the new building. Not that India was new to the art of construction. Far from that, it had a fully developed and exuberant style of its own. But, the indigenous style was different, both in form and spirit as well as in method and material of construction, from the style which the muslims wanted, as of necessity, to be employed in their mosques. The conception of a spacious, open courtyard, enclosed by a long row of cloisters and large pillared or vaulted halls for a prayer house, was not a vogue here. Again, the building material in India being mostly stone, the method of construction was conveniently trabeate, employing pillar and lintel. There was no need to use the structural forms of arch and vault, so necessary for spanning wide spaces and large areas, particularly in brick and lime-mortar constructions. Moreover, such architectural and structural forms as the dome, the minaret, the half - domed portal, the system of different types of pendentives for resting the circular dome on a lower square area and the like were essential parts of the new style. Its scheme of decoration, too, was confined to surface ornamentation in arabesque and floral patterns of multiple designs, inscription in different scripts, enamel tiles of varied colours, gilding painting, inlay and *pietra dura*".¹³

"Surviving almost a millennium of India's history, these mute and yet eloquent witnesses to the genius of the master architects, who conceived and executed such monumental relics of the past with all their spectacular majesty and dignified grandeur, have become an integral part of the country's cultural heritage".¹⁴

Tombs

Man buried his dead and erected suitable sepulchre to perpetuate the memory from most ancient times.¹⁵ The tradition of tomb construction did not exist in Indian¹⁶ before Islam¹⁷ appeared on the scene. Probably, the first tomb to be erected on Indian soil is the one popularly known as Sultan Ghari. Nasirud-din

Muhammad (d. 1231 A.D.) lied buried in this tomb, erected by his father Iltutmish.¹⁸ This tradition began under the Sultans and culminated under the *Mughals*. “In the beginning, tomb consisted of an imposing composition of vaulted halls and towering domes, and was enclosed within a spacious garden, all on a grand scale, yet enshrining in the centre a mere handful of dust laid in a plain mound of earth to be seen in the mortuary chamber below. In the course of time the tomb building, especially in northern India, introduced itself into the landscape, much of the finest Indo Islamic architecture being expressed in these structures. The tomb usually consists of a single compartment or tomb-chamber, known as *huzrah* or *estahah*, the centre of which is the cenotaph or *zarih*, the whole structure being roofed over by a dome. In the ground underneath this building, resembling a crypt is the mortuary chamber called the *maqbarah* or *takhana*, with grave or *qabr* in the middle. In the western wall of the tomb chamber there is generally a *mihrab*, but some of the larger mausoleums also include a mosque as separate building, the whole being contained within one enclosure, called a *rauza*, after the garden (*ar-rauza*) at Medinah in which is enshrined the Prophet’s Tomb. Occasionally important tombs are designated *Dargahs*, a word of Persian extraction signifying a court or palace”.¹⁹

Tombs can be classified into two categories on the basis of their plan: the square and the octagonal. In essence, the square tomb comprised a cubic base pierced by arched openings and the whole crowned with a semi-spherical dome. In early specimens the exterior is usually composed of false storeys, having in the middle of each side a rectangular projected frame containing the archway. During the time of Akbar, the real ones and the central projecting frame by a deep *Ivan* replaced the false storeys of the exterior. It enclosed a square or octagonal room.²⁰

The octagonal²¹ form further resolves itself into two types. The first type is a regular octagon, whereas the second one is a Bagdadi Octagon, a square octagonalised by chamfering its angles. In both the cases, one or two storeys of arched recesses, which on cardinal’s sides contain the archways, pierce each face of the tomb. These archways are sometimes filled with trelliswork, leaving the entrance side. The types, the square as well as the octagonal underwent changes in details and continued to be used with minor variations.²² Some fine tombs were erected on the Indian soil during medieval period.

REFERENCES

1. R. Nath, (1995) ‘A Survey of the Study of Indo-Muslim Architecture’, *Puratattva*, ASI, New Delhi, p. 40.

DAV Academic Review

2. See, S.A.A. Rizvi (1997), 'Islamic Proselytisation- 7th to 16th century' in G.A. Oddie, ed. *Religion in South Asia*, Delhi, p.13 and K.A. Nizami, (1961) *Some Aspects of Religion And Politics in India During The Thirteenth Century*, Aligarh, p.75. Also see, A.P. Ibrahim Kunju, (1995) 'Origin And Spread of Islam in Kerla' in Ashghar Ali Engineer, ed., *Kerala Muslims : A Historical Perspective*, Delhi, pp. 22-23. For Muslim colonies in south east Asia and far East, See G. R. Tibbetts, (1957) 'Early Muslim Traders in South East Asia', *Journal of the Malaysian Branch of the Royal Asiatic Society*, XXX, pt. I, pp 28-29, 36-41.
3. Abu Ishak, Al Istakhri, *Kitabul Aka'lim*, Eng. Tr. H.M. Elliot and J. Dowson, (2001) *The History of India As Told By Its Own Historians*, Vol-I, Delhi, (First Published in 1867-77), p.27 and Ibn Hauskal, *Ashka'lul Bilad*, or, *Kitabul Masa 'lik Wal Mamluk*, Eng. Tr. H.M. Elliot and J. Dowson, *Ibid.*, p.34.
4. Tara Chand, (1946) *Influence of Islam On Indian Culture*, Allahabad, p.43.
5. R.Nath, (1978) *History of Sultanate Architecture*, New Delhi, p.4.
6. Percy Brown, (1975) *Indian Architecture (Islamic Period)*, Bombay, (First Published in 1956) p.1.
7. "Most of the Islamic architecture in India composed of masonry form of dressed stone is significant, as Mohammedan buildings in other countries, with certain exceptions, were largely constructed of brick, plaster and rubble. The employment of the latter and less permanent materials was resorted to in the nature of an expedient, owing to a demand for speed on the part of the earlier Moslems in the realization of their plans. Much of this need for haste and immediate attainment, had ceased by the time the movement reached India, and the invaders were accordingly able to take advantage of the more deliberate methods of the indigenous workmen. There was however another important and also external influence which might have affected the technique of the Indian style at this juncture. Beyond the western frontiers of the country, in those territories through which the Mohammedans in the course of centuries had made their way to India, was a very large region including Persia and Arabia, where for a long period it had been the custom to use brick and rubble for building purposes. It is hardly necessary to emphasize the profound effect the employment of these materials had on the shape and powers of the architectural style in the lands where they found favour. It was to such countries however that the Indian workmen, under Islamic dictation, had to look for guidance in their building schemes, as there lay the main sources of inspiration, but it is remarkable how very moderately the Indo-Islamic style was influenced by the architecture of those realms situated much nearer to the fountain-head. Some of the general principles of the religious edifices within this large brick-building area were accepted, together with certain constructive measures that were essential to them, but few, if any, of the technical process. The fact is that the Indian masons, in addition to their inherent conservatism, possessed sufficient experience and independence to enable them to work out, in their own manner and

Dr. Chand Singh

with their own materials, those structures that were required to meet the needs of the new rulers. The result was that, regarding Mohammedan architecture as a whole, some of the earliest examples built in the Islamic style in dressed stone were those produced in India. And this method of construction was maintained for the most part throughout its entire course.” *Ibid*, pp. 2-3.

8. Philip K Hitti, (1970) *History of The Arabs*, London, (First Published in 1937).
9. *Ibid*, pp. 256, 258-259.
10. Percy Brown, *op. cit.*, p. 3, with PL. I, Also see, Figure - 1
11. Ziyauddin A. Desai, (1979) *Mosque of India*, New Delhi, (First Published in 1966) pp.12-13.
12. The indigenous architecture of India was of the trabeate order, as all spaces were spanned by means of beams, laid horizontally. As distinct from this, the Mohammedan builders had adopted the arch as a method of bridging a space, so that their style was arcuate. The appearance of the arch in the building construction of Islam may be traced to the contact of the early Mohammedans with the architectural development of the post –Roman period, as they were quick to see the scientific advantages of this feature, and appropriate it accordingly, although in a different form. But the displacement in Indian architecture of the beam by the arc evolved under Mohammedan influence and was only made possible by the introduction of another material hitherto little known to the Indigenous masons. This was a cementing agent in the form of mortar, and so we find for the first time mortar-masonry figuring freely in Indian building construction. Instead, therefore, of the simple and primitive method of placing one stone on the other in such a position that the only pressure was vertical and directly downwards, involving no structural problems, as seen in all Hindu buildings ; the Mohammedans brought into use certain scientific and mechanical formulae derived from their own experiences or those of other civilizations. Such formulae, when put into practice, were applied to counteract the effects of oblique or lateral thrust, and to resist the forces of stress and strain, by means of which greater strength and stability were obtained, materials were economized, and a wider range and flexibility given to the builder’s art. Finally, there was the effect of appearance over the face of the country as a whole. Hitherto, the “sky-line” of the buildings took the form of flat or low-pointed roofs, and the spire or *sikhara*. With the Mohammedans came an entirely new shape, the dome, so that there was a change from the pyramidal to the ovoid, and before long the characteristic architectural feature of many of the cities and towns and even the villages was the white bulbous dome. See Percy Brown, *op. cit.*, p. 2.
13. Ziyanddin A. Derai, *op.cit.*, pp. 12-13.
14. *Ibid*, p. 13.
15. Burial was chiefly guided by his philosophical concepts. Ancient Egyptians strongly believed in a future state. They, therefore, carefully embalmed and preserved the

bodies of their Pharaohs and erected enduring and tremendous tomb- pyramids over them. The necessary articles of life were also stored along with the dead body. They believed that soul will one day return. Ancient Sumerians also buried their dead. A new era in tomb construction had dawned in Persia with the Achaemenids. Cyrus II died in 529 B.C. at Persepolis, the new capital. His dead body was brought back to Pasargadae to be interred in the tomb, which he had constructed for this purpose. The Greeks also erected beautiful memorials to their dead. The Romans carried further the tradition of erecting monumental tombs over the remains of their Royal personnel. They practiced cremation as well as burial: some of their tombs contain bodies while others preserve ashes. Christian objection to cremation and preference for burial prevailed after the 4th century. Tomb construction received a new impetus with burial coming to be practiced almost invariably. See, R.Nath, *The Immortal Taj Mahal*, Bombay, 1972, pp. 8-9.

16. The Tomb, introduced into the country (India) an entirely new kind of structure, as hitherto it had been the custom of the people of India to raise no sepulcher to mark the resting place of the dead, their ashes being carried away on the broad bosom of the sacred rivers. See, Percy Brown, *op.cit.* pp. 3-4. The stupa is the only funereal structure in the ancient India. After Ashoka, it became a symbol and a place of worship rather than a mausoleum-pure and simple. As a matter of fact, the idea of tomb does not fit in well in the Indian philosophical concept. The body is *nasvan*; it is composed of five elements which disintegrate and return to their respective places after death. The ultimate destination of the being is moksha or nirvana. Even such extreme materialists and atheists as the charbakas did not attach any value to the body: $\text{HkLeh Hkwrl; nsgL; iqukZxeu dqr\}$ (Once this body is reduced to ashes it will never be received again). This view thus differed fundamentally from the ancient Egyptian concept of a future life which led them to preserve the body with utmost care and caution. The Hindus considered it only in terms of a simple abode into which the *atma jiva* (soul) or the being resides temporarily. They, therefore, practiced cremation and did not normally care for the idea of preserving the ashes. Their architectural efforts were concentrated more on the production of the magnificent temple, which is *prasada* or the permanent House of the Gods. Precisely tomb construction did not play any part in the Indian society before the Islam came. See, R. Nath, *The Immortal Taj Mahal*, P. 10
17. Islam commanded its followers to bury their dead, it's stipulated that the dead body must be laid in the grave with the head to the north and the feet to the south, the face being turned towards Mecca. It provided that only unburnt bricks and earth should be used to close the grave. To build a tomb over the grave with stones, burnt bricks or mortar or write a verse upon it is strictly forbidden in the Hadis. Hazrat Muhammad himself was very particular in this respect and prayed that 'God would not allow his followers to make his tomb an object of idolatrous adoration. See, T.P. Hughes, *A*

Dr. Chand Singh

Dictionary of Islam, Delhi, Third impression 1993 (First Published in 1885 in London), pp. 46, 48, 150, 183, 635. Accordingly to Islamic mythology, the dead will wait in their graves for the Day of Resurrection when seventy-two persons will rise from each grave. It clearly indicates that the grave should be covered with earth only so that during the course of time other dead bodies could be deposited in the same piece of land. The erection of monumental mausoleums is thus explicitly ruled out. It is a curious compulsion of human ambition to perpetuate a memory on the one hand and express love for the beautiful on the other that in spite of these strict orthodox injunctions, the Mohammedans constructed surprisingly splendid tombs for themselves and for their dead. K.A.C. Creswell, (1958) *Early Muslim Architecture*, London, P. 320. c.f. R.Nath, *The Immortal Taj Mahal*, p.11.

18. Percy Brown, *op.cit.*, p.13.
19. *Ibid*, p.4.
20. Subhash Parihar, *Mughal Mounments*, p.28.
21. Tomb of Khan-i-Jahan Tilangani was the first attempt to adopt an octagonal plan. This tomb occupies a very impotant place in the evolution of the tomb in India. Khan-i-Jahan Tilangani was a premier official at the court of Firuz Shah Tughlaq and died in 1368-69. See Percy Brown, *op.cit.*, pp. 24-25. Also See, R.Nath, *The Immortal Taj Mahal*, p.16.
22. Subhash Parihar, *Mughal Monuments*, pp.28-29.

CULTURAL DEVELOPMENT UNDER THE SULTANS OF KASHMIR

Dr. Anurag

Assistant Professor
G.N Khalsa P.G College, Yamuna Nagar

Abstract

The present article is an attempt to highlight the cultural development under the Sultans of Kashmir, especially in the field of education, literature and minor arts. Some contemporary and near contemporary sources like Rajatarangni of Jona Raja, Tarikh-i-Firishta, Bahristan-i-Shahi, Tabaqat-i-Akbari etc provide us a vivid picture of cultural development under the Sultans of Kashmir. On the basis of contemporary and near contemporary sources we may find that the sultanate period in the history of Kashmir saw a great cultural upheaval not only in the field of education and literature but also in the field of minor arts. Sultan Zain-ul-Abidin, was considered one of the most outstanding figures of this age due to his contribution in the field of cultural activities.

Keyword: *Khanqah, Madrasa, Rabab, Tafsiir, Fiqh, Naskh, Nastaliq*

Since ancient times Kashmir has been the meeting place of many cultures. In the words of Kaumudi, "Kashmir has inherited a rich cultural and literary legacy which reflects a remarkable union of different cultural and literary movements". For a long time Kashmir, alongwith Nalanda and Taxila, shared fame as an important seat of learning and culture in the East. Here gathered, in the wake of commercial enterprise, scholars and saints from different parts of Asia, to meet and exchange ideas on the fundamentals of religion. Powerful literary and social movements soon developed which gradually spread not only to other parts of India, but even beyond India's border to Tibet, China and other adjacent countries¹. However as in the political, so also in the cultural field, the history of Kashmir entered a new phase with the spread of Islam. Especially after the establishment of Muslim Sultanate in 1339 by Shahmir (Who adopted the title of Sultan Shamsuddin), a large number of sayyids , theologians, poets, artists and literati came to Kashmir and profoundly affected the existing pattern of art, architecture, education and literature.

The Sultans of Kashmir were not only patrons of art and culture, but some of them were themselves poets, scholars and musicians. Their courts were adorned with scholars, musicians, poets and painters, while their capital Srinagar was embellished with magnificent palaces, Mosques, Monasteries and gardens.

Persian Influence: We find that Kashmir had cultural relations with Persia long before it came under the Muslim rule. The terra-cotta tiles of the Harvan monastery which dates back to the ancient times depict very early Persian influence over the Kashmiri culture. This influence was however, very limited and the dominant note in the culture of the valley remained Indian till the Sultante was founded and consolidated in the 14th C². The impact of the Persian influence was profound when, attracted by the peace and security of Kashmir and liberal patronage of its rulers, a large number of sufi saints, scholars, poets and other muslims came from Persia to the Valley of Kashmir. Majority of these people were not only the missionaries of Islam but also zealous champions of the Persian language and culture. As a result, Persian began to be used increasingly. Soon it became the language of the educated classes and even found its ways into the rural areas. Also the activities of sufi saints from Persia and central Asia like Bulbul Shah, Sayyid Ali Hamdauni, Muhammad Hamdani, Mir Shamsuddin etc exercised great influence on the social and cultural life of Kashmiri's people. We also find that during this period the greatest contribution to the spread and development of Persian in Kashmir was made by sultan Zain-ul-Abidin (1420-70). Zain-ul-Abidin was one of the most outstanding figures of his age. His reign ensued an era of peace, prosperity and intellectual growth for Kashmir.

Zain-ul-Abidin himself was a great linguist, scholar and poet. He was well versed in Persian, Sanskrit and Tibetan. He is believed to have written in Persian two works, including a treatise on Pyrotechnics³ explaining the manufacture of fireworks in the form of a dialogue and Shikayat which brings forth the human vanity and transitoriness of the World. The latter was penned down by the Sultan towards the end of his life when he was greatly distressed and disillusioned on account of his sons, mutual bickering and subsequent revolts and the disloyalty of his ministers. As a poet, he used to write under the pen name 'Qutb'. Some contemporary and near contemporary Persian sources inform us that his court was adorned by a number of Persian scholars including Mulla Ahmad Kashmiri, Hafiz Baghdadi, Maulana Kabir etc⁴. Mulla Ahmad Kashmiri was a profound scholar of Persian, a distinguished poet and an excellent historian. The *Tarikh-i-Waqai-I-*

Kashmir and a translation of the Mahabharata into Persian are among his works. Mulla Ahmad also translated into Persian Kalhana's Rajatrarangini by command of the Sultan, and named this version Bahr-ul-Ashmar or 'The Sea of Tales'. Another noted scholar of Persian during his reign was Hakim Mansur, who wrote the 'Kifayah-i-Mansur' on Medicine in Persian⁵. Jonaraja informs us that Zain-ul-Abidin was fond of holding frequent discussions with Persian scholars and also made arrangements for their residence at the capital of Naushahr itself. Grants of land and some other privileges also were liberally bestowed on them. Possessed of merit and appreciating merit in others, says Jonaraja, "the king encouraged learning and the stream of learning which had run downward, like a canal which breaks through a gap, now began to follow smoothly once more."⁶

It is noteworthy that the Sultan established a translation bureau in which Persian works were translated into Sankrit and Sanskrit works into Persian⁷. In this way, knowledge was made accessible to those who knew either of these languages⁸. From his time onwards Persian became the court language also.

During the rule of Sultan Zain-Al-Abidin, Hindu scholars like Yodhabhatta were also generously rewarded for their eminence in letters and Science⁹. Yodhabhatta was not only a great Vedic scholar but also conversant with Persian and had learned Firdausi's Shahnama by heart. We also find that during his reign the Brahmins of Kashmir decided to take up the study of Persian. No doubt, the Hindus in Kashmir were conversant with this language even before but before Zain-al-Abidin the number of such Hindus was very small.

Zain-Al-Abidin's successors also extended their full patronage to Persian language. We find that Sultan Haidar Shah (1470-1472)¹⁰ was himself a poet and composed a book of songs in Persian. Sultan Hasan Shah (1472-1484) was also a great Patron of Persian scholar. So were Mirza Haider Dughlat¹¹ (1540-1551) and Husain Shah Chak (1563-1570)¹². The latter was poet also and it was during his time that Mir Ali, a noted poet and calligraphist, came from Persia and composed a long poem in praise of Kashmir. Among other important Persian scholars who flourished under the later Chak rulers mention may be made of Mulla Mehir, Muhammad Amin, Mirza Ali Khan, Baba Talib Isfahani, Baba Daud Khaki and Shaikh Yaqub Sarfi. The last two scholars earned very high reputation. Baba Daud Khaki was born in 1521. Being a poet of high merit and a learned Sufi, the people held him in high esteem. Besides some other works, the authorship of Dasturns-Salikin, Qasida-i-Falaliyya and Majma-ul-Fawaid is also ascribed to him¹³.

Like Baba Daud Khaki, Shaikh Yaqub Sarfi¹⁴ was also born in a reputed Ganai Family. He received his early education from his father Shaikh Hasan Ganai. Later he studied at the feet of some renowned scholars at Lahore and Sialkat. It is said that he not only memorized the Quran but also began composing verses in Persian at the age of seven only¹⁵. He had extensively travelled in India and other countries after he grew up. While in India, he developed close contacts with Faizi, Abul Fazl and Badauni and all of them were highly impressed by his scholarship. Abul Fazal considers him, "The greatest authority in religious matters". In the words of Badauni, he was illustrious andan authority on all branches of learning which are treated of in Arabic, such as Quranic commentaries, the traditions of the prophet and Sufism and was a reputed religious leader¹⁶." He died in 1594. The Shaikh was not only a great prose-writer but also a good poet. He penned down a number of Ghazals and Qasidas. Most important of his works in prose were Tafsir-Maslak-ul-Akhyar, Laila-Majnu, Maghazin-Nabi, Maqamat-i-Murshid and a commentary of Quran¹⁷.

Thus, it is clear from the above discussion that during the period under review there was a rich crop of Persian literature under the Sultans of Kashmir.

Sanskrit: We find that Sanskrit learning in Kashmir began to decline about the middle of the 12th century. With the establishment of Muslim Sultanate in Kashmir and with increasing employment of Persian as the language of the administration and culture, this process was further accentuated. Nevertheless, some of the Sultans were great patrons of Sanskrit and a number of fine works were produced in this language during their rule. According to Prof. Suresh Chandra "the stream of Sanskrit learning no doubt stagnated under the Sultans, but it did not dry up completely....noteworthy *kavyas* and other kinds of Sanskrit works were composed in this period also."

Among all the Sultans, however, Zain-ul-Abidin (1420-70) is remembered with great regard by the lovers of the Sanskrit literature. According to Kaumudi : "the Sultan was undoubtedly one of the greatest medieval patrons of letters," and has "left a lasting impression" in this field. It was during his time that Jonaraja brought Kalhana's narrative down to the early part of the Sultan's reign in his own Sanskrit work, *Dvitiya Rajatarangini* or the second volume of Rajatarangin. He also penned down an exhaustive commentary on Mankha's *Sri Kantha-carita*. After Jonaraja's death, his pupil, Srivara composed the third volume of Rajatarangini and called it Jaina-rajatrangini as it covered the contemporary period of Zain-ul-

Abidin. Srivara is also credited to have translated Jami's *Yusuf-u-Zulaikha* into Sanskrit and compiled *Subhasitavali* containing extracts from the works of more than 350 poets, both Kashmiri and Indian¹⁸.

Later, Prajyabhatta wrote a history of Kashmir entitled *Rajaavali-pataka* which dealt with the period from 1486 to 1512. Shuka, his pupil brought the narrative down to 1596 and called it *Rajatarangini*.

The other important works composed in Sanskrit during the Sultanate period were Jagaddhar Bhat's *Stuti-Kusumanjali* written in 1450, *Sita Kantha's Balabodhini* composed in 1475, Varadaraja's *Siva-sutra-Vartika* written in the fifteenth century and Vallabha Dev's *Padyavali* written in 1550. While the first work consists of thirty-eight hymns in praise of Siva, the second is on the grammar and the third is a commentary on Siva-Sutra.

It may be mentioned here that despite the increasing use of Persian after the foundation of Sultanate, Sanskrit was not altogether abandoned for a long time, both by the government and public. In fact, very often the two languages were used side by side. At some places in the Valley there still exist a number of Muslim graves dating back to the fifteenth and sixteenth centuries, which bear bi-lingual inscriptions, Sanskrit at the top and Persian at the bottom. One such place is the tomb of Sayyid Hasan in the cemetery of Baha-ud-Din Sahib in Srinagar. The bi-lingual inscription was put up here in 1484. The *Wasiyyat Nama* or the Succession deed of Shaikh Hamza Mahdum, dated 1576, is also written in both Sanskrit and Persian. An interesting feature of the Sanskrit literature of the Sultanate period, says Suresh Chandra Banerji, "is use of a large number of Arabic, Persian and Turkish words." Thus *Khatona (Khatun)*, *Khanagaha (Khanqah)*, *Mallika (Malik)*, *Masjeda or Masedaha (Masjid)*, *Madrassa (School)*, *Ravava (Rabab)*, *Suratrana (Sultan)*, etc. were freely used in Sanskrit¹⁹. This trend does not, however, owe its origin to the Sultanate period; Persian words like *dabir* and *ganjwar* had found their way into Sanskrit and were written as *dibir* or *divira* and *ganjavara* respectively during the later Hindu period also.

Kashmiri : we have seen that while Sanskrit was the language of court in the time of the Hindu Rajas, its place was taken by Persian during the Sultanate period. However, the language of the masses, remained unchanged under the Hindu as well as the Muslim rulers and it was Kashmiri or *Koshr* as the local people called it. During the period under review, the language developed a respectable poetic literature of its own. The oldest author in Kashmiri seems to be Lall or

Lalleshwari. She was a great poetess and her poems are full of deep and philosophical meaning. But she expressed her thoughts in the simple language i.e Kashmiri. Her sayings became so popular that the people learnt these by heart and passed on from generation to generation. Towards the close of the 17th century, a collection of these sayings was brought out by Bhaskara Rajanaka.

We find that during the reign of Sultan Zain-ul-Abidin, a rich crop of literature in Kashmir was produced. According to H.K. Sherwani, "it was in his reign that the first secular poem, the *Banasu-arvadha*, was written in Kashmiri". The mystic sayings and verses of Shaikh Nur-ud-Din, popularly known as Baba Nand Rishi, were compiled in a collection, the *Rishinama*, under the direct inspiration of the Sultan. Nathosoma Pandit and Yodhabhatta were great scholars of Kashmiri and each wrote a biography of the Sultan under the titles of *Jainacarita* and *Jainaprakasa* respectively. Bhattavata panned down *Jaina Vilasa*, a dramatic work dealing with an interesting episode in the Sultan's life. Another work produced in Kashmiri during Zain-ul-Abidin's time was *Mahanayaprakasa* by Sita Kantha. Some scholars, however, believe that it was written in the thirteenth century.

During the Chak period, Kashmiri poetry was greatly enriched by the contribution of Habba Khatun, the queen of Sultan Yusuf Shah. To this marvelous lady, 'the most outstanding poetic genius, belongs the credit of having introduced Lols or love lyrics in the Kashmiri poetry. According to Prof. Mohibul Hasan, "While the lyrics of Lalla and Nuruddin Rishi are mystical and didactic, Habba Khatun's lol lyrics sing of human love, its disappointments, yearnings and fulfillment. They are full of emotion, music, rhythm and melody, and are sung even to this day by artisans, peasants and boatmen²⁰.

Development of Education : Education was fairly wide-spread during the sultanate period. The Sultans and their nobles took keen interest in educating the people. They opened many schools in different parts of the valley and endowed these with suitable jagirs for their maintenance. Monasteries also served as centres of learning. Srinagar had university too.

The first Sultan who established some schools in the Valley was Shihab-ud-Din (1354-73). He also founded a college in Srinagar for the study of Quran and Hadis, and called it Madrasat-ul-Quran²¹. Following in the foot-steps of his brother, sultan Qutb-ud-Din(1373-89) also established a college at his capital city of Qutbud-dinpur. Sultan Sikandar (1389-1413) too opened a number of schools.

The great Sultan Zain-ul-Abidin established a large number of schools and colleges in his kingdom and liberally endowed them. Some times he made personal inspection of these institutions and even attended classes. Of these, one school opened near his palace at Naushahr survived till the middle of the seventeenth century. In this school, located within the premises of hospice of Baba Ismail Kurbravi, students came to study not only from India but also from Herat and Transoxiana. The people living outside the Valley were also benefitted by his keen interest in education. To Madarasat-ul-Ulum at Sialkot, he contributed Six Lakhs Rupees²². During the rule of Hasan Shah, the cause of education was furthered by the royal ladies, princes and nobels than by the Sultan himself. Thus, Gul Khatun, the Sultan's mother, Hayat Khatun, his queen, Shah Begum, the wife of the chief minister, Malik Ahmad, and nobles like Nauroz and Tazi Bhatt established schools at their own expenses. The Chak rulers also did not lag behind in promoting education.

The system of education and the courses of study were not much different from those obtained in the Madrasas of India, Persia and Turkistan. A child was sent to the school generally at the age of five. He was first acquainted with the Arabic alphabet and then made to read the Quran. Later, the study of traditional sciences were taught to him, which included the study of Dogmatic Theology (ILM-i-Kalam-Ilm-i-Tawhid), interpretation of the Quran (Tafsir), Tradition (Hadis and Jurisprudence (Fiqh). Training in archery, swordsmanship and horsemanship was also given.

Minor Arts: Another achievement of the Sultanate period lies in the field of minor arts. A flourishing textile art had existed in Kashmir since ancient times. The Kashmiri woolen cloth was famous for its warmth and durability. Kashmir is believed to have learned sericulture from the Chinese during the times of the Rajas. During the Sultanate period, Sultan Zain-ul-Abidin improved the manufacture of silk by introducing better methods of weaving and by importing the decorative designs from Persia. As a result Kashmir became famous for its silks²³.

As regards the Shawl industry, no conclusive evidence can be given of its origin. But we find that it was developed under the patronage of the sultans of Kashmir with the help of weavers who came from Persia and Turkistan. It is also stated that these immigrants introduced new patterns and new technique. Srivare informs us that under Sultan Zain-ul-Abidin, Kashmir had become famous for its shawls.

When the Mugals conquered the valley, the shawl industry was in well developed state²⁴.

Wood carving was another minor art that flourished during the sultanate period. This art existed in Kashmir since ancient times, and most of the edifices were built of wood during the medieval period. It continued to be cultivated during the Sultanate period, a well carved out door of the Mosque of Madani and the Lattice work there as well as in the Jama Masjid and Mosque of Shah Hamadan, which were rebuilt under the Mughals on the original pattern, testify the skill of the Kashmiris in this art.

The Sultans of Kashmir were also great patrons of the art of calligraphy or decorative writing. Although it had eight different styles, in Kashmir only two of these were in vogue, namely *naskh and nastaliq*²⁵. Some of the mosques and tombs built during the Sultante period still bear Persian and Arabic inscriptions in these two elegant styles. Sultan Zain-ul-Abidin is credited to have imported a number of calligraphists from Persia and Turkistan. They used their skill not only in decorating the building but also in producing many artistically written manuscripts. We find that under the early Shah Mir Sultans only the Naskh styles flourished but later on the Nastaliq style became more popular²⁶.

To sum up, the sultanate period in the history of Kashmir saw a great cultural upheaval not only in the field of education and literature but also in the field of minor arts. Sultan Zain-ul-Abidin was considered one of the most outstanding figures of this age due to his contribution in the field of cultural activities. Truly, his reign opened up an era of peace, prosperity and remarkable cultural growth for Kashmir.

REFERENCES

1. M.L. Kapur, (1976) *A History of Medieval Kashmir (1320-1386)*, Jammu, P.211
2. Mohibul Hassan, (1974) *Kashmir under the sultans* , Srinagar, p.254
3. Some Medieval Historians however attribute the authorship of this work to one Habib. See, R.K. Parmu, *A History of Muslim rule in Kashmir*, 1969
4. G.M.D. Sufi, (1974) *Kashir, A History of Kashmir*,Vol.-II, New Delhi, PP. 166-168
5. Ibid, P.165
6. *Rajatarangni of Jonaraja*, Eng Tr., J.C. Dutt, (1986) Delhi, P.145
7. Nizamuddin Ahmed, *Tabaqat-IAkbari*, P.653
8. Srivara, *Jaina Rajatarangni*, Eng. Tr. J.C. Dutt, (1986) Delhi, P.146
9. M.L. Kapur, Op. Cit., P.214
10. Firishta, *Tarikh-i-Firishta*, Eng. Tr., John Briggs, (1990) History of the Rise of the Mohammedan Power in India, Delhi, PP 274-275
11. Mirza Haidar was a Cultured Man. He Patronised art & Persian Literature. While in Kashmir, he composed in Persian the most famous of his works, *Tarikh-i-Rashidi*, a monumental history of the Mughals of Central Asia.
12. Farishta, Op. Cited, PP.286-304
13. M.L. Kapur, Op Cited, P.215
14. See for details, GMD Sufi, Op. cit., Vol.-II, PP.-358-365
15. A Rafiq, *Shaikh Yaqub Sarfi-Saint, Scholar and Political Revolutionary of Akbar's Reign*, In Iqtidar Alam Khan (Ed.) *Akbar and his Age*, P.50
16. Badauni, *Muntakh-ul-Tawrikh*, Eng. Tr. W. Heig, (1973) Vol.-III, Patna, P.200
17. Ibid, GMD Sufi, op. Cit., Vol.-II, P.364
18. M.L. Kapur, Op Cited, P.212
19. Mohibbul Hassan , *Kashmir under the sultans*, p.258
20. Ibid, P.260
21. G.M.D. Sufi, *Kashir, A History of Kashmir*, Vol.-II , p,345
22. Ibid, P.348
23. Srivara, *Jaina Rajatarangni*, Eng. Tr. J.C. Dutt, , p.151
24. Mohibbul Hassan, *Kashmir under the sultans*, p.263
25. Ibid, P.265
26. M.L. Kapur, Op Cit., P.223

Green marketing Products in India

Dr Pawan Kumar,

Asst Prof in Commerce/MBA
Desh Bhagat University M.Gobindgarh Punjab

Abstract

In the era of globalization blind race for development poses lot of threats to the planet. Deforestation mining and various types of pollutions are creating many problems for climate and life of human beings. An effort has been made in this paper to focus attention on importance of green marketing. Moreover, how can we create awareness among the people about green marketing and know the attitude of consumers towards eco-friendly products is also discussed, to identify the obstacles that come while adopting eco-friendly products.

Keywords : *Environmental marketing, Green marketing, manufacturing, environmental concerns.*

Introduction:

Rapidly changing environment is now a major concern for the people throughout world, making them more and more concerned about the environment. The quote “save the planet, not shave the planet” is now need of the time. To have a sustainable, pollution free environment, it is paramount to implement the concept of green marketing, so that people are educated in this regard as much as possible. Now the question arises what is green marketing and according to the American marketing association, “Green marketing is the marketing of products that are presumed to be environmentally safe. Thus green marketing incorporates a broad range of activities, including product modification, changes to the production process, packaging changes as well as modifying advertising.” The earliest definition of green marketing was given by Henion as “the implementation of marketing programs directed at the environmentally conscious market segment” (Henion& Kinnear, 1979, pp: 98-113). Environmental marketing, more popularly known as green marketing or sustainable marketing can be defined as the effort by a company to design, promote, price and distribute products in a manner which promotes environmental protection (Polonsky, 2011). To satisfy human wants, the

industrial revolution led to rapid urbanization, consumer expectation rose and producer was required to manufacture new products to satisfy human needs. The process has resulted in environmental pollution, end of non renewable resources and green house effects during and after the production process. Consumers now have to worry about the future of the World and they have started to give priority to environmental friendly products. Now consumers are becoming more aware and they are ready to pay more for eco-friendly products. This thinking provides an insight to manufacturer to produce environmental friendly products resulting into production of green products. Marketeers and consumers are becoming more sensitive to the need for green products and services (Arslan&Gogce 2013). Environmental problems are still the major concern for the whole world and human beings. Air pollution, greenhouse effects, ecological imbalances and global warming are the main environmental problems that have occurred till now and they reportedly have negative effects on human beings and nature. As environmental concerns have increased, majority of customers prefer to buy green products, eco- friendly products. Companies have started to form their marketing and production strategies so as to appeal for environmental friendliness. These marketing strategies, named as green marketing, have caused companies to adopt green policies in their pricing, promotion, product features and distribution activities (Boztepe 2012)Green marketing was given prominence in the late 1980s and 1990s after the proceedings of the first workshop on Ecological marketing held in Austin, Texas (US), in 1975. Several books on green marketing began to be published thereafter. The green movement has been expanding rapidly in the world. Compared to consumers in developed countries, the Indian consumer has much less awareness of Green Marketing strategies. A consumer who knows about green marketing strategies is likely to favour corporate efforts to reduce pollution over efforts to raise corporate profitability. Consumers also value the opportunity to be associated with environment friendly products.Peattie (2001) explained the evolution of green marketing into three phases. First phase was termed as "Ecological" green marketing, and during this period all marketing activities were concerned to help environment problems and provide remedies for environmental problems. Second phase was "Environmental" green marketing and the focus shifted on clean technology that involved designing of innovative new products, which take care of pollution and waste issues. Third phase was "Sustainable" green marketing. It came into prominence in the late 1990s and early 2000. Yet, defining green marketing is not a simple task where several

meanings intersect and contradict each other; an example of this will be the existence of varying social, environmental and retail definitions attached to this term. Other similar terms used are Environmental Marketing and Ecological Marketing.

The American Marketing Association defined the Green or Environmental Marketing as consisting of all activities designed to generate and facilitate any exchanges intended to satisfy human needs or wants, such that the satisfaction of these needs and wants occurs with minimal detrimental impact on the natural environment. Thus green marketing incorporates a broad range of activities, including product modification, changes to the production process, packaging changes, as well as modifying advertising. Over the years, a majority of consumers have realized that their behavior had a direct impact on environment. There are growing amount of evidences indicating that consumers are shifting from traditional products to green products to have a positive impact on the natural environment.

Why Marketeers Shift to Green Products:

- Opportunities or Competitive advantage
- Corporate social responsibility (CSR)
- Government pressure
- Competitive pressure
- Cost or Profit issues

Examples of Eco Friendly Products:

Manian & Ashwin (2014) explained some examples of Green Products and Services :-

- Digital Tickets by Indian Railways
- Green IT Project: State Bank of India
- Lead Free Paints from Kansai Nerolac
- Wipro's Green Machines
- Energy-efficient light bulbs
- Energy-efficient cars
- Energy from renewable sources of energy such as windmills and solar power

Welling & Chavan (2010) gave some more examples:-

- IT Products- Go Green With Dell
- Eco Hotels

- CNG in Delhi
- LPG kit for motorcycles/scooters
- Nike - Air Jordan shoes as environment-friendly

Green/Eco Friendly Products: Mohanasundaram (2012) explained that the products which are manufactured through green technology and that caused no environmental hazards are called green products. Promotion of green technology and green products is necessary for protection of natural resources and sustainable development. Green products can be defined by following measures:

- Products those are originally grown,
- Products those are recyclable, reusable and biodegradable,
- Products with natural ingredients,
- Products containing recycled contents, non-toxic chemical,
- Products with contents under approved chemical,
- Products that do not harm or pollute the environment,
- Products that will not be tested on animals,
- Products that have eco-friendly packaging i.e. reusable, refillable containers etc.

The Stages of Life Cycle of Green Products

Sharma (2011) explained the four stages of green products:

Stage-1	Development Stage: traditionally characterized as the acquisition of the raw materials, components parts and subassemblies. The alternative approach advocated here encourage manufacturer to check the environmental programs of suppliers, to acquire minimal packaging of input, and to consider sources of materials that could be easily replenished or are recyclable.
Stage-2	Production stage: manufacturing companies are encouraged to reduce emission, toxicity and waste, and to conserve water and energy. They are also to seek and develop alternative use of waste products, to revise the manufacturing process, to minimize waste generation, to minimize energy use or to attempt to find alternative sources of energy.
Stage-3	Consumption stage: minimization of packaging, conservation of energy and minimization of waste from product maintenance and service are strongly urged.
Stage-4	Recycle stage: the final stage of product is its disposal, green marketing introduces the concepts of reuse and recyclability, in addition to the concept of waste reduction.

Haryana- The Green Land of India

Haryana is known as the 'Green land of India'. It is one of the most agriculturally developed states of India. The state also has a strong industrial base. Around 40 percent of the National Capital Region (NCR) of Delhi falls in Haryana. So, great demand of manufactured goods in the National Capital on the one hand and developed agriculture in the state on the other hand, provide a strong platform for the development of industries. Agro Processing can be defined as a set of techno-economic activities carried out for conservation and handling of agricultural produce and to make it usable as food, feed, fiber, fuel or industrial raw material. Therefore, the scope of the Agro Processing industry includes all operations from the stage of harvest till the material reaches the end users in the desired form, packaging, quality, quantity and price. Ancient Indian scriptures contain a big account of the post-harvest and processing practices for processing and preservation of agricultural produce for food and medicinal uses. Agro Processing is now considered as the sunrise sector of the Indian economy because of its large potential for growth and likely socio economic impact, specifically on employment and income generation. According to some estimates, it is found that in developed countries, up to 14 percent of the total work force is engaged in agro processing sector directly or indirectly. On the other hand, in India, only about 3 percent of the work force finds employment in this sector, revealing its underdeveloped state and large untapped potential for employment. Properly developed, Agro-Processing sector can make India a Major Player at the global level for marketing and supply of processed food, feed and a wide range of other plant and animal products. Haryana has rich agricultural base and this sector is also regarded as one of the biggest employment generators in rural Haryana. The state offers a huge potential for the establishment of agro-based and food processing industry. This not only includes the manufacturing of value added products but also the associated service industry of provision of cold chain, storage, grading & sorting, segregation and packaging of the vegetable and fruit products for ultimate supply to the consumer market.

Review of Literature: Early literature indicates shift in consumer attention to green product as a precursor to green marketing. There was a great deal of empirical research carried out to identify interest among consumers, in using and purchasing green products (Mintel 1991). In the early 90s, green marketing approach was researched from a corporate interest point of view, which says that 92% of MNCs from Europe changed their products to address growing concerns of environmental pollution (Vandermerwe&Oliff, 1990). Green marketing

research has come a long way since then, indicating a growing consciousness among the consumers about the environment in developed part of the world like USA and Western Europe (Curlo, 1999). Research in the last decade (Lee, 2009; Rahbar& Wahid, 2011; Lee, 2008; D Souza, 2004) has further pointed out that purchasers of goods and services are aware and are willing to pay more to "go green". Nevertheless not much research on these lines has been done in developing countries like India (Bhattacharya, 2011). "Green is the buzzword that is gaining popularity in the contemporary generation. Both the public sector and the private sector undertakings are embarking on the green bandwagon". According to a popular survey, 87% of people from various nations like Brazil, Canada, China, France, Germany, India, the UK and the US have shown an interest in reducing their impact on the environment (McKinsey, 2007). Nonetheless, showing interest and actually acting on it are two different things. In a study by Kangis (1992), it is proposed that the challenges both for marketing specialists and for consumers, raised by the concept of green marketing, are due to several issues, such as the lack of an acceptable definition for green marketing, the absence of a clear understanding of cause-and-effect relationships in matters affecting the environment, and the overt and covert reasons of concern about such issues. One of the best ways to make people learn how they could give their contribution through changing their behavior and consumption pattern is to generate the need for green marketing and its understanding. Despite of having a great influence in every part of our life, there are only few works done in the field of green marketing. Further, research done by Grant (2008) aims to look at how companies obtain a greener strategy and what is the future of green marketing. There have been many researches on environmental consumerism, one of the earliest ones dating back to the 1970s (Henion & Kinnear, 1976). Practitioners and marketing academics have done much work on the concept of the impact on marketing on promoting and maintaining ecological balance (Chammaro et al., 2009; Bhattacharya, 2011). According to Mainieri et al., the relationship between environmental attitudes and behavior may be confounded by situational factors (social norms, other attractive choices or economic constraints) and personal factors (knowledge, motivation or attitudes). **Aggarwal (2014)** explained that Green marketing offers business bottom line incentives and prime line growth prospects. Whereas modification of business or production processes could involve start-up prices, little question in long-term it'll economize. For instance value of the putting in solar power is an investment in future energy cost savings.

Corporations that develop new and improved goods and services with environmental impacts in mind offer themselves access to new markets, significantly increase profits and revel in competitive blessings over those promoting non-environmentally accountable alternatives. **Singelet al. (2013)** narrated that it will come with drastic change in the world of business if all nations will make strict rules because green marketing is essential to save world from pollution. From the business point of view a clever marketeer is one who not only convinces the consumer, but also involves the consumer in marketing his product. With the threat of global warming looming large, it is extremely important that green marketing becomes the norm. Recycling of paper, metals, plastics, etc. in a safe and environmentally harmless manner should become much more systematized and universal. It has to become the general norm to use energy-efficient lamps and other electrical goods. **Kumar (2013)** studied that majority of Indian companies and government agencies are not concerned about the Green marketing and environmental protection. Thus we can say that Green marketing is still in its infancy and a lot of research is to be done on green marketing to fully explore its potential. Marketeers also have the responsibility to make the consumers understand the need and benefits of green products as compared to non-green ones. Now this is the right time to select “Green Marketing” globally. **Dua (2013)** studied that the term “Green Marketing” has been used to describe marketing activities which attempt to reduce the negative social and environmental impacts of existing products and production systems, and which promote various types of goods and services that are considered to be environmentally safe. The idea behind green marketing is to find ways to connect consumers who want to live a lifestyle that is as ecologically responsible as possible. Green marketing in services includes service delivery processes. **Arslan & Gogce (2013)** explained that natural resources are not an individual problem but an issue concerning the whole society. Although consumer’s environmental concerns increase day by day, it is seen that they are not careful to buy and use environment-friendly products and to dispose of wastes. Businesses should pay more attention to consumers in this manner and help them to meet their needs in a more appropriate way. Study resulted that students have an awareness that leads them to resist buying and using environmentally hazardous products. The quality of products, excessive packaging, disposal methods after use and getting information after the buying processes are important influences for students. **Ramakrishna (2012)** analyzed the Eco-issues in Green Marketing through the

4p's of green marketing mix and concluded that awareness is to be created among the people about green marketing benefits and eco-friendly products and also concluded that the firms need to give more attention towards the green culture in order to survive in the tough market. **Chan et al., (2012)** explained that Green marketing is a part of marketing and therefore shares a number of aspects with traditional marketing such as price, promotions, products and place. Even green marketing requires that businesses develop and maintain a strong relationship with all their suppliers, their market intermediaries and significantly with the consumers. **Kiran (2012)** narrated that in today's business world environmental issues play an important role in marketing. All most all the governments around the world have concerns about green marketing activities and they have attempted to regulate them. There has been little attempt to academically examine environmental or green marketing. It introduces the terms and concepts of green marketing, briefly discusses why going green is important and also examines some of the reasons why organizations are adopting a green marketing philosophy. It also focuses on some of the problems with green marketing. Recommendations to make green marketing a success story have been elaborated by enumerating the simple rules to be followed. The conclusion focuses on various aspects of green behaviour, sustainability and other measures for Green marketing to gain foothold for the betterment of the society at large. **Shukla&Gupta (2012)** evaluated that green market should not neglect the economic aspect of marketing. Marketeers need to understand the implications of green marketing. As a marketeer, you must find an opportunity to enhance our product and strengthen customer loyalty and command a higher price. Marketeers also have the responsibility to make the consumer understand the need for and benefits of green products as compared to non green ones. In green marketing, consumers are willing to pay more to maintain a cleaner and green environment. **Boztepe (2012)** explained that for today's consumer, price difference in environment-friendly products has disappeared to be a negative factor now and promotion has become important for consumers. When companies take these into consideration and determine marketing strategies accordingly, they can reach their goals by considering needs and demands of the consumers and by responding to them in the most appropriate way. Therefore, tendency to environmental-friendly product shall exhibit gradual increase. **Singh (2012)** explained that Green marketing is relatively a new notion to the most of the consumers. However, the green marketing is the marketing of products that are presumed to be environmentally safe. Therefore, it becomes very

essential to understand the dualism between green marketing and the growing price of the green products. Green Marketing is posing some of challenges which require innovative technology so that the 'green products' can obtain wider market at domestic and international levels. **Cherian & Jacob (2012)** explained that Green marketing is a continuous process that requires constant inputs from the suppliers, government legislations and policies and the people. That the businesses' green marketing strategy can be aligned to the target markets and so it can gain a sustainable competitive advantage. It is important that strategies and policies in relation to green products be developed and implemented so as to guide and help the retailers and customers towards a green change. Businesses should concentrate on focusing on developing a green product that have a demand from the general public and which also aligns to the company's core positioning. **Malhotra (2011)** explained that the majority believes the companies' leverage on green marketing but awareness about green products is less. Factors like price, availability, and brand name are considered by a consumer before buying green products. The consumers feel that they are overpaying for products. At the end of the study we conclude that consumers are not overly committed to their environment and look to lay too much responsibility on industry and government. Green marketing should be combined with educating people about the benefits; the consumer must not feel being cheated purchasing green products. **Tiwari & Mani (2011)** emphasized that the evolution of Green marketing over the period has lead to determine the essential and important marketing mix elements. What & why factors of Green Marketing have been explained in detail in the article. The detailed study of various components of Green Marketing helps in laying down the various opportunities and challenges that a Green Marketeer faces. **Kinto (2011)** suggested that marketing, like other functional areas of a business, contributes to environmental concerns facing the world today. Therefore, it has a role to play in looking for solutions to these environmental problems. The study suggested that marketing through green marketing and specifically green marketing strategies is addressing the challenge with positive outcomes of improved organizational performance, better physical environment which will lead to sustainable development. **Hsieh (2011)** explained that it is potentially very critical that a successful corporate impression will affect the tendency of customers' purchasing decisions. Hence, enterprises have to successfully construct a green branding ("G-branding") initiative after executing G marketing strategies in order to entice more customers. **Jayasudha (2011)** stated that Green marketing

covers more than a firm's marketing claims. While firms must bear much of the responsibility for environmental degradation, ultimately it is consumers who demand goods, and thus create environmental problems. One example of this is where McDonald's is often blamed for polluting the environment because much of their packaging finishes up as roadside waste, it must be remembered that it is the uncaring consumer who chooses to dispose of their waste in an inappropriate fashion. While firms can have a great impact on the natural environment, the responsibility should not be theirs alone. **Sharma(2011)** evaluated that environmental and economic concerns are changing the marketplace, customer's needs are growing and brand loyalty is being redefined. Companies that integrate green strategies into their product development, operational processes and marketing activities are finding new opportunities for competitive advantage. Green has become a mainstream issue driving millions of consumers to find out how they can live a more eco-friendly life. **Mishra & Sharma (2010)** explained Green marketing is a phenomenon which has developed particular importance in the modern market and has emerged as an important concept in India as in other parts of the developing and developed world, and is seen as an important strategy of facilitating sustainable development. **Thakur (2009)** studied an empirical research carried out at Indore, Madhya Pradesh and concluded that green marketing of automobiles is attracting both urban and rural people. This clearly indicates that people are shifting to the eco-friendly products to have a positive impact on the natural environment rather than traditional products. **Rashid (2009)** identified that when consumers are aware of eco labels, they react more positively towards knowledge of green marketing and the purchase of green products. **Alsmadi (2007)** investigated the environmental behaviour of Jordanian consumers and revealed a high level of environmental conscience. Unfortunately, however, this positive tendency and preference in the "green" products does not appear to have any effect on the final decision, obviously because these consumers have a stronger faith in the traditional products and a small confidence in the green statements. The above obstacles are further strengthened by the lack of environmental conscience by a lot of enterprises and the existence of a large scale of prices for the same product. **Gilbert (2007)** explained that the concept of promotion could easily incorporate more green themes and teaches students to position a product favorably in the minds of consumers. The green consumer market is rapidly growing and those firms who are able to effectively promote their green products will be successful. This is where it should be important to

stress to students that being green is good, but it will not necessarily benefit the firm if no one knows about it. Possible assignments could be to find examples of green advertisements. **Rex & Baumann (2007)** explained those aspects which will prompt businesses to develop more products from an environmentally friendly perspective. A number of businesses have begun committing themselves to making their entire operation more environmentally friendly. Thus corporations are becoming more aware of their responsibilities towards the environment. This has forced the law makers, environment groups, consumers, financial institution, insurers and the organization's own employees to become more aware of environmental aspects and this in turn has led to an increase in the number of policies and schemes and regulations at both the national and international levels. **Ottman (2006)** evaluated an analytical study on green marketing, which discusses major challenges faced by the green marketing. It also covers the internal and external opportunities which could be helpful to speed up the expansion of green marketing. **Karnaet al. (2003)** interpreted that proactive marketeers are the most genuine group in implementing environmental marketing voluntarily and seeking competitive advantage through environmental friendliness. The results also give evidence that green values, environmental marketing strategies, structures and functions are logically connected to each other. **Prakash (2002)** tried to co-relate the phenomenon of Green –Marketing with public policy and managerial strategy to get some of desired results of Ecological Viability at the cost-effective rates of eco-friendly products. He discusses the Green-Marketing as Supreme greening products as well as greening firms. In addition to manipulating the 4Ps (Product, price, place and promotion) of the traditional marketing mix, it requires careful understanding of public policy processes. **Oyewole (2001)** presented a conceptual link among green marketing, environmental justice, and industrial ecology. It argues for greater awareness of environmental justice in the practice for green marketing. A research agenda is finally suggested to determine consumer awareness of environmental justice, and their willingness to bear the costs associated with it. **Kilbourne (1998)** discussed the failure of green marketing to move beyond the limitations of the existing standard, the identified areas that must be examined for their effect in the marketing environment relationship namely economic, political and technological dimensions of the cultural frame of reference.

Why green marketing : Research Problem: Earlier studies reviewed in literature reveal that most studies regarding green marketing strategies and practices are

held in foreign countries rather than India and in the state of Haryana only a few studies are being held on green marketing. Mostly uneducated people in India do not know about the green marketing products and services. Indian peoples are not willing to pay more for that such kind of products available in market. Green marketing activities like recycle, renewable, R&D technology require huge amount. Green marketing is successful only in long run and people have faith in traditional products rather than green products. Despite the fact that educated people know about the green products, they are not ready to use green products. There is still inefficient work done on the following potential areas :

- Impact of green marketing on buying behaviour.
- Impact on educated consumers who know about green products and services ; are they using green products consistently.
- Comparison of the individual and society thinking on the basis of using green product and services.
- A few studies being held in Haryana on green marketing and some areas are being unexplored till now.

Before doing forecast concerning environmental conscience, it is necessary to investigate the social demographic variables (Jain and Kaur, 2006), so that government and the industry can achieve a better policy mapping for the placement of green products and the determination of the strategy of a marketing - mix that will be the most suitable for the green marketing efforts. The present study helps to understand the concept of green marketing and its theoretical and practical aspects with special regards to the product and services. It is also helpful to understand the current scenario of green marketing in India such as consumer's awareness about green marketing, their attitude, preferences, and readiness to adapt sustainable and eco friendly products and services. It elaborates the effect of demographic, geographic, and socio-economic conditions of consumer on green marketing practices in India. This research work gives some vital suggestions to industries to enhance their image, profitability, and customer and also to fulfill their social responsibility through adapting some modified green strategies.

Relevance of study on green marketing: Green marketing is not going to be an easy concept. Green Marketing is still in its infancy stage. Adoption of Green marketing may not be easy in the short run, but in the long run it will definitely have a positive impact on the firm. Green Marketing is still in the stage of

childhood in the Indian companies. Lots of opportunities are available in Indian market. Customers too are ready to pay premium price for green products. This transformation in consumer's behavior is compelling the corporates to think about the harmful impact of their activities on the environment of the world. The rapid increase for the environment concern in last two decades is stressing companies to prove the change to ensure the sustainable growth of the society. Green marketing should not neglect the economic aspect of marketing. Marketeers need to understand the implications of green marketing. If we think customers are not concerned about environmental issues or will not pay a premium for products that are more eco-responsible, think again. So, if today's successful marketing is about appealing to personal values and delivering consumer empowerment, then surely the time is right to inject sustainable development into the marketing mix to help address some of the gritty issues currently facing our planet.

REFERENCES:

- Aggarwal, M. (2014). Customer Perception of Green Marketing. *International Journal of Commerce, Business and Management (IJCBM)*, 3(1), 35-43.
- Alsmadi, S. (2007). Green Marketing and the Concern over the Environment: Measuring Environmental Consciousness of Jordanian Consumers. *Journal of Promotion Management*, 13(3), 339-361.
- Arslan, B. & Gogce, H. (2013). In The Framework of Green Marketing Activities: A Study to Determine the Tendencies of University Students Towards Using Environment-Friendly Products. *International Journal of Information Technology and Business Management*, 19(1), 16-27.
- Bhattacharya, S. (2011). Consumer attitude towards green marketing in India. *The IUP Journal of Marketing Management*, 62-70.
- Boztepe, A. (2012). Green Marketing and Its Impact on Consumer Buying Behaviour. *European Journal of Economic and Political Studies*, 5(1), 5-21.
- Chamorro, A., Sergio Rubio, S., & Miranda, Francisco J. (2009). Characteristics of Research on green marketing. *Business Strategy and the Environment*, 18, 223-239.
- Cherian, J. & Jacob, J. (2012). Green Marketing: A study of Consumer Attitude towards Environmental Friendly Products. *Canadian Center of Science and Education*, 8(12), 117-128.

- Curlo, E. (1999). Marketing strategy, product safety, and ethical factors in consumer choice. *Journal of Business Ethics*, 21(1), 37-48.
- D'Souza, C. (2004). Eco-label programmes: A stakeholder (consumer) perspective. *Corporate communications: An International Journal*, 9(3), 179-188.
- Dua, H. (2013). Green Marketing – The Growing Marketing Mantra. *VSRD International Journal of Business and Management Research*, 3(10), 117-126.
- Gilbert, A. J. (2007). The Value of Green Marketing Education at the University of Wisconsin- La Crosse. *Journal of under graduation Research*, 10(1), 1-16.
- Grant, J. (2008). Green marketing. *Strategic Direction*, 24(6), 25-27.
- Gunjan M. & Aditya M. (2011). Green Marketing: A Study of Indian Youth. *International Journal of Management and Strategy (IJMS)*, 2(3), 32-46.
- Henion, K. E. & Kinnear, T. C. (1976). *Ecological Marketing*. American Marketing Association.
- Hsieh, M.Y. (2011). An Empirical Survey: Can Green Marketing Really Entice Customers to Pay More? *E3 Journal of Business Management and Economics*, 2(4), 132-146.
- Jain, S.K. & Kaur, G. (2006). Role of socio-demographics in segmenting and profiling green consumers: An exploratory study of consumers in India. *Journal of International Consumer Marketing*, 18(3), 107-146.
- Jayashudha, A. S. (2011). Green Marketing in Current Scenario. *Journal of Business and Management (IOSR-JBM)*, 3(6), 84-87.
- Kai, C. H., Hongwei, H. & William W. Y. C. (2012). Green Marketing and its impact on Supply Chain Management in Industrial Markets. *Industrial Marketing Management*, 41(4), 557-562.
- Kangis, P. (1992). Concerns about green marketing. *International Journal of Wine Marketing*, 4(2), 21-24.
- Karna, J., Hansen, E. & Juslin, H. (2003). Social Responsibility in Environmental Marketing Planning. *European Journal of Marketing*, 37(5/6), 848-873.
- Kilbourne, W. E. (1998). Green Marketing: A Theoretical Perspective. *Journal of Marketing Management*, 14(6), 641-656.
- Kinto, W. M. (2011). Green Marketing Intervention Strategies and Sustainable Development: A Conceptual Paper. *International Journal of Business and Social Science*, 2(23), 263-273.

- Kiran, K. U. (2012). Opportunity and Challenges of Green Marketing with special references to Pune. *International Journal of Management and Social Sciences Research (IJMSSR)*, 1(1), 18-24.
- Kumar, R. (2013). Green marketing- A Brief Reference to India. *Asian Journal of Multidisciplinary Studies*, 1(4), 191-203.
- Lee, K. (2008). Opportunities for green marketing: Young consumers. *Marketing Intelligence & Planning*, 26(6), 573-586.
- Lee, K. (2009). Gender differences in Hong Kong adolescent consumers green purchasing behavior. *Journal of Consumer Marketing*, 26(2), 87-96.
- Manian, K. & Ashwin, J. N. (2014). Present Green Marketing - Brief Reference To Indian Scenario. *International Journal of scientific research and management (IJSRM)*, 2(3), 51-57.
- Manjunath.G. (2013). Green Marketing and Its Implementation In Indian Business Organization. *Asia Pacific Journal of Marketing & Management Review*, 2 (7), 75-86.
- Mckinsey.(2007). Mckinsey and Company Inc.
- Ming, A.K. & Wai, T.B. (2013). Exploring consumers green purchase behaviour towards online green marketing. *The Macrotheme Review, A multidisciplinary journal of global macro*, 2(7), 60-81.
- Minimum, E. W., King, B. M., & Bear, G. (2008). Statistical reasoning in psychology and education (3rd ed.). New Delhi, India: Wiley India.
- Mintel, R., & Stamatiou, E. (2006). Green roofs– A 21st century solution to the urban challenges of green space, air pollution, flooding & energy conservation. *Journal WSEAS Transactions on Energy, Environment, Ecosystems and Sustainable Development*, 2(6), 909-918.
- Mishra. P & Sharma, P. (2010). Green marketing in India: Emerging Opportunities and Challenges. *Journals of engineering science and management education*, 3(1), 9-14.
- Mohanasundram.V. (2012). Green Marketing- Challenges and Opportunities. *International Journal of Multidisciplinary*, 2(4), 66-73.
- Nunnally, J. C. & Bernstein, I.H. (1994). Psychometric Theory. New York. McGraw-Hill.
- Ottman. J. A. (2006). Avoiding green marketing myopia, *Journal of Environment Review*, 48(5), 22-36.
- Oyewole, P. (2001). Social Costs of Environmental Justice Associated with the Practice of Green Marketing. *Journal of Business Ethics*, 29(3), 239-252.

- Pardeep, S. & Bhuwan, G. (2012). Green Marketing Issues and Challenges In current Business Scenario. *International Journal of Marketing, Financial Services and Marketing Research*, 1(6), 150-155.
- Peattie, Ken (2001). Towards Sustainability The Third Age of Green Marketing. *Marketing Review*, 2(2), 129-147.
- Polonsky, M. J. (2011). Transformative green marketing: Impediments and opportunities. *Journal of Business Research*, 64(12), 1311-1319.
- Prakash, A. (2002). Green marketing, public policy and managerial strategies. *Business strategy and the environment*, 11(1), 285-287.
- Prothero, A. & Fitchett, J.A. (2000). Greening Capitalism: Opportunities for Green Community. *Journal of Macromarketing*, 20(1), 46-56.
- Rahbar, E., & Wahid, N. A. (2011). Investigation of green marketing tools' effect on consumers' purchase behavior. *Business Strategy Series*, 12(2), 73-83.
- Ramakrishna, H. (2012). Green Marketing in India: Some Eco-Issues, *Journal of Marketing*, 42(11), 11-14.
- Rashid N. A. (2009). Awareness of eco-label in Malaysia's green marketing initiative. *International Journal of Business and Management*, 4(8), 132-141.
- Rex, E., & Baumann, H. (2007). Beyond Ecolable: What Green Marketing can learn from Conventional Marketing. *Journal of Cleaner Production*, 15(6), 567-576.
- Sandeep, T. & Durgesh, M. (2011). Green Marketing- Emerging Dimensions. *Journal of Business Excellence*, 2(1), 18-23.
- Singal, R., Garg, A., & Singla, S. (2013). Green Marketing: Challenges and Opportunities, *International Journal of Innovations in Engineering and Technology (IJJET)*, 7, 7-11.
- Suchard, H. T. & Polonski, M. J. (1991). A theory of environmental buyer behavior and its validity: The environmental action-behaviour model. In M.C. Gilly, et al. (Eds.), *AMA Summer Educators' Conference Proceedings* (pp. 187-201). Chicago: American Marketing Association.
- Thakur, G. & Joshi, N. M. (2009). An Investigation of Customers Awareness With Reference To Green Marketing of Automobiles. *Indian Journal of Marketing*, 39(9), 11-16.
- Vandermerwe, S., & Michael, D. O. (1990). Customers Drive Corporations Green. *Long Range Planning*, 23(6), 10-16.

Dr. Pawan Kumar

Welling, M. N. & Chavan, S. A. (2010). Analysing The Feasibility of Green Marketing in Small & Medium Scale Manufactures. *Sri Krishna International Research & Educational Consortium APJRBM*, 1(2), 1-15.

Social Networking Sites and their Impact on University Students

Vijender Narwal

Assistant Professor, DAV College (Lahore), Ambala City
Email : vijendernarwal@rediffmail.com

Dr. Vijender Pal Saini

Assistant Professor, HSB, GJUS&T, Hisar
Email: vijsaini@rediffmail.com

Abstract

Social Networking Sites (SNSs) are the platform where one can exchange views, join communities, like, dislike, save data online and exchange data. Due to widespread usage by students, this research tries to examine the impact of Social Networking Sites on the university students. Further, how much time students spend (on daily basis) on Social Networking Sites is studied. To investigate the present research problems, a well structured questionnaire was prepared and used. 100 students of a State University in Haryana were selected randomly as respondents. Bar diagram, percentage and mean was used to analyse the questionnaire.

Keywords : *Social Networking Sites, University Students, Impact, Time Spend*

Social Networking Sites and their Impact on Students

Social networking sites (popularly known as SNS) came into existence in late 1990s. Very soon, with the passage of time, they became very popular. Social networking sites are the latest online communication tools that allow users to create a public or private profile to interact with people in their networks. Social Networking Sites (SNSs) are the platform where one can exchange views, join communities, like, dislike, save data online and exchange data. Social Networking Site (SNS) is defined as a web-based service that allows individuals to: Construct a public or semi-public profile within a bounded system ; articulate a list of other

users with whom they share a connection. Users view and traverse their list of connections and those made by others within the system. In a very short time span it becomes quite popular. With passage of time, SNSs successfully grabbed lots of attention and time from youngsters. Studies suggest that 55% teenagers and 82% young adults use SNSs on a regular basis.

Research Methodology

To investigate the present research problems, a well structured questionnaire was prepared and used. The questionnaire consisted of two parts: part A related with students' general information regarding their sex, age, living place, living place etc. and part B consisted of questions related with impact of social networking sites on students. Randomly 100 students of a State University in Haryana were selected as respondents. Bar diagram, percentage and mean was used to analyse the questionnaire.

Objectives of the Study

This study is a survey of university students. The researchers have used a structured questionnaire to know the impact of social networking sites on students. The key objectives of the research are as following:

To study how much time students spend (on daily basis) on Social Networking Sites.

To examine the impact of Social Networking Sites on the university students.

Data Analysis

In this survey, 73 respondents (73%) are male and 27 (27%) are females. 14% respondents are 21years old, 67% students are 22-23 years old, and 19% are above 23 years. All the respondents (100%) are aware of the use of SNSs. 78% respondents belong to urban area and 22% are from rural area. 92% of the respondents have their accounts on 2-5 different types of social networking sites whereas only 8% of the respondents are with only one active account.

Research Question 1: Time spend by Respondents on Social Networking Sites

Time Interval	Percentage (%)
Below 1 Hour	14
1-2 Hour	59
2-3 Hour	8
More than 3 Hour	19

Source: Survey

Table 1: Time Spent by students

Table 1 explains that 59% (majority) of the respondents use the SNSs for about one hour each day, 14% use it for about 1 to 2 hour per day, only 8% use it for about 2 to 3 hours per day and 19% respondents use the SNSs for more than 3 hours each day. It means that most students of this university use the SNSs for 1 to 2 hours daily. But it is very important to note that 19 per cent students spend more than 3 hour per day on social networking sites. Bar diagram (Fig. 1) clearly shows the distribution of hours spent by students on the SNSs.

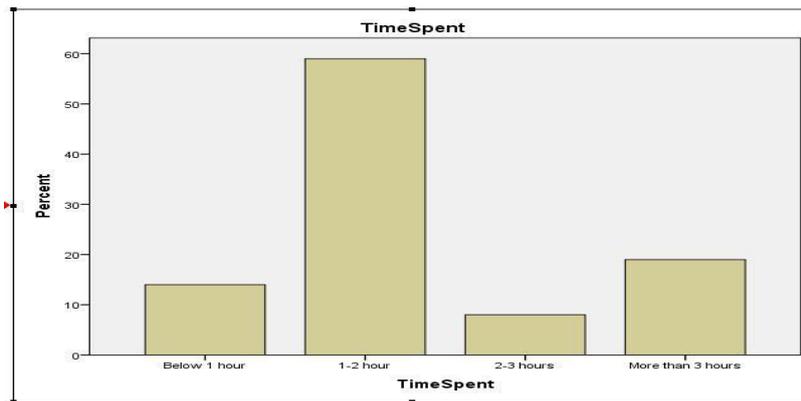


Fig. 1 : Hours Spent by Students on the SNSs

Research Question 2: To study the impact of Social Networking Sites on the University students.

Table 2 : Mean score of various parameters asked from Respondents

	Often To Use	Sharing Ideas	Keeping In Touch	Comm. Skills	No Better Option	Academic Announcements	Frequent Use Affect Studies	Benefits Vs. Loss
Mean	3.8800	4.3500	4.4600	3.8800	3.2800	3.7400	3.6900	2.7500

N=100

Source: Survey

The respondents strongly agreed with the statements that **SNSs are helpful in sharing knowledge, ideas and opinions** (mean value = 4.35). Survey reveals that **SNSs are helpful in keeping in touch with the ones who can be seen rarely or**

can't be seen (mean value=4.46). **SNSs are also useful in improving communication skills** (mean value = 3.88). The respondents agree with the statement. Further, all the respondents agree that they **spend too much time on social networking sites because they cannot find anything better to do** (mean value = 3.28). All the respondents **receive announcements from lecturers and students** (mean value = 3.74). Most importantly, it is found from the survey that **SNS has affected respondent's studies** (mean value = 3.69). Also, they disagree that **benefits of SNSs are less than its side-effects** (mean value = 2.75).

Conclusion & Suggestions:

This survey was conducted on 100 university students. It consisted 73 males and 27 females. They were asked various questions about the time they spent on SNS, how often they access SNS, number of active profiles on various SNS, advantages of SNSs and possible impacts of SNSs. It is concluded from the above research that some students spend too much time on SNSs, which is obviously not a good sign of development and growth for students. Naturally, if students will spend too much time on surfing SNSs, then this will turn down their academic performance. Further, it is found that on the one side students are benefitted with the advantages of SNSs like improved communication skills, maintaining network/contact, receiving academic announcements from lecturers and other students on the other hand they also do agree on the side-effects of using social networking sites i.e., frequent usage of social networking sites adversely affect their academic performance / studies. The students also admitted that they often visit social networking sites only when they cannot find anything better to do and if they get any other better opportunity, they just avoid access to SNSs.

References

1. B Greenwood, 2008. MySpace, Facebook, Google integrate data portability. *Information Today* 25 (6): 27.
2. David, O. N., Helou, A. M., & Rahim, N. Z. A. (2012). Model of Perceived Influence of Academic Performance using Social Networking. *International Journal of Computers & Technology*, 2(2), 24-29.
3. Heiberger, G. & Harper, R. (2008). Have you Facebooked Astin lately? Using Technology to Increase Student Involvement. *New Directions for Student Services*, 124.
4. Kirschner, P. A., & Karpinski, A. C. (2010). Facebook and Academic Performance. *Computers in Human Behavior*, 26(6), 1237- 1245.

5. Kuppuswamy, S., & Narayan, P. B. (2010). The Impact of Social Networking Websites on the Education of Youth. *International Journal of Virtual Communities and Social Networking (IJVCSN)*, 2(1), 67-79.
6. Kuss D. J and Griffiths M. D.(2011). Online Social Networking and Addiction-A Review of the Psychological Literature *Int. J. Environ. Res. Public Health* 2011, 8, 3528- 3555.
7. L.Cohen, L Manion, and K Morrison, 2007. *Research Methods in Education*. (6th ed.). USA: Routledge.
8. R.W Lent, M Taveira, M. do Céu.,Sheu, H.-B. And D Singley, 2009. Social Cognitive Predictors of Academic Adjustment and Life Satisfaction in Portuguese College Students: A Longitudinal Analysis. *Journal of Vocational Behavior* 74: 190–198.
9. Report by The Internet & Mobile Association of India (IAMAI), Internet in India 2014, uploaded on 1 November 2014 (Link: http://www.iamai.in/rsh_pay.aspx?rid=4hjkHu7GsUU=).
10. The Internet & Mobile Association of India (IAMAI), The Internet & Mobile Association of India (IAMAI), uploaded on 13 August 2014 (Link: http://www.iamai.in/rsh_pay.aspx?rid=FnmoJDjOdm4).

MAKE IN INDIA OPPORTUNITIES AND CHALLENGES

DR. PARMIL KUMAR
Associate Professor,
Sahu Jain P.G College, Najibabad.

ANURAG
Ph.D Research Scholar

Abstract

As the Prime Minister of one of the fastest growing economies of the world, Modi now aims to expand his vision to the national context, to replicate the success of the Gujarat model throughout the country through his innovative 'Make in India' campaign which "represents an attitudinal shift in how India relates to investors: not as a permit-issuing authority, but as a true business partner". Prime Minister Mr. Narendra Modi has identified 25 key sectors in which India can excel in world trade and manufacturing. These include Automobiles, Chemicals, Information Technology, Pharmaceuticals, Textiles, Ports, Aviation, Railways, Leather, and Hospitality & Tourism

Keywords : *Global markets, Zero Defect, corporate taxes, textiles, food processing*

As the Prime Minister of one of the fastest growing economies of the world, Modi now aims to expand his vision to the national context, to replicate the success of the Gujarat model throughout the country through his innovative 'Make in India' campaign which "represents an attitudinal shift in how India relates to investors: not as a permit-issuing authority, but as a true business partner". Prime Minister Mr. Narendra Modi has identified 25 key sectors in which India can excel in world trade and manufacturing. These include Automobiles, Chemicals, Information Technology, Pharmaceuticals, Textiles, Ports, Aviation, Railways, Leather, and Hospitality & Tourism. The idea of Prime Minister is quite simple and revolutionary. He believes that India is one of the best global markets and as such, India needs to create more and more job opportunities to bring about a sea change in the ways and means of development. There is no doubt that this is a campaign not driven by any overwhelming political agenda, as his policies will not only give

instant boost to the Indian Economy but will also help in generating employment for the underprivileged & poor people in India, increasing their purchasing power and enabling them to improve their living standards.

The “Make in India” campaign is aimed at eliminating red -tapism, development of the country’s infrastructure and creating an environment favourable to that of setting up of business ventures in India. In this dimension, it implies major bureaucratic reforms, de-regulations, public-private partnership models of growth etc. The initiative has its origin in PM Modi’s Independence Day speech where he gave a call to “Make in India” and “Zero Defect, Zero Effect” policy. In his speech, Mr. Modi exhorted the global firms to set up manufacturing bases in the country. He had then remarked: “Come, make in India. Be it plastics or cars or satellites or agricultural products, come make in India...We should dream of ‘Made in India’ products across the world. We need to encourage the manufacturing sector”.

We need to channelize the strength of the youth through manufacturing. At the launch of the campaign on 25 September 2014, Mr. Modi urged to increase the scale of manufacturing in India, as a boost to manufacturing will create jobs, increase purchasing power and create a larger market for manufacturers.

An official from the Department of Industrial Policy and Promotion (DIPP) stated that the campaign would “pitch to manufacture pharmaceuticals, auto components and biotech products, among others, in India. Food processing, IT, defence, electronics and textiles figure among the 25 sectors identified” In order to make this campaign a success, the DIPP and industry FICCI have jointly set up an eight-member expert panel to address queries and concerns of investors within 48 hours and clarify Indian policies to the investors, simultaneously suggesting reforms to the Centre and states. In order to involve the States, the campaign was simultaneously launched in different state capitals including Mumbai, Chennai and Bangalore.

This is important much more now, as over the past 10 years foreign investors were shying away from investing in India and local investors were turning their backs towards any sort of investment. This campaign has the potential of being a game changer and will show some serious upward trend in luring foreign investors as well as winning the confidence of the Indian business community. Reversing the thinking of Investors to invest will bring a paradigm shift in India Economy. In

Dr. Parmil Kumar and Anurag

fact, the attendance of World Global Leaders in Modi's campaign launch ceremony is itself showing some serious bullish signs. The event was also webcasted by more than 100 Indian diplomatic outposts, and was well attended especially at those held in China, Singapore, Malaysia, Indonesia and Thailand. It is a wakeup call to the international community!

Most importantly, it is yet another admirable step with its distinct Modi-style stamp all over, announcing to the whole world about the new Indian government's visionary and path-breaking commitment to harness and show case India's truly global economic potential.

Incentives for make in India in general budget 2015-16.

Rebate in corporate taxes

In the financial year 2015-16, the corporate tax has been reduced from 30% to 25%

Wealth tax

Government has ended the wealth tax. Instead of this tax, government has imposed the tax on the income above 2 crore.

Provision of Additional depreciation

To grow the business, government has given the relief in some selected sectors, as providing the provision of additional depreciation in electricity department, if they start work within 180 days of purchase of new plant and machinery. It will be implicated from this year.

Advantageous to industrialist for starting the business in backward areas

It is a good move of government to provide an additional depreciation of 35% and proposal is given for 15% investment allowance to start a new business in ANDHRA PRADESH AND BACKWARD areas of TELANGNA STATE.

Deduction regarding employment of new workmen under the section 88JJAA

Any corporation providing the job for fifty new employees, will get the benefits under the sec.88JJAA of INCOME TAX ACT.

Rebate in the royalty on technical services

Under the campaign “Make in India” the government is providing the rebate in royalty on technical services to growing businesses. For non residents, royalty or technical service fees is reduced by 25% TO 10%.

Opportunities for India

The world economy is recovering from an extended slowdown with all the key economic groups including the USA- Europe area and BRICS expected to stage higher growth over the next few years .India, in turn, has recently witnessed the most emphatic election verdict in 3 decades and is gearing up for growth . The overall outlook is positive with leaders across the industry expressing confidence in this economic revival. In keeping with theme of development, Prime Minister Mr. Narendra Modi, has launched the “MAKE IN INDIA” campaign targeted to transform India into a manufacturing leader. Yet the vision, though laudable, is not easy to achieve. The US and MEXICO are reclaiming their share of global manufacturing pie on the back of declining factor cost and rising productivity. India in this competitive global environment is starting from a position that is far from advantageous. Indian manufacturing sector with 15% share of GDP compares poorly with MALAYSIA, THAILAND AND INDONESIA. India also suffers from some critical drawbacks like a lack of enabling information, poor perception of India in terms of ease of doing business and a lack of proven ability to compete at a global scale. In many ways, however, the stage is set for India to transform its manufacturing and seek global leadership. This report aims at playing its part by laying out the key imperatives and a framework for turning the vision into reality.

Challenges for Make in India

Over the last 20 years, Indian manufacturing has by and large grown at the same pace as our overall economy. Our share of global manufacturing has grown from 0.9% to 2.0% during this period while our GDP has grown from 1.2% to 2.5%; despite this encouraging growth however the relative share of manufacturing in the Indian economy has remained unchanged. The sector accounted for 15% of GDP in 1993, a rate that remains about the same today. Meanwhile several rapidly developing economics have increased their share of manufacturing to above 20% of their GDP. THAILAND (34% in 2012), CHINA (32%),

MALAYSIA (24%), INDONESIA (24%) and the PHILIPPINES 31% are some examples.

In India, the number of jobs in the sector has also remained low over the last twenty years, increasing only by 1.8% per year from 37 and 53 million. This contrasts with service sector which has increased by 6.5 % per year during the same period, growing its share of labour force from 22% to 31% and now accounting for 150 million jobs. (Compared to approximately 80 million in 1993). Over the last five years there has been reversal of sorts of the manufacturing share of GDP, falling from 2.2% to 2.0 % between 2009 and 2013; even as the country's share of globalisation GDP grew from 2.2% to 2.5 % over the same period.

When seen against the performance of peers, the situation is bleaker still. China's share of goodwill manufacturing increased by more than six percent points (rising from 17.3% to 24.1 %) during the same period , while the manufacturing share of several other countries (SOUTH KOREA, RUSSIA, MEXICO MALAYSIA, THAILAND) has also increased significantly .

While optimism certainly high, there is a long way to go before INDIA can start to celebrate. Specially , no major changes have been announced by the government apart from measures to increase the efficiency of government function and the launch of a few measures aimed at increasing the ease of doing business. Many of the fundamental factors that have limited India's growth in past, persist.

Labour reforms are still badly needed, power is in short supply and the country's infrastructure falls short of expectations.

- The tougher task for India is to address competitiveness in non cost factors. To gain investors' confidence and attract high FDI in the future, India would need to fix its poor infrastructure through investment in highway, ports and power plants.
- Radical labour reforms, simpler tax structure and easier access to formal credit mechanism are also long awaited.
- Additionally, India will need to show dramatic improvement in its ease of doing business.

Future expectations

However, with government taking encouraging first step and the global economic mood improving, this is a time of great expectation, while the historic performance of the manufacturing sector has been below par, with especially poor result over the past five years. The mood in India across the broader industrial sector has started to shift over the past six months, thanks to two factors :

First, in India, recent election outcome is widely considered to be a good news for the industry.

- 2014 general election gave the biggest mandate to a single political party since 1984.
- The election was contested largely on the issue of development, rather than on social or community issues.

Second, the overall economic outlook across the world has been improving in several countries, especially in developed economies, where growth has slowed down significantly in the wake of the 2008 financial crisis.

Reforms have been announced to boost manufacturing growth to 10% per year by promoting MAKE IN INDIA, an initiative aimed at creating 100 million jobs over the next few decades and bringing manufacturing up to 25% of Indian GDP. Further measures include:

- Investment to foster innovation and new technology development, including a USD 1.2 billion investment to develop smart cities and the creation of a USD 16 millions development fund.
- Action to foster project evaluation, including the reforms of approval and clearance requirements and processes, might have environmental impacts.
- New policies to facilitate the expansion of micro, small and medium enterprises and increased focus on innovation including the launch of an INR 10,000 cr. Venture Capital Fund dedicated to MSME. Action to enhance skill and job creation in leading manufacturing sectors like automobiles, chemical and textiles.

Conclusion

This is truly a time of great expectations for India and this is probably the only time in recent past when our odds of driving breakout growth in manufacturing are

Dr. Parmil Kumar and Anurag

very high. We have a strong pro-industry government, global economy is picking up and our core advantages are still strong and relatively unaffected from the global slowdown. Having said that, there is a long journey ahead of us; one that starts with reviving the industry and then achieving global competitiveness, followed by claiming global leadership. A good start has been made with the government announcing its intents and making a few small yet important changes to improve manufacturing sector. The tougher task for India is to address competitiveness in non cost factors. To gain investors' confidence and attract high FDI in the future, India would need to fix its poor infrastructure through investment in highways, ports and power plants. Radical labour reforms, simpler tax structure and easier access to formal credit mechanism are also long awaited. Additionally, India will need to show dramatic improvement in its ease of doing business. Addressing these non cost factors and also building a perception around these improvements in the international arena are crucial for India to succeed in future.

BIBLIOGRAPHY

www.makeinindia.com

Magazine yojana (March 2015) issn-0971-8397.

The times of India, (March 2015) newspaper.

Lee, K. (2008) opportunities for Green Market : Young Consumers marketing intelligence and Planning 26(6), 513-586.

Impulse of students Activism

Rajbir Singh

Assistant Professor of Political Science
in Govt. College, Bherian (Pehowa)

Abstract

The study of student's political activism in higher education involves many dimensions. The students in higher education institutes are free from the responsibility of job and family, since they constitute a different class and their free energy and political awareness make them attractive to political leadership. So in the early age of learning they can be misguided and they can fight for petty causes or move into wrong channels. The need is to make them more responsible students and citizen by bridging the gap between the students and society at large and teachers in particular. So the political activism of students in campus must be constructive.

Key Words: *Campus, individual freedom, student politics, organization*

Campus politics is very interesting, exciting and energetic. In a democracy, it is learnt that Politics educates the democratic values among the new generation. With the independence of India, a new era of demand for individual freedom, equality and justice started. A democracy without the liberty, equality and justice is a mockery. All the three ideas embody another idea of self's duty towards others. There is so much indiscipline and unrest in campus which propelled me to work on this Topic.

George S. Arundale (1914) described in his research paper that in India there are two classes of people — those who believe that students should take part in politics as a matter of duty and those who believe that they should not. He said, "unfortunately we think that *Politics has come to mean agitation, constitutional or otherwise*". He emphasized on the surroundings which influence the students to be active in politics. **Lloyd I Rudolph Susanne Hoerber Rudolph Karuna Ahmed (1971)** described youth as a new distinct emerging political class. This has been made possible by the rapid build-up of education system, and by the rewards of industrial economics for literate, knowledgeable, skilled labor working away from home and family. They describe students' politics as similar to the national

politics in its ways and issues as practiced by political activists. Most of the students movements are issue based movement. The only incongruence is that the students' politics is short due to short tenure of student in campus. **Prayag Mehta: (1977)** reviewed and analyzed the social and economic background of students, and found that the dissatisfaction in career is the cause of unrest. He found that the Indian students regard the union and on the other side they are not politically conscious.

The hypothetical question is why do students attempt the unrest and protest? The explanations of this question might be that they reject the economic, political and social status-quo and want to change or restructure it. They might reject the old values of the society and want to developed the new style of life. And also they are frustrated from their joblessness and being alienated by the society.

To be actively taking part in politics, is a democratic right of every student. Students sometimes get stimulated to agitate by interested parties on non-important issues. The more they are politically conscious, the more campus remains peaceful and politically healthy. So here we understand what does Politics mean?

First, definition of politics for a student of political science is very simple. The word politics drives from the word *Polis*, meaning city-state. *In this light politics can be understood concerning to the affairs of city state and in the modern time, what refers the state.* When we refer it to concerning to the state, it means activities through which people make, preserve and amend general rules under which they live. (Here, for students state means the university and its officials). Whatever else politics might be, it is a social activity. But in these days there is so much confusion on the meaning of Politics. Politics, for common men, 'means use and abuse of power of money, mind and muscle to fulfil the self-interest. With this kind of politics, then students should not participate in politics. If we talk about constitutional agitation as Arundale explained, students should have the knowledge of constitution, life, existing evil and the condition and history of country. Does anyone think that it is possible for young students to be learned persons, or they believe the opinions and decisions of others?

Students have been engaged in various protest and indiscipline activities since the 19th century. *During the 1880s some students, with the support of the Indian National Congress, mounted a protest against the practice of holding Indian Civil Service examinations in England.* Students even went on strike when

influenza epidemic prevailed in Bombay (Mumbai) and also opposed the visit of Prince Wales. Until the early 19th century, there were no formal student organizations and nor were they linked with any political party in the country's political system.

The partition of Bengal in 1905 can be treated as a land- mark in the history of student protest politics in India. During and after the non- cooperation movement, students were asked to leave the British schools and colleges. Students started to take active part in politics. Youth wings were being formed. When congress leaders were jailed, students led the movements. In the 1920, students' formal organizations were formed in Nagpur, Bombay (now Mumbai) and in other regions of the country. In August 1936, the United Provinces Student Federation sponsored the first meeting to organize the students all over the subcontinent. All India Student federation (AISF) was the most significant organization. The AISF claimed 60,598 members in 1946, 74,000 in 1947, and 100,000 in 1953, but has declined since that time. The leaders are competent and well-indoctrinated, acting as a recruiting and training cadre for CPI. Later on, numerous students' organizations were formed by different parties and ideologues. RSS was formed in 1925, All India *Muslim Students' Federation* in 1932, All-India Students' Congress in 1948, and ABVP in 1955 and so on. Since independence, political leaders want the proper role of students in politics and at the same time most of parties agree that partisan activities should have no place in college campus. On the other hand, they did face the problem of new recruits and socialization of sophisticated members. 1960-70 was the golden-age of students' unrest. Student leaders like Lalu Prashad, Nitish Kumar, Ram Vilash Paswan learned their lesson under Lohiya's leadership and later on they got active in national politics. Since then, the model of student politics have spread the ideas and values of democracy among the students and stimulated them to partake in national politics. *This firm association between student politics and national politics cannot be simply ignored. Student politics can be seen as representative of the youth's national political culture.*

In 1960-70s, in Jai Prakash movement, students of universities and colleges changed the path of national politics and after this movement most of the followers of Jai Prakash led the state politics in their respective states and are also playing a very influential role in national politics. In 1989, during the Mandal commission, students and their organizations opposed the 27 percent reservation in educational institutions and checked the political system of country and the

same was repeated in 2005 when 27 percent quota was granted to OBCs in higher education institutes of national repute. In these movements, self-immolation attempts happened, students came on the roads, educational institutions were closed. Every day, public property was being set on fire, incidents of violence took place, in totality an unsystematic system was spread everywhere in the universities and colleges. *Student political activism is a national phenomenon and as institutional one.* Benjamin Schlesinger quoted Prof. AR Wadia, Director Tata Institute of social science - To get the independence ...the raw enthusiasm of the young students was fully exploited by our political leaders.he felt that it was time now to wean the students away from political activities, and political parties should not exploit the virgin enthusiasm of the young for their own purpose.

On the other side, role of money and muscle power have been increasing day by day. It has been observed that the economic background determine the role in the campus politics and expenditure in elections determine the result in student union elections. Delhi University students Union (DUSU) election is highly expensive and controlled and debated by all the sections of politics and media. As Prayag Mehta analyzed about the background of students *that the two kinds of students activities, one academic and the other political lead to two kinds of social situations. The economically and socially better off and academically alive and active students are more likely to enter services and professions and the socially and economically weaker students may provide recruits to active politics.* It is a bare fact that the election-fund raising is giving excessive power to wealthy individuals and the big business and makes easy to woo the common students. For a long time, it is observed that most of the students' organizations associated with particular political party, on the basis of like ideology and led by the professionals, do practical general politics ways and means in campus.

Before the DUSU election, free food, buses to metro have been offered. On the direction of Supreme Court, Lyngdon committee set the limit of 5 thousand as election expenditure and banned the printed poster. The committee felt an urgent need of students' election, despite various incidents of money power and violence in campus election. The student's organizations are interest articulate associations and represent the institutional demand of the students and make them aware about needs and demands. In the absence of these organizations, unrest represents the campus and disrupts the authority.

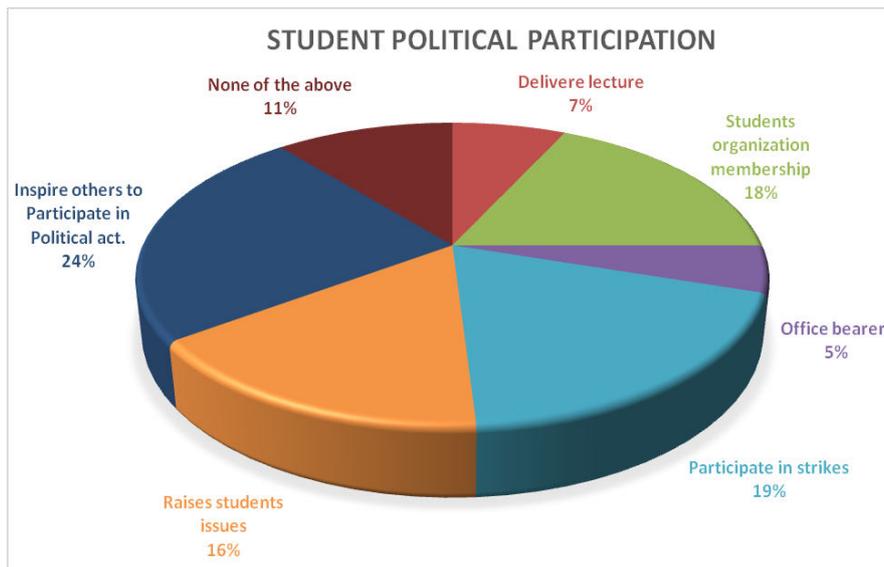
Students' Political activism in H.P.U. Shimla

India is a democratic country, and forefathers of our constitution ensured political justice for every citizen of free India, which includes the right of every free citizen of our country to cast their vote in election but also has the right to participate in politics. With the enactment of constitution, every citizen of India has the right to cast their vote at the age of 18. The constitution of India gives the right to every citizen to form association and unions. The constitution also guarantees right to hold the meeting and take out procession unarmed and peacefully.

As above, I raise some questions. Why students participate in party politics? In Himachal Pradesh University Shimla, (HP.) most of the students are active in political activities. This study touches the causes of awareness and unrest among the students in the campus.

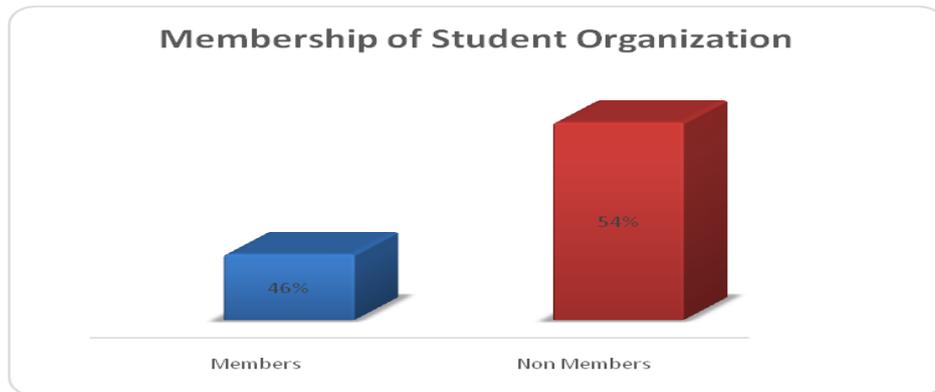
In this study, 89% (see the chart 1) students have participated in one or other type of political activity, like they participate in strike, raise students' issues, inspire other students and address students in gatherings, which is a very high political participation if we talk in numbers. There are only 11% non-active students. More interesting finding is that, there is a much larger number of active participants who acted in more than one activity.

Chart 1



But in spite of this high political activism, one thing is in complete contrast; that the membership of students' organizations are very low. Only 46 percent students are members of student organizations whereas 54 percent students are not members of any organization.(see chart 2) So there is no correlation between high political activism and high membership of students organisation.

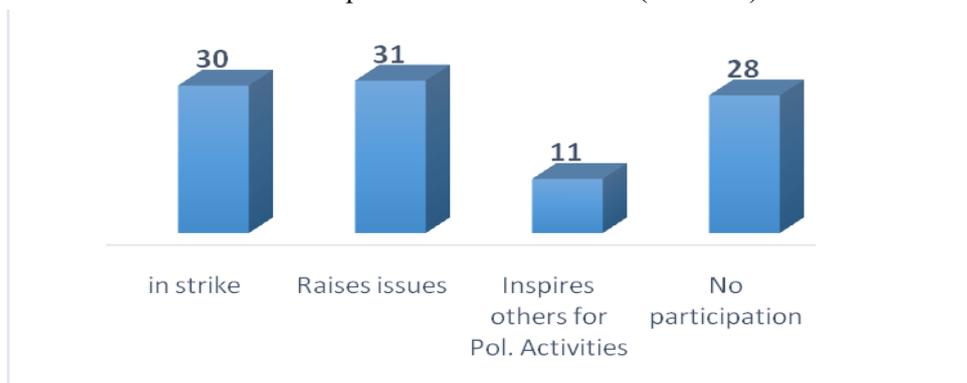
Chart 2



Among the non-member students, 72 % are politically very active, only 28% students are non-active students. They do not take part in any type of activity. (Like don't participate in strike, raise students' issues, inspire other students and address students in gatherings). More surprising is that 31% students of this group raise students' issues before university authorities and 11% inspire students to take part in strikes. These figures indicate about the awareness among students regarding their demands and interests, which is very high irrespective of their membership of student's organization.

Chart 3

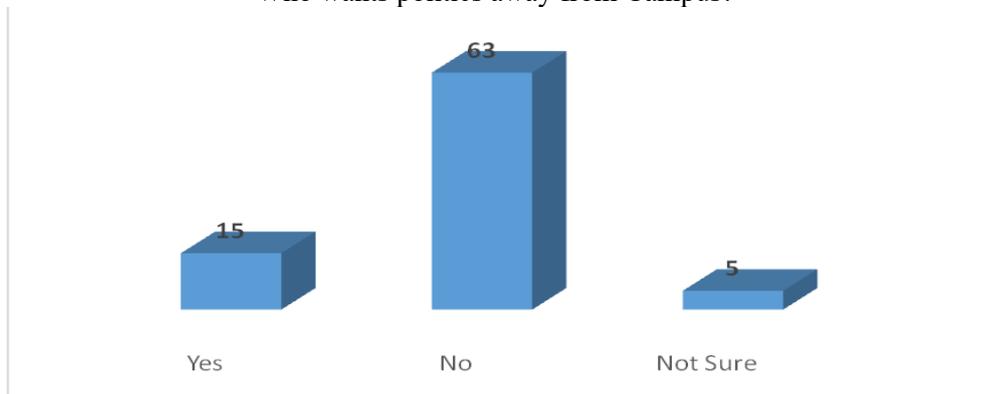
Political Participation of Non-Members (Students) in %



On the other hand, they also want to keep the students' politics peaceful in the campus as they have the opinion that it turns violent time and over again. Karl Marks said that "Universities are the battle field of ideas" Universities are the places that Provide an equal opportunity to all to uplift their lives through higher education. In the case of "Ms Anjana Chanhan vs state of Himachal Pradesh and others" in 2011, high court issued a direction pertaining to the ban on holding rallies, dharnas and gheraos, etc. within the 200 metres from the library and sticking of poster except spaces provided by the university authority. High court order came in the light of Law and order issues in the campus. In August-September 2014, H.P.U., Shimla campus was logjamed by the students' organisations on restoration of student's union election and fees hike issue. Huge Police force was deployed and section 144 of CrPC was imposed for many days in the campus. The Police lathi charged and arrested 220 students, including nine girls, when they offered to get themselves arrested. Nine students were expelled by the University for Gross indiscipline and vitiating the academic atmosphere on the Campus. In the pretext of violence and unrest in campus, the question arises whether the Politics should be away from campus or not. It is found in the study that a large number of (63%) students wanted the active and peaceful political participation in university campus. On the other hand 15% have different opinion; they admitted that campus politics is very necessary but this should not be violent and if it is violent, there should be no politics. There are also those who are not sure whether there should be politics or not in the campus.

Chart 4

Who wants politics away from Campus?



It is also in sharp Contrast that there is no direct relation between membership of Students organization and student political participation. Those who are not formally member of any Students' organization, they also admit that over and time again they raise the student's interest issues to authority. Students' demands are very basic demands, like regular Faculty, good hostel and Library facility, proper conduct of Exams. Ours higher education institutes failed, to some extent, to resolve these basic issues.

Conclusion

Most of the students share the opinion that they feel changes in their behavior, thought and personality while participating in politics. They feel they are more aware and confident while participating in politics. Through political participation, they are being empowered and enabled to solve the problems and they feel proud to do so. Political participation in campus modify the behavior of the students. Positive modification in behaviour is also a motive of educational institutes. So modification in the behavior is also a motivational factor for the students to particiapte in campus politics.

Langdon Committee on Reforms in Higher Education observes that it has been in practice that in privately managed colleges, particularly in south India, managements refrain from union election. These colleges nominate student representatives on merit for the resolution of students' problems or depute the dean of faculty for the solution of student's problems. Some state governments banned the students' union election stating that elections cause violence in the campus and disturb the study atmosphere. In this study in HP University, Shimla, we found that majority among the students wants union elections and student politics in the campus. They feel that through students' politics, they can raise their own demands to the administration. The other problem in higher education institutes is the gap between teachers and students. The teacher community should be concerned about the problems of new generation. They should and can act as their role model because teacher is very learned and knowledgeable person. In high education institutes, to control the students and keep them peaceful, is a big Problem. We have good teachers who understand and teach the subject very effectively; the problem is to control the students. The need is that of a teacher as a leader, who leads the immense energy of students student Politics (including students' organization) is necessary, as found in this study and recommended by the Langdon committee. This process (student Politics) articulates and aggregates the demands and interests of students in the campus and channelizes it to the

university authority. In the absence of political activities, to some extent, first, we can keep the campus peaceful (anyhow), but not educationally fruitful. Second, anomic protest will take place to fill the vacuum in campus, which will be more uncontrolled and dangerous and make unrest in campus. The students, when I was in HPU in August-September 2014, while agitating against fee hike misbehaved and manhandled the VC, (in aftermath of this incident about two hundred students were arrested) which degraded the students' political activities down to personal grudges ; so political activism must be disciplined. On the basis of this study, it has been found that only one percent teachers encourage students to raise their legitimate demands to the authority in peaceful manner. Good Permanent faculty, better hostel, modern library facility and reasonable hike in Fees (unlike ten time Fees hike as in H.P.U., Shimla) are common demands. Healthy representation of students and well established institutional mechanism not only bridges the gap between the students and administrations of the institutions but also inculcates the democratic values and prepares the students for future society. Today's students are tomorrow's leaders, teachers and administrators. We must set a benchmark of positive learning, otherwise campus will turn into an arena of lumpen.

References:

1. George S. Arundale, (1914) *Indian Students and Politics*, Theosophical Publishing House, Adyar, Chennai [Madras] the Theosophist Office, Adyar, Madras.
2. Lloyd I Rudolph Susanne Hoeber Rudolph Karuna Ahmed, (Jul., 1971), *Student Politics and National Politics in India*, Economic and Political Weekly, Vol. 6, No. 30/32, Special Number,
3. Prayag Mehta, *Dynamics of Students Activism*, Vikalpa, Vol. 2. No. 4, October 1977
4. Andrew Heywood, (2002) *Politics*, 2nd edition, Palgrave Macmillan, Houndmills, Basingstoke, Hampshire RG21 6XS and 175 Fifth Avenue, New York, N.Y. 10010
5. Andrew Heywood, (2004) *Political Theory: An Introduction*, Palgrave Macmillan, Houndmills, Basingstoke, Hampshire RG21 6XS and 175 Fifth Avenue, New York, N.Y. 10010

6. Political Behavior of University Students in India, A thesis submitted as partial requirement for the degree Doctor of Philosophy, Department of Sociology, University of California, June 1969
7. Subas Chandra Hazard, (1988) Protest Politics Of Student Youth In India, the Indian Journal of Political Science, Vol. 49,pp. 105-120. Jan- March.
8. Kamal Kumar and Alisha Dhingra, Money-Muscle Power in Student Union Elections and National Politics, Mainstream, VOL LII, No 39, September 20, 2014
9. Philip G. Altabch, (ed.). (1970) The Student Revolution: A Global Analysis Bombay.
10. Benjamin Schlesinger : (1963) Student Unrest in Indian Universities, Comparative Education Review, Vol. 6, No.3, pp. 218-223
11. The Tribune, online addition, September 20, 2014 Chandigarh.
12. S. L. Halleck, (1968) Hypotheses of Student Unrest, The Phi Delta Kappan, Vol. 50, No. 1 pp.2-9.
13. Student Unrest Source: Economic and Political Weekly, Vol. 1, No. 7 (Oct. 1, 1966), pp. 259-260.
14. N. Jayaram, (1979) Sadhus No Longer, Recent Trends in Indian Student Activism, Higher Education, Vol. 8, No. 6, Student Activism, pp.683-699.
15. The Data has been collected on the basis of random sampling through questionnaire. The size of sample is approximate one percent of the total enrolment of H.P. U. Shimla
16. George S. Arundale, (1914) Indian Students and Politics, Theosophical Publishing House, Adyar, Chennai [Madras] the Theosophist Office, Adyar, Madras.
17. Lloyd I Rudolph Susanne Hoeber Rudolph Karuna Ahmed, (Jul., 1971), Student Politics and National Politics in India, Economic and Political Weekly, Vol. 6, No. 30/32, Special Number,
18. Prayag Mehta, (1977) Dynamics of Students Activism, Vikalpa, Vol. 2. No.4
19. Andrew Heywood,(2002) Politics,2ndedition, Palgrave Macmillan, Houndmills, Basingstoke, Hampshire RG21 6XS and 175 Fifth Avenue, New York, N.Y. 10010
20. Andrew Heywood,(2002) Politics,2ndedition, Palgrave Macmillan, Houndmills, Basingstoke, Hampshire RG21 6XS and 175 Fifth Avenue, New York, N.Y. 10010

Rajbir Singh

21. Political Behavior of University Students in India, A thesis submitted as partial requirement for the degree Doctor of Philosophy, Department of Sociology, University of California, June 1969
22. Subas Chandra Hazard, (1988) Protest Politics Of Student Youth In India, the Indian Journal of Political Science, Vol. 49,pp. 105-120. Jan- March.
23. Political Behavior of University Students in India, A thesis submitted as partial requirement for the degree Doctor of Philosophy, Department of Sociology, University of California June 1969
24. Kamal Kumar and Alisha Dhingra: (2014) Money-Muscle Power in Student Union Elections and National Politics, Mainstream, VOL LII, No 39.
25. Philip G. Altabch (ed.), (1970) The Student Revolution: A Global Analysis Bombay.
26. Benjamin Schlesinger : (1963) Student Unrest in Indian Universities, Comparative Education Review, Vol.6, No.3, pp. 218-223
27. Prayag Mehta, (1977) Dynamics of Students Activism, Vikalpa, Vol. 2. No. 4.

WOMEN AS THE ‘OTHER’ IN MAINSTREAM HINDI CINEMA

Nitika Chhillar
Assistant Prof (English)
Amity University, Noida.

ABSTRACT

The paper seeks to highlight and analyse the skewed portrayal of females in Hindi cinema through stereotypical characterization. Commercial Hindi films rarely portray realistic and substantial female characters. Literature probing this skewed portrayal – especially the kind of impact it might have on Indian and South Asian audience, given the extremely wide reach of Bollywood – is certainly important. Yet literature on the women themselves – studies on their impact as actors in moulding and challenging the evolution of Hindi cinema as well as Indian society and how it views women – has been dishearteningly small. Indeed the literature is not revolutionary in what it contributes to our understanding of the role of women in Hindi cinema and in shaping the way the society views women but it is unique as it has the potential to aid feminists in realizing the importance of films in their political and social struggle, making them increasingly self-conscious of their image and femininity, thereby challenging the manner in which women were represented in cinema and aim at the displacement of patriarchal representation in the world of cinema. This is important because cinema not only reflects a society, it also plays a crucial role in moulding the outlook of a society as it influences its members in a profound manner. The paper aspires to contribute to that body of literature in an attempt to further develop women's studies within the academic circles.

Keywords : *Commercial, Literature, Women, Academic.*

Women in India, defined by a set of relationships and models of conduct within the framework of our society, have over the years, learned to live under the twin hammers of heritage or rather tradition and modernity. They multitask and strive to create a balance between the two, trying to get the best out of both worlds, not having to give up their individuality and what they want and yet maintaining harmony between the two worlds. The ever present and the ongoing battle between what they want for themselves and what the society expects of them is something

that the woman of today has realised, and contrary to the women of previous generations, they at least attempt to resolve the conflict, not afraid of putting up a fight if the need arises. Whether they win or lose is another issue but the fact that they realise the lopsided equation between the sexes and them wanting to struggle for what they want for themselves points towards a change taking place.

The portrayal of females in mainstream Hindi cinema has more often than not been skewed. Commercial Hindi films rarely portray realistic and substantial female characters. The movies that the Hindi film industry churns out, the stories that are played out on the screen before us are all about the men, they are essentially men's stories – their lives, dreams, aspirations, struggles, conflicts, issues, tragedies, revenge, desires and above all their heroism. It seems like the movies are all produced for the men. The women in the movies exist solely on the basis of their relation or connection to men in the movies – as their mother, wives, sisters, daughters and above all their love interests. It is indeed hard to find movies that centre on women who are not attached to men or dealing with issues that are not about men and their lives.

The representation of women in terms of characterization in Hindi cinema has been static, passive, sacrificial, victimized, glorified, one-dimensional, and resilient. Hindi Cinema portrays everything as idealized, romanticized, sentimentalized; seldom showing women capable of any kind of rational and logical thought or action.

However it must be kept in mind that even though the visual content of the movies is not purely designed for the male audience, they do augment and accentuate the female form so as to lure audience. Women are more or less turned into mannequins who are dressed well and made to look the way the script requires but they do not have much to offer in terms of the narrative of a film. It would not be wrong to say that they are mainly portrayed as decorative objects.

The traditional Indian society defines three roles for women, i.e. the daughter, the wife, and the mother. In childhood, a female should be subject of her father, the role of the father is subsequently taken over by the husband and son in youth and old age respectively. If a woman attempts to separate, or become independent in any manner from her father, husband, or sons, she is to be shunned, reprimanded and suitably punished. To a large extent these roles, which typecast women, find articulation in

popular Hindi mainstream cinema, reiterating the patriarchal ideology when they are repeated film after film. Discussed further are such stereotypical roles.

The Mother : The mother figure in Hindi cinema suffers, endures and is a source of strength for her children. *"The Indian cinema, does not place the mother within a realistic setting, instead it strives to contract this sphere into a limited area thereby turning this space into a place of isolation and confinement,"* Some of the memorable roles of the mother figure have been played by Durga Khote in *Mughal-e- Azam*(1960), Nirupa Roy in Manmohan Desai's *Amar Akbar Anthony* (1977), Waheeda Rehman in Yash Chopra's *Trishul*(1978), Dina Pathak in Hrishikesh Mukherjee's *Khubsoorat*(1980) and Raakhee in Ramesh Sippy's *Shakti* (1982). Leela Chitnis often played the frail and ailing mother while Sulochana played the stoic and silent mother in several films. Filmmaker Rakesh Roshan, created strong mother characters, with Rakhi in *Karan Arjun*(1995) and Rekha in *Koi Mil Gaya* (2003). More recently Aamir Khan starrer *Taare Zameen Par* (2007) has Tisca Chopra playing a meek mother who sacrifices her career without any complains to raise her children.

The immensely popular dialogue "*Mere pass maa hai* " penned by Sailm-Javed for the film *Deewaar* (1975) echoes the ideology that defines 'mother' as a women meant only for her children with no identity beyond that. The film features Nirupa Roy as a long-suffering mother to characters played by Amitabh Bachchan and Shashi Kapoor.

Long before that, Hindi cinema saw Nargis in Mehboob Khan's *Mother India* (1957), playing the archetypal mother with an indomitable will when it comes to protecting and defending her land and the rights of her sons. The climax of the movie witnesses Nargis emerging as a Universal Mother, who nurtures and occasionally punishes for the greater good, venerated by all when she kills her own son so as to protect the innocent. Nargis immortalised the Indian mother on screen representing motherhood as well as Mother Earth.

One of the most respected figures in Indian cinema, the mother is the backbone of the family, yet she is merely a support for the family and the script of the film. Seen only as a mother and not as a woman by herself, she brings to the film the traditions and rituals of our culture and past. In the words of Vrinda Mathur, *"...the role of a mother – a supposedly 'good mother' is absolutely trivialised in Indian cinema. This*

silent, suffering, stoic species is so distressingly deified on celluloid that by the end of the movie you are convinced that these faces will soon be up on postage stamps. The positive impact and significance of this character is absolutely stultified with the result that the character just slips through the fingers and what remains behind is a pathetic caricature.”

Kiron Kher fabulously articulates the role of the mother as Bobby in the film *Hum Tum* (2004). She is the mother of the female protagonist, played by Rani Mukherjee, in the film. She is a strong character, emotionally supporting her widowed daughter, moving with her to Paris even when she wants to stay in India. Even abroad she dresses in traditional Indian clothes, speaks Hindi and prays every day, acting as a preserver of tradition and culture. We do not really see her existing for herself, doing anything for herself or having a life beyond her grown up, fully matured daughter.

The Sister: The sister is the frail, younger rakhi-tying innocent girl who is protected by her elder brother, the hero of the film, who wrecks vengeance if she is hurt or wronged. Her marriage or studies are the brother's top priority, and she and his responsibilities regarding her are at the back of his mind when he enters a dubious deal. Some movies portray her being subjected to mental and physical harassment at the hands of her in-laws, others depict her as a victim of rape, to be rescued and avenged by her brother. Her sole purpose for being in the film has been to highlight the qualities of her brother, the male protagonist of the film.

Chhoti Bahen, produced and directed by L.V. Prasad in 1959 is a memorable film and is well known for the still popular song *Bhaiyya Mere Rakhi Ke Bandhan Ko Nibhana*. 1970 saw Manmohan Desai's *Sachcha Jhootha*, where Rajesh Khanna leaves for the city so as to raise dowry for his sister's marriage. The movie has the famous song *Meri pyari behaniya banegi dulhaniya*.

The roles are reversed when the films portray an elder sister whose sole reason for existence are her younger siblings. The elder sister, like the mother, is a model of suffering and sacrifice. She does it all for her siblings who grow up to be selfish and ungrateful as in the film *Tapasya* (1976) which had Raakhee playing the *didi* (elder sister) who refuses to marry her lover when his mom insists that she must leave her siblings to fend for themselves after the marriage. K. Balachander's *Aaina* (1977) had Mumtaz who becomes a prostitute to support her impoverished siblings. *Yeh Kaisa*

Insaaf (1980) and *Anokha Bandhan* (1982) had Shabana Azmi willing to sacrifice marital bliss all for her younger brother.

The Daughter: The daughter in Hindi cinema is showcased as a figure of virtue and piousness. She is loved by her parents and is the apple of their eyes. She cares deeply for her parents and often hides the truth about her love life from them. The moment of confrontation hurts her terribly. She carries with her the values of her family and is often subjected to the patriarchal values of her family and society. More often than not she is subservient and aims to make everyone around her happy. But one needs to keep in mind that an actress doesn't just play the role of a daughter in a movie, she also plays a lover and often a sister to another characters in the movie. And the established stereotypes put her in a dilemma and that is where the conflict comes in a film. Nevertheless the role of a daughter does have stereotype characters that are constant in most movies.

Anjali, played by Tulip Joshi, in *Mere Yaar Ki Shaadi Hai*(2002) is a perfect example of a stereotype of a daughter figure that is respectful and religious and obedient. She prays everyday and dresses mostly in traditional feminine clothes. Her character is one- dimensional as we never really get to know what she is truly like. Dutiful and pious daughter – that is all she is. She doesn't really make any decisions and is incapable of expressing her true feelings for the men in her life, be it her fiancé or her best friend who truly loves her. In many ways she is a subservient child and accepts her faith without any questions or struggle.

Another example of the stereotype of dutiful daughter is depicted in the film *Mohabbatein* (2000) in the character of Megha, played by Aishwarya Rai, the daughter of a conventional and traditional Narayan Shankar, played by Amithabh Bachchan, a college dean. Narayan Shankar strongly believes that love is a sign of weakness, and that all it can give a human being is pain. When Megha admits to her father that she is in love with one of the students in his college, he forbids her from seeing the man she loves. Heartbroken and helpless against the wishes of her father, completely torn between the man she deeply loves and her father towards whom she feels a strong sense of duty and concern, she commits suicide, hoping in vain that her death will make her father see the beauty of love and how it can change a person. Represented as a ghost in the film, she guides her lover who attempts to transform her father, but Megha's death only serves to strengthen his belief. Megha exists in the film purely to change the way her father thinks and reform him into a

better man who believes in the beauty and power of love. Megha gives up her dreams and life for the sake of her father.

The Wife : A wife in Indian cinema has little role to play in movies except serving her husband. Her husband and her children are her entire world and the way it is portrayed in films, she has no life of her own, no aspirations, no ambitions and no personal freedom. She does not seem to want any of it. As a wife, she is submissive and completely dependent on her husband, not just financially but also emotionally. She is dutiful and subservient, unquestioningly serving her husband and in-laws.

The Courtesan: The stereotypical courtesans in Hindi cinema are intensely beautiful females who are also skilled dancers. The courtesan is neither the epitome of suffering and sacrifice nor is she the vamp. She lives in a *kotha*, entertains and dances for a living. More often than not she falls in love with the male protagonist of the film but her love for him is not reciprocated, a condition she accepts as faith. Her duties include "*ministering to the physical and emotional needs of men... [she] is represented as existing outside the normal domain of domesticity and she is deeply attracted to the protagonist...he usually does not fall in love with her*" She is somewhat pitiful due to her unsavoury trade, one sympathises with her, she is essentially good at heart whose pathetic circumstances forced her to lead the life of a courtesan or *tawaiif*(in Hindi). Often she is portrayed as a matured woman with better insights into life than the female protagonist.

The character of a courtesan exists outside the domain of domesticity yet she provides love, care and comfort to male protagonist. Although she is financially independent, she is subservient to men and is not respected because of her trade. The character basically looks after the emotional and physical needs of the male protagonist in the absence of their female counterparts. Rekha, in *Mukkadar ka Sikandar* (1978) is the proverbial fallen woman with a heart of gold. She loves the male lead of the film who actually desires someone else. The tortured male protagonist takes comfort from being physically intimate with these women. The costumes of a courtesan may appear bridal but she is not a bride, symbolising that even though she does everything a wife does yet she is deprived of the rights and respect a wife is given in the society and in the man's life. Some of the films dealing with the courtesans focussed on the angle of call girls and forced prostitution, portraying the harsh and cruel realities of the flesh trade, that is, how the women ended up in the profession and the brutal inescapability of the heinous trade such as

Mandi (1983) and *Chameli*(2003). Some movies include the character of a courtesan, a prostitute or mujrewali in a single song such as Aishwarya Rai with the song *Kajra Re* in the movie *Bunty Aur Babli*(2005).

The aim here is to provide entertainment both to the men in the audience as well as the male characters in the movie, costumes and seductive dances being the tools used to augment the female to attract the male gaze. Also it gives the scriptwriters a chance to introduce another world in the film, a world which is not seen or frequented by most members of the audience hence making the movie and whole concept very entertaining, especially for the men. The entire ambience of the darkened cinema hall allows voyeurism to occur and the two worlds meet over the body of the prostitute. *Umrao Jaan* and *Pakeezah* are two of the most famous movies that showcased courtesans. *Devdas* also portrayed a courtesan Chandramukhi played by Madhuri Dixit. The movie *Chameli* has Kareena Kapoor playing the prostitute and *Laaga Chunari Mein Daag* (2007) features Rani Mukherjee as a call girl. *Laaga Chunari Mein Daag* has Vaibhavari Sahay, a simple small town girl who becomes a call girl so as to financially support her poor family. She changes her name to Natasha and dresses in modern clothes unlike her previous self when she used to dress in salwar kameez. She is later rescued by the male lead, played by Abhishek Bachchan, who plays the knight in shining armour and marries her despite knowing all about her profession, rescuing her from the plight of being a call girl.

However the modern day courtesan is far less developed in terms of character and she is on screen only for the purpose of visual attraction. In terms of character and visual appearance she is enormously different from the courtesans of the older days. She is still outside the realm of domesticity but she is far more outspoken. Gone are the costumes of bridal finery and their place have been taken by dazzling and shimmering modern dresses that expose far more of their bodies. These female are defined by their profession that stereotypes these roles.

The Widow: The widow is an often repeated role in Indian cinema. The stereotypical widow in Hindi films wears white, as per the traditional Hindu customs. She is cast aside by the society and is not allowed to live a happy normal life where she can seek any kind of happiness for herself. She is supposed to live a secluded and isolated life with no entertainment, mourning the death of her husband her entire life. She is generally portrayed as being a burden on the society and on her

family. The films portray her as the suffering female and all she does is cry and mourn her dead husband and the society only makes her life worse. The traditional representation of a widow's character can be seen in the film *Baabul* where a widow Pushpa, played by Sarika, dresses in white and lives an isolated life. She is not invited in any of the family functions and her mere presence is supposed to be inauspicious and bring bad luck. After all it was her bad luck that killed her husband in the first place. In *Mohabbatein*, Preeti Jhangiani plays the role of Kiran, a widow whose father-in-law refuses to admit that his son is dead and consequently insists that Kiran live her life as a married woman performing all her duties. Even though Kiran does not have to live the pathetic life of a widow, she is still lonely in an isolated existence, even within family. In *Hum Tum* we see Rhea, played by Rani Mukherjee, widowed at a young age and running off to live in France with her mother in order to escape being pitied and judged in India by the society. Even though this is a bold move and she is portrayed as a strong independent woman, she is consistently unhappy and constantly crying after her husband's death, till an old friend re-enters her life bringing in romance and love. Here again the widow is in desperate need to be rescued by a male who will take her back to normal happy life.

The Vamp: The vamp is the opposite of the heroine. She generally wears tight fitting western clothes. She accompanies and helps the villain to accomplish and fulfil his evil ambitions. She helps him with his devious means. We hardly ever know about the vamp's background or anything else about her character and nature, all that is known about her is that her loyalties lie with the villain. She often tries to sabotage the male lead's efforts and tries to come between the hero and the heroine. She has no connection with good people and good society. They are attractive females and serve as eye candy for the male audience. Nadira, Helen, Bindu, Kalpana Iyer, Aruna Irani portrayed the vamp in Hindi films during the 1950s, 60s and 70s. Bindu immortalised the stereotypical role of a vamp as Ajit's 'Mona Darling'. She played Ajit's gangster-doll, and shocked the audience with her plunging necklines in Amitabh Bachchan starrer *Zanjeer* (1973). They normally had puffed up hair, wore cat like eyeliner with loud makeup and in most cases sported a cigarette, along with the bright, western backless dresses. The vamp provides the male audience with an opportunity to indulge in guilt-free lust because she is there to titillate and attract the male gaze. She is not portrayed as anyone's daughter, wife, sister or mother which makes her attainable and the right woman to look at with lust and what's more, it makes it all somewhat acceptable and gives the male viewers a

justifiable reason to look at her in an unsavoury manner under the veil of the darkened cinema. She is entirely created to cater the male gaze. *“The vamp is presented as the sexualized woman, craving men and their attention by inviting their gaze upon her body, her eroticized gestures, and movements. This exhibitionism, pleasurable to the audience, is simultaneously condemned as immodest. Thus the audience can enjoy the visual pleasure, the spectacular and erotic dance numbers, while morally condemning the woman in unison with the narrative.”*

The Heroine : The roles of leading ladies in Hindi films are also stereotypical. There are, by and large, some very distinct prototypes. She is a mother, sister, wife and in some cases, the courtesan. If she isn't any one of these, she is hero's love interest or rather his girlfriend bringing in the romance angle in the script. She is beautiful and pure, an ideal image of feminine grace and womanhood. She can be bubbly and charming or shy and demure. Alternatively she could be the one suffering in the movie, who will eventually be rescued by the hero or the male lead. In that case she suffers abuse, infidelity, starvation and injustice but is eventually rewarded for it all in the end. If she isn't suffering, she serves to add glamour and glitter to the movie.

It is clear from the discussion of characteristic stereotypes that Bollywood does indeed repeatedly reinforces stereotypical roles of women. While it is true that feminism is acquired and as such produced through the process of socialisation, Bollywood reiterates stereotypes, confirming the patriarchal attitudes of the masses, naturalising the false perception that women are one dimensional and that the stereotypes are fit representations of them. Women are indeed represented or rather misrepresented under the premise of patriarchy which dictates not only cinema and the concept of male gaze, but also the mythology, notion and religion that not just strongly influence cinema as a medium of entertainment but also the perception and believes of the people in a society. So it would not be wrong to say that Bollywood encourages its viewers to adopt behaviour and attitude that reinforces gender specific roles. In essence, women are appropriated to these gender specific roles and stereotypes, giving them a false sense of identity. In other words, a woman is supposed to be an image of beauty and subservience, possessing a sense of duty or she is the antithesis, that is, the vamp.

References :

- Vasudevan, Ravi (ed.) (2000); *Making Meaning of Indian Cinema*; Oxford University press; New York.
- Jain, Jasbir and Rai, Sudha, eds; (2009) *Films and Feminism*; New Delhi; Rawat Publications; P-67.
- Gokulsing, Moti.K and Dissanayake, Wimal; (1998) *Indian Popular Cinema : A Narrative of Cultural Change*; Trentham Books; Oakhill,England ; P 78.
- Virdi, Jyotika; (2003) *The Cinematic ImagiNation: Indian Popular Films as Social History*; Rutgers University Press; P 169.

Constructivism in Education

Mrs. Rita Saini

Assistant Prof., Teaching of Computer Science
UCE Kurukshetra

Abstract

This paper contrasts contemporary traditional and constructivist educational models to show that constructivist models have invaluable advantages over and are more effective than more traditional models. Bruner's constructivist theory is discussed, as well as some of its influences, then traditional and constructivist educational models are contrasted point-for-point. The paper then refers to factual examples of successful constructivist education models in practice and suggests methods for using constructivist theory to improve traditionally designed curricula.

Keywords : *constructivism, process of learning , constructivist, education models.*

Key Principles

Five Guiding Principles of Constructivism:

- Pose problems of emerging relevance to students.
- Structure learning around primary concepts.
- Seek and value students' points of view.
- Adapt instruction to address student suppositions.
- Assess student learning in the context of teaching.

Introduction

Constructivism is basically a theory -- based on observation and scientific study -- about how people learn. It says that people construct their own understanding and knowledge of the world, through experiencing things and reflecting on those experiences. When we encounter something new, we have to reconcile it with our previous ideas and experience, maybe changing what we believe, or maybe discarding the new information as irrelevant. In any case, we are active creators of our own knowledge. To do this, we must ask questions, explore, and assess what we know.

DAV Academic Review

In the classroom, the constructivist view of learning can point towards a number of different teaching practices. In the most general sense, it usually means encouraging students to use active techniques (experiments, real-world problem solving) to create more knowledge and then to reflect on and talk about what they are doing and how their understanding is changing. The teacher makes sure she understands the students' pre-existing conceptions, and guides the activity to address them and then build on them.

Constructivist teachers encourage students to constantly assess how the activity is helping them gain understanding. By questioning themselves and their strategies, students in the constructivist classroom ideally become "expert learners." This gives them ever-broadening tools to keep learning. With a well-planned classroom environment, the students learn - HOW TO LEARN.

For example: Groups of students in a science class are discussing a problem in Computer Science. Though the teacher knows the "answer" to the problem, she focuses on helping students restate their questions in useful ways. She prompts each student to reflect on and examine his or her current knowledge. When one of the students comes up with the relevant concept, the teacher seizes upon it, and indicates to the group that this might be a fruitful avenue for them to explore. They design and perform relevant experiments. Afterward, the students and teacher talk about what they have learned, and how their observations and experiments helped (or did not help) them to better understand the concept.

Contrary to criticisms by some (conservative/traditional) educators, constructivism does not dismiss the active role of the teacher or the value of expert knowledge. Constructivism modifies that role, so that teachers help students to construct knowledge rather than to reproduce a series of facts. The constructivist teacher provides tools such as problem-solving and inquiry-based learning activities with which students formulate and test their ideas, draw conclusions and inferences, and pool and convey their knowledge in a collaborative learning environment. Constructivism transforms the student from a passive recipient of information to an active participant in the learning process. Always guided by the teacher, students construct their knowledge actively rather than just mechanically ingesting knowledge from the teacher or the textbook.

Mrs. Rita Saini

Constructivism is also often misconstrued as a learning theory that compels students to "re-invent the wheel." In fact, constructivism taps into and triggers the student's innate curiosity about the world and how things work. Students do not re-invent the wheel but, rather, attempt to understand how it turns, how it functions. They become engaged by applying their existing knowledge and real-world experience, learning to hypothesize, testing their theories, and ultimately drawing conclusions from their findings.

History of constructivism :

The concept of constructivism has roots in classical antiquity, going back to Socrates's dialogues with his followers, in which he asked directed questions that led his students to realize for themselves the weaknesses in their thinking. The Socratic dialogue is still an important tool in the way constructivist educators assess their students' learning and plan new learning experiences.

In this century, **Jean Piaget** and **John Dewey** developed theories of childhood development and education, what we now call Progressive Education, that led to the evolution of constructivism.

Piaget believed that humans learn through the construction of one logical structure after another. He also concluded that the logic of children and their modes of thinking are initially entirely different from those of adults. The implications of this theory and how he applied them have shaped the foundation for constructivist education.

Dewey called for education to be grounded in real experience. He wrote, "If you have doubts about how learning happens, engage in sustained inquiry: study, ponder, consider alternative possibilities and arrive at your belief grounded in evidence." Inquiry is a key part of constructivist learning.

Difference between traditional ideas about teaching and learning and Constructivism

As with many of the methods addressed in this series of workshops, in the constructivist classroom, the focus tends to shift from the teacher to the students. The classroom is no longer a place where the teacher ("expert") pours knowledge into passive students, who wait like empty vessels to be filled. In the constructivist model, the students are urged to be actively involved in their own process of

DAV Academic Review

learning. The teacher functions more as a facilitator who coaches, mediates, prompts, and helps students develop and assess their understanding, and thereby their learning. One of the teacher's biggest jobs becomes ASKING GOOD QUESTIONS.

And, in the constructivist classroom, both teacher and students think of knowledge not as inert factoids to be memorized, but as a dynamic, ever-changing view of the world we live in and the ability to successfully stretch and explore that view.

The chart below compares the traditional classroom to the constructivist one. You can see significant differences in basic assumptions about knowledge, students, and learning. (It's important, however, to bear in mind that constructivists acknowledge that students are constructing knowledge in traditional classrooms too. It's really a matter of the emphasis being on the student, not on the instructor.)

Traditional Classroom	Constructivism Classroom
Curriculum begins with the parts of the whole. Emphasizes basic skills.	Curriculum emphasizes big concepts, beginning with the whole and expanding to include the parts.
Strict adherence to fixed curriculum is highly valued.	Pursuit of student questions and interests is valued.
Materials are primarily textbooks and workbooks.	Materials include primary sources of material and manipulative materials.
Learning is based on repetition.	Learning is interactive, building on what the student already knows.
Teachers disseminate information to students; students are recipients of knowledge.	Teachers have a dialogue with students, helping students construct their own knowledge.
Teachers disseminate information to students; students are recipients of knowledge.	Teachers have a dialogue with students, helping students construct their own knowledge.
Teacher's role is directive, rooted in authority.	Teacher's role is interactive, rooted in negotiation.
Assessment is through testing, correct answers.	Assessment includes student works, observations, and points of view, as well as tests. Process is as important as product.
Knowledge is seen as inert.	Knowledge is seen as dynamic, ever changing with our experiences.
Students work primarily alone.	Students work primarily in groups.

Benefits of Constructivism

A. Develops thinking skills.

- Problem solving teaches students to consider multiple perspectives on a given situation or phenomenon.
- This develops flexibility in thinking and reasoning skills, as students compare and contrast various possibilities in order to draw their conclusions.
- Students tap into their prior knowledge and experience as they attempt to solve a problem. Thus, students continually integrate new knowledge into existing knowledge, thereby providing context and creating a personal "storage room" of resources that will be available for future problem-solving needs.
- Students also learn to make connections and associations by relating the subject matter to their own life experience.
- Students learn to support their conclusions with evidence and logical arguments.
- Students learn to synthesize several sources of information and references in order to draw conclusions and then evaluate these conclusions.
- Students learn to question ideas and knowledge through the process of comparing and contrasting alternative ideas and contexts.
- Students are encouraged to engage in individual reflection in order to organize and understand the world.
- Students experience insights as they think through a problem or inquiry activity, and draw inferences that allow them to go beyond the simple acquisition of facts and information by learning how to see implications and apply them to other situations.

B. Develops communication and social skills.

- Students must learn how to clearly articulate their ideas as well as to collaborate on tasks effectively by sharing the burden of group projects. Students must therefore exchange ideas and so must learn to "negotiate" with others and to evaluate their contributions in a socially acceptable manner. This is essential to success in the real world, since they will always be exposed to a variety of experiences in which they will have to navigate among others' ideas.

DAV Academic Review

- Students learn how to communicate their ideas and findings with others. This becomes a self-assessment activity, whereby the students gain more insight into how well or poorly they actually understand the concepts at hand.
- C. Encourages alternative methods of assessment.**
- Traditional assessment is based on pen-and-paper tests whereby students demonstrate or reproduce knowledge in the form of short responses and multiple-choice selection, which often inspire little personal engagement. Constructivist assessment engages the students' initiative and personal investment through journals, research reports, physical models, and artistic representations. Engaging the creative instincts develops a student's ability to express knowledge through a variety of ways. The student is also more likely to retain and transfer the new knowledge to real life.
- D. Helps students transfer skills to the real world.**
- Students adapt learning to the real world, gaining problem-solving skills and ability to do a critical analysis of a given set of data. These skills enable the student to adapt to a constantly changing real-world environment. Thus, classroom learning does not only result in acquisition of a canon of absolute "truth"; it also results in a resource of personal knowledge.
- E. Promotes intrinsic motivation to learn.**
- Constructivism recognizes and validates the student's point of view, so that rather than being "wrong" or "right," the student re-evaluates and re-adjusts his knowledge and understanding. Such an emphasis generates confidence and self esteem, which, in turn, motivate the student to tackle more complex problems and themes.

Positive Contributions of Constructivism to Educational Design

A major theme in Bruner's constructivist theory is that learning is an active process, whereby students learn best by constructing new ideas and building new schemas based upon current and past knowledge. The cognitive processes behind this construction draw heavy influences from cultural and social aspects of students' lives, implementation of rewards and punishments, and students' motivation to learn the material. Educational models that utilize constructivist

Mrs. Rita Saini

theory consider these influences and attempt to match education systems and curricula to each socio-culturally distinct group of students. They also build programs and train instructors to encourage students to discover principles on their own, using the knowledge they already have to embrace and internalize information (Mos, 2003). Traditional education models, however, do not employ these techniques and are based on outdated educational theory. With socio-cultural diversity being an ever-growing issue for educators and educational system designers, constructivist education models should be more widely used in education.

To support this statement, this paper will first delve into Bruner's constructivist theory. It will then examine traditional and constructivist educational models, listing each one's pros and cons. The paper will contrast real-life examples of constructivist and traditional educational models and discuss ways to improve curricula by using constructivist models.



Educational design, is not as straightforward as many believe. It is characterized by a heterogeneity that causes pressures and expectations to vary across the field, but some common issues are faced by all designers. These issues include (1)

DAV Academic Review

choosing the most effective teaching, learning, and assessment methods, (2) developing the learning environment, and (3) integrating students' experience into various course elements (Bines, 1992a). Both constructivist and traditional educational models address these issues. The differences, however, lie in the ways they address them, and the next section will contrast these ways.

Critical Perspectives:

Constructivism has been criticized on various grounds. Some of the charges that critics level against it are:

- It's elitist. Critics say that constructivism and other "progressive" educational theories have been most successful with children from privileged backgrounds who are fortunate in having outstanding teachers, committed parents, and rich home environments. They argue that disadvantaged children, lacking such resources, benefit more from more explicit instruction.
- Social constructivism leads to "group think." Critics say that the collaborative aspects of constructivist classrooms tend to produce a "tyranny of the majority," in which a few students' voices or interpretations dominate the group's conclusions, and dissenting students are forced to conform to the emerging consensus.
- There is little hard evidence that constructivist methods work. Critics say that constructivists, by rejecting evaluation through testing and other external criteria, have made themselves unaccountable for their students' progress. Critics also say that studies of various kinds of instruction -- in particular **Project Follow Through**, a long-term government initiative -- have found that students in constructivist classrooms lag behind those in more traditional classrooms in basic skills.

Conclusion

As above sections have shown, constructivist educational models have a real and quite powerful impact upon education and learning in general. Failing to apply the principles inherent in such models can cause such problems as high failure rates among students and mistaken low-ability assessments, and it can waste valuable learning potential. To avoid these problems, educational designers working closely with instructors, should tailor curricula to the target students in keeping with

Mrs. Rita Saini

socio-cultural environment and other cognitive influences. Educators, in turn, should employ sound educational methods that promote Socratic learning and encourage students to “fill in the blanks” themselves.

References :

<http://aesop.rutgers.edu/~charter/abouttxt.htm>

Britain. E-mail: barbara.jaworski@educational-studies.oxford.ac.uk

CMST, (2001) Volume 20, Number 1, ISSN 0731-9258 Publisher: Association for the Advancement of Computing in Education (AACE), Chesapeake, VA A Constructivist Enquiry – London:

Falmer Press Lerman, S.(1996): Intersubjectivity in Mathematics Learning: A Challenge to the Radical Constructivist Paradigm. – In: Journal for Research in Mathematics Education Vol. 27(2), p. 133–150 Noddings,

Brian Pagán : University College Maastricht

Aulls, M. W. (2002). The Contributions of Co-Occurring Forms of Classroom Discourse and Academic Activities to Curriculum Events and Instruction. Journal of Educational Psychology, 94(3), 520–538.

Looking Back into History of Art of Assam

Dr. Gurcharan Singh

Assistant Professor

Rikimi Madhukailya

Research Scholar

Deptt of Fine Arts

Kurukshetra University, Kurukshetra

Abstract

The paper looks into the history and mythology of Assam to trace the lineage, evidences and draftsmanship of local artists. The process of looking briefly into various art & architecture practices of Ahom the most powerful dynasty of Medieval Assam till the early twentieth century is also a process of formally documenting the history of art of the region. With progression of time the art scenario of Assam got more intense with political and social artists, most of whom stayed back in the region till the end of their life. The little scratches they made in the adverse situation of the 30's/40's took shapes of bigger ventures of twenty first century.

Keywords: *Assam, Violence, History of Art of Assam, Ahom kingdom, Medieval architecture*

Paper

The history of art of Assam is dipped into myth and stories of bloodshed like that of the stray grass between the rice paddies. But historians quote exact dates about the architectures from the written historical records, specially during the Ahom dynasty. Sukaphaa led the warrior clan which entered as an invader and settled in the region for generations known as the Ahoms. The Ahom kingdom in the course of time expanded upto the Chutiya kingdom to its north and pushed the Kachari kingdom further south. Most of the 17th century saw the Ahom-Mughal conflicts, in which the Ahoms held the expansive Mughals at bay epitomized in the Battle of Saraighat of 1671, and which finally ended in 1682 with the defeat of the Mughals at Itakhuli—and the Ahom kingdom reached its westernmost boundary. Though

the Ahom kingdom saw itself as the inheritor of the glory of the erstwhile Kamarupa kingdom and aspired to extend itself to the Karatoya river, it could never do so; though an Ahom general, Tunkham under Swargadeo Suhungmung, reached the river once when he pursued a retreating invading army in the 16th century.

Ahoms traced their origin to the Tai race. Rangpur, the ancient cultural-political capital of Assam known as Sivasagar today, is 400 kms away from the current capital of the state, Guwahati. Sivsagar used to be the most important site for art and architecture during the Ahom rule. It is said that the term 'Ahom' was derived from the word *Asama* meaning unequal in reference to the valour and fighting skills they possessed. The present name of this region, Assam (locally Axom) is also believed to be a derivative of the word Ahom. *Swargadeo* Gadadhar Singha was the first king to accept Brahmanical religion officially and to start building temples locally called dol. The Ahoms had commissioned **temple architectures as well as palatial-residential architectures and pyramidal burial mounds.**

Like many other ancient civilizations, the art of this region was also surrounded with Folk songs, mythological tales and sculptures. These open up a whole world of art to the audience. The smile of flying nymphs at Deopahar, the 10th century temple ruins or the beautiful mother goddess sculpture in the exterior of the famous Kamakhya quietly stand as proof of the gone days. The two Girls sculpture from another site, Da Parbatiya, is a beautiful example of the expressive and sensuous carving on porous stone. The conventional paintings of Assam serve as a source of inspiration to many art lovers. Known for their unmatched quality and outstanding strokes of mastery, they have become an integral part of the rich Assamese cultural heritage. Tracing their origin to seventh century AD, Assamese paintings and manuscripts are said to have been derived from the mythological tales, the most prominent among which are Chitra Bhagavata and Hastividyananya. Most of these manuscripts have been collected from different parts of the state and published in the form of books, along with the reproduction in the form of paintings. However, the illustrations in these manuscripts are not folk paintings but traditional paintings emerged out of craft. The tradition of painting in Assam goes far back and can be extended to the Puranic time. Of

course the evidence of that tradition is only obtainable from a legend. In that beautiful legend, a lady named Chitralkha, was endowed with a great talent in portrait-painting.

We get the earliest literary evidence in Banabhatta's Harsa Charita where mention has been made of the gifts from Bhaskarvarman, the king of Kamarupa of 7th century to Harshavardhana. The gifts include coloured or painted cloth in the pattern of Jasmine flower and carved boxes for painting and brushes. The Kalikapurana also mentions about decorated cloths which were used for offering to the deity. In the Babruvahana Parva of Harivar Vipra (14th cent.) we get reference of the paintings on walls.

Besides these, we have in our possession three historical relics which are considered as the earliest evidences of the art in his region. These are of course rock engravings. At Umatumoni, near Biswanath, on a huge boulder some engraved drawings of animals and geometrical designs have been noticed. It is also clearly visible from the style of these drawings that they belong to two distinctly separate phases. The style of the earliest phase consisting of the drawing of birds and animals, reminds us of primitive rock art discovered in the different parts of the world. But besides the style, we do not have any other material evidences to ascertain the date of these drawings. The other two we got in two cut-out slabs of stone collected from Lanka and Davaka respectively, are now preserved in the Assam State Museum. In the first slab, below some scripts there is the drawing of a peculiar animal, perhaps a donkey over another animal, probably a pig, engraved in lines. Unfortunately the script has not been deciphered so far, which might have revealed the age of that drawing. On the other stone there are some human and animal figures which are also engraved in lines. Then until the 16th century, we do not have any other material evidence of this tradition's continuations.

There are a number of Assamese scripts, where the folk connection is established to a high degree as well. In medieval Assam, different classes of painters evolved with time. There was a special class called Patuas, whose paintings were called pats. Pats were independent of votive structure, i.e., they were not part of an own

stake. Then, there were the painters known as nats, who were professional singers and dancers. However, the most versatile among all the Assamese painters were the khanikars. Their work mainly centered on the satras or monasteries and the naam-ghars. Known for their excellent artistic creations, some khanikars can still be found in certain villages of Upper Assam.

Some of the manuscripts on which Assamese paintings are based have been preserved in the Assam State Museum, Kamarupa Anusandhan Samity and the Historical and Antiquarian Department. Some others are in the hands of private collectors. Besides these, the Assam Fine Arts and Crafts Society (Guwahati) and Jorhat Fine Art Society have been playing a significant role in preserving the rich cultural heritage of the state. Records of the traditional paintings have also been done in the famous Assam silk. It is said that during the visit of Hiuen Tsang and Harshavardhana to the state, the king of Kamrupa, Kumar Bhaskara, presented them with elusive Assamese silk paintings.

Broadly, the traditional paintings of Assam can be categorized under two larger groups of schools or genres-Assam School and Tai-Ahom School. The Assam School can be further subdivided into Sattriya and Royal styles. Sattriya style was mainly propagated by Sri Sankaradeva. Beautiful illustrations of this style can still be found in certain manuscripts of the region, like the Chitra Bhagavat (1539 AD). Though in the later period the Mughal influence became evident, yet it had been able (like the Rajasthani and Pahari School) to synthesize that influence to its own advantage, and thus had been able to maintain its distinct regional entity. That is why we find the similarity of Assamese manuscript paintings to be more striking with the Kangra School than with the Mughal School. In the paintings of the manuscript of the first book of Brahmaavaivarta Purana which is now prescribed in the British Library, London, the Shankhachuda Vadha, the Hastividya (of Auniati Satra), Kumara Harana (of both Budhbari and Dichial Satras), we experience the highest manifestation of this assimilation. On the other hand, in the paintings of the Chitra Bhagavata we experience something very original in its vigorous lines, contrast of colours and uniqueness of composition, which very well establishes its distinct identity.

However, in all the above mentioned paintings the same confident and effortless control of the painter over his job is reflected in the vigorous lines, arrangement of space and choice of colours. In his expert hands even the otherwise irrational and awkward arrangement of space become normal, perfect and pleasing. There is also a separate genre of paintings where instead of trained, expert and confident hand, we encounter the lines of confusion and simplicity of a child, where colours and composition also become arbitrary and irrational. But this irrationality often opens up a vista for a kind of innocent pleasure of fantasy which the rational thinking always fails.

There is a fine portrayal of local animal life, like lion and bison, apart from pictures of trees with flowers and birds. Such charming illustrations definitely attract the attention of the onlookers and students. The Royal style, on the other hand, developed two more styles namely, Garhagaon and Darrang styles.

Tai-Ahom School is mainly represented by the Phung Chin manuscript and Suktanta Kyempong. The Phung Chin manuscript shows illustrations of 16 heavens and 16 hells, while the latter deals with Lokadharmā. Until the later part of the 19th century, i.e. for some years even after the occupation of this territory by the British, this tradition continued. But due to the changing social and economic situation brought about by the British occupation, the tradition started losing its vigour gradually. Finally, it became dead and forgotten in the wooden boxes in the Namghars and Satras, to be discovered many years later by the historians and antiquaries of the 20th century. But by this time the spirit of this tradition had completely evaporated in the new social and cultural context without leaving any inheritors.

With the rest of the country, this region has also seen a renaissance of art during the first three decades of the twentieth century. The experimentation of art in exploring the truth or false/meaningful or meaningless often reaches a political degree. More than any collective or group formation, a number of artists of that time were individually making a mark in the society by simply creating art, which as an individual could be analysed as *personal is political* statement of a western scholar. "The production of aesthetic or narrative form is to be seen as an

ideological act in its own right, with the function of investigating imaginary or formal 'solution' to irresolvable social contradiction." Frederic Jamson.

Be it group or individual artistic fervour, two kinds of streams of practice could be observed-the first being the naturalist-realist which are not only Photo-realistic but also expressionist and figurative. Sometimes the ideology in these works is so strong that it overpowers the importance of the aesthetic quality. But largely, even people like Somnath Hore, whose work was heavily inspired by the Marxist inclination, were also really expressive in terms of creating space in the onlookers' mind with the aesthetic pain. During the decade of thirty, three Assamese painters had made their presence in the art scenarios of Assam, Mukta Bardoloi, Pratap Barua and Suren Bordoloi. So, instead of becoming the harbingers of modern sensibility for the extinct Assamese painting tradition, they became the disinherited sons of that tradition, who had to toil hard to build up a totally new formation with whatever materials they received from the Western academic influences, over the demolished tradition. These painters used oil and their work also bore the unmistakable influence of Ravi Varma. The subject-matter of their paintings included still-life, landscape, portraits, rural life etc. The portrait of Radha Kanta Handique painted by Suren Bardoloi, is perhaps the best product of this period.

In the next decade, with the beginning of the forties, Tarun Duwara and Asu Dev had made their first appearance on the scene. In Tarun Duwara's paintings, which are mainly the portrayal of rural life in the style of the early impressionists, we experience the melancholy of a banished man, the memories of whose distant native village haunts him for ever and ever. His 'Weaver' is not merely a documentation of a lost rural life, it is something more than that. It fills our hearts with nostalgia, compassion and a strange tragic sensation. In Asu Dev's paintings, where the entire canvas is covered with coloured dots, we feel a distant reminiscence of Seurat. The theme of his painting has always been the landscape and rural life of this region. In some of his beautiful landscape paintings, he is successful in portraying with an intense feeling the vigorous spirit of nature.

With progression of time the art scenario of Assam got even more intense with political and social painters, most of whom remained in the region till the end of their life. The little scratches they made in the adverse situation of the 30's/40's had taken shapes of bigger ventures of twenty first century.

References

1. Agamben, Giorgio (1998) *Homo Sacer: Sovereign Power and Bare Life*. D. Heller-Roazen, trans. Stanford, Calif.: Stanford University Press.
2. Balibar, Étienne (2003) *We, The People of Europe? Reflections on Transnational Citizenship*. J. Swenson, trans. Princeton: Princeton University Press.
3. Biesenbach, Klaus, (ed.) (2003) *Territories: Islands, Camps and Other States of Utopia*. Berlin: KW-Institute for Contemporary Art and Buchhandlung Walther König.
4. Bower, A.C. (1929) *Under Head-Hunter's Eyes*; Published by Judson Press, Philadelphia.
5. Chaudhuri, Prasenjit (1994) *Socio-cultural aspects of Assam in the nineteenth century*, Vikas Pub. House, New Delhi.
6. Das, Samir Kumar (1994) *1961 ULFA : United Liberation Front of Assam : a political analysis*, Ajanta Publications, Delhi.
7. Davis, Mike(2006) *Planet of Slums*. London: Verso.
8. Deutsche, Rosalyn (1996) *Evictions: Art and Spatial Politics*. Cambridge: MIT Press.
9. Donnison, F.S.V. (1970) *Burma*; Published by Earnest Penn Ltd London.
10. Franke, Anselm, (ed.)(2005) *B-Zone: Becoming Europe and Beyond*. Berlin: Kunst-Werke.

11. Hamilton, A (1983) *In Abor Jungles of North East India*; Published by Mittal Publications Delhi.
12. Hardt, Michael and Antonio Negri (2004) *Multitude*. New York: Penguin.
13. Henry and Love, (ed.) (2000) *War Zones*. North Vancouver, B.C.: Presentation House Gallery.
14. Kharkrang, Roland (1994) *Theatre, art and life*, Omsons Publications, New Delhi.
15. Lahiri, Rebati Mohan (1994) *The annexation of Assam, 1824-1854*, Firma KLM Private Limited, Calcutta.
16. Mirza, Abbas, *ASSAM: -The Natural and Cultural Paradise*, Published by Author, Undated
17. Moore, P. H (1901) *Twenty years in Assam*; Published by Western book Depot, Assam.
18. Nelson, Maggie (2011) *The Art of Cruelty: A Reckoning*, WW Norton.
19. Retort (2005) *Afflicted Powers: Capital and Spectacle in a New Age of War*. New York: Verso.
20. Rogoff, Irit (2000) *Terra Infirma: Geography's Visual Culture*. London: Routledge.
21. Virilio, Paul (2008) *Pure War: Twenty-Five Years Later*, trans. M. Polizzotti, Los Angeles: Semiotext(e).
22. *Violence, Narrative and Myth in Joyce and Yeats: Subjective Identity and Anarcho-Syndicalist Traditions*.
23. Ahom - One of the most important, powerful and greatest patron of art & culture who has migrated to Assam.

Dr. Gurcharan Singh & Rikimi Madhukailya

24. Sukapha was considered as the forefather of the Ahom race in Assam who reached the region as an invader but settled like a routed adivasi.
25. Chitrlekha has been mentioned in the mythological tale of Usha-Aniruddha, which leads to the conflict between Hari and Hara; So another point where history and mythology melts into the same pot.
26. Namghars are the centres of Vaishnav culture spread all over the region. They became not only the religious hubs of Bhakti movements in Assam but also of the art, culture, social reforms, local judiciary etc.

Packaging Communication Strategy: Creating Convincing Packaging

Swati Gupta

M.Phil. Journalism and Mass Communication,
K.U. Kurukshetra

Abstract

The research paper is focused on packaging communication, a dimension of communication which convinces and persuades consumer or buyer to purchase a particular product. The way things are presented, wrapped and served, largely influences consumer's attention and product purchasing decisions. Packaging communication is a kind of exhibited communication which only helps to identify, describe, display, promote, and otherwise make the product marketable. To create the desired response, a package acts as a salesman on the shelf. Nothing communicates the product and its values like packaging. In an age where many products enjoy widespread distribution in multiple retail channels among a host of competitors, packaging goes a long way to selling the product. The products wrapped in different packages shout and try to be heard and seen. The vibrant colours, jubilant imageries, creative fonts, interesting names, different shapes and sizes try to attract consumer in over-crowded market. The research is a basic, descriptive and formal study which is based on an observation. The research gives us an insight of the major elements playing role in the packaging of the product which influences purchasing decisions of the consumers.

Keywords: *Packaging, Communication, Elements of Packaging, Cosmetics Packaging*

Bertrand Russell (1872) once remarked that “No matter how eloquently a dog may bark, he cannot tell you that his father was poor but honest.” There is a self-evident treatise that highlights the vital dissimilarity between the expressive faculty of human and the non-human species. Though linguistic ability is important in itself, still the main strength of being human does not necessarily lie in the use of language or in expressing our thoughts and emotions. It is the

Communicative Intentions and Persuasive Strategy clubbed with its planned Execution that gains us some superiority over animals.

Researcher looks forward to study the persuasive and informative aspects of packaging strategy with reference to the common attributes concerned. As there can be no end to the vast stock of products and ways of packaging, the samples will be taken under analysis according to the common factors such as advertisements of national level, famous ad campaigns, visibility on shelf, customer oriented and gender oriented approach.

Packaging informs consumers about price, ingredients and product use. Its role at the shelf is to generate consumer attention by breaking through the visual clutter of colours, shapes and graphics. Thus packaging design can enhance brand awareness, brand recognition and strengthen brand equity.

Packaging Communication

Gone are the days when we needed a salesman to address us and convince us to buy a particular product. In this age of supermarkets, advertising and packaging, a package is itself a salesman on shelf.

According to an online research by Ted Mininni (www.packagingdigest.com), the obvious starting point to drawing in a customer involves the elements of the package itself. Several purchases are made solely based on the container's individual characteristics, differentiating it from similar products. Convenience resulting from shape or form is a huge factor for individuals when purchase decisions are made. Faced with comparable products and price, customers are forced to base their choice on the practicality of one package over a competitor, emphasizing the importance of structural and graphical design.

To establish a meaningful and effective dialogue and to develop true relationships with their customers, companies have started targeting fully on the influencing power of their brands. These relationships are the result of a strong corporate and brand identity, developed over time with deliberateness and consistency; the product of a strategic marketing plan. Clear, concise brand communications are an important part of this strategy, and should be carefully designed into every product and every service.

Elements of Packaging and their Roles

Imageries: In many of the literary writings, imagery has been defined as a prominent device of contrast and emphasis. It has also been opined in Psychology that human mind is more successful in retaining information through images rather than the language text. Photographs and illustrations on packaging are powerful design tools. (Meyers, 1998 as cited by J Nilsson & Ostrom, 2005)

Background Colour: Colours Speak! There is no denying this fact. In the visual arts, colours become the beauty of the object and can easily lead to people's emotional reactions. The reception of and response towards colours, provides a comprehensive understanding of the significance in packaging design. Background Colour in packaging is like the background score of a movie and it has a significant role to play when it comes to the shelf appearance of the package. It works as base for the content and designing on the package and inherits different motifs. It is not just about the base for the text or the information, it encompasses sometimes the branding tactics adopted by the company and the product range is identified by this.

Foreground Colour: The part of a view that is nearest to the observer is called as foreground and for packages the foreground is the position which is noticed by the buyer or consumer. The Oxford Advanced Learner's Dictionary defines *Foreground* as 'an important position that is noticed by people'. *Foregrounding* is the practice of making something stand out from the surrounding words or images. It is the 'throwing into relief' of the linguistic sign against the background of the norms of ordinary language.

Shape: The shape of an object located in some space is a geometrical description of the part of that space occupied by the object, as determined by its external boundary. Package size, shape, and elongation also affect consumer judgment and decisions, but not always in easily uncovered ways.

Consumers appear to use these things as simplifying visual heuristics to make volume judgments. Generally they perceive more elongated packages to be larger, even when they frequently purchase these packages and can experience true volume.

- Simple shapes are preferred to the complicated ones.
- A regular shape will have more appeal than an irregular one and the latter may cause a mental blockage, which impels the customer to something else.
- Women prefer round shapes and they like circles better than triangles.
- Angular shapes are preferred by men and are considered more masculine, men also prefer triangles to circles.
- Shapes should be easy on the eye. (Danger (2005), as cited by J. Nilsson & Ostrom)

White Space: The part of package that is not covered by print or graphic matter is referred as white space. White space in packages holds symbolic elegance and style. The Package speaks through everything it carries on it. The customer or the consumer is carried away by the contents presented. There are certain brands that have a separate identity because of the way they are designed. White Space is the space which is without the linguistic contents and has the brand essence in it. The researcher has found that a few popular brands are identified as aesthetically different from their competitors primarily through the white space on the package.

Brand Name Display: The brand name that identifies the brand and product on your package is responsible for creating memorability, building brand recognition and loyalty, and providing information. Styling of the brand name in a unique manner is, therefore, of primary importance to the current and future well-being of your product.

Bold sans-serif typefaces can communicate strength of product performance. Serif lettering can convey high quality, while delicate script-styles can suggest softness, femininity, discretion, and elegance. (Meyers, as cited by J. Nilsson & Ostrom, 2005) When looking upon the effects of the use of logo & brand name on the package, we will rely on literature by Meyers (1998).

- A bold logo will communicate strength, masculinity, and effectiveness.
- A cursive logo usually communicates elegance, lightness, femininity, and fashion.
- An angled or script logo provides an image of casualness, fun, movement, and entertainment.(J. Nilsson & Ostrom, 2005)

Information provided on the Package: Information is the message being conveyed, the message the product wants to convey to a consumer. The message or the information helps the consumer to make purchase decision.

Ingredients Mentioned: Ingredients are the substances that form the part of the mixture. Most of the times ingredients drive consumers to buy products. These days we notice that most of the consumers make their purchase decisions on the basis of “Being Organic”. So if a product mentions herbal ingredients, it has an edge.

Brand Name: Meaning & Connotations: ‘What is in a Name’ Shakespeare had put to his readers and today we know it better than anyone for what a name stands. It has reached to the pantheon of interpretations. For a human being it identifies him but for a business, a name is a maker. A Brand is known by its name and the loyalty of its clients depends heavily on the name-value of the respective brand.

Syllables used in Brand Name: A syllable is a unit of organization for a sequence of speech sounds. Syllables are often considered the phonological "building blocks" of words. They can influence the rhythm of a language, its prosody, its poetic meter and its stress patterns. It is believed that the ideal consumer brand name should have two syllables.

Though a linguistic tool, yet integral to the selection of names, syllables are also seen as important to packaging. It is the minimal sound that cannot be broken further. Whether the company wants the consumer to remember it easily or they want them to retain the name, is the question that makes us analyze the syllable aspect in the names.

Price of the Product: Price is a value that will purchase a finite quantity, weight, or other measure of a good or service. It is integral to buying decisions and it often makes and ruins product fame. High prices of the products may not be a good sign for average markets but may be a statement for rich.

Special Offers or Add-ons with the Product: The freebies, gifts and add-ons that the consumer is provided are in addition to the product, at the cost of product. These kinds of offers often lure consumers. Nobody will give you a free cake, an old saying suggests that one has to earn the treat. The global world betrays it in its own way. The ‘free-gifts’ are something a consumer falls for. The dominance

remains with the females in this category. The males, who are the junior participants in the race to be fair or fairer, are not completely attracted by the add-ons or offers. But the females definitely fall for them.

Conclusion

Major elements that have been selected after a thorough study and have been found dominating the packages are imageries, background colour, foreground colour, shape of the package, white space in the package, brand name (colour, size and style), brand name meaning, information, ingredients mentioned, price, special offers or add-ons. Packaging informs consumers about price, ingredients and product use. Its role at the shelf is to generate consumer attention by breaking through the visual clutter of colours, shapes and graphics. Thus packaging design can enhance brand awareness, brand recognition and strengthen brand equity.

References

1. Russell, Bertrand. (November, 21, 2012). Retrieved from <http://quotationsbook.com/quote/2598/#sthash.FATe5Aks.dpbs>
2. Mininni, Ted. (November 22, 2012). *Nothing Says .Brand. Like the Package*. Retrieved from www.packagingdigest.com
3. Mads and Penka, Mads Brodersen, Penka Manolova, (2008), *Packaging design as a brand building tool*. Retrieved from lup.lub.lu.se/luur/download?func=downloadFile&recordOID,
4. Business Dictionary. (December 12, 2013). Retrieved from <http://www.businessdictionary.com>
5. Preserve Articles. (January 14, 2013) Retrieved from <http://www.preservearticles.com>
6. Pinya & Mark, 2004. Pinya Silayoi, Mark Speece, *Packaging and purchase decisions: An exploratory study on the impact of involvement level and time pressure*. British Food Journal Volume 106 pp. 607-628
7. J Nilsson & Ostrom, (2005) Johan Nilsson, Tobias Ostrom, *Packaging as a Brand Communication*. Retrieved from epubl.ltu.se/1404-5508/2005/038/LTU-SHU-EX-05038-SE.pdf
8. Kumar, Arun, et al, (2005), Arun Kumar Agariya, Ankur Johari, Hitesh K Sharma, Udit N S Chandraul, Deepali Singh, *The Role of Packaging in Brand Communication*, International Journal of Scientific & Engineering Research, Volume 3, Issue 2

Swati Gupta

9. Tis-gdv. (December 07, 2012) Retrieved from http://www.tis-gdv.de/tis_e/verpack/funktion/funktion.htm
10. Kotler, P., Ang, S.H., Leong, S.M., Tan, C.T., 1999, *Marketing Management: An Asian Perspective*, 2nd Ed., Prentice Hall.
11. Chaudhuri, A., 2000, *A macro analysis of the relationship of product involvement and information search: the role of risk*, *Journal of Marketing Theory and Practices*, 8, 1, 1-15.
12. KuicK Research. (January, 10, 2013) Retrieved from <http://www.in-cosmeticsasia.com/Press/Normal--Industry-Articles1/Bright-Prospects-for-Male-Skin-Whitening-Creams-in-India/>
13. Cooper, Schindler & Sharma 2012, *Business Research Methods*, McGraw Hill Education (India) Pvt. Ltd.

Diasporic Studies of V.S. Naipaul's *A House for Mr. Biswas*

Mohinder Kumar

Assistant Professor in English
Chaudhary Devi Lal University

ABSTRACT

The greatest single fact of the past three decades has been....the vast human migration attendant upon war, colonialism and decolonization, economic and political revolution. In a place like New York, but surely so in other Western metropolises like London, Paris, Stockholm and Berlin, all these things are reflected immediately in changes that transform professions, cultural production and topology. Exile, émigrés, refugees and expatriates uprooted from their lands must make do in new surroundings and the creativity and sadness that can be seen in what they can do is an experience that has still to find its chroniclers although a splendid cohort of writers...have already further opened the door first tried by Conrad.

- Edward Said (Said 45)

Keywords: *Diaspora, Native, Displaced, Helpless.*

In consequence to the ravaging wars, mass migrations, genocidal practices and economic lures in the contemporary political and social scenarios, Diaspora and diasporic writings have emerged as one of the most important discourses in the postmodern era. Etymologically speaking, the word diaspora has been derived from the Greek word *diasperian*, where *dia* means "across" and *sperian* means "to scatter seeds,". Thus, "diaspora" means "to scatter seeds across". It refers to displaced communities of people, willing or forced, who have been dislocated from their native homeland through the movements of migration, immigration, or exile. The present paper studies V.S. Naipaul's *A House for Mr. Biswas* from diasporic point of view, and brings out the penury, the helplessness, the sorrows, the failures and above all the struggle to keep alive of the Indian diasporic community in the Caribbean islands.

The novel, *A House for Mr. Biswas*, begins with the birth of Mohun Biswas and ends with his death. Through a checkered life, Mohun grows into a celebrity from a state of anonymity. However, the growth is mostly internal; monetarily Biswas does not make anything spectacular. In fact, the focus of this

immigrant fiction is not Mohun Biswas, but the story of the Indian diasporic community. Though the novel reads like the autobiography of Mohun Biswas, it is, in reality, the autobiography of the diasporic Indian community in the Caribbean.

Migrant Indians do not mind to do any job to keep both ends together. Mohun in the novel tries his hand at various jobs to keep his body and soul together. First of all, he looks after a calf, which results in his father's death. Finding the cow disappeared and getting afraid of dire consequences, Mohun goes home and hides himself. Finding his son absent, Raghu, Mohun's father, rushes to the stream and jumps into it to locate his son, rather his son's body. Ironically, it is Raghu's body that floats after some time. Leaving his studies, Mohun works as an assistant of Pandit Jairam. Once Mohun has a loose motion. Unable to go to toilet, he collects the shit in a handkerchief and throws it down. Unluckily, it lands on Jairam's sacred oleander tree. Blind with anger Jairam pours his venom on Biswas:

You will never make a Pundit. I was talking the other day to Sitaram, who read your horoscope. You killed your father. I am not going to let you destroy me. Sitaram particularly warned me to keep you away from trees. Go on, pack your bundle.(56)

After this misdemeanor, Mohun gets a job at Ajodha's rum shop, which is managed by his brother, Bhandat. Bhandat, from day one onwards, considers Biswas as Tara's spy and distrusts him. Bhandat once calls Biswas a thief, beats him blue and black and dismisses him from service. Mohun goes to his mother and cries, "You see, Ma, I have no father to look after me and people can treat me how they want"(67). After this, Mohun becomes a painter of signs in Pagotes. It is during one of his painting assignments that he goes to Hanuman House at Arvacas and sees Shama Thulsi and gets hooked to her willy-nilly.

Rejected by all, it is by sheer accident that Mohun Biswas comes to Sikkim Street in the city of Port of Spain. He does not know where to go. His brother-in-law Ramchand even advises him to take up a job in a mental hospital. Mohun does try, but somehow it is not to his liking. He then goes to see the editor of the paper Sentinel and this visit helps him turn a new leaf in his life. With the help of Mr. Burnett, he is appointed as a correspondent for the journal. The management of the paper and the readers like his articles. He always gives a punch in his stories. This job is to his liking and it is a turning point in his life. He takes pride in saying, "I can make a living by my pen." (373) That his writings are

appreciated is evident from a letter of appreciation he has received from an English judge. Mohun is even asked to join a literary club. Because of his unrivalled experience of destitute, Mohun has become the Sentinel's expert on matters of social welfare. He has interviewed the organizers of charities and attended many dinners. Mohun is also offered a job as Community Welfare Officer with a salary of fifty dollars a month. Mohun grabs it immediately. He has saved some six hundred dollars and has been looking for a house.

The migrant Indians in Trinidad scrupulously follow Indian culture. As the narrator of M. G. Vassanji's *No New Land* says, "The ghosts from our past stand not far behind, are not easily shaken off" (Ansani 79). As in India, in Trinidad too, the migrant Indian community has a Pundit. The Pundit's words are considered as oracles; nobody slights them. When Mohun Biswas's birth details are taken to Pundit Sitaram, he consults the astrological almanac and says, "The boy will be a lecher and a spendthrift. Possibly a liar as well." (16) Naming ceremony of new-borns is an important ceremony in India and Trinidad. When Mohun's first child is born, there is a big melee. Shama, Hari and Seth decide upon the name Sarojni, Lakshmi, Kamala, Devi, but Biswas wants to call her Lakshmi.

Migrant Indians observe the major festivals of the host country so as to avoid friction with people of the predominant culture. This helps them get assimilated in slow degrees. In the novel the Tulsis, though orthodox Hindus, celebrate Christmas, "though with equal religiosity" (191) in their home as well as in their store. However, for Tara, Ajodha and Bipti, Christmas makes no significance.

The increasing concern about future invariably disturbs the diasporic community in the host nation. This is mostly due to their alienation. Mohun Biswas too becomes a victim to alienation and depression. When he sees his wife pregnant for the fourth time, fear grips him. He has an uncomfortable job, no income, no house of his own and no definite future. As the text shows:

The future he feared was upon him. He was falling into the void, and that terror known only in dreams, was with him as he lay awake at nights, hearing the snores and creaks and the occasional cries of babies from the other rooms. The relief that morning brought steadily diminished. Food and tobacco were tasteless. He was always tired, and always restless (227).

This feeling of alienation persists with him for many days. The conviction, not without substance, that nobody wants him, nobody loves him, nobody

recognizes him and everybody mocks at him, makes him go crazy. In the evenings, he bolts himself in his room; he then feels a kind of stillness around him. In the dead of night, he rises in agony from bed and covers his groin with his hands and gnashes his teeth; he sees visions and screams aloud.

As in India, the immigrant parents of boys extract a handsome dowry for their wards from the girls' parents. Though Mrs. Tusi cunningly marries off all her fourteen daughters without giving any dowry, she looks for a handsome dowry for one of her sons. The criteria this time is:

Any educated, beautiful and rich Indian girl would do, provided she had no Muslim taint. So they searched among the families in soft drinks, the families in ice, the transport families, the cinema families, the families in filling stations. And at last, in a laxly Presbyterian family with one filling station, two lorries, a cinema and some land, they found a girl (230).

Indians believe that the spirits of the dead wander in the evenings and the living can see them in their dreams. Migrant Indians too have unshakeable belief in the spirit/ghost. When Seth's wife Padma dies, everybody is terrified. Padma appears so often in their dreams because she has a message; the message is that "Seth had driven her to take to death and bribed the doctor not to have a post-mortem"(417-18). Mrs. Tushi, on hearing this, is reported to be out of her mind. Many people in Mrs. Tushi's residence have seen Padma's spirit. See what the text says about it:

Much attention was given to the story of one of the Tuttle children. In broad daylight he had seen a woman in white walking from the graveyard towards the house. He caught up with her and said, "Aunt". She turned. It wasn't an aunt. It was Padma; she was crying. Before he could speak she pulled her veil over her face, and he had run. When he looked back he saw no one (417).

Sophisticated Indians, even in diasporic situation, take a negative attitude about their fellow brethren. Owad, the English educated son of Mrs. Tushi, displays such an attitude on his arrival from England. As the text says:

Owad disliked all Indians from India. They were a disgrace to Trinidad Indians; they were arrogant, sly and lecherous; they pronounced English in a peculiar way; they were slow and unintelligent and were given degrees only out of charity; they were unreliable with money; in England they went around with nurses and other women of the lower classes and were frequently involved in scandals; they cooked Indian food badly...; their ritual was debased; the moment they got to England

they ate meat and drank to prove their modernity...; and incomprehensibly they looked down on colonial Indians(539).

As the widows in India are a helpless lot, in the migrant situation too, Bipti has no influential people to come to her rescue when Dhari tries to woo her by singing a wedding song. Indian women in a helpless situation use stinking words to save themselves from an embarrassing situation. Bipti is no exception to this. Angrily she looks at Dhari and says, “Get out! At once! Do you call yourself a man? You are a shameless vagabond. Shameless and cowardly”(38). In her helplessness Bipti sells her hut and property to Dhari and moves to Pagotes. As the migrant Indians generally stick to each other, Bipti too lives in a small house close to her sister, Tara’s house.

Migrant Indians by nature are very stingy. This is amply evident from the way Lal, the migrant Indian teacher dresses. Hear how Naipaul describes Lal’s jacket:

The sleeves of his jacket fell down past dirty cuffs and thin wrists black with hair. The jacket was brown but had turned saffron where it had been soaked by Lal’s sweat. For all the time he went to school, Mr. Biswas never saw Lal wearing any other jacket(45).

Indians do carry their false prestige with them to whichever country they go and settle down. In the novel, Tara’s husband Ajodha is such a man. He could read English well, yet he thinks that is is “more dignified to read to”(49).Biswas is sometimes asked to read for a penny a newspaper column.

Indians, when settling in a new country invariably look for possessing some house of their own, for it stands for identity. Mohun too, in the novel, dreams of a house of his own. In fact, the action of the story centers on this single issue and hence the title of the novel, *A House for Mr. Biswas*. Having got allotted some piece of land in Tulsi’s estate, Green Vale, Mohun decides “to build his own house, by whatever means”(206). To make some money, he even accepts the job of sub-overseer in Tulsi’s estate. He looks so shabby in that post and shortly he becomes a butt of ridicule to the black and immigrant labourers of the estate. He looks like a baboon in his new supervisor attire, a topee, “too big for his head” (208).Biswas does not want a mud house; he wants “a real house, made with real materials”(210). Though Mohun hands over the contract to the professional builder, George Maclean, the black, it turns out to be a foolish enterprise for want of money and support. As he is not at all shrewd in any human enterprise, Mohun’s plan of getting a loan from Ajodha becomes a wild goose chase. Ajodha

even ridicules Mohun's attempt of building a house for him. Mohun becomes a butt of ridicule to his other relatives as well. Rabidat and Jagdat, Bhandat's sons make fun of him saying, "Mohun? You build a house? Where you get all this money from?"(247). Mohun begins to build the house with the little savings he has, but he cannot complete it. At one stage, his house becomes a playground to the local little boy and girls. While seeing them playing in his unfinished house, Mohun shouts aloud threateningly, "You blasted little bitches! Let me catch one of you and see if I don't cut his foot off"(263). He lives in his rooms with his son Anand but that is not at all comfortable, for he fears every evening that "his house might be burned down"(265). To make matters worse, he sees disturbing dreams; mostly he is chased with snakes. Slowly he lapses into "an indistinct, chilling memory of horror"(299). As to give substance to his ears, all the cane in the Green Vale and his house are burned down. Children on seeing this, shout excitedly, "Uncle Mohun's house is burning down!"(432). Interestingly, Mohun is not depressed to hear it; on the contrary, he is jubilant and an immense relief has come upon him.

Later when Mohun gets the job as Community Welfare Officer, he looks for a house around four thousand dollars, though he has only eight hundred dollars. He thinks to borrow the rest from some reliable source. A solicitor's clerk shows him an old dilapidated house in the Sikkim Street and gives him a fanciful report of the house. Mohun makes the commitment and only after buying it, he knows that he is cheated. His in-laws also make fun of him. When Shama walks on the floor, she feels the floor shake. Thus, Mohun's only and just dream of owning a good house is not materialized. His identity that he is not clever, that he is susceptible to be cheated, is established by this incident. However, as the social space opens up, and since there is enough space to expand his life possibilities, he gets his identity as a writer/reporter established.

In conclusion, V. S. Naipaul's *A House for Mr. Biswas* is not the 'history' of Biswas, but the collective history of the Indian diaspora; a record of the migrant Indians' encounter with history in the Caribbean Islands. The novel is an eye-opening lesson to the Indians in India who can see for themselves the struggles their brethren have to undergo in an alien country and how they make that alien country with its strange language, religious and cultural practices their own country. In other words, the novel presents the history and the life style of the Indian diasporic community in Trinidad through presenting the birth, the life and death of the hero, Mr. Biswas.

References :

Ansani, Shyam, M. (2003) "Identity Crisis of Indian Immigrants: A Study of Three Novels".Writers of the Indian Diaspora. Ed. Jasbir Jain. Jaipur and New Delhi: Rawat Publications, pp.73-81.

Naipaul, V.S. (1969) A House for Mr. Biswas. Calcutta.

Said, Edward.Said, (2001) Edward."Introduction" *Reflections on Exile* New Delhi.