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## Research Publications

### 2019-2020

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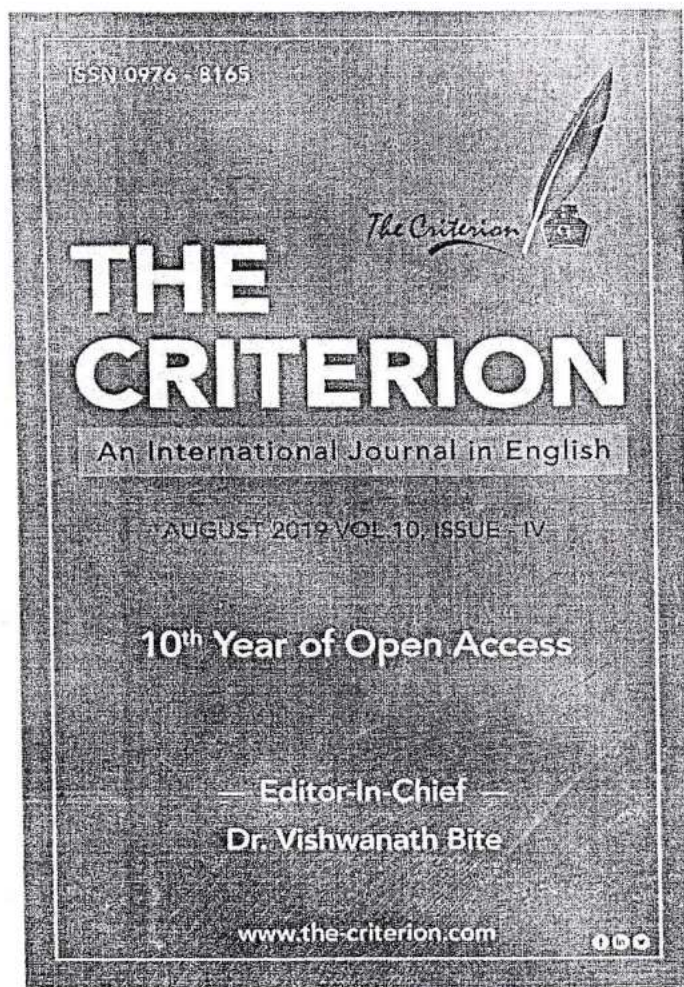
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## **African-American Feminist Consciousness in the Novels of Toni Morrison**

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### **Abstract:**

African- American Feminist consciousness is an awakening that one is oppressed not because one is ignorant, not because one is lazy, not because one is stupid but just because one is African- American and female. African American feminist consciousness is the consciousness of victimization. It is an apprehension that one is a victim because one is African- American, female and poor.

Black women are differentiated not only in terms of male standard and poverty but also most importantly by Euro- American women's standard.

Morrison projects black feminist consciousness through her novels. The Bluest Eye, Sula, Song of Solomon, Tar Baby, Beloved and Jazz. African American women have a unique place in American life and literature.

**Keywords:** Consciousness, Feminist, Oppressed, Victimization, Apprehension, Poverty.

Being an African American woman Toni Morrison has projected African- American feminist consciousness in her writings. African American feminist consciousness is an awakening that one is oppressed not because one is ignorant, not because one is lazy, not because one is stupid but just because one is African American and female. African American feminist consciousness is the consciousness of victimization. It is an apprehension that one is a victim because one is consciousness female and poor.

African-American women have a unique place in American life and literature. Morrison knows this and therefore she says: "There is something inside (them) that makes (them) different from other people. It is not like men and it is not like white women" (Parker: 255). Because of their difference from the other categories of African society.



In the case of white women, they have some support to fall back upon. Morrison knows the predicament of black women and therefore she says: "She has nothing to fall back on not maleness, not whiteness, not lady hood, not anything. And out of the profound desolation of her reality she may very well have invented herself" (63).

Black women are differentiated not only in terms of male standard and poverty but also most importantly by Euro-African women's standard. In almost every other instance, the black woman is understood in contrast to the Euro-American white woman. As a result they are discarded and suffer from self-scorn.

Through her novels *The Bluest Eye* (1970), *Sula* (1974), *Song of Solomon* (1977), *Tar Baby* (1981), *Beloved* (1987), and *Jazz* (1992), Morrison projects black feminist consciousness.

Morrison very first novel, *The Bluest Eye* indicates a black girl's quest for white values Pecola, a black girl wants to have blue eyes, the symbol of white beauty. Pecola believes that such eyes would make her beautiful, acceptable and admirable. However, her eyes cannot be changed into blue eyes in reality. As a result her quest for blue eyes culminates in madness. Perhaps these blue eyes are urgently needed by her because she is a girl.

Pecola believes that it is blue eyes alone that will help her in restoring her self-respect. Morrison rightly points out: "When the strength of a race depends on its beauty, when the focus is turned to how one looks as opposed to what one is, we are in trouble." (89) Therefore, Pecola is a person who is in perpetual trouble.

To indicate this point Morrison depicts two black families- the Macteers and the Breedloves. Morrison depicts the Macteers as having the inner strength to withstand the poverty and discrimination of a racist society and to provide an environment in which their children can grow. Pecola's family, on the other hand, is without those resources.

The novel opens with the three versions of the Dick and Jane reader so prevalent in the public schools at the time (1940) of the novel. Morrison uses the technique to juxtapose the fictions of the white educational process with the realities of life of black children. The ironic quality of the school and home experience is reflected through the structure of the novel.

Pecola is rejected by all her parents, teachers and schoolmates. She assigns her rejection by society to the lack of blue eyes. She is obsessed with blue eyes so much so that she consoles herself by buying and eating her favorite candy, the Mary Jane with, Mary Jane's picture on the wrapper that has a white face, blonde hair and blue eyes. She eats the



candy because she believes that "to eat the candy is somehow to eat the eyes, eat Mary Jane, love Mary Jane. Be Mary Jane." (Morrison: 43)

This symbolic cannibalism is a sign of pecola's instability and madness "The desire for blue eyes is evidence of Pecola's frustration with her identity, with her world, and of her longing for herself. The desire for blue eyes is part of the inverted quality of her world; in wanting blue eyes Pecola wants, in fact, to be white" (Weever :406)

However, by no means can she succeed in getting blue eyes and becoming white. On the contrary, she becomes a victim of her wrong values which do not belong to her community. However unlike pecola, Claudia's self-consciousness protector her from the deadly destruction. Contrary to pecola who cuddles the image of blue-eyed and blonde-haired girls that dominated her world Claudia destroys them all and the values they represent. By dismantling the doll, she responds with her anger, turning topsy turvy the negative socializing values the doll represents. The egocentricity of childhood causes Claudia to reject that which is alien and threatening to her. The awareness of her rejection develops an acute anger towards those who reject her. She does so because her parents have instilled in her positive self- consciousness.

Thus by providing two similar black female characters. Morrison reveals how white euro-centric standards of beauty and self play havoc with the lives of these girls. Morrison also shows how a conscious black woman can evade the extreme effects of racism and sexism if she trusts herself. It is the consciousness on the part of Claudia and the unawareness of pecola that allow the one to survive and pushes the other into madness.

In sula, Morrison depicts the quest of a female protagonist, Sula, for creating her own self and coming to terms with her identity as a black woman. Morrison demonstrates the difficulties that black women face when they try to explore different aspects of their self.

Morrison creates an unusual world in the novel. The place where her characters live has an unusual history to tell. Sula, her mother Hannah, and Grandmother Eva live in a place called Bottom in Medallion city, Ohio. This part of the city was ironically called Bottom though it is up in the hills.

Sula is born in a family where the women reign supreme. Eva, her grandmother, is an archetypal "great mother." She nourishes and protects her family by providing sustenance and life. Although her role as great mother places Eva in a situation that requires her to sacrifice. She also embodies the dark side of the role, the role of a "terrible mother". Eva, like Eve, is both the taker of life and giver of life. She is, in other words, capable of destroying

that to which she has given life. She sacrifices herself and she also sacrifices her son when it is necessary.

However, both Eva and Hannah conform to convention by marrying and raising families of course, their traditional behavior ends as and when they get the chance. Hannah never bothers to remarry after being left a widow. She gives Sula an unconventional image of womanhood and motherhood through her "sooty" lifestyle. Hannah simply refuses to live without the support of a man. After her husband Rekus death, she takes a steady sequence of lovers, mostly the husbands of her friends and neighbors (Morrison: 47). For her, "sleeping with someone implied for her a measure of must and a definite commitment." So, she is known as "daylight lover" (45). Hannah does not need any intimate relationship with anyone; all she needs to feel fulfilled is to be touched. Consequently, her friendship with other women is short lived because she inevitably ends up making love to their husbands or men. Hannah has no concern for the norms or roles prescribed by society. She does not want to be a wife, a lover, or a prostitute. She does not feel the need to be possessed by someone. She simply "loved maleness, for its own sake" (43).

Thus, Eva and Hannah act as role models to Sula. There is a woman-centered universe and the values that rule their house are the ones that are particularly beneficial to women (Washington: 4-5). They live in a world they have created, and though they are married, neither Eva nor Hannah is ever known by the man's name she is married to.

Morrison brings out the predominant traits of Sula's personality by providing readers with another character, Nel wright. In fact, sula and Nel are the two faces of the same coin. Morrison herself has talked about the Nel – Sula friendship which authenticates this statement (Naylor and Morrison: 578). Though Sula and Nel wright come from different backgrounds, they find in each other something they like intimately.

Unlike Sula, *Song of Solomon* is a story of Macon Dead III, nicknamed Milkman, who comes to terms with his identity through his aunt, Pilate Dead, a woman who lives without the support of any man. Though *Song of Solomon* is the story of Milkman, it is also this story of Milkman's father Macon Dead II, mother Ruth Foster Dead sisters Magdalene called Lena and first Corinthian, and aunt Pilate dead, her daughter Reba and granddaughter Hagar. On the one hand, Milkman is linked with his father and his values, and on the other, with his aunt and her values. Both his father and aunt represent two entirely different value systems. Macon dead II is, in fact, "more white than black" (Willis: 34). He is thoroughly Euro centric, while Pilate is Afrocentric in her approach.



Milkman's father is an ambitious black man who has created a world of his own. He believes and propagates the gospel of "own other things. And let the things you own other things. Then you will own yourself and other people too" (Morrison: 55). Hence he never treats others as living beings but as commodities to be owned by him. His approach towards all others related to him – Ruth, Lena, First Corinthian, and his sister Pilate dead – is a materialistic one. As a result, his "ownership principle" controls the lives of milkman's mother and two sisters. On the contrary, Pilate's household is poor but full of love, affection, mutual care and nurturing. Unlike Sula and Eva in *Sula* and Pilate in *Song of Solomon*, we come across Jadine child, a grown up and educated version of Pecola Breed love in *Tar Baby*. In fact, *Tar Baby* is the story of the struggle of a modern black woman to come to terms with her modern materialistic aspirations in her struggle for fulfillment, she ultimately loses her roots from the white as well as the African- American world and becomes a double orphan, a pariah figure (Reyes :19).

At a very early age. She has lost her father and mother, and has been adopted by her uncle Sydney and aunt Ondine child. As Sydney and Ondine work for a white family, the streets and the child. Thus, through Jadine, Morrison depicts the problems of a contemporary black woman.

The very title of the novel *Tar Baby* is based on a folktale. Ironically, Morrison also refers to the importance of tar in the African world. In this background, Jadine is a tar baby who traps son, the black man who stands for Afrocentric values but becomes a victim of the white materialistic values and the world order represented by Jadine. Morrison describes Jadine as a person who loses her identity as a woman, internalizes white values and forces son, criminal- turned-lover and later on her husband, to abandon his identity as a black man. She internalizes white values so much so that like any other white woman, she thinks of rape the moment she see him. She also smells him to place him in the category of animals. However, the very act of smelling reminds her of the canine species.

Unlike the *Bluest Eye*, *Sula*, *Song of Solomon* and *Tar Baby*, Morrison's Pulitzer Prize winning Novel *Beloved* reflects African – American feminist consciousness effectively.

It deals with the life of a female slave, sethe, who kills her own daughter to prevent her from slavish sufferings. Sethe's is an act of mercy killing, an act performed by a mother out of concern for her daughter and her community.

Though *Beloved* in general is about slavery, it is not a call for the abolition of slavery as it is a story narrated to a twentieth century audience. It is mainly a story of a black female slave who develops awareness about her own subhuman status on the Sweet Home Plantation



which intimately awakens and forces her to develop a quest for freedom. It records the cruelty; violence and degradation which makes a female slave, sethe understand her situation and awaken from a deep slumber.

Sethe, as a slave, has undergone many inhuman insults. Basically, in the beginning she is brought to the beginning she is brought to the sweet Home Plantation—which is neither sweet nor a Home—to replace Baby Suggs, another slave woman, who is old now. Baby Suggs has given birth to eight children. Her freedom is purchased by her own son. Halle Suggs with his five years of working on Sundays. Baby Suggs has served as a breeding slave woman and has attended to Mr. and Mrs. Garners.

Morrison shows that for the plantation owners, black slaves were in no way different from their cattle. She describes how Sethe and Halle mate on top of a mattress kept in a cabin. For the first two times, they also used the cornfield like animals. While mating, they were under the impression that they were hidden. In fact, "Halle wanted privacy for her and got public display" (Morrison: 33). By the time, she is nineteen; Sethe is pregnant for the fourth time. In all, she gives birth to two sons, Howard and Buglar, and two daughters Beloved and Denver.

In due course of time Sethe realizes that the schoolteacher represents the most treacherous kind of institutional evil. Therefore, she plans for the safety of her kids notebook. The schoolteacher maintains a notebook. His notebook symbolizes the dispassionate and cold-blooded scientific racism that has marked the western culture. Once she realizes what the notebook is about, she experiences the true erosion of her very black female self.

Being a female slave herself and also well informed about the atrocities faced by Baby Suggs and her own mother, she thinks time and again about the future of her own kids. She understands that everyone Baby Suggs knew and loved ran off was hanged or was rented out, or loaned out, bought up, brought back, stored up, gagged, won or seized. As a result, Baby Sugg's eight children had six fathers. She had no permanent relation with any man in her life. So Sethe decides to run away from the plantation.

Toni Morrison's recent novel *Jazz* is a story of a faithful wife, violet, who disfigures the face of even the dead eighteen- year- old beloved of her husband, Joe Trace.

Joe Trace, a black man in his fifties, is a Salesman who sells and delivers Cleopatra beauty products. Though he is otherwise a devoted husband, he kills his own beloved, Dorcas when he believes that she has betrayed him. Like *Beloved*, *Jazz* is also based on a sensational incident. Ironically, in *Beloved*, it is a mother who kills her daughter with a handsaw, to

liberate her daughter from slavery in Jazz; it is a black man who kills a black girl, just to indicate his dislike for his beloved's betrayal.

Joe was raised by a woman who told him that his parents had disappeared without a trace. Therefore, when he goes to school, he gives his name Joe Trace, because he thought the trace they disappeared without was Joe himself. Like him, Dorcas, his beloved, was also an orphan. However Joe kills her for his own satisfaction. This indicates the complexity of the life of African – Americans and specially that of African – American women. However, it is violet's reaction to Dorcas which catches our attention. Perhaps this novel reveals how ever a faithful black man can become unfaithful and betray his wife as well as beloved. No doubt Dorcas might be wrong but does it mean that an unfaithful husband has a right to ask for faithfulness? Perhaps it is in this fashion that Morrison reveals the predicament of black women in a white, racist, sexist America.

In short, Toni Morrison's novels the Bluest eye, Sula, Song of Solomon, Tar Baby, Beloved and Jazz express a strong critique of the male dominance.

Her characters like Sula, Pilate, Lena and Jadine try to create a world of their own.

In short, Morrison has not proclaimed herself to be a black feminist as vehemently as writers such as Gloria Naylor, Alice Walker, NtozakeShange, June Jordan, Gayle, Jones, Barbara Smith and Deborah MacDowell. However, in her novels the Bluest eye, Sula, Song of Solomon, Tar Baby, Beloved and Jazz, she goes much deeper, into the very roots of racism and sexism. In a subtle way, she reveals the ideological basis of these pernicious social evils.

To bring them out effectively, she digs out the legends, myths, folk stories and folk songs of African Americans.

No doubt Morrison being a versatile novelist never uses the same theme and pattern in her novels. She brings out a variety of experiences of black life to create the black world. However in this variety, we also find African- American feminist consciousness.

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## From Community Identity to Single Self: A Study of Bama's Sangati.

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### Abstract :

*Dalit literature is a literature of pains and agonies. It started from the undocumented oral folklore and takes of the past decades. Dalit literature was established in the 1960's and the 1970's particularly in Marathi and Gujarati. After two decades Tamil Dalit writing started in Tamilnadu. A Dalit woman Dalit amongst Dalits. Double oppressed by a patriarchal and caste tyrannical society. Here a Dalit woman bounce back against all odds. Here the writer not only lamenting but also celebrating spirit of Dalit women. This paper shows how Bama's Sangati changes the trend in Dalit literature. For very long time Dalits were used as commodities used by other now, they realized their self.*

**Keywords :** Tyrannical, Patriarchal, Commodities, Agonies, Oppressed.

### Introduction :

We all know that India is one of the world's largest democracies but a caste structured society. Here we find a large section of people living a life of subjugation and sadness. The caste system of Varna system in India oppressed the Dalit from thousands of years. After so many centuries of suppressed the Dalit struggle movement started and the able leadership of Dr. Babasaheb Ambedkar. Dr. Ambedkar believes that only education could bring about a change in the oppressed lives of Dalits. He opened school and colleges for Dalits in Maharashtra. Realizing the importance of education, hundreds of Dalits send their children to study in these Dalit run institutes. Institutions produces the first generation of Dalit literature who eventually start their own magazines and printing presses. Education gave Dalits of self-confidence and ready to fight against their oppressors. In the words of M.F. Jilthe (1984:16). "The Voiceless found a voice here, the wordless found a word here." The struggle of Dalits in Maharashtra were influenced for liberation and equality. They form (Dalit Panthers Party) in 1972. They decided to spread awareness among Dalit about their existence. They want liberated from the shackles of untouchability. They wrote their literature which is in form of autobiographies, poems, stories etc. their works reveal that their pathetic and sadness as well as revolt against oppressor (Gautman 1995: 97).

In Tamilnadu Dalit writing came to existence nearly two decades after the Marathi Dalits movements. The term Dalit come from Marathi and means "Oppressed" and "Rooted in the Soil" the term itself against popularity in Tamilnadu only in the 1990's before that in the 1980's the Dalits were referred to by the Tamil equivalent Taatzhatapattor (these who have been put down) or Odukkapattor (the oppressed). Tamil Dalits writing caused by the Mandal Commission Report and the Ambedkar Centenary of 1994. Even Tamil Dalit writing influence from E. V. Ramaswamy Naicker (Periyar) worked for anti-caste and anti-religions. As the following observation suggests Tamil Dalit writing has a

### specific Tamil History:

During the past sixty years the force of periyars rationalist thought the spread of the Dravidian movements ideas and the introduction of Marxist political and economic philosophy have proves a much more opportune context in Tamilnadu. Here the Dalit uprising is not confined only to the expression of Dalit literature are about as part and parcel of anti-caste struggles agitation or reserved places in the interest of social justice and political protest or economic equality." (Gautaman: 96)

Dalit writing bring out the trauma and suffocation experience by the untouchables in the hands of the upper caste. In this introduction the Dalit writing in the India Today Annual Issue of 1995, Raj Gautaman observed the twin achievements of decade-old Dalit writing in Tamil. First he is certain that Dalit writing has brought about a change in the attitude of Dalits. They no longer consider themselves inferior to the members of the other caste and feel infact equal. Dalits who lies asleep within the conscience of people of all caste." (P. 97) Secondly it has also instilled amongst the Dalits a confidence and pride about their existence. It is the laden with the twin objective of linearization and proud reflection of Dalit cultures.

After centuries of silence, when the Dalit writer felt then to expressed themselves autobiography became a fitting vehicle for this expression. The portrayal of the life of the Dalit individual was representative of the entire community.

"A public rather a private gesture ME-ism and superficial concerns about individual subject usually give way to collective subjection of a group." After the setting up of the Dalit panthers party a number of autobiographies were writing in Marathi but it was only after two decades that the first Dalit autobiography Karukku written by Bama arrived on the literary scene. The first of its kind in Tamil. Karukku was not only the first Dalit autobiography but achieved a specific identity having written by a Dalit Christian woman.



Bama wrote another famous book called as Sangati. This book is an autobiographical novel. Sangati is a book about a community identity not about the single self yet it ends by pointing out how Paraiya women are always the most vulnerable even when educated economically independent and choosing to live alone written in a colloquial style which overturns the decorum and aesthetics of upper-caste, upper-class Tamil, the novel seeks to tease out a positive culture identity as Dalits and Woman; which can resist upper-caste norms. This novel will appeal to readers interested in Indian writings in translation and students of political and social history.

Sangati explores the psychological stress and strain through which these Dalit women undergo and they believe that it is the women only who are possessed by spirits. Attacking the patriarchal mindset, a step further through one of the young characters. Bama questions 'Why does pey (spirit) only possess woman. It never seems to go for the one when they are on their own. In answer to this one of the old ladies in the novel says, 'It is women who are polluted every month. It is when they are menstruating: they say the spirit will get them. Men do not have this nuisance you see; Bama goes a step further and says: "And even among women. I have never heard of upper-caste women becoming possessed or dancing in frenzy. The spirits always seem Chakkiliyar and Koravar (all Dalits communities)'

In Sangati Bama has gone deep into the root cause of Dalit women's agony. She says: "When you examine the words, they used in their quarrels you will notice they are full of I sometimes think that because they have neither pleasure nor fulfillment in their own sexual lives, they drive sort of bitter comfort by using these terms of abuse which are actually names of their parts.",

The economic precariousness of Dalit women leads to a culture of violence and this is a theme that runs through the book: the terrible violence and abuse of women by their fathers and husbands and sometimes even brothers women fight back. But set against these tales of hardship are other stories of everyday happenings. Of women working together preparing and eating food celebration and singing, bathing and swimming.

A positive image is creating as well certain freedoms enjoyed by Dalit women no dowry is required of them. For example, and widows remarry; as a matter of course. There is also a very strong sense of a Dalit women's relationship to her body in terms of diet health and safety. Sangati is a primarily about a community's identity not about the single self. The Dalit women once she steps outside her small-town community, enters a caste-ridden constantly asks questions about caste identity, she must then ask herself questions about who she is and where she belongs.

Sangati is a startling insight into the lives of Dalit

women who face the double disadvantage of caste and gender discrimination. Written in a colloquial style the original Tamil version overturns the decorum and aesthetics of upper-caste, upper-class Tamil literature and culture identity for Dalits in general and for Dalit women in particular Sangati flouts received notions about what a novel should be and has no plot in the normal sense. It relates the mindscape of a Dalit women who step out of her small-town community only to enter a caste-ridden and hierarchical society, which constantly questions her caste status. Realizing that living her community is no escape, she has to come to terms with her identity. As an educated economically independent women who choose to live alone. In relating this tale Bama turns Sangati into the story not just of one individual but marked by rich ethnographic significant, political and ideological contribution to Dalit writing in Tamil. With a critical introduction by Lakshmi Holmstrom this book will appeal to readers interested in Indians writing in Translation and to students and teachers of translation studies, the political and social history of modern India and Cultural Studies.

#### Conclusion :

In Sangati Bama calls for an affirmative action and even recommends effective protest by all such men. 'If we ourselves do not change our condition then who will come and change it for us.' The novel concludes with these words (Women can make and can break)

#### Review Comments :

1. Bama's writing burst upon a staid insipid fiction world of Tamil Nadu and gave a significant jolt to writers and critics alike..... Holmstrom translation of Sangati is ably executed. (The Book Review)
2. "Bama's significant contribution is that through the act of writing." She not only transgresses caste boundaries, she also demolished boundaries the conventional exclusions of language and genre. (The Indian Express).

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## **Domestic Violence: Impact on Indian Society**



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**Abstract**

Patriarchy and domestic violence exist in Indian society since ages. The patriarchal system is one of the biggest obstacles in culminating domestic violence against women. The feminist critics have shown that literature mirrors a patriarchal or a male-dominated perspective of society. Githa Hariharan, a well-known Indian woman author, has tried to emphasise on the intensely rooted prejudices of Indian society against the feminine gender. The novel *The Thousand Faces of Night* (1993) deals with the issues of feminism as well as the issues of gender, how female characters suffer from traumatic humiliation, guilt, and alienation. The present paper aims at studying and analysing the lives of three women characters under the refuge and confines of the traditional patriarchy in the novel of Githa Hariharan's *The Thousand Faces of Night*. Through a close analysis of the major characters, Mayamma, Sita and Devi, an attempt has been made to throw light on the stagnant characteristics of the age-old patriarchal system, domestic violence and its threshold limitations which remain a stern watchdog of society as far as loyalty, modesty and duties of women are concerned.

**Key words:** Patriarchy, domestic violence, feminine, reproductive coercion

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**Introduction**

Women's movement in India has a long, illustrious history, bringing to notice several social issues like patriarchal, violence against women, dowry deaths, female foeticide, ignorance, illiteracy, gender discrimination within families and in society etc. Through their works, many Indian writers have tried to make society aware of different forms of domination present in the Indian social-cultural milieu. Post independent women writers like Anita Desai, Manju Kapur, Arundhati Roy, Anita Nair, Githa Hariharan etc. have emphasized the ruthless treatment of the downtrodden, underprivileged backward classes, patriarchal system and suffering of different kinds on women in their writing. Women's take care of their families by cooking, cleaning their houses and nurturing their children. So, we notice that men are predestined by the society to rule, and women to obey. In this sense, male characters probably dominate female characters.

**Patriarchy**

Patriarchy is a social system in which the father is head of his family. Patriarchy is a social and ideological concept which considers men as superior to women. Andrew Edgar and Peter Sedgwick in their *Key Concepts* defines patriarchy: "The term 'patriarchy' literally means the 'rule of the father'. It has been adopted by the majority of feminist theorists to refer to the way in which societies are structured through male domination over, and oppression of, women. Patriarchy therefore, refers to the ways in which material and symbolic resources (including income, wealth and power) are unequally distributed between men and women, through such social institutions as the family, sexuality, the state, the economy, culture and language". (1999: 269-270)

Bell Hooks in her essay *Understanding Patriarchy* identifies patriarchy as being: "a political-social system that insists that males are inherently dominating, superior to everything and everyone deemed weak, especially females, and endowed with the right to dominate and rule over the weak and to maintain that dominance through various forms of psychological terrorism and violence." (2013:1)





Patriarchy displays itself in several forms of discriminations, inequalities, hierarchies, inferior status and position of women in society. V.Geetha in her book *Patriarchy* asserts that "Patriarchy rests on defined notions of masculine and feminine, is held in place by sexual and property arrangements that privilege men's choices, desires and interests over and above those of women in their lives and is sustained by social relationships and cultural practices which celebrate hetero-sexuality, female fertility and motherhood on the one hand and valorise female subordination to masculine authority and virility on the other". (2007: 8)

In the opinion of Mulk Raj Anand, one fundamental cause of women suffering in all ages, excluding the first Aryan phase, is the dominant patriarchy certified in the *Smritis*. According to Uma Chakravarty, a woman in India is not a "monolithic social category." She has many roles and images to follow according to class and caste hierarchies and social stratification in Indian. Thus, the degree of exploitation and humiliation of women varies from class to class and caste to caste for her. Uma Chakravarty further adds that in Brahmanical patriarchy the relationship between caste and gender is systematically interwoven with each other as "ultimately the degree to which a caste group is regarded as maintaining the purity of blood and can thereby establish its claims to be regarded as high." (1998: 17)

Right from the earliest times, the patriarchal system has attributed stereotypes about the inherent nature and the very role of a woman. Anju Jagpal asserts "Dharmashtrik line of authorship has consolidated the psyche by encapsulating her into Strisvabhavah (Inherent Nature of Woman) and Stridharma. (Duties of Woman)" (2012: 17)

#### **Domestic Violence**

Domestic violence is abuse by one partner against in an intimate relationship such as dating, marriage, cohabitation or a familial relationship. Domestic violence is also known as domestic abuse, spousal abuse, battering, family violence, dating abuse and intimate partner violence (IPV). Domestic violence can be physical, emotional, verbal, economic and sexual abuse. Domestic violence can be subtle, coercive or violent. In India, 70% of women are victims of domestic violence. (Wikipedia)

Domestic violence (DV), defined by the Protection of Women from Domestic Violence Act 2005 as physical, sexual, verbal, emotional, and economic abuse against women by a partner or family member residing in a joint family, plagues the lives of many women in India. National statistics that utilise a modified version of the Conflict Tactics Scale (CTS) to measure the prevalence of lifetime physical, sexual, and/or emotional DV estimate that 40% of women experience abuse at the hands of a partner (Wikipedia). The act of domestic violence against women is a violation of human rights as well as it is considered unlawful under Indian law.

#### **Githa Hariharan**

Githa Hariharan's debut novel *The Thousand Faces of Night* (1992), received Commonwealth Prize (1993) for the best first novel. It is the sensitive saga of women struggling to survive in the patriarchal system. An enthusiastic supporter of the new women's writing, Khushwant Singh writes: "Githa Hariharan's world of a South Indian extended family is to me more accurate than R. K. Narayan's." (As cited in Chaudhary, D:2009)

#### **The Thousand Faces of Night**

Githa Hariharan in *The Thousand Faces of Night* describes the condition of Indian women caught between traditional patriarchy and modernity. The novelist illustrates the encounters of three women characters in their relationship with man and society. The novel successfully portrays the lives of three women characters: a foreign return young girl Devi, her mother Sita and an old caretaker Mayamma to present different aspects of Indian women.

#### **Mayamma**

The portrayal of Mayamma provides an intense representation of the exhausted energies of womanhood. It is, in fact, unpleasant to see the range of the patriarchal system in different shades





regardless of the changing socio-cultural set-up. The essential womanly instinct in her character is numb and emotionless and is reflected through her unquestioned submission to harsh behavioural patterns in her own contrasting ways.

Physical violence is the most visible form of domestic violence. Mayamma, the old housekeeper in Mahesh's house is a victim of domestic violence. She was married off at the age of twelve to a ruthless gambler who "grew a little more crooked everyday" (80) after marriage. He came to her every night, "his large hairy thighs rough and heaving on her," (2). He was involved only in consuming her body, while her mother-in-law was interested in having many grandchildren. Mayamma is not happy in marriage rather her life is bursting with abuse and violence. Her husband called her "a shameless hussy" (111) and kicked her "after a night of whoring in the rain" (111). Mayamma mutely suffers the domestic sexual assault of her husband, which is also a form of domestic violence involving sexual and reproductive coercion and marital rape.

When two years of marriage did not bear child, she becomes the object of ridicule and the consternation of family members. A woman is always looked down when she does not bear a child. For a woman in India, motherhood is a redemptive factor. Sudhir Kakar examines socio-psychological consequence of the situation: "Whether her family is poor or wealthy, whatever her caste, class or region, whether she is fresh young bride or exhausted by many pregnancies and infancies already, an Indian woman knows that motherhood confers upon her a purpose and identity that nothing else in her culture can. Each infant borne and nurtured by her safely into childhood, especially if the child is son, is both a certification and a redemption." (1981:59)

Mayamma's mother-in-law gave her yesterday's rice because "what is the use of feeding a barren woman"(112) and "smeared the burning red, freshly ground spices into my barrenness"(113) because she was found flattering her new saree. Later she asked her to cut her breast open and "Take the silver cup with the blood from your breast and bathe the lingam" (113) in order please the gods to beget a son. Mayamma offered prayer, made promises and took bath at four in the morning and fasted every other day. But Mayamma never objected against these atrocities, never complained or she never thought of running away from this living hell.

Mayamma's sorrows come to a halt temporarily after a son is born to her. "The son, fed on lavish helpings of tenderness and yearning even before he was born, turned sour early." (81) One day her husband left the house, taking with him all the money. Mayamma never saw him again, but she found his duplicate in their son. He hit her with an iron pan and pulled away from her diamond earrings from her ears. But he suddenly fell ill and died after prolonged sickness. "The day he died, Mayamma wept as she had not done for years. She wept for her youth, her husband, the culmination of a life's handiwork: now all these had been snatched from her." (82) For women of Mayamma's generation in India, life meant simply patiently accepting one's destiny without a whisper or complain.

Though Mayamma could not do much for herself, she develops deep compassion and warmth for those of her kind. Githa Hariharan sums up the story of her strife and success- "Mayamma had been thrown into the waters of her womanhood well before she had learnt to swim. She had learnt about lust, the potential of unhidden bestial cruelty, first hand. She had no choices really. She had coveted birth, endured life, nursed death. And she had won some small victory – if you could call it by such a grand name...She has no bitterness. She could live again through Parvatiamma, even through Devi. (136)

#### **Sita**

Devi's mother Sita is educated, talented and married "at the ripe age of twenty, when her cousins were already mothers." (136) Her lack of beauty is well compensated by her extraordinary talent at playing the 'veena'. She is therefore accepted for marriage and enters her marital home "with a grim resolve to be the perfect wife and daughter-in-law." (136) K. Damodar Rao observes the place





of a Hindu bride "In the extended family, a bride's position is primarily that of a daughter-in-law and not that of a wife. The in-laws and other family members view the newly-arrived bride with suspicion even as she grapples with the new situation and tries hard to come to terms with herself in the changed environment."

Sita in her marital home often plays the veena and fills the whole house with music. One day her father-in-law calls out to her. Getting no response from her, he rushes to her and confronts her with: "Put that veena away. Are you a wife, a daughter-in-law?" (30) "She hung her head over the veena for a minute that seemed to stretch for ages... then she reached for the strings of her precious veena and pulled them out of the wooden base. They came apart with a discordant twang of protest." (30) Later on, she never gives a chance to anyone for grievances. Sita decided to choose the role envisioned by centuries of social conventions-that of a wife and daughter-in-law. She suppressed and broke all her demands of music and veena to tread on one straight path of a wifehood and later motherhood. She dedicated her entire life to become an ideal woman. Sita manages to shape her husband and daughter exactly as she desired. Sita achieved the goal of wifehood and motherhood with devotion but still had to bear her share of painful sacrifices. S. Indira opines that "Though her survival is far more efficient than Mayamma's the effort it has cost, the pain it has caused, however subtle, has been just as deep."

#### **Devi**

Devi is a representative of a modern and intellectual woman in the novel. She has spent two years in the USA as a student and returned to an arranged marriage and to traditional Indian married life, which she finds familiar as well as alien and has to struggle to adjust.

Mahesh, Devi's husband is apathetic towards his wife, always on tours, a stranger and looks at marriage as an obligation. He is thankful that "Indians are not obsessed with love." (55) Devi repetitively gets indifference from Mahesh. She is not permitted to do a job or learn Sanskrit to get relief from her solitude. Devi realises that her education did not prepare her to play the part of a woman and wife. She says "My education has left me unprepared for the vast, yawning middle chapters of my womanhood." (54) She cannot play cards with Mahesh's friend only because she is a woman. Mahesh blows at Devi "This is what comes of educating a woman. Your grandmother was barely literate. Wasn't she a happier woman than you are? What is it you want?" (74) He fails to understand her inner mind. Devi never responded clear cut answer to Mahesh, but it kept her wondering: "Am I neurotic because I am a lazy woman who does not polish her floors every day? An aimless fool because I swallowed my hard-earned education, bitter and indigestible when he tied the thali round my neck? A teasing beach because I refuse him my body when he reached out; and dream instead." (74) Mahesh is completely insensitive to Devi and overlooks that her individuality and personality needs to express itself in a role away from that of a wife.

"Emotional abuse has been gaining more and more recognition in recent years as an incredibly common form of domestic violence (and therefore a human rights abuse) within the private home.... Psychological abuse can erode a woman's sense of self-worth and can be incredibly harmful to overall mental and physical wellbeing. Emotional/psychological abuse can include harassment; threats; verbal abuse such as name-calling, degradation and blaming; stalking; and isolation." (Wikipedia) The coldness and indifferent attitude of the husband makes Devi's life lonely and unhappy. Devi is looking for the much need emotional sustenance in her married life. She is defenceless against Mahesh. Whenever she desires to do something, he disapproves it. She has no freedom to enjoy life to remove emptiness from her life.

Githa Hariharan critically disapproves the age-old customs. Mahesh's grandfather comes out with a stereotype idea about the role and nature of a woman. He advises Devi "The path of a woman must walk to reach heaven is a clear, well-lit one. The woman has no independent sacrifices to perform, no vows, no fasting; by serving her husband, she is honoured in heaven." (55) According to





Baba the virtuous wife "should always be joyous, adept at domestic work, neat in her domestic wares, and restrained in expenses. Controlled in mind, word, and body, she does not transgress her lord, attains heaven even as her lord does." (70-71)

Initially, Devi is easily influenced by societal role and expectations by leaving behind Dan in the USA and later marrying Mahesh. Indira Nityanandam remarks that Devi obeys her mother like "a good daughter should, attempts to be a full-time wife and house maker as an Indian pativrata should. Gradually she shows her resolve in walking out with Gopal and even greater determination in walking out on Gopal."

### **Conclusion**

The paper has been an attempt to study and analyse various shades of patriarchy and the negotiation patterns adopted by three major women characters in Githa Hariharan's *The Thousand Faces of Night*. Rama Nair remarks "Mayamma had learnt the art of survival painfully and slowly. If frustrations in life cannot be resolved either through suppression or sublimation, then the mind prepares its own sublimation." (1995: 172-173) Mayamma accepts her destiny and lives within the threshold of patriarchy. The existence of traditional consciousness reduces Mayamma merely to a body or womb. For Sita, the traditional practice is a personal treasure, and she finds her place in the world as she reinvents the present after filtering through the lens of negotiations. Her resistance against the suppressing patriarchal forces is unique. She is a woman living on the threshold of patriarchy. She sacrifices her passion for music and obtains strict and composed nature and devoid of all feminine softness. Devi has a feminist consciousness. Her sense of self-respect and justice encourages her to find her path. There is a remarkable shift in her approach to traditions, social customs and personal priorities. She decides to take revenge against her self-centred husband, who not only makes her barrenness public but also tries to tame her. Devi's failure to conceive a child becomes a decisive factor in her progress in life as an individual. But unlike Mayamma, she releases herself from the burdens of feminine role-play, to achieve a state of the free, creative individual and to give a figurative meaning to her name, Devi. She moves beyond the threshold of patriarchy. According to Rama Nair "Devi's self-fulfilment does not lie in the bearing and rearing of a child (the traditional notion of a woman's role), but in recognizing her own inherent potential to live with herself on the more positive terms. She adopts the rebellious path and elopes with her neighbour, challenging her husband's masculinity."

Physical violence, emotional abuse, sexual assault, honour killing and dowry-related abuse and death are various forms of domestic violence. These ills have not been abolished from our society and country. But in the last three decades, we have seen positive growth and developments in the power and status of women in Indian society. Indian women writers are delighted to depict this change and their works reflect the changing status of Indian womanhood.

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# Axially Symmetric Bulk Viscous Cosmological Solutions with Zero Mass Scalar Field in General Relativity

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**Abstract** – In this paper, we have investigated axially symmetric cosmological model with bulk viscosity and zero-mass scalar field in general relativity. The cosmological models are obtained with the help of the special law of variation for Hubble's parameter proposed by Berman (Nuovo Cimento 74B:182, 1983). Some physical properties of the models are discussed.

**Keywords**- Axially Symmetric space time, Zero- mass scalar field, Bulk viscosity, General Relativity.

## 1. Introduction

General theory of relativity proposed by Einstein [1] is the most successful theory of gravitation in which gravitation is described in terms of geometry.

The field equations in general relativity are,

$$R_i^j - \frac{1}{2} g_i^j R = -T_i^j, \quad (1)$$

where  $R_i^j$ ,  $R$  &  $T_i^j$  have the usual meaning.

Moreover, in order to understand evolution of the universe, many authors constructed cosmological models containing a viscous fluid. The presence of viscosity in the fluid introduces many interesting features in the dynamics of homogenous cosmological model. Bulk viscosity plays an important role in cosmology in getting

the accelerated expansion of universe. The possibilities of bulk viscosity leading to inflationary like solution in General Relativity. Another feature of bulk viscosity is that it acts like a negative energy field in an expanding universe. Many authors have studied cosmological models with the presence of bulk viscous fluid and cosmic strings coupled with scalar fields which play a vital role in the discussion of large scale structure and behaviour of the early universe. Khadekar et al. [3] discussed bulk viscosity in Freedman universe with a varying speed of light described by modified equation of state. The five dimensional Kaluza – Klein universe with bulk viscosity and cosmic strings in Brans Dicke theory has been studied by Naidu et al. [4]. Reddy et al. [5] have studied five dimensional Kaluza-Klein universe with bulk viscosity and cosmic string in  $f(R, T)$  theory of gravity. Further Reddy et al. [6] discussed LRS Bianchi type -II universe in the presence of a bulk viscous fluid with one – dimensional cosmic strings in the scale-covariant theory of gravity proposed by Canuto et al. [7].



In this paper, we have investigated axially symmetric cosmological models corresponding to bulk- viscous fluid and zero-mass scalar fields in general relativity with the help of Hubble's Law. We have discussed the physical models corresponding to Zel'dovich fluid, false vacuum and radiation respectively. This paper is organized as follows: Section [2] deals with the metric and field equations in general relativity. In section [3], we have obtained the solution of the field equations by using the special law of variation for Hubble's parameter, proposed by Berman [2]. In section [4], the physical parameters are also discussed. The last section contains some concluding remarks.

## 2. The metric and field equations:

We consider the axially symmetric space-time given by (Bhattacharya and Karade, [8])

$$ds^2 = dt^2 - A^2(t)[d\chi^2 + f^2(\chi)d\phi^2] - B^2(t)dz^2, \quad (2)$$

With the convection  $x^1 = \chi$ ,  $x^2 = \phi$ ,  $x^3 = z$ ,  $x^4 = t$  and A, B are functions of the proper time  $t$  alone while  $f$  is a function of co-ordinates  $\chi$  alone.

The energy -momentum tensor due to the bulk- viscous fluid and zero-mass scalar field is written in the form

$$T_{ij} = (\rho + \bar{p})u_i u_j - \bar{p}g_{ij} + \left( \psi_{,i} \psi_{,j} - \frac{1}{2} g_{ij} \psi_{,m} \psi^{,m} \right), \quad (3)$$

together with

$$u^i u_i = 1, \quad (4)$$

and

$$\bar{p} = p - \eta U^i_{,i}, \quad (5)$$

where  $u^i$  is the four velocity vector of the distribution,  $p$  is the isotropic pressure,

$\bar{p}$  is the effective pressure,  $\eta$  is the coefficient of bulk viscosity and  $\psi$  is the zero-mass scalar field. Hereafter, the semi-colon (;) denotes covariant differentiation.

The scalar field satisfies the equation

$$\psi_{,i} = 0. \quad (6)$$

Using co-moving co-ordinates, the field equations (1) with the help of (2) and (3) can be written as

$$\frac{\ddot{A}}{A} + \frac{\ddot{B}}{B} + \frac{\dot{A}\dot{B}}{AB} = -\left(\bar{p} + \frac{1}{2}\dot{\psi}^2\right), \quad (7)$$

$$2\frac{\ddot{A}}{A} + \left(\frac{\dot{A}}{A}\right)^2 - \frac{\ddot{f}}{A^2 f} = -\left(\bar{p} + \frac{1}{2}\dot{\psi}^2\right), \quad (8)$$

$$\left(\frac{\dot{A}}{A}\right)^2 + 2\frac{\dot{A}\dot{B}}{AB} - \frac{\ddot{f}}{A^2 f} = \rho + \frac{1}{2}\dot{\psi}^2, \quad (9)$$

$$\ddot{\psi} + \left(2\frac{\dot{A}}{A} + \frac{\dot{B}}{B}\right)\dot{\psi} = 0, \quad (10)$$

$$\bar{p} = p - 3\eta H, \quad (11)$$

$$\text{where } H = \frac{\dot{R}}{R}, \quad (12)$$

is the Hubble's parameter and overhead dot denotes ordinary differentiation with respect to  $t$ .

## 3. Solution of the field equations:

The functional dependence of the metric together with equations (9) and (10) imply

$$\left(\frac{\ddot{f}}{f}\right) = k^2, k^2 = \text{const} \tan t. \quad (13)$$

If  $k = 0$  then  $f(\chi) = \text{const} \tan t$ ,  $(\chi)$ ,  $0 < \chi < \alpha$ .

This constant can be made equal to 1 by suitably choosing units for  $\phi$ .

Thus we shall have  $f(\chi) = \chi$  resulting in the flat model of the universe.

With the help of equation (13), equations (7)-(12) reduce to

$$\frac{\ddot{A}}{A} + \frac{\ddot{B}}{B} + \frac{\dot{A}\dot{B}}{AB} = -\left(\bar{p} + \frac{1}{2}\dot{\psi}^2\right), \quad (14)$$



$$2\frac{\ddot{A}}{A} + \left(\frac{\dot{A}}{A}\right)^2 = -\left(\bar{p} + \frac{1}{2}\dot{\psi}^2\right), \quad (15)$$

$$\left(\frac{\dot{A}}{A}\right)^2 + 2\frac{\dot{A}}{A}\frac{\dot{B}}{B} = \rho + \frac{1}{2}\dot{\psi}^2, \quad (16)$$

$$\ddot{\psi} + \left(2\frac{\dot{A}}{A} + \frac{\dot{B}}{B}\right)\dot{\psi} = 0, \quad (17)$$

$$\bar{p} = p - 3\eta H, \quad (18)$$

Equations (14)-(18) are highly non-linear differential equations in seven unknowns.

For the complete determination of these field equations, we use a special law of variation of Hubble parameter, proposed by Bermann [2] yields constant deceleration parameter models of the universe.

We consider only constant deceleration parameter model defined by

$$q = -\left[\frac{R\ddot{R}}{(\dot{R})^2}\right] = \text{const} \tan t, \quad (19)$$

where  $R = (A^2 B)^{\frac{1}{3}}$  is the overall scale factor. Here the constant is taken as negative (i.e. it is an accelerating model of the universe). The solution of (19) is

$$R = (at + b)^{\frac{1}{1+q}}, \quad (20)$$

Where  $a \neq 0$  and  $b$  are constants of integration. This equation implies that the condition of the expansion is  $1+q > 0$  (because the scalar factor  $R$  cannot be negative

as well as we know that if  $q > 0$  then  $\frac{dR}{dt}$  is slowing down and if  $q < 0$  then is speeding up).

Also, the equations being highly non-linear we assume a relation between metric coefficients given by

$$A = \alpha B \quad (21)$$

Now with the help of equations (19)-(21), the field equations admit an exact solutions given by

$$B = k_2 (at + b)^{\frac{1}{1+q}}, \text{ where } k_2 = \alpha^{\frac{-2}{3}} \quad (22)$$

$$A = k_1 (at + b)^{\frac{1}{1+q}}, \text{ where } k_1 = \alpha^{\frac{1}{3}} \quad (23)$$

Where  $a$  and  $b$  are constant of integration

Using equations (22) and (23), equation (17) yields

$$\psi = \frac{c_1}{a} \left( \frac{1+q}{q-2} \right) (at + b)^{\frac{q-2}{1+q}} + \psi_0 \quad (24)$$

Where  $c_1$  and  $\psi_0$  are constants of integration

Using equations (22), (23) and (24) in equations (14), we obtain

$$\bar{p} = \frac{(2q-1)a^2}{(1+q)^2 (at+b)^2} - \frac{c_1^2}{2(at+b)^{\frac{6}{1+q}}}. \quad (25)$$

Using equations (22), (23) and (24) in equations (16), we have

$$\rho = \frac{3a^2}{(1+q)^2 (at+b)^2} - \frac{c_1^2}{2(at+b)^{\frac{6}{1+q}}}. \quad (26)$$

Now using the barotropic equation of state

$$p = (\gamma - 1)\rho, \text{ where } \gamma (0 \leq \gamma \leq 2) \text{ is a constant.} \quad (27)$$

Using equations (22), (23), (24), (25), and (26), we obtain the physical quantities  $p$  and  $\eta$  as

$$\bar{p} = (\gamma - 1) \left\{ \frac{3a^2}{(1+q)^2 (at+b)^2} - \frac{c_1^2}{2(at+b)^{\frac{6}{1+q}}} \right\}, \quad (28)$$

and

$$\eta = \frac{1}{3H} \left\{ (3\gamma - 2q - 2) \frac{a^2}{(1+q)^2 (at+b)^2} + (2-\gamma) \frac{c_1^2}{2(at+b)^{\frac{6}{1+q}}} \right\} \quad (29)$$



Thus axially symmetric cosmological model with the help of equations (22) and (23) in General relativity can be written (after suitable choice of coordinates and constants of integration) as

$$ds^2 = \frac{dT^2}{a^2} - k_1^2 (T)^{\frac{2}{1+q}} [d\chi^2 + f^2(\chi) d\phi^2] - k_2^2 (T)^{\frac{2}{1+q}} dz^2. \quad (30)$$

This model has no initial singularity and represents expanding universe.

#### Physical Models

Here we discuss three physical models corresponding to  $\gamma = 0, 2, \frac{4}{3}$  of the equation of state given by (27).

##### Case (I) False Vacuum model:

For  $\gamma = 0$ , the distribution reduces to a special case with equation of state  $\rho + p = 0$  which is referred to in the literature as 'false vacuum' or ' $\rho$  vacuum' (Cho, [9]). The physical significance of this fluid in general relativity in non-viscous case has been studied by Mohanty and Pattanaik [10] while Mohanty and Pradhan [11] have investigated the viscous isotropic case.

In this case the physical quantities take the explicit form:

$$\rho = -p = \frac{3a^2}{(1+q)^2 (at+b)^2} - \frac{c_1^2}{2(at+b)^{\frac{6}{1+q}}}, \quad (31)$$

and

$$\eta = \frac{1}{3H} \left\{ \frac{-2(q+1)a^2}{(1+q)^2 (at+b)^2} + \frac{c_1^2}{(at+b)^{\frac{6}{1+q}}} \right\}. \quad (32)$$

##### Case (II) Zel'dovich fluid model:

For  $\gamma = 2$ , we have  $\rho = p$  which represents Zel'dovich fluid or 'Stiff fluid' distribution and we get

$$\rho = p = \frac{3a^2}{(1+q)^2 (at+b)^2} - \frac{c_1^2}{2(at+b)^{\frac{6}{1+q}}}, \quad (33)$$

and

$$\eta = \frac{1}{3H} \left\{ \frac{(4-2q)a^2}{(1+q)^2 (at+b)^2} \right\}. \quad (34)$$

##### Case (III) Radiating model:

For  $\gamma = \frac{4}{3}$ , the distribution reduces to the special case with equation of state  $\rho = 3p$  which represents disordered radiation and the physical quantities in this case take the form:

$$\rho = \frac{3a^2}{(1+q)^2 (at+b)^2} - \frac{c_1^2}{2(at+b)^{\frac{6}{1+q}}}, \quad (35)$$

$$p = \frac{a^2}{(1+q)^2 (at+b)^2} - \frac{c_1^2}{6(at+b)^{\frac{6}{1+q}}}, \quad (36)$$

and

$$\eta = \frac{1}{3H} \left\{ \frac{2(1-q)a^2}{(1+q)^2 (at+b)^2} + \frac{c_1^2}{3(at+b)^{\frac{6}{1+q}}} \right\}. \quad (37)$$

#### 4. Some physical properties

The physical quantities that are important in cosmology are spatial volume  $v^3$ , the expansion scalar  $\theta$ , shear scalar  $\sigma^2$  which have the following expressions for the model (30) as given below:

$$\text{Spatial volume} = k_3 (T)^{\frac{3}{1+q}}, \text{ where } k_3 = \alpha^{\frac{-1}{3}}. \quad (38)$$

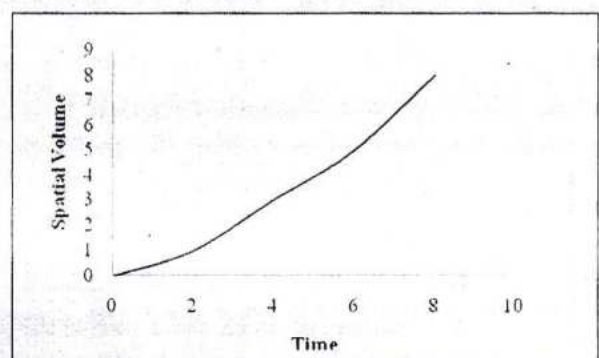


Figure no.1. Spatial Volume VS time.

$$2\frac{\ddot{A}}{A} + \left(\frac{\dot{A}}{A}\right)^2 = -\left(\bar{p} + \frac{1}{2}\dot{\psi}^2\right), \quad (15)$$

$$\left(\frac{\dot{A}}{A}\right)^2 + 2\frac{\dot{A}}{A}\frac{\dot{B}}{B} = \rho + \frac{1}{2}\dot{\psi}^2, \quad (16)$$

$$\ddot{\psi} + \left(2\frac{\dot{A}}{A} + \frac{\dot{B}}{B}\right)\dot{\psi} = 0, \quad (17)$$

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Where  $a \neq 0$  and  $b$  are constants of integration. This equation implies that the condition of the expansion is  $1+q > 0$  (because the scalar factor  $R$  cannot be negative as well as we know that if  $q > 0$  then  $\frac{dR}{dt}$  is slowing down and if  $q < 0$  then is speeding up).

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Using equations (22), (23), (24), (25), and (26), we obtain the physical quantities  $p$  and  $\eta$  as

$$\bar{p} = (\gamma - 1) \left\{ \frac{3a^2}{(1+q)^2 (at + b)^2} - \frac{c_1^2}{2(at + b)^{\frac{6}{1+q}}} \right\}, \quad (28)$$

and

$$\eta = \frac{1}{3H} \left\{ (3\gamma - 2q - 2) \frac{a^2}{(1+q)^2 (at + b)^2} + (2 - \gamma) \frac{c_1^2}{2(at + b)^{\frac{6}{1+q}}} \right\}. \quad (29)$$



It may be observed here that at an initial epoch ( $T=0$ ), the proper volume will be zero, whereas when  $T \rightarrow \infty$ , the spatial volume becomes infinitely large.

$$\text{Scalar expansion } \theta = \frac{1}{3} U_{\alpha}^{\alpha} = \frac{\alpha}{(1+q)T} \quad (39)$$

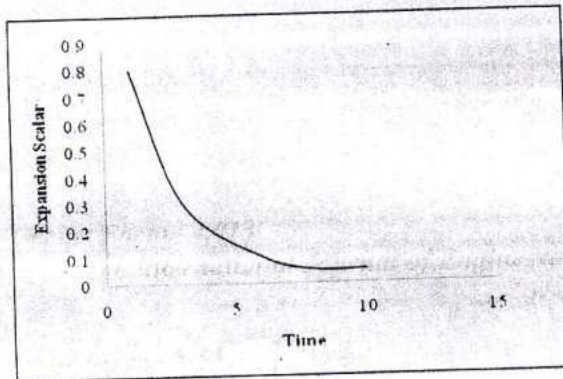


Figure no.2. Expansion Scalar VS time.

The expansion scalar  $\theta$  to infinity as  $T \rightarrow 0$ , whereas when  $T \rightarrow \infty$ , the expansion scalar tends to zero.

$$\text{Shear Scalar } \sigma^2 = \frac{7}{18(1+q)^2 T^2} \quad (40)$$

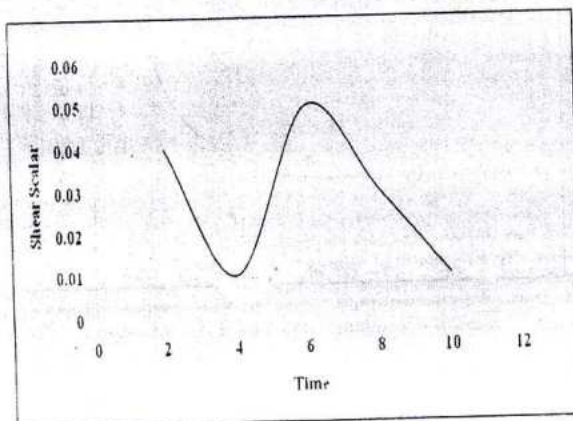


Figure no.3 Shear scalar VS time.

The shear scalar tends to infinity as  $T \rightarrow 0$ , whereas when  $T \rightarrow \infty$ , shear scalar tends to zero.

$$\text{Hubble parameter } H = \frac{\dot{R}}{R} = \frac{1}{(1+q)T} \quad (41)$$

Also, since  $\lim_{t \rightarrow \infty} \frac{\sigma^2}{\theta^2} \neq 0$  being independent of cosmic time implies that the model does not approach isotropy for large values of  $T$ . The model is expanding shearing, non-rotating and has no initial singularities.

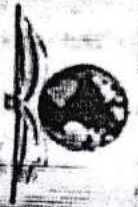
## 5. Conclusion:

Interacting bulk-viscous and zero-mass scalar fields play a vital role in understanding the early stages of evolution of the universe. In the present work, we have investigated axially symmetric cosmological models with bulk-viscosity and zero-mass scalar field in a scalar tensor theory of gravitation proposed based on General relativity. While solving the field equations in General relativity, we have used special law of variation for Hubble's parameter proposed by Bermann [2]. We have discussed the physical models corresponding to Zel'dovich fluid, false vacuum model and radiating model. It is observed that the investigated models are free from singularities and are expanding.

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**Role of English language in increasing Employability in India: Remedies****Dr. Archana K. Deshmukh**

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**Abstract**

Commerce as a term and practice has evolved in the 21 century. The ancient concept of domestic business has lead way to global competencies and expansion into new international markets, involving people speaking different languages from numerous linguistic backgrounds. A MNC works in diverse areas and in order to boost communication and enactment has adopted English as the language of communication. English is the fastest growing language of the modern world. Approximately nearly 600 million people use it on internet alone and Communication is the key to all business. The MNC culture has adopted English as the language of global business. In a way the employability of Indian students directly depends on their knowledge of English language. The corporates seek the following skills and attributes in a prospective candidate. In the present scenario English language learning and the role of a language teacher acquires utmost importance. Primarily the education system needs to review and assess the process of teaching, learning and evaluation of English language and need to incorporate new methods of teaching.

**Keywords:** Employment, Language skill, International trade

India is a multicultural and multidimensional country because of the varied social, cultural and economic diversity that exists. A number of dialects and regional languages have their own fully developed heritage of literature as well as local use. However with the changing times the British Empire that ruled a major part of the world used English as the common language of communication for centuries together. The empire has moved but left behind a heritage of common bond between different language using people and communities. The post-colonial theory did justice to the identity of native culture and literature. Edward Said' "Orientalism" distinctly highlighted the native culture and its originality. However with the changing time and with the advances of technology English has emerged as the language of commerce, technology, science and arts; cutting across the barrier of the nations. Today it has acquired the status of a global language. Commerce as a term and practice has evolved in the 21 century. The ancient concept of domestic business has lead way to global competencies and expansion into new international markets, involving people speaking different languages from numerous linguistics backgrounds. Increased use of internet has formed a global fusion and has created a modern global village cutting across the barriers of nativism, and culture. "Trade partners with no common native language will overcome the language barrier by communicating in a non-native language". (Hyejin Kua & Asaf Zussmanb 1) In this modern world of hyper-connectivity English has become the global language. In the era of multi-national companies, English is certainly the language of major corporates of the world. A MNC works in diverse areas and in order to boost communication and enactment has adopted English as the language of communication. "Economic growth means that more jobs require English, the expansion of education means that English is needed by more people for study; and for growing... (Graddol D.66) These companies require a common mode of communication. For instance a French company operating in China cannot connect to the Chinese people in French language neither employee in China can communicate at the head office in Paris in Chinese language. English is the fastest growing language of the modern world. Approximately nearly 600 million people use it on internet alone and Communication is the key to all business. When we take into consideration the Indian market then we see that in the last decade the monetary contribution of tertiary or service sector has increased but, the maximum number of employment is generated in the primary sector and majorities of employee are underpaid. Lack of employment skills is the main cause for their apathy. "There are several economic transition now underway in India, of which the most important from linguistic point of view are probably the shift to the service sector in both employment and contribution to GDP, the growing importance of regional trade, and the growth of the domestic economy" (Graddol D.40) The scene of higher education in India shows that we have the second highest population enrolled in higher education in the world. In the present situation statistics suggest that a majority of students are still taking non-professional courses creating more unemployment.

The MNC culture has adopted English as the language of global business. In a way the employability of Indian students directly depends on their knowledge of English language. "Communication skill is one of the most important skills required of a successful business manager ... A major goal of business communication educators is to prepare our students in their career"(Hynes & Bhatia 1) The corporates seek the following skills and attributes in a prospective candidate:

1. Communication in English
3. Critical thinking

2. Computation
4. Problem solving



market. Students, especially in rural India lack confidence when it comes to English language learning. Following methods of English language teaching will help to create the required aptitude.

#### **Suggestions:**

**Confidence building:** It can be a game changer for a learner. The outcome of language learning should be elaborated to students which in turn can open numerous opportunities, increased perceptive skill and better comprehension of the world around. Confidence building is about being at ease with you physically as well as mentally. Motivate students to have correct body postures, proper dress sense to gain confidence which in turn will help them function properly in corporate culture. Involve students in motivating discussions regarding life expectations, goal setting and goal achievement.

**Formation of Syllabus:** The future employment requirements are going to change drastically and education system must impart the desired extent of knowledge so as to equip the students with the language skills required in the present market. The program outcome of a particular course depends to a great extent on the formation of syllabus. This is the first step towards execution of objectives. The active participation of the learners is very essential to achieve the final goal. More acceptance of technology should be made inevitable for quality enhancement in English language learning. While forming the syllabus the main objective of language learning should be application based. Along with theoretical knowledge of grammar more practical based modules should be developed. Student exchange and inter institute events should be made a part of syllabus for facilitating language skill. Number of students per teacher should be less so that a more effective and reflective interaction takes place in order to improve the communication skills of the students which is in most demand in corporate. Text content of the syllabus should enlarge the student's overview about culture, social aspects and language variety in the world. "...a foreign language can be associated with those areas of use which are represented by the other subject on the school curriculum and that this one not only helps to ensure the link with reality and the pupil's own experience but also provides us the most certain means we have of teaching language as communication..."(Widdowson H.G.16)

Expert from job market should be involved while forming the syllabus of English language so that the percentage of employable candidates can be increased and educational institutes will develop the required skill set in the students. Another most important aspect is that be a student should spend a part of course with the industry and society at large. Develop self-learning system and make students a part in creating new knowledge.

**Classroom Participation:** Various activities based teaching modules involving students should be engaged to promote communicative skills that are essential to operate in the government and corporate culture. Activities like creative writing, Debate, mock interviews, group discussion and extempore can help the students to gain fluency and proficiency in better understanding of English language. We as teachers need to create an anxiety free learning environment in the classrooms. New study material should be used to make learning enjoyable. Identify advance and slow learners and try to disseminate the knowledge as per their requirements.

**Innovative Teaching Methods to enhance employability skills:** Change is inevitable for quality enhancement. The traditional teaching methods are no doubt useful but in recent scenario if education system wants to meet the demands of the market, and make students employable then there should be more use of technology. The present generation is technological savvy. Use of smart phone and computers are a matter of daily routine. However the social media is taking maximum footage and time of the present generation. The teacher should utilize these platforms to create awareness and motivate and foster learning. Since the early stage of learning, students should be made aware about the social, cultural, economic and market perspective of our nation and personal life. Social awareness creates a bonding with our society and nation at large. The culture conscious person knows the difference between ethics, values and morals. However where we need to work is to create market perspective. The employment market depends on the demand and requirement skill set ratio. The syllabus should complement to the market demands. The industry institution collaboration can pave way to proper formation and implementation of syllabus to meet the demands of the employment market. Technology has contributed greatly in language learning process by inventing new mediums of audio visual aids. The visualized based teaching of English language will speed up the process of language learning.

Teach in a framework that is familiar to the students. This forms co-relation of ideas and prompts fast comprehension of the topic and students instinctively also acquire the language skills. Learning language as well as grammar in proper perspective is easier. Therefore familiar topics should be used while explaining grammar rules as well as teaching communication skills. Familiar background and perspective makes language learning memorable. .

...a foreign language can be associated with those areas of use which are represented by the other subject on the school curriculum and that this one not only helps to ensure the link with reality and the pupil's own



experience but also provides us the most certain means we have of teaching language as communication... (Widdowson H.G.16)

Language acquisition can be enhanced by use of innovative methods of learning like field trip to some garden, historical place or exhibition. This experience should be used in teaching by asking different questions and assignment on the topic. Involve students in group activities.

**Evaluation:** The centers of educations across India need to develop scientific method to assess the knowledge gained and its application in real life. Quality of teaching should be measurable. In the game of cricket, performance is assessed by the viewers. Similarly there should be third party evaluation methods. An expert from industry should be invited to assess the extent of knowledge acquired by the students.

To sum up there is definitely need of reforms in English language teaching. Technology should be more incorporated in not only teaching but also in learning and evaluation. Online interactive learning programs should be made available to the students. Traditional classroom teaching cannot be replaced but there should be flexibility and option for online courses. Teachers must compulsorily upgrade their knowledge and teaching should be outcome based. Future methods of teaching, learning and evaluation of English language should lead to job opportunities. The quality parameters of education should change as per the changing world. There is a fast track development in the corporate sector and it is a duty of the education sector to upgrade English language teaching in India as per their demands. The knowledge of innovative technologies and all kinds of streams of instruction should be incorporated in English language learning. There has to be a common language which is comprehensive enough to be understood by people all over India. Therefore for a country with highest young population in the world, like India, study of English language is of great importance.

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## **Domestic Violence: Impact on Indian Society**



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**✓ Today's Culture and Domestic Violence against Women****Dr. Archana k. Deshmukh**Asst. Prof. Dept. of English Jawaharlal Nehru Arts, commerce and Science  
College, Wadi, Nagpur**Abstract**

In the today's rapidly growing society, woman plays an important role in all aspect of life-like: family, workplace, and society. However, the prevailing mindset from years believes that woman is physically and emotionally weaker than the men and thus the position of women are exploited. Indian culture is changing and rapid admiration for the western culture and life-style has consequently transformed the overall socio-cultural atmosphere of Indian society. The domestic violence is based on some traditional practices prevailing in the Indian society as well as due to adoption of western culture. It should be noted that, changing cultural norms and beliefs has influenced the domestic violence and gender inequality. This paper presents an argument in the impact and causes of domestic violence in the background of prevalent culture.

**Keywords:** *Indian culture, domestic violence, changing cultural norms and beliefs*

**Introduction**

In the 21<sup>st</sup> century, there is a paradigm shift in the culture and lifestyle. More and more advancement in the technology, changing working pattern and open world has resulted into a change in the human behavior and attitude. Further, traditional customs and practices are still prevailing in the society. There is a significant relationship between customs and practices as well as changing culture and lifestyle with the change in attitude of person, family, and society.

In the today's rapidly growing society, woman plays an important role in all aspect of their lives like family, workplace, and in society. However, the mindset prevailing from years is that woman is physically and emotionally weaker than the men and thus the place of women is exploited. In the modern times, Indian culture is changing rapidly. It admires the western style of living, so the overall socio-cultural part of the society has undergone tremendous change. The Indian culture is traditionally based on some customs and values linked with the religious and ethnic practices. It is a fact that, some customs and ethnic practices places restriction on women while in some aspects they have given equal importance to family as well as their own career.

The culture and social norms prevailing in the society shaped the behaviors of people and a change in these norms results into a changed in the behaviors. The change in the socio-cultural norms is the result of various factors that affect the overall society right from adapting to new culture or style of living etc. However in the context of Indian culture it is observed that, it has now shifted to western culture of living and working which has significantly affected the behavior of the people, so there is an increase in Domestic violence. The domestic violence is based on some traditional practices prevailing in the Indian society as well as due to adoption of western culture. It should be noted that, changing cultural norms and beliefs has influenced on the domestic violence and gender inequality. "Domestic violence may be physical, sexual or psychological, but all three can be present. What is subjectively defined and identified as "domestic violence" by victims can be strongly mediated by cultural beliefs, values and previous experience of abuse and may not coincide with standard clinical or research definitions." (Ashbury J, Atkinson J, Duke J.E., Easteal.P, Kurrle S, Tait P. and Turner J ) various forms of domestic violence are being presented in the following diagram.





Image Source: Compiled and Developed by Author

Other Forms of Domestic Violence include jealousy because of progress and financial status of other family, dispute over property, conflict arising during a religious ceremony, inter-caste marriage and ill-treatment of servants and maids in households etc.

#### Review of Literature:

Ravneet Kaur and Suneela Garg (2008) pointed out that domestic violence is a burden on numerous sectors of the social system and quietly, yet dramatically, affects the development of a nation. The article published on [www.marshall.edu](http://www.marshall.edu) pointed out that, further Amy Pan et al. (2006) observed domestic violence affects women across all racial, national, social, and economic groups of societal and cultural factors contribute to perpetuating violent relationships. Tanisha Khandelwal (2019) observed that, Violence against Women in India is systematic and occurs in public as well as private spheres. It is underpinned by the patriarchal social-norms and inter and intra gender hierarchies. The research of Duncan McDuie-Ra (2012) highlighted that, in India Violence against women is commonly attributed to an overarching multicultural patriarchal framework. Focusing on this national culture of violence obscures the experiences of violence against women among ethnic minority women. Dwivedi N; Sachdeva S. (2019) the lower status of women increases and perpetuates gender-based violence, including female feticide, infanticide, gender discrimination. Oni-Ojo, E. E., et. Al (2014) Domestic abuse not only impacts on the well-being of women, but it affects the financial strength and success of the companies for which they work, AbuAgaba (2017) The major effect of domestic violence against women includes psychological or mental health effects, physical health effects and financial consequences and affected agricultural production which results in shortage of food and income. The research paper of Vimal Vidushy and Gagandeep Sethi (2016) observed that, the management of domestic violence essentially requires combined effort of law enforcement, social welfare and health care services. It is further observed by Johnson C (1997) states that women may not speak out against the abuser or press charges because they depend upon the man for economic support and their cultural identity. The research of Kasturirangan, A., Krishnan, S., & Riger, S. (2004) addressed that there is an influence of culture and ethnic background on women's experience of domestic violence and studied that women's experience of domestic violence, considering family structure, immigration, and acculturation, oppression, and community response. The research of Ram





A, Victor CP, Christy H, Hembrom S, Cherian AG, Mohan VR (2019) the high prevalence of domestic violence in our community needs to be addressed as it has tacit implications on socioeconomic well-being, physical and mental health of a woman, her family, and thereby, society as a whole.

#### **Causes of Domestic Violence**

There are a number of reasons that cause domestic violence. The societal, psychological and cultural influences include causes like ferociousness, financial status and adversity, variance in social position, directing psyche, addiction, psychological volatility etc. Abandonment of marital duties also contributes to domestic violence.

**Primordial Influences:** The reason for male dominance could be traced back to the ancient system of patriarchy and a sense of supremacy that has constituted the male dominance for centuries among men.

**Religious Influences:** The ancient literature like *Manusmriti* and other dominating religious practices also contributed towards preaching a subtle indirect system of dominion on women. A few religious practices like the *Sati Pratha* also contributed to enactment of domestic violence against women.

**Cultural Reflections:** Indian society since Vedic Era has been patriarchal society. The desire for a male child for instance has repercussions in violence against women. This fascination indicates lack of awareness and intrinsic male dominance and instigates domestic violence against women.

**Dowry System:** Dowry is a form of socio-cultural factor. But, it becomes important to separately mention it because of the rampant domestic violence cases resulting from illegal demand of dowry. In Indian culture the dowry system is prevailing since ages and is still prevalent in modern times in a different form. The men and his family continuously harassed the women for bringing more and more from her family. This was realised by the Parliament also because dowry-related domestic violence has been made a separate head in the scope of abuse resulting in domestic violence under the Domestic Violence Act.

**Sexual Harassment:** It is observed that refusing to have sex also causes violence and brutal harassments. The World Health Organization defines sexual violence as:

‘Any sexual act, attempt to obtain a sexual act, unwanted sexual comments or advances, or acts to traffic or otherwise directed against a person’s sexuality using coercion, by any person regardless of their relationship to the victim, in any setting, including but not limited to home and work’ (2). Coercion can encompass: • varying degrees of force; • psychological intimidation; • blackmail; or • threats (of physical harm or of not obtaining a job/grade etc.). In addition, sexual violence may also take place when someone is not able to give consent – for instance, while intoxicated, drugged, asleep or mentally incapacitated.”

According to W.H.O. the root causes of sexual violence are caused by individual, relationship, community and societal, is helpful in understanding the interaction between factors and across levels.

**Extra Marital Affairs:** It is seen that in the modern working culture the chances of developing a relationship has increased. The extra marital affairs of both cause and disturbance of family and thus women get affected mostly.

**Psychological Disorders:** A convict may try to impress this in order to control their spouse because of low self-confidence, life-threatening suspiciousness, complications in adapting anger and other resilient sentiments, or when they sense mediocre to the partner in edification and social as well as financial issues.

A companion’s dominion may take the form of emotive, bodily or sexual exploitation. Studies propose that vicious conduct often is instigated by a contact of situational and distinct influences. It indicates that addicts acquire violent conduct from their domestic atmosphere, individuals in their community and other cultural effects during their growing up years. They have either witnessed violence frequently or are victims themselves. The other causes are not looking after in-laws,

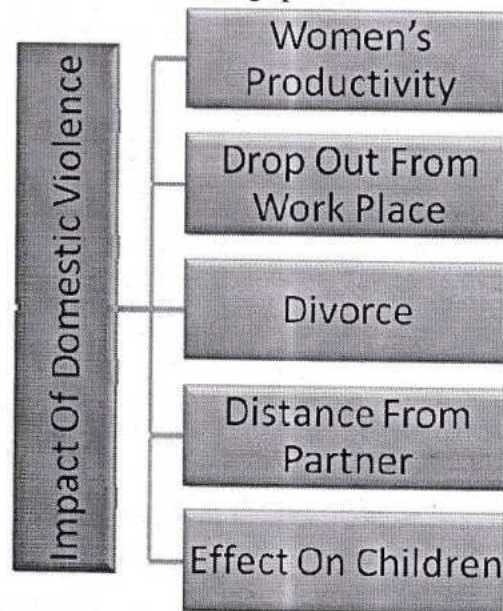


husband's sexual involvement with other women, more income of a working woman than her partner, Violence against young widows

Apart from these there are a number of other social, individual reasons that cause domestic violence. There are various causes of domestic violence due to change in the culture and societal norms some of them have been listed below:

**Impact of Domestic Violence:**

Domestic violence creates impact upon various factors: urban and rural religion, age group, the intensity of the violence and frequency of the torment. Further the violence has an impact not on the woman but also on her family members, society, and nation's growth. It is also fact that, the domestic violence has been continuously rising and it cost to many things to the victims. Some of the impacts of domestic violence has been shown in the below graph.



*Image Source: Compiled and Developed by Author*

**Women's Productivity:** Women experience physical violence from intimate partner and results in work-related losses and lost productivity including difficulty on concentrating work tasks and inability to do their job duties.

**Dropouts from Workplace:** Due to domestic abuse most of the victim women doesn't attend the job and preventher from going to work place. The women employees missed the work or being late for work or leaving early as a result of the abuse.

**Divorce and Distance from the partner:** It is also observed that, the domestic violence also resulted in divorce or separation.

**Effect on children:** Women who experience violence from their partners are less able to care for their children.

**Conclusion:**

There should bemoare awareness and stringent laws to curbdomestic violence,not only for the victims but also for the betterment of society. Further the process of justice should be fast so that ongoing struggle of victims can be stopped and better situation can be developed. The domestic violence shall be treated as a public health problem and need positive efforts in controlling it in India. These types of violence need single and separate law so that no one will misuse the law. The NGO's can play an important role in protecting the victims by conducting awareness and various camps with





the support of police and other healthcare service providers. The changing nature of today's culture may have wider impact due to factors provoking in a changing culture, social norms and lifestyle particularly social participation, opportunities and quality of life of women have affected most.

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## Indian festivals: A Cultural Heritage

Dr. Archana K. Deshmukh

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### Abstract:

*A culture characterizes the enterprise of the people, their life philosophy, considerations, ethics, ceremonies, spiritual beliefs and religious ethics. Indian culture represents antiquity which is perhaps the most logically coherent and a recognized philosophy in the history of humanity. Culture forms the foundation of pleasure and spectacles, and can deliver expressively and mentally stirring practices, that encourage celebration or contemplation. India is an enormous nation and the ritualistic background of the people alters every few miles. Although Indian culture in itself is a uniting force between these distinctions of rituals, People have their unique identity and embrace varied viewpoints, traditions, inheritance as well as a new cultural identity. Religion has played a very pivotal role in attributing various social festivities and rituals in India. Festivals in India has definite religious connotations hence has contributed immensely in carrying forward the ancient cultural heritage of this great nation. Apart from the pleasure of togetherness and communal interface, festivals provide an opportunity and exposure to ancient culture and traditions. The celebrations pass on the unique cultural inheritance from the past to present and will be handed over to the future generation with a cultural identity.*

**Keywords:** Ancient India, culture, Religion, festivals, cultural heritage

### Introduction:

One of the oldest and ancient cultures that exist on this globe is the Indian culture. A culture characterizes the enterprise of the people, their life philosophy, considerations, ethics, ceremonies, spiritual beliefs and religious ethics. Indian culture represents an antiquity which is perhaps the most logically coherent and a recognized philosophy in the history of humanity. The Indian culture has preserved one of the most captivating cultural heritages that comprehend all the exceptional and numerous aspects of its distinctive pattern of life. The conception

'Celebration of life' is the source of all fairs and festivals celebrated in India. These festivals are an emancipation of the life philosophy of Indian and are evident during Vedic, Post Vedic, Indus civilization, the Mohenjo-Daro, Harappa and the recent eras in the history of Indian civilization. This research presents an analytical presentation of how Ancient Indian culture has present day representation in many rituals and festivals and has contributed immensely in the conservation of Indian cultural heritage.

**Methodology:** This study is based on Primary and Secondary sources. Published research papers in various journals, articles of newspapers, magazines and books are used as secondary sources. A comprehensive analysis of the available literature was undertaken by using both printed and internet sources. Similarly, a detailed study and observation of various fairs and festival celebrated in India was undertaken.

**Ancient Indian Culture:** All the recognized ancient civilizations of this world, formed, practiced and adhered to certain basic perceptions, ideals and rituals that formed the core of its composition and sustainability. These values and attitudes were the binding thread between the people and nurtured wisdom of veneration for the culture they inhabited. Culture represents in the morals, principles, manners, and approaches of the people and forms the foundation of pleasure and spectacle, and can deliver expressively and mentally stirring practices, that encourage celebration or contemplation. It is also a source of articulating inventiveness, building a discrete individuality, and augmenting or conserving a society's identity through rituals and festivals. The various causative aspects of culture contributed towards evolving and establishing the Indian life philosophy. "People of those eras were given credit for their outputs in shaping much of Indian philosophy, literature, architecture, art and music. It was basically associated with the stretch of various religions, architecture, administration and writing system ...." (Biswas 309) Indian ethos and life beliefs are very exclusive. The acknowledgement to the manifestation of supreme power in the form of God that regulates and unites the human race is the most exceptional feature of this ancient culture. R.K. Biswas very distinctly points out that "India is having the oldest culture in the world and its civilization is considered to be 4,500 years old. According to the World GayatriPariwar(AWGP) organization, it is enlightened as 'Sa Prathama SanskratiVishvavara' which means the existence of first and the supreme culture in the world." (p.309) The customs we follow today were established thousands of years back.

The Culture was the defining factor of the Indian society. Though dissimilar theories were followed in different provinces, the reinforcing foundation of ancient Indian culture persisted. The ancient preaching guides the inconsequential day-to-day matters to extravagant ceremonies. The prime factors



contributing to the enrichment of Indian cultural heritage was the diverse and varied geographical attributes nature has bestowed upon the great nation. The high peak, snow-clad mountains and fertility of North to the vast land of South and natural bounty of East to the beautiful marine life of West; the variety in the soil and crop production and rich rivers of India provided a very healthy climate for various recreations and festivities. "India was and still is a land of diversity is evident in its language and culture as well as in its physical characteristics.... In its size and diversity, India seems more like a continent than single country. That diversity begins with the geographical environment." (Duiker & Spielvogel 38) The geographical diversity of India has resulted in creating a variety of rituals and traditions. Indian culture projects itself through various festivals celebrated through the length and breadth of the subcontinent.

**Religion and Festivals:** India is an enormous nation and the ritualistic background of the people alters every few miles. Although Indian culture in itself is a uniting force between these distinctions of rituals, people have their unique identity and embrace varied viewpoint, traditions, inheritance as well as a new cultural identity. Religion has played a very pivotal role in attributing various social festivities and rituals in India. "Many Indian festivals are originated from various religions which interlink social and religious significance and traditionally perform socio-religious activities." (Biswas 311) The practices, beliefs and traditions that we follow today were established by the affluent Indian culture, thousands of years back. Though a diverse viewpoint was pursued in diverse provinces, the foundation of ancient Indian culture remained the same and it was the rich heritage of religion. "In ancient India, the entire life of an individual was subordinated to religious concepts, to the customs imposed by these concepts..." (Auboyer 143) In the Vedic era, the roots of Hinduism were evident and the nature forces in the form of Five Element (Panchmahabhuta) like the Sun, Thunder and Fire were worshipped as the Indra, Agni, Varun and Surya deva. The four Vedas; namely Rigveda, YajurVeda, AtharvaVeda and Samveda consists of prayers offered to Agni, Indra, Mitra, Varuna, some sacrifice formulas and magic through mantras. "Religion in early Vedic period revolved around crude forms of worshipping which basically includes nature worship. As the civilization evolved religion came into existence." (Fasale 129) The later Vedic literature like: Brahmanas, Aranyakas, and Upanishada moves towards forming the concept of Hinduism. "With the emergence of the priestly class, there were a multitude of changes in the religions in India. Every region had its own religious practice and belief." (Chawla & Mohapatra 01) The religious customary practices in the Vedic and post-Vedic period formed the basis of festivals and celebrations prevalent in the present day India. "The Vedic period religions laid the foundation of the religious practices that are continued till date in modern India. These religions are from the sacred scriptures that were composed during the Vedic period." (Fasale 129.) In the post Vedic era a number of religions, faith and worship evolved in India and became an integral part of Indian culture. Every sect has its own deities and ideas and adhered to certain basic ethics which added to the very identity of Indian culture.

**Festivals in India:** Festivals are significant parts of the Indian cultural life. The life of Indian people circles around the ritualistic celebrations. "Among the most ambiguous aspects of religious life are the celebrations that mark the high points of religious calendars." (Melton xix) These festivals are like the blood-line of social-culture life of India. Traditions and spiritual ideas play a fundamental function in the existence of Indian community. The previous period of civilization indicates that the majority of religious associations were related to a variety of festivals. Etymology dictionary gives the history of the word festival as a 'festal day' i.e. appointed day of festive celebration. In Old French festival (adj.) means: 'suitable for a feast, intense, glorious, joyful, and happy. In Medieval Latin, festival indicates a church holiday. The Cambridge English Dictionary defines the word festival as: a special day or period, usually in memory of a religious event, with its own social activities, food, or ceremonies. Festival as G J Melton points out:

".... serves as a moment to allow the religious sentiments, which take second place in the normal routine of daily life, to come to fore and, for a brief period, take control. For believers, it is often a time for extremes; different occasions on the other hand, become a time concentrated spiritual activity marked by intense devotional activity in a self-disciplined and self-denying manner or on the extreme, a time for massive communal party signaled by over indulgence." (p. xxii)

In Indian culture, festival is typically assumed as religious festival. A unique quality of India is its diversity of culture and religion, language, customs and food. The post-Vedic era paved way for various religious sects that evolved as separate religions in the course of time and became a part of Indian culture. India witnessed a number of invasions, travelers across the borders, traders who brought with them their cultural heritage and in the course of time settled in India. The existing culture wholeheartedly welcomed and absorbed these new shades of customs and traditions and made them their own. Hence, we witness diversity of religion, customs, traditions and rituals in India, yet we are united as a single unique culture. "Although today this beautiful mosaic of people and culture has been broken into a number of separate independent states, the



religion still possess a coherent history that despite its internal diversity is recognizably Indian". (Duiker & Spielvogel 38)

The history of Indian religions shows that it has incorporated a numerous religions and eliques. The chief ones are: Hinduism, Muslims, Christianity, Buddhism, Jainism and Sikhism, and they worship their respective deities and celebrate their own ritualistic celebrations. During the Vedic and post-Vedic era festivities revolved around the harvest and natural changes of season. The Mughals brought with them a new culture and an amalgamation of culture infused new magnitudes in the ritualistic culture of India. This Medieval period was a phase of prodigious cultural amalgamation in India. The newly introduced culture of Mughals harbored some unique ideas and concepts and greatly influenced areas of religion, philosophy, language and literature, fine arts and music. New religious movement like Bhakti was initiated during this period. Festivals can be categorized in different types: Individual festivals which are celebrated on personal level throughout the nation, Temple festivals are marked by mega feasts and elaborate ritualistic practices, National Festivals to celebrate our independence and some Regional cultural festivals.

**Hinduism:** It is one of the largest and oldest religions in the world. Hinduism is an incorporation of many religious ideas; hence in philosophical term, it is also indicated as 'a way of life'. The origin of Hinduism dates back to more than 3,000 years and has thoughtful impact on many other religions. Festivals are an integrated part of Hindu existence. Since Hinduism worships a number of deities, their festivals are celebrated throughout the year. Hindus follow a special lunisolar calendar. The calendar displays significant worship days and religious festival. The most conspicuous feature of Indian festivals is that there is an anecdote or myths related to the festival. Some major festival are Diwali, Holi, Dassera, Durga Utsav, Ramnavami, Ganesh festival, Pongal, Basakhi and a many other minor ones.

Diwali is the "Festival of Lights" and as per the Hindu calendar occurs somewhere in October and November. This is the biggest Hindu festival and can be compared in vastness only with Christmas. Diwali is associated with a number of mythological stories. It has association with the great Hindu epic Ramayan and of Goddess Laxami. It has attained the status of a national festival because along with Hindus, this festival is celebrated by the Jains, Buddhist and Sikh community as well. All these religious sects has a different connotation of religious significance and follow their separate rituals. However, this celebration is conspicuously marked as a unifying thread as the festival is celebrated by lightning lamps and by bursting crackers. It is an occasion of social celebration, of high purchase and family get together. "Communities can be engaged in livelihood, there could also be more social bonding and strengthening the ties between people. These festivals can also help to reinforce cultural roots and values and enable communities to presume their tradition too." (Munjal & Juharis 2). This is a time for cultural emancipation and over the centuries Diwali has become a symbol of cultural identity of not only Hindus but also other religious sects. The Buddhist, Jains and Sikhs also celebrate these festivals by offering prayers to their respective deities. This celebration propagates the unity within diversity as the whole India joins the celebration. "It may be mentioned here that festivals usually express the 'prima donna' which ensures the role of fostering national integration and admits the 'Great Indian Diversity'." (Biswas 311)

Many other Hindu festivals are also celebrated by a number of communities. Holi is another such festival which is celebrated by other religions as well. A festival of colors it has more joyous connotation and is celebrated throughout India by people from all sections of society. Festivals like Durga puja and Ganesh Utsav are marked by procession and reverence of Mother Goddess and Ganesha and are also celebrated by a number of religious sects. Along with this some other significant festivals celebrated in India are: Krishna Janmashtami; an accolade to Lord Krishna, Raksha Bandhan: a festival of the love between brother and sister, Maha Shivaratri: the pronounced festival of Shiva. The consistent impact of these festivals on the Indian society has greatly contributed to the syncretism of culture and religious beliefs and has kept our cultural identity intact. Moreover, these festivals have given our society the charisma

and a unique identity of a societal and specialise system, which encompasses various characteristic of human life.

**Muslim:** Ramzan, Eid-UI-Fitr, Eid-UI-Zuha are the most important Muslim festivals. The celebration of these festivals is considered as an auspicious occasion not only by the Muslim but, also by the whole nation. During these Muslim festivals the streets are decorated with colorful lights and highly decorated markets; which are thronged by commuters from every stratum of society; cutting across the barriers of religion and caste transcending the cultural borders.

**Christian:** Christmas, the bicentenary of Lord Jesus, is celebrated with much fervor in India. Although a majority of citizens are Hindu yet, Christmas is an important festival in India. In the modern times, with the advent of technology and exposure to western culture, people of all religions join in the festivities and celebrate this festival by decorating houses, markets and Christmas trees. Indian schools also declare holidays and there is much merriment and fun around.

**Buddhism:** The foundation of Buddhism was laid in India about 2500 years ago. Buddhism is a convention that emphasizes on spiritual growth of an individual. Buddhist endeavors for a profounder awareness into the real meaning of life. Buddhism is a principally founded on wisdoms of Gautama Buddha. Festival defining various



aspects of the life of Gautama is celebrated with equal influence and enthusiasm in the country. Buddha Jayanti or Buddha Purnima is celebrated as honoring the three greatest significant occasions in the life of Gautama Buddha. "Many Buddhists consider participation in festivals and celebrations an important aspect of Buddhist practice. In addition to the religious background, some festivals have social and cultural features. Since the celebrations have developed in different countries, and over long periods of time, there are variations." (12)

**Sikhism and Jainism:** Jainism and Sikhism originated out of Hinduism as a reaction against the Vedas. Sikhism believes in universal love and one God. The golden Temple at Amritsar, Punjab, was made for all religions to worship God similarly. The Jains believe in Nirvana and worship tirthankaras, and follow their preaching. The anniversary of lord Mahavir's accomplishment of moksha, or liberty from the cycle of re-embodiment falls upon the celebration of Diwali by the Hindu's. Sikhs do not exclusively celebrate Diwali for the faiths observed by the Hindus but, its spiritual importance. Sikhs celebrate Bandi Shor Divas, the Prisoner Release Day on Diwali.

#### Conclusion:

India is a land of festivals which celebrates the change of seasons, harvest, reunion and the centenaries of Gods and Goddess, and spiritual guides. It is clearly evident that festivals in India has definite religious connotations hence has contributed immensely in carrying forward the ancient cultural heritage of this great nation. Apart from the pleasure of togetherness and communal interface, festivals provide an opportunity and exposure to ancient culture and traditions. The celebrations pass on the unique cultural inheritance from the past to present and will be handed over to the future generation with a cultural identity. In the context of Indian culture, festivals and rituals has helped to make our past significant and are still preparing the present generation for a stable future identity. Synthesis of various cultures and religions, over the period of time has nurtured a mutual respect and appreciation for all other cultures. Our festival heritage has instigated new generations to learn and absorb customs, rituals, rules of behavior and devotion and respect to spiritual pursuits. Festival is a mode of community celebration and unites people from different religious, social and economic background. Major Indian festivals like Diwali, Eid, Christmas has acquired national and cultural significance. Since its inception festival in Indian culture and across the globe has nurtured creativity in the various forms of art: performing and non-performing. Every festival has a story hence teach a moral value to the mankind to make this world a better place to leave.

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ENVIRONMENTAL CHALLENGES TODAY:

# GLOBAL PERSPECTIVE



V.D. SATPUTE, M.B. PATIL, S.A. TENGE



The research papers published in this book entitled '**Environmental Challenges Today: Global Perspective**' cover almost all the aspects of environmental concerns and possible measures to be adopted by the people. It covers Local issues, literary references, and National as well as International issues regarding Environment. This book will be a good source of reference for the students, teachers and policy makers. The contributors have really made genuine attempt to come with the best possible remedies regarding the issues which will contribute in reshaping the sensibilities of the new generation.



Dr. Vasant Satpute is principal and head of English department at Late Ramesh Warpudkar College Sonpeth, Dist. Parbhani (MS), worked as BOS members of S.R.T.M. University Nanded for two terms, Five research students have completed Ph.D. under his guidance and six pursuing their Ph.D. work. He has been member of editorial board of six books and written more than forty research papers in books and journals.



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Environment is living organisms essential things earth. When the of nature, ultimately of resources. Almost completely some objective is the deterioration of resources habitats are the environment nature is unimportantly There are throughout down of America It is the earth a huge threat effects of the world around therefore, in harmful resources constant de nutrients with impact that as is understood year to show very common the earth is



# **The Presentation of Environment in Ancient Indian Culture**

**Archana K. Deshmukh**

Jawaharlal Nehru Arts, Commerce & Science College,  
Wadi, Nagpur

## **INTRODUCTION**

We derive the English word Culture from the Latin word cult or cults meaning cultivating, or nurturing, or purifying. It means creating and purifying something to the extent to be accepted by the masses as a sublime way of living. "Art, music, literature, architecture, sculpture, philosophy, religion and science can be seen as aspects of culture. However, culture also includes the customs, traditions, festivals, ways of living and one 'outlook on various issues of life.'" (Satpathy 3) A culture represents the incarnate design of the people, their life viewpoint, opinions, principles, sacraments, religious beliefs and morals. "Culture is the product of such an organization and expresses itself through language and art, philosophy and religion. It also expresses itself through social habits, customs, economic organisations and political institutions." (Sathpathy 3) Indian culture is one of the oldest and most ancient cultures that exist on this planet. Indian religion and art represents a history which is perhaps the most ancient, scientifically rational and an established culture in the history of humanity. We the Indians possess one of the most fascinating cultural heritages that encompass all the unique and various aspects of its unique pattern or way of life. This paper presents an analytical explanation of how ancient Indian culture was nature centric and encompassed the entire cosmology and disseminates a worldview with a better understanding of Nature.

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## VEDIC LITERATURE

Literature is one of the prime manifestations of cultural heritage. We find the earliest form of ancient Indian culture through written text or oral heritage of the Vedic period. The archaeological evidences of the Vedic Age are virtually missing, and therefore "the only source of its culture and civilization is the Vedic literature. The principles of knowledge, worship and Karma are the basis of Vedic literature. These represent the intellectual height of the Aryan philosophy. The literature of the Aryans includes diverse forms of expression like poetry, drama, romance, science etc. which is a wonderful legacy to the Indian literature" (Roy 161) Large number of Indian and western scholars have explore and studied the different phases in the ancient history of India: Vedic, Post-Vedic, Indus civilization, the Mohenjo-Daro, Harappa civilisations and the recent eras in the history of Indian civilization. The Vedas are the epitome of Indian literature and are presented as: "...a) Early Vedic literature (Stuti) consisting of four Vedas, Brahmanas, Aranyakas and Upanishads. b) Later Vedic literature (Smriti) consisting Sutras, Vedangas, Upavedas, Puranas, Epics, DharamShastras etc." (Roy 162) The Vedic and post-Vedic worshipped God in the form of natural forces like Fire, Air, sun, water (Agni, Surya, Indra and varun). "...they consist mainly of praise hymns to nature gods and instruction for rituals." (Muehlhauser) "The present rituals and festivals celebrated in India are a countenance of the ancient Vedic Culture, rituals and thought philosophy." Aranyakas (books studied in the forest), and Upanishads or the philosophical writings. 10 Of these, Aranyakas or the "forest" works(...) and the Upanishad, Brhadaranyaka "(...) are particularly important from the perspective of forestry traditions." (Bhattacharya 39)

Even in Bhagvadgeeta, Lord Krishna preaches a union of man with the nature "It's astonishingly wondering that people about 3000 year ago had concept about the intensive







inducing a sense of spirituality in the very concept of nature. The ancient Vedic seers witnessed divinity in nature. It aims at a cultural, social and ideally close to nature environment conducive to the welfare of humanity. As the saying goes in every Hindu household:

"Sarvamangalyamagalaye"

This well-being is all-inclusive. It encompasses the human and all the creatures inhabiting this cosmology. Ancient Indian culture has a collective approach, especially the ideas. The extent of Hindu philosophy extends beyond human beings. It adheres to the idea that creation of life in any form is not without purpose. The base of ancient Indian philosophy is this planet earth. "The Indian system shared many ethical values, too. Passion and desire were to be controlled, and harm was not to be done to any form of life." (Muehlhauser L) They divided the universe in three different levels. Earth is the base of all observations of all cosmic and non-cosmic phenomena. Our planetary is the *Antarikshya* and up above the sun is the heaven, where lives the major element *rita*; the ultimate controlling power. This belief provides individuality to all the living creatures and merges the self with the ultimate one who controls their very existence.

The term environment is all encircling. It includes water, air and land and their interdependence. These elements are also connected to the human world, animal kingdom, forest and even microorganism. The ancient Indian people had a harmonious relationship with surrounding environment. They favoured the use of natural resources, but not to the extent to disturb the very base and vitality of nature. Ayurveda; the ancient plant medicine science preach the use of plant extracts and herbs to cure various diseases. Its inception dates back to thousands of years back right to the Vedic era. The modern medicinal research relies very much on the age old plant science. For instance, a commonly used

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ingredient in Indian cooking like turmeric is much sort after herbal medicine in international medicine research. In ancient Indian culture plants or trees are revered as Gods or abode of gods. This belief instigates and incorporates several rituals offered in worship of a particular plant or trees. This worship imparts a great respect and importance to our green heritage. In Maharashtra women celebrate *Vatapooornima* and worship a tree as a symbol of their devotion. These rituals and festivals develop an inherent love and respect for the nature. Hinduism or the Santana dharma believes in the presence of God element in every object that exists in this universe. Hence it alters the consciousness and creates awareness about the divinity of nature as a separate and individual entity and accords it a great reverence. It is a common teaching in Indian households that we should not touch the trees and plants during night as they are resting. Spirituality plays a very important role in creating nature awareness and inserts a great respect towards God and his manifestation in every form of life. Nature is sacred and an essential aspect of human existence. Today man has become the center of world development. The ancient Indian Culture and religion contributed presence of human existence to the process of evolution. They had attained utmost negation of self. They worshiped all the natural occurrences and elements like rivers, mountains, oceans, trees, plants, creatures to the smallest particles. In *vishnupurana* the great *Samudramanthana* embodies creation of this world and life in all the forms in turn creating the ultimate *Amrita*. As oceans are sacred, we worship Himalayas as the abode of lord Shiva. River is sacred and denoted as a goddess who is again the creator of life and purifies human mind, body and soul. We denote the Ganges as mother Ganges.

#### ANIMAL WORSHIP

It is an essential aspect of ancient religions. Cow is sacred in Hindu religion. She is the beholder of all the Hindu God

and Goddess households. all human proved the certain prop for farm and for the hard bulls; celebr in expressi prominence God of crea like *Varaha* animal form all the God their carrier rides on *Ga seshnaga*. T In an era v magnificent religion wor The prolife instigated h brought the look at the some religio occasionally

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and Goddesses. A cow has always been respected in Indian households. She is worshipped as the *Kamdhenu* who fulfils all human desires. The more modern experiments have proved the worth of ancient Indian saying that a cow has certain properties that can cure diseases. Animals were used for farm and domestic purposes, but they were duly respected for the hard work these animals put in. *Pola* the festival of bulls; celebrated in central and western India is conspicuous in expression. Animal presence has certain religious prominence in ancient Indian culture. In *Vishnupurana* the God of creation reincarnates in the forms of various animals like *Varahavata*r, *Matsyaaavata*r or even half human half animal form of *Nrushimha* (Man and Lion). In Hinduism all the Gods and Goddesses have one particular animal as their carrier called *vahana*. *Ganesha* is with a mouse. Vishnu rides on *Garuda* and Vishnu rest on the pile of a snake the *sesha*naga. The lord Shiva is blessed with a garland of snake. In an era when the world is struggling to save the most magnificent creature on this planet; the Indian tiger, Hindu religion worship it as the *vahana* or carrier of Goddess *Durga*. The proliferation of firearms introduced by the colonials, instigated havoc on the Indian tiger. Uncontrolled hunting brought them on the verge of extinction. However, if we look at the ancient history, we find that hunting required some religious occasion; it was a group activity and was only occasionally done.

#### PANCHAMAHABHUTA

Now we witness that environmental disaster has a manifold effect on this planet. Science has already established the relevance of clean environment and dangers regarding the basic elements of our universe; namely air pollution, soil pollution, water pollution and many others. The environmentalist has realised the value of all the seen and unseen elements in our biodiversity. Ancient Indian seers were well aware about the cosmic law of integration which governs



the universe and the nature. They contributed this integration to the basic five elements that makes up our environment called *Panchamahabhuta*: the air, water, earth, space and fire. These five elements are the constituent elements in all the living beings. "The concept of *Panchamahabhuta* is proved to be highly scientific. The *Prithvimahabhuta* having qualities of preceding *mahabhuta* is closely related to components of earth." (Sharan & Pathak 89) They are the creator of this universe and its inhabitants, and hence everything will return to them after the end. "*Panchamahabhutas* are at the juncture of subtle to the more gross manifestations of the universe." (Todkari & Lavekar 1455) This philosophy integrates all in one whole and the sense of oneness; a spiritual and cosmic unity. The *Sanatan Dharma* believes in the presence of God in all the living and non-living objects. Therefore, even ants and poisonous reptile like snake are feed and worshiped on the festivals dedicated to them. This explains that ancient Indian culture had incorporated nature as an integral aspect of life. The seers who resided in forest or on high mountains composed all the Vedas and ancient scriptures. *Tapovana* as the word implies was a *vana* (forest) where *tapa* (meditation) was performed. Forest played a very important role in the life of Vedic and ancient people. The ancient Indian culture had great reverence for forest and divided it in different types as per their role in preserving the biodiversity of the nature. "Banwari, the day-editor of *Jansata*, a Hindi daily newspaper published in Delhi, has made a detailed study of the forest culture of India. He wrote: "Hindu tradition describes three basic categories of forests. One is *shravan*, the forest which provided prosperity. *Tapovan* where one could contemplate as the sages did and seek after truth. The third is *mahavana*, the great natural forest where all species of life find shelter." (Bhattacharya 41) Trees are offered the most conspicuous reverence in a symbolic attribute as the *Kalpavrukshya*; a tree which gives everything. The human habitats were surrounded with a special variety of trees which gives maximum levels of

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*pranavayu*. The *Panchavati* includes *Pipal*, *tulsi*, *bela*, *harda* and *ashoka*, the most beneficial types of plants.

## CONCLUSION

The ongoing natural devastation, degradation and destruction of nature are a man-made crisis. Over exploitation of the natural resources, destruction of forests and uninhibited emission of harmful gases in the environment, the depletion of ozone layer is causing what we as the most developed specie on this planet may repent with destruction of our own habitat. Humanity is on the wrong path because modern concepts of growth focus solely on the economical parameters. The concept of growth and development are human oriented, whereas non-human living beings are sidelined and neglected. Human encroachment on animal habitat has increased. The modern scientific discipline promotes the relevance of non-human beings on the scientific and economic level, it may have aesthetic value; however, these concerns have an undertone of human self-centeredness. Man has drifted away from the age old proven ancient Indian theories and philosophy. Our green heritage is invaluable. Indian subcontinent has always been home to a rich biodiversity. Western civilization in the form of technology and scientific consciousness has side-lined the Indian theories and thoughts. Ancient Indian culture instigates a harmonious and intimate relationship among all living entities. Culture and religion has always been central in the life of Indians and the ideas and views expressed in religion have definitely shaped the attitude of people who imbibed the essence and soul of nature. Ancient Indian culture preaches an indigenous knowledge which if incorporated in modern life may contribute to sustainable development and management of environment. Therefore it is our prime duty to preserve our ancient cultural heritage and knowledge.



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## **SUSTAINABLE DEVELOPMENT ENHANCING SOCIETY: GOALS AND IMPORTANCE**

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### **Abstract**

Sustainable development is the getting sorted out guideline for meeting human improvement objectives while at the same time supporting the capacity of normal frameworks to give the common assets. In particular, supportable advancement is a method of getting sorted out society with the goal that it can exist in the long haul. This implies considering both the goals present and those of things to come, like the protection of the climate and regular assets or social and financial value.

### **Introduction**

In 1987, the Bruntland Commission distributed its report, Our Common Future, with an end goal to interface the issues of monetary turn of events and ecological steadiness. In doing as such, this report gave the frequently referred to meaning of economical improvement as "advancement that addresses the issues of the present without trading off the capacity of people in the future to address their own issues" (United Nations General Assembly, 1987, p. 43). Yet fairly obscure, this idea of supportable improvement expects to keep up financial headway and progress while securing the drawn out estimation of the climate; it "gives a system to the mix of climate approaches and advancement procedures" (United Nations General Assembly, 1987). In any case, well before the late twentieth century, researchers contended that there need not be a compromise between natural manageability and monetary turn of events.

### **Financial aspects of Sustainability**

By using monetary instruments, early scholars offered that strategies to ensure the climate could likewise advance development and make money. In 1920, Arthur Pigou noticed that the



presence of coincidental, uncharged administrations go about as a boundary to accomplishing harmony on the lookout. In his work "The Economics of Welfare", Pigou noticed that the disparity between peripheral private expenses and benefits and negligible social expenses and advantages make what we currently call "externalities" (Pigou, 1920). These externalities are imagined as exchange overflows, or expenses and advantages unaccounted for in the given cost of a decent or administration. To address the market disappointment, Pigou proposed a duty on those exercises that produce negative externalities at a rate equivalent to those outer expenses. By demanding this charge, called a Pigouvian charge, the market cost will all the more precisely mirror the far reaching expenses and advantages of the movement. From this, Michael Porter and Class van der Linde guessed that contamination is an indication of wasteful asset use. Thusly, shared benefit openings for the climate and economy can be caught through enhancements which decrease contamination underway cycles (Porter and van der Linde, 1999). These creators contend that upper hands depend on the limit with respect to development; subsequently, "by animating advancement, exacting ecological guidelines can really upgrade intensity" (Porter and van der Linde, 1995, p. 98). As the Porter Hypothesis states, appropriately planned ecological strategies that utilize market motivations can empower the presentation of new advances and lessen creation squander. The trial of this hypothesis have yielded blended outcomes, however researchers by and large concur that strategy plan and public help are urgent components to the accomplishment of these motivations. Regardless, market-based natural devices are by and large apparent as additional "business amicable" than customary order and control arrangements (Cooper and Vargas, 2004).

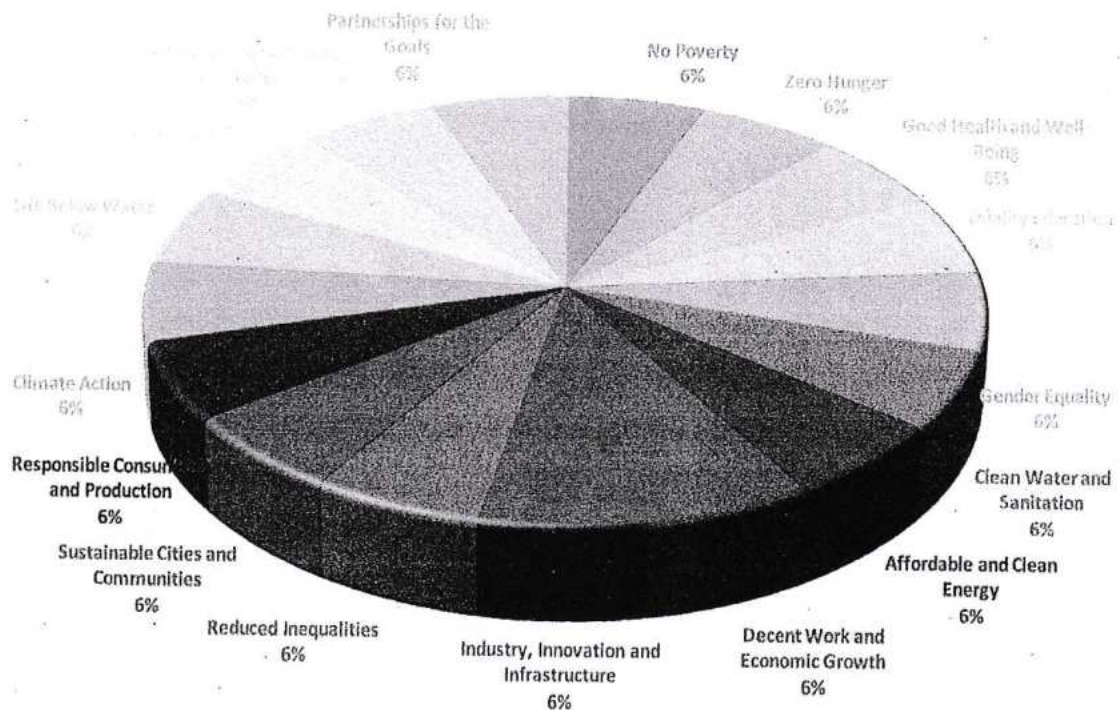
### **Goals of Sustainable Development**

There are three essential objectives of practical turn of events:

- To limit the exhaustion of common assets while making new turns of events.
- To make an advancement that can be kept up and supported without making further damage the climate.



- To give strategies to retrofitting existing advancements to make them harmless to the ecosystem offices and undertakings.



Worldwide associations like the United Nations, NGOs, help associations and even governments are progressively supporting endeavors to guarantee maintainable advancement objectives are acknowledged for each person no matter how you look at it. Some other most significant manageable improvement objectives set by these bodies include:

#### 1. Destruction of destitution across the world

These associations basically center around the most un-created and low-pay nations where destitution is overflowing. They plan to destroy destitution no matter how you look at it by extending social assurance programs like school taking care of, money moves, directed food help, social protection and work market projects, for example, ability preparing, mature age benefits, wage endowments, joblessness protection, inability annuities, etc.



## 2. Advancement of good wellbeing and prosperity

This practical advancement objective tries to guarantee great wellbeing and prosperity for all at each phase of life. The objective considers all the principle wellbeing needs like maternal and kid wellbeing, conceptive wellbeing, ecological, transmittable and non-transferable sicknesses, general wellbeing inclusion, and admittance to quality, protected, viable, and moderate antibodies and medications. It additionally advocates for improved wellbeing financing, expanded innovative work, reinforcing the limit of each nation occupied with wellbeing hazard anticipation and the board.

## 3. Arrangement of Quality Education For All

This hole should be shut to guarantee maintainable future advancement even as global networks work to guarantee quality and value in the instruction area.

## 4. Arrangement of Clean Water and Sanitation

Water and disinfection are on top of the graph with respect to supportable turn of events. They are basic to the endurance of people and the planet. This objective expects to deliver perspectives identifying with disinfection, cleanliness, drinking water and the quality and supportability of water assets across the globe.

5. Supporting Inclusive and Sustainable Industrialization and Incubating Innovation. This objective considers three parts of maintainable turn of events: industrialization, foundation, and advancement. Foundation is essential since it offers the fundamental structure important to smooth the running of big business and society on the loose.

Industrialization drives up monetary turn of events, yield open positions, thus, lessening levels of destitution. Advancement upgrades the mechanical capacities of modern areas and triggers the improvement of inventive abilities.



**Here are seven reasons we need to venture up activity on the SDGs:**

1. While limit neediness has been diminished extensively in the previous many years, there are pockets on the planet where it still adamantly perseveres.

Extraordinary neediness in 2013 was 33% of the 1990 worth – declining to just 11% of the total populace. Notwithstanding this improvement, 783 million individuals actually live on under \$1.90 every day. Morethan half of the world's limit poor live in sub-Saharan Africa, while around 33% live in Southern Asia.

2. Worldwide, youngster mortality diminished generously in the course of recent many years.

Youngster passing fell by 47% from 2000 to 2016, which implies more kids are living and flourishing. In any case, the way that 5.6 million kids kick the bucket every year – for the most part of preventable causes – shows we have more work to do. This is particularly evident with regards to neonatal passings, which have seen less improvement.

3. Child marriage has kept on declining around the planet.

Sex imbalance keeps on compromising young ladies and ladies around the planet. Ladies keep on being underrepresented in the labor force and in political capitals, yet one significant region of progress is less young ladies are being hitched as kid ladies. This advancement has generally been driven by the advancement in Southern Asia, where a young lady's danger of wedding in youth has declined by more than 40% since around 2000. All things considered, one young lady wedded as a kid is one too much.

4. Ensuring admittance to moderate, dependable, and current energy for everything is one bit nearer.



From 2000 to 2016, the extent of the worldwide populace with admittance to power expanded from 78% to 87%, with irrefutably the quantity of individuals living without admittance to power plunging to simply under 1 billion. The test of 3 billion individuals cooking with dirtying energizes and ovens is particularly serious, causing 4 million passings every year. Shutting the holes in admittance to supportable energy is vital for feasible turn of events – securing wellbeing and the climate while opening up training and monetary freedoms.

5. Despite endeavors to diminish the dangers from calamities, financial misfortunes in 2017 credited to catastrophes were assessed at more than \$300 billion.

These are among the most noteworthy misfortunes in past years attributable to three significant tropical storms influencing the U.S. also, the Caribbean. Environmental change is adding to more exceptional limit climate, and lamentably the world's least fortunate individuals are the most defenseless against fiascos.

6. Global appetite is on the ascent after a time of delayed decay.

Up to this point, worldwide appetite was diminishing. Shockingly, that pattern has turned around as the quantity of undernourished individuals rose to 815 million out of 2016. Strife, dry season, and debacles connected to environmental change are among the elements causing inversion in the drawn out progress in battling worldwide yearning.





### Importance of Sustainable Development

Sustainable development is a hard subject to make certain about on the grounds that it comprises of a wide scope of things. Because of the detail and intricacy of this theme, it's ideal to look at its significance comprehensively to have the option to get a handle on it without any problem.

The populace is the fundamental factor driving up economical improvement crusades. Along these lines, the significance of economical improvement can be seen from this point of view:

#### 1. Gives Essential Human Needs

The blast of populace implies individuals should scramble for the restricted life basics like food, asylum, and water. Sufficient arrangement of these fundamental requirements essentially depends on foundation equipped for supporting them for quite a while.

On the off chance that administrations demand using petroleum derivative based wellsprings of energy rather than inexhaustible and reasonable choices, the expense and ecological impacts of providing these essential necessities would turn into a difficult task.



## 2. Agrarian Requirement

A developing populace implies horticulture should make up for lost time. Discovering approaches to take care of beyond what 3 billion individuals can be faltering. On the off chance that a similar impractical development, planting, water system, showering, and collecting strategies are used later on, they may end up being monetarily troubling considering non-renewable energy source assets are projected to run out.

Reasonable improvement centers around supportable farming strategies, for example, viable cultivating methods and harvest turn to advance significant returns while keeping up the honesty of the dirt, which produces nourishment for an enormous populace.

## 3. Oversee Climate Change

Environmental change can be relieved by reasonable improvement rehearses. Feasible improvement rehearses look to decrease the utilization of fossil-based wellsprings of fuel like oil, petroleum gas, and coal. Petroleum derivative wellsprings of energy are impractical since they will drain later on and are liable for the outflow of nursery gasses.

## 4. Monetary Stability

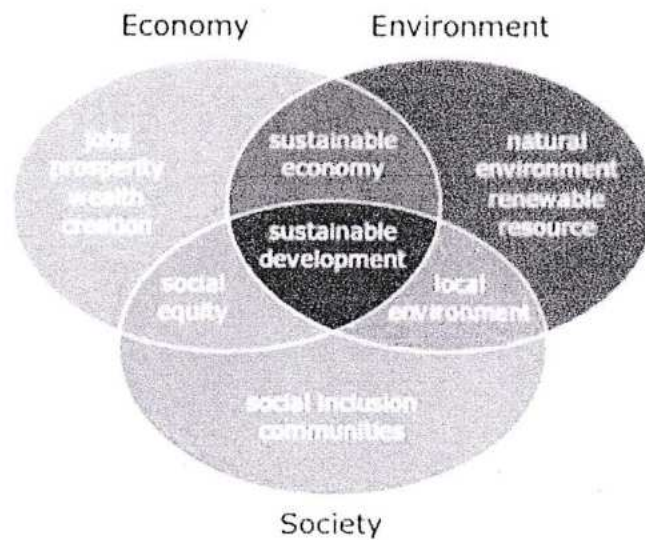
Economical advancement rehearses can make all the more monetarily feasible economies across the globe. Agricultural nations that can't get to petroleum products can use inexhaustible types of energy to control their economies.

From the improvement of environmentally friendly power innovations, these nations can make practical positions rather than limited positions dependent on non-renewable energy source advances.

## 5. Support Biodiversity



Unreasonable turn of events and overconsumption rehearses significantly sway biodiversity. The existence biological system is planned so that species rely upon each other for endurance. For example, plants produce oxygen that people need for breath.



### Examples of Sustainable Development

- Wind Energy

Wind energy will be energy outfit from the movement of wind utilizing wind turbines or windmills. Wind energy is sustainable, which implies it's ceaseless and can be utilized to substitute energy at the network. This makes it a decent supportable advancement practice.

- Solar Energy

This is energy bridled from the sun utilizing sunlight based boards. It's worthwhile since it's totally free and its inventory is limitless. These components make it valuable to buyers and useful for Mother Nature since it doesn't add to the outflow of nursery gasses.



- **Green Space**

Green spaces are areas where plants and creatures are left to thrive. Stops likewise fall into the classification of green spaces. Green spaces give individuals a striking chance to enjoy outside entertainment, all the more so in huge urban communities, where resting space is rare. Green spaces likewise help manage environment and nature of air, protect waterways and streams from contaminated overflow and brings down energy utilization by managing the warming effects of cleared surfaces.

- **Crop Rotation**

Harvest pivot is the act of planting various yields in a similar homestead to improve soil fruitfulness and help control illnesses and bugs. Yield revolution is valuable from multiple points of view; in particular, it's without substance. This implies utilizing this cultivating practice keeps up the honesty of your dirt, making it a manageable advancement practice.

### **Conclusion**

Sustainable development is significant as it saves public financial plan, satisfies the need of individuals, moderates regular assets, helps in the coordination between the normal assets and individuals and preserves common assets for group of people yet to come. To keep a harmony among improvement and climate, the standard of Sustainable Development which envelops the 'Preparatory Principle' should be followed while imagining a venture. This would forestall any expected ecological effect a task may have by following and fusing alleviating measures. Directly from the phase of determination of site, to receiving productive and ecological cordial measures at each stage and aspect of development to maintain a strategic distance from or limit climate de-degree, to giving mitigatory measures and checking the effect of a venture on the climate/eco-framework and from there on accommodating helpful activity in the event of any corruption is basic in the present favorable to climate environment and is additionally the need of great importance.

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## A critical analysis of online transactions among college students

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### Abstract

The online transactions have gained huge momentum in recent era. The present government has promoted online transactions in a big way. The majority of population have started using it. The various studies have shown that the college are using online transaction quiet often. This research paper is an attempt towards judging the factors responsible for this scenario.

**Keywords:** online transaction, college students

### 1. Introduction

(Kumar) The E-commerce business in India has seen exponential growth over the last decade. This growth is due to many contributory factors, including rapid adoption of technology by Indian consumers, large increases in the number of internet users, new enabling technologies, innovative business models and alternative payment options offered by E-commerce companies. (kumar) online shopping is one of the most popular activities that take place on internet. Online shopping is a form of electronic commerce which allows consumers to directly buy goods or services from a seller over the internet using a web browser. Since the emergence of the World Wide Web, merchants have sought to sell their products to people who surf the Internet. The online business is here to stay and will continue to blossom. There have been incidences where the online business has performed well and has hampered the growth of traditional business in big way. The growth of internet and Smartphone era are increased. The online transaction are online purchase and selling without face to face conversation. People initially use credit cards and debit cards but now use an e-wallet like Paytm etc. Its shows customer with virtual wallet for online payment and empowering to buy product and service on the web.

Review of literature Cash less transaction are not possible without internet, hence government must investigate in infrastructure which will promote internet. Free wifi zones must be made available at market place.

According to David B. Humphrey, Lawrence B. Pulley, and Jukka M. Vesala (November 1996): states that it's consist of initiated, processed and received electronically. The scope of the e-payment services provider controls the business concepts from person to person.

Observe in "Growth of E-Commerce in India" that though online travel and hotel bookings has the lion's share of e-commerce market, their share has comparatively fallen over the years due to the recent increase and consequent rise of e-tailing services.

### Research Methodology

#### Objectives of study

1. To study the profile of students availing online transaction.

2. To study the reasons for availing online transaction

### Hypothesis

The family income is not associated with online transaction  
The primary data was collected from 100 respondents. The method of data collection was simple random sampling method. The main questions of questionnaire were discussed below

Table 1

Particulars	Categories	Number of Respondents	Percentage %
Gender	Male	56	56%
	Female	44	44%
Age	0-18	24	24%
	18-20	22	22%
	20-22	21	21%
	22-25	31	31%
	25 & above	02	02%
Qualification	U.G. []	45	45%
	P.G. []	20	20%
	Professionals []	30	30%
	Ph.d []	05	05%
Family's Gross Annual income	Below 4 lakh	35	35%
	4 to 8 lakh	20	20%
	8 to 12 lakh	35	35%
	12 to 16 lakh	10	10%

Table 2: Are you aware about online transaction?

Sr. No	Particular	Frequency	Percentage
1	Yes	96	96 %
2	No	1	1 %
3	Partially	3	3%
	Total	100	100

Table 3: Have you done transaction online?

Sr. No	Particular	Frequency	Percentage
1	Yes	84	84 %
2	No	1	0
3	Sometimes	15	15%
	Total	100	100



**Table 4:** How often have you done transaction online?

Sr. No	Particular	Frequency	Percentage
1	Daily	12	12%
2	Weekly	24	24 %
3	Monthly	31	31 %
4	Occasionally	33	33 %
	Total	100	100%

**Table 5:** which type online transaction used by you

Sr. No	Which payment option do you use for online Transaction?	Frequency	Percentage
1	Credit card	15	15 %
2	Debit card	42	42 %
3	Net Banking	23	23 %
4	E-Wallet	20	20 %
5	Others	0	0 %

**Table 6:** Why you have used online transaction

Sr. No	Particular	Frequency	Percentage
1	Convenience	22	22 %
2	Easy to use	18	18 %
3	Security	36	36%
4	Speed	3	3 %
5	Cash back/Discount	21	21 %

**Table7:** Testing of hypothesis

Sr. no.	Expected
1	23.5
2	22.0
3	33.0
4	21.5

The chi square value is 24.2 while table value is 7.851. The chi square value is more than table value. Hence the null hypothesis that is rejected. Hence we can say that The family income is not associated with online transaction

### Conclusion and recommendation

From the above data it is clear that majority of respondents are using online transaction. The main source of it is debit or credit card. The college students are using it to purchase the latest trends or because they are getting cash back. The credit system or EMI are also encouraging them to use it. The various apps can use specially designed packages or schemes for college students.

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## REVIEW OF RESEARCH

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### THE CRITICAL ANALYSIS OF ROLE PLAYED BY SELF HELP GROUP IN FINANCIAL STABILITY AMONG RURAL WOMEN

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#### ABSTRACT:

*Today, the self-help group movement is increasingly accepted as an innovation in the field of rural credit in many developing countries including India to help the rural poor considered a vehicle to reach the disadvantaged and marginalized section. There is rapid acknowledgement about SHG. This paper tries to explain the role of SHG in financial status of women.*



**KEYWORDS:** SHG, Financial Stability.

#### INTRODUCTION :

**The self help groups are the one who has taken prime responsibility of social development through women empowerment.** It is now almost two-decade old. It is reported that the SHGs have a role in hastening country's economic development. SHGs have now evolved as movement. Self Help Groups are groups of 10 to 20 women or men who want to improve their living conditions by setting up their own savings and loan fund. The fund is owned by the group and consists of the savings of the members. The fund is used to make short-term loans with interest to members.

A SHG is an informal

association to enhance the member's financial security as primary focus and other common interest of members such as area development, awareness, motivation, leadership, training and associating in other social inter-mediation programmes for the benefit of the entire community.

#### REVIEW OF LITERATURE

(Kanerla) in his research paper make an effort to analyze that empowering women entrepreneurs. He found that it is essential for achieving the goals of sustainable development and the bottlenecks hindering women progress must be eradicated to entitle full participation in the business. Tools like training programs, Newsletters, mentoring, trade fairs and exhibitions are be a source for entrepreneurial

development.

(Gurumoorthy) explained the Self Help Group (SHG) as a crucial alternative to achieve the success of rural development and to get participation in all rural development programmes. It must be an well established set which provide micro-credit to the rural women on the basis of the group savings without any conspiracy.

(Manimekalai and Rajeswari) analyses the socio-economic role of self-help group women empowerment in Tamil Nadu and examined the factors which had inspired the women to become SHG members and ultimately as entrepreneurs. The researchers analysed the nature of economic activities and the Performance in terms of growth indicators such as investment turnover, employment, sources of



finance, product marketing and other related aspects and identified the problems faced by SHG women in running the enterprises. The study found that women SHGs earned the highest profit from agriculture, followed by trade related activities and catering services. They conclude that SHG has developed a sense of leadership, organisational skill, management of various activities of a business among its participants.

(Chaudhari) studied role played by SHG in women empowerment. Researcher found that SHG has played vital role in women empowerment. He stated that SHG's in Nagpur region are only concern with financial supremacy. According to him SHG must try to motivate members to create asset he also stated that education level of respondents must be increased.

#### RESEARCH METHODOLOGY

For the purpose of current research data will be collected from primary as well as secondary data. For primary data collection structured questionnaire was distributed among the respondents. For the aforesaid research 150 questionnaire were distributed out of these 120 were found valid. Secondary data was collected from books, journals, magazines etc.

#### OBJECTIVES

- 1) To study the sense of awareness among respondents towards self help group.
- 2) To compare the financial stability of respondents before and after joining SHG
- 3) To suggest some valid measures to improve financial stability of women respondents.

#### HYPOTHESES

H1:- "There is no significant change in the economic empowerment of women members before and after joining the SHG.

H2:- The respondent feels because of SHG that there is improvement in their financial status.

Particulars	Number of Respondents		Percentage
Age	Below 25	18	15
	25-35	85	71
	35-45	10	09
	Above 45	07	05
Marital Status	Married	107	91
	Unmarried	13	09
Educational Qualification	Up to 10 <sup>th</sup>	61	51
	Intermediate	32	27
	Graduate	24	20
	Post Graduate and other	03	2.5
Occupation	Housewife	63	52.5
	Business partner	03	2.5
	Service	10	8.33
	Maid	37	31
	Others	07	5.67
Monthly income	Below 5,000	51	41.67
	5,000-10,000	59	50
	10,000-15,000	10	8.33

Source :- Primary data collection



**Hypothesis testing :-**

H1:- "There is no significant change in the economic empowerment of women members before and after joining the SHG

Economic parameters	Pre SHG joining		Post SHG joining	
	No.	Mean	No.	Mean
Loan	71	0.60	59	0.50
Rise in income	12	0.10	47	0.39
Saving	28	0.23	10	0.08
Asset creation	05	0.04	06	0.05
Cash Holding	04	0.03	04	0.04

The calculation of t test at a significant level of 0.05 % is 0.472769. This value is less than table value of 0.5. Hence a null hypothesis is accepted. Thus it is concluded that there is no significant change in social empowerment of women after joining Self help group.

H2:- The respondents feels because of SHG that there is improvement in their financial status.

Particular	Strongly agree	agree	Neutral	disagree	Strongly disagree
	15	44	21	20	20

From the above table it is clear that the value of D comes 0.4157 which is greater than critical value. Hence we reject the null hypotheses the respondents feels because of SHG that there is improvement in their financial status.

**FINDINGS**

There is a constant perusal of the leader of SHG who has prompted others to join SHG. Their main intention is to have their voice at least in their daily proceedings at home. Many of the respondents have their own doubt whether their financial position will improve or not. Many feels their poverty is in their destiny and there are remote chances of it being change. Majority of respondents have their confusion about the working of SHG.

**CONCLUSION AND RECOMMENDATIONS**

There must be special campaign to promote the awareness about SHG. The working of SHG should not only be transparent but also the rules like attendance must be followed. SHG must spread awareness about others government schemes so that financial stability is improved. SHG must work according to long and short term plan.

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## Study of Impact of Pandemic on Consumer Behavior and Need Prioritization with Reference to Retail Sector

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### Abstract :

The entire world come under lockdown orders and consumers around the world started to avoid human contact, retailers are scrambling to adapt. They recognize the global response to the pandemic will have a significant impact on their business. They realize the situation is changing daily. And they have faced many problems like consumer perception towards goods with the changing priorities. This paper aims at what are the impact of pandemic on consumer behavior and their priorities with reference to the retail industry in India.

*Keywords : retail, consumer behavior, prioritization*

### Introduction :

The entire world is facing an extraordinary crisis. The pandemic has sent shockwaves throughout global communities, dislocated international supply chains and generated steep selloffs in financial markets. It has nowadays become clear that the high street will take on a very different form once the pandemic is over. Frailer players will, unfortunately, cease to exist, leaving behind smaller but more resilient sectors that have acted fast.

It is important for the company to measure the consumer behaviour for the growth and increase market share. The COVID-19 crises have severe influences on the purchase behaviour and





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consumption patterns of people, and their well-being, therefore the sociology of consumption has devoted attentions in the time of Crises. For this purpose, the data of 50 customers on various dimensions were gathered using questionnaire and analysed.

The extent to which the supply manages to acclimate the demands and change in consumer behaviour is key to the prosperity of a business or, in the current context, to the continuance of the business. Currently, the primary goal of any company is to identify how the perception and attitude of a consumer towards risk causes noteworthy changes in its purchasing behaviour.

The current social and economic crisis caused by COVID 19 pandemic has surprised the world. The fear and concern caused by this are visibly worrying social behaviour in general, and purchasing behaviour in particular. It was so sudden and unpredictable that the forecasting was difficult. This pandemic has brought humanity to the brink of a key challenge, that of dealing with human reaction. Although, compared to 100 years ago, we achieved another level of technological progression, when it comes to behaviour, the reaction of the public has not radically changed.

When the pandemic broke out, several predictions had been made about the probable losses in the global economy. Though, the real impact of COVID 19 will be challenging to quantify until now. What is certain, however, is that we will be dealing with ultimate changes in consumer behaviour and, even more, these changes will be long-lasting. Consumer behaviour changes fundamentally once an economic crisis initiates, and it becomes much more rational, more economical, but also extra demanding and expecting.

The consumer will not rapidly spend their money unless they are sure that they are paying for what is expected. They will avoid acquisitions that are not matching real needs. The economic and social consequences of a crisis, viz. unemployment, inflation, rising commodity prices and declining purchasing power, lead to noteworthy changes in purchasing and consumption behaviour of the consumer.

In the time of crisis, consciousness of consumer towards the value of money increases which pushes the consumer to make compromises in term of money, brand, quality and personal

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comfort. The environment of crisis deeply impacts decision-making process of the consumer, and it is mainly influenced by the change in the economic state of the consumer, who may face the risk of losing their job or lessening in their salary. In the recession period, consumer behaviour becomes much more economical, depending on an inadequate income to meet unlimited needs. The consumer will also engage in a broader process of information search for better substitutes because the risk of making a wrong decision is much more significant during this period.

## **Pandemic**

Pandemics are for the most part disease eruptions that become widespread as a result of the spread of human-to-human infection. There have been many noteworthy disease outbreaks and pandemics recorded in history, including Spanish Flu, Hong Kong Flu, SARS, H7N9, Ebola, Zika (WHO, 2011b). The term “pandemic” has not been defined by many medical texts, but there are some important features of a pandemic, including wide geographic extension, disease movement, novelty, severity, high attack rates and explosiveness, minimal population immunity, infectiousness and contagiousness, which help us to understand the concept better, if we examine similarities and differences among them. The pandemic related disasters have been associated with enormous negative impacts on health, economy, society and security of national and global communities. As well, they have triggered significant political and social disruption.

The internationally accepted definition of a pandemic as it appears in the Dictionary of Epidemiology is straightforward and well-known: “an epidemic occurring worldwide, or over a very wide area, crossing international boundaries and usually affecting a large number of people” (Harris, 2000). The classical definition, however, includes nothing about population immunity, virology or disease severity. By On the basis of this dictionary definition, pandemics can be said to occur annually in each of the temperate southern and northern hemispheres, given that the

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definition of the term is so wide. Seasonal epidemics cross international boundaries and affect a large number of people. However, This said, seasonal epidemics are not considered pandemics. Modern definitions include “extensive epidemic”, “epidemic [...] over a very wide area and usually affecting a large proportion of the population”, and “distributed or occurring widely throughout a region, country, continent or globally”, among others (Morens et al., 2009). In the case of influenza, biologists also require that pandemic strains undergo key genomic mutations, known as antigenic shift. For WHO to pronounce a level six pandemic alert there has to be sustained transmission in at least two regions at the same time. WHO’s standard definition of pandemic influenza refers to a situation in which a new and highly pathogenic viral subtype, one to which no one (or few) in the human population has immunological resistance and which is easily transmissible between humans, establishes a foothold in the human population, at which point it rapidly spreads worldwide (WHO, 2011a).

## **Retail Sector**

Retailing in India is one of the pillars of its economy and accounts for about 10 percent of its GDP. The Indian retail market is estimated to be US\$ 600 billion and one of the top five retail markets in the world by economic value. India is one of the fastest growing retail markets in the world, with 1.2 billion people.

As of 2003, India's retailing industry was essentially owner manned small shops. In 2010, larger format convenience stores and supermarkets accounted for about 4 percent of the industry, and these were present only in large urban centers. India's retail and logistics industry employs about 40 million Indians (3.3% of Indian population).

Until 2011, Indian central government denied foreign direct investment (FDI) in multi-brand retail, forbidding foreign groups from any ownership in supermarkets, convenience stores or any retail outlets. Even single-brand retail was limited to 51% ownership and a bureaucratic process.





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In November 2011, India's central government announced retail reforms for both multi-brand stores and single-brand stores. These market reforms paved the way for retail innovation and competition with multi-brand retailers such as Walmart, Carrefour and Tesco, as well single brand majors such as IKEA, Nike, and Apple.[6] The announcement sparked intense activism, both in opposition and in support of the reforms. In December 2011, under pressure from the opposition, Indian government placed the retail reforms on hold till it reaches a consensus.

In January 2012, India approved reforms for single-brand stores welcoming anyone in the world to innovate in Indian retail market with 100% ownership, but imposed the requirement that the single brand retailer source 30 percent of its goods from India. Indian government continues the hold on retail reforms for multi-brand stores.

In June 2012, IKEA announced it had applied for permission to invest \$1.9 billion in India and set up 25 retail stores.[9] An analyst from Fitch Group stated that the 30 percent requirement was likely to significantly delay if not prevent most single brand majors from Europe, USA and Japan from opening stores and creating associated jobs in India.

On 14 September 2012, the government of India announced the opening of FDI in multi-brand retail, subject to approvals by individual states. This decision was welcomed by economists[who?] and the markets, but caused protests and an upheaval in India's central government's political coalition structure. On 20 September 2012, the Government of India formally notified the FDI reforms for single and multi brand retail, thereby making it effective under Indian law.

On 7 December 2012, the Federal Government of India allowed 51% FDI in multi-brand retail in India. The government managed to get the approval of multi-brand retail in the parliament despite heavy uproar from the opposition (the NDA and leftist parties).





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## **Indian Retail Industry :**

Indian retail industry is one of the fastest growing in the world. Retail industry is expected to reach Rs. 76.87 lakh crore (US\$ 1.1 trillion) by 2020. India ranked 63 in the World Bank's Doing Business 2020 publication. India ranked 73 in the United Nations Conference on Trade and Development's Business-to-Consumer (B2C) E-commerce Index 2019. India's direct selling industry recorded sales of US\$ 2.47 billion in 2019, improving its rank to 15 from 19 a year before. Consumer spending in India increased to US\$ 245.16 billion in the third quarter of 2020 from US\$ 192.94 billion in the second quarter of 2020

India is the fifth largest and preferred retail destination globally. The country is among the highest in the world in terms of per capita retail store availability. India's retail sector is experiencing exponential growth with retail development taking place not just in major cities and metros, but also in tier II and III cities. Healthy economic growth, changing demographic profile, increasing disposable income, urbanisation, changing consumer tastes and preferences are some of the factors driving growth in the organised retail market in India.

Indian online grocery market is estimated to exceed sales of about Rs. 22,500 crore (US\$ 3.19 billion) in 2020, witnessing a significant jump of 76% over the previous year.

India's population is taking to online retail big way. India's E-commerce business will reach US\$ 99 billion by 2024, growing at a CAGR of 27% over 2019. Online penetration of retail is expected to reach 10.7% by 2024 versus 4.7% in 2019.

After an unprecedented decline of 19% in the January-March 2020 quarter, the FMCG industry displayed signs of recovery in the July-September 2020 quarter with a y-o-y growth of 1.6%. The growth witnessed in the fast-moving consumer goods (FMCG) sector was also a reflection of positivity recorded in the overall macroeconomic scenario amid opening of the economy and easing of lockdown restrictions.

India is expected to become the world's third-largest consumer economy, reaching Rs. 27.95 lakh crore (US\$ 400 billion) in consumption by 2025. ^Increasing participation from foreign and private players has given a boost to Indian retail industry. India's price competitiveness attracts





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large retail players to use it as a sourcing base. Global retailers such as Walmart, GAP, Tesco and JC Penney are increasing their sourcing from India and are moving from third-party buying offices to establishing their own wholly owned/wholly managed sourcing and buying offices in India.

The Government of India has introduced reforms to attract Foreign Direct Investment (FDI) in retail industry. The Government has approved 51% FDI in multi-brand retail and 100% FDI in single-brand retail under the automatic route, which is expected to give a boost to Ease of Doing Business and Make in India schemes, with plans to allow 100% FDI in E-commerce. Cumulative FDI inflow in retail stood at US\$ 2.17 billion between April 2000 to June 2020. India's retail sector attracted US\$ 970 million from various private equity (PE) funds in 2019.

According to the Ground Zero Series findings of the consulting firm RedSeer, the retail sector is expected to recover ~80% of pre-Covid revenue (amounting to US\$ 780 billion) by end-2020.

India will become a favourable market for fashion retailers on the back of a large young adult consumer base, increasing disposable income and relaxed FDI norms.

During the online festive sale in October 2020, the Indian e-commerce firms—Flipkart, Amazon, Myntra and Snapdeal—together sold goods worth US\$ 3.1 billion.

### **Effect of Pandemic on Retail Sector**

Infectious disease outbreaks can easily cross borders to threaten economic and regional stability, as has been demonstrated by the HIV, H1N1, H5N1, and SARS epidemics and pandemics (Verikios, Sullivan, Stojanovski, Giesecke, & Woo, 2015). Beyond the debilitating, sometimes fatal, consequences for those directly affected, pandemics have a range of negative social, economic and political consequences (Davies, 2013a). As an example, "The impact of pandemic influenza ie. H1N1 in 2009 was not just on mortality, but also on health-care systems, animal health, agriculture, education, transport, tourism and the financial sector. In short, a pandemic event threatens all aspects of the economic and social fabric" (Drake, Chalabi,





& Coker, 2012). For another example, the SARS in 2003 and the Ebola pandemics, in 2013 and 2015 respectively, disrupted the economies and social order in China and West Africa as well as causing death and illness. Ebola and other pandemics have reduced the life quality of families and communities, and Ebola has disrupted essential services such as education, transport, and tourism, reduced the West African economies and isolated populations, which had impacts beyond Africa too due to the global effort of containing the outbreak.

**Health effects** :Pandemics have infected millions of people, causing wide-spread serious illness in a large population and thousands of deaths. For example, in 14th century, the 'Black Death' plague killed the half population of Europe (A. G. P. Ross, Ross, Olveda, &Yuesheng, 2014). In the 20th century, there were three major pandemic: 1) Spanish flu in 1919-1920, which caused 20-40 million deaths (Taubenberger&Morens, 2009); 2) Asian flu in 1957-1958 which caused about 2 million deaths, 3) Hong Kong flu in 1968-1969 which caused 1 million deaths (Landis, 2007; Wildoner, 2016). Infectious disease disasters, including pandemics and emerging infectious disease outbreaks, have the potential to cause high morbidity and mortality in the world, and in fact they may account for a quarter to a third of global mortality (Verikios et al., 2015). In developing countries, both pandemics and infectious diseases have the potential to kill claim many peopllivese, and the likelihood of deaths is within the range of 5 to 10 percent (Kern, 2016). During the SARS outbreak in 2003, there were more than 8000 infected individuals, with over 700 deaths (almost 9% )worldwide in just 6 months (Wong & Leung, 2007). Influenza is one of the most serious pandemic diseases. Influenza outbreaks can result in considerable morbidity and mortality. Influenza pandemics are characterised by a high incidence and fatality rate with 250,000–500,000 people deaths each year, rapid and wide-spread transmission (WHO 2004). Recent influenza pandemics have killed significant numbers of people worldwide, and contributed to an estimated 8,870–18,300 deaths in 2009– 2010 (Prager, Wei, & Rose, 2016). For example, May 2009 saw the emergence from Mexico of a new H1N1 virus capable of human-to-human transmission (Verikios et al., 2015). WHO reported 182,166 laboratory confirmed cases of influenza A/H1N1, with 1799 deaths in 178 countries up to





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August 13, 2009 (Rewar et al., 2015). In the U.S.A, “The US Centers for Disease Control and Prevention (CDC) estimates that the peak H1N1 season (April 2009 to April 2010) in the United States resulted in 43–89 million cases, 195–403 thousand hospitalizations, and 8,870–18,300 deaths” (Bhandari, Hartley, Lindsley, Fisher, & Palmer, 2013).

Over the past several years, the threat of a human influenza pandemic has greatly increased. For example, H5N1 has repeatedly managed to infect humans in several Asian and European countries (Fangriya, 2015). There had been 387 confirmed cases of human H5N1 infection across 15 countries since from late 2003 to late 2008, including 245 deaths, with an average case-fatality rate of around 63% globally. (Enemark, 2009). The H5N1 could easily become another major pandemic. With the emergence of the zoonotic influenza A (H7N9) virus in China, there have also been renewed concerns about the potential for a pandemic to arise from an avian influenza strain. The outbreak of H7N9 viruses has caused more than 600 human infections, with nearly 30% mortality (Su & He, 2015), and the H7N9 virus is considered to have pandemic potential (Tanner, TOTH, & Gundlapalli, 2015). Other major treats in recent times have been pandemics of Dengue and Ebola. The incidence of the severe and fatal form of the Dengue has increased dramatically in developing countries. The 2015–2016 dengue epidemics were the worst in the history of Latin America. The first cases were recorded in Brazil in May 2015 and caused more than 1.5 million cases up to December 2015. At least 34 countries were involved in March 2016 (Troncoso, 2016). The Ebola outbreak in West Africa was an unprecedented public health emergency of international concern. In October 2015, WHO reported that there were 28,581 Ebola Virus Disease (EVD) confirmed, probable and suspected cases, with 11,299 deaths in West African countries (Liberia, Guinea, Sierra Leone). The estimated case fatality proportion was 40% (Nabarro&Wannous, 2016). More than 11,000 people died in nine countries as the response to the Ebola zoonotic ‘spillover’ was delayed .





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### **The economic impacts :**

Pandemic influenza represents a serious threat not only to the population of the world, but also to its economy. The impact of economic loss can result in instability of the economy. The impact is through direct costs, long term burden, and indirect costs. The direct costs of dealing with the disease outbreak can be very high. For example, the Ebola outbreak has seriously undermined the economics throughout West Africa. The Ebola outbreak in Sierra Leone in 2015 cost USD 6 billion in direct costs (hospitals, staff, medication), and the direct costs alone amount to 3 years of funding for WHO, and are well over 20 times the cost of WHO's emergency response cuts in its 2014–15 budget (Gostin& Friedman, 2015). It has been calculated that there was an economic loss of USD 1.6 billion for the three countries compared with the economic growth in the previous year 2014 (Kern, 2016). The Global Health Risk Framework for the Future (GHRF) Commission estimates that every year on average infectious disease outbreaks cost the world about USD 60 billion in direct costs (Maurice, 2016). The long term burden is also severe. One of the main burdens is from the loss of earnings of those who have died. Prager, Wei et al (2016) have estimated that economic losses from a pandemic influenza in the USA would be USD 90 – 220 billion, and of that, 80% would come from the value of expected future lifetime earnings of those who would die (Prager et al., 2016). McKibben and Sidorenko (2006) estimated that the economic cost of an influenza pandemic range from USD 374 billion for a mild pandemic to USD 7.3 trillion for a severe pandemic (MacKellarSource:, 2007). The mathematical models indicate that a future influenza pandemic could have total costs USD 71-166 (Rebmann, 2010). "Recent years have seen at least six large-scale outbreaks—hantavirus pulmonary syndrome, severe acute respiratory syndrome, H5N1 influenza, H1N1 influenza, Middle East respiratory syndrome, and Ebola virus disease, which cost the world more than \$2 billion, according to World Bank calculations".





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### **Social impacts :**

The social impacts of pandemics were severe, include travel was strictly limited, and schools closing, markets and sporting were closed. All these are a likely reality should a pandemic with true potential for high morbidity and mortality emerge. Population mobility is also a key factor. Movement was difficult and the travel including visiting families, carrying goods to markets were restricted by military check points. The closure of airports and cancellation of flights affected many people's travel, livelihood, and family life. With the rapid development in worldwide aviation over the last two decades, the risk of global pandemics has escalated with increased passenger traffic. With modern and efficient air travel, SARS, which originated from southern China was rapidly transmitted to more than 30 countries in early 2003 (Wong & Leung, 2007). Closing the airports harmed the economy of the affected regions.

### **Security impacts :**

A security threat of pandemic influenza as is not a recent phenomenon. Global security is threatened from pandemics, in terms of lives and economic stability (Maurice, 2016). Pandemics are no longer simply the domain of public health and clinical medicine, but are a social issue, a development issue, and a global security issue (Castillo-Chavez et al., 2015). The commission on a Global Health Risk Framework for the Future (GHRF) published a book at the beginning of 2016 under the title: "The Neglected Dimension of Global Security – A Framework to Counter Infectious Diseases Crises". A key statement sounds like that: "Pandemics cause destruction to human lives and livelihoods much as do wars, financial crises. Pandemic prevention and response, therefore, should be treated as an essential tenet of both national and global security – not just as a matter of health" (Kern, 2016). Bioterrorism including biological weapons and bioterrorist attacks, are frequently come from the 'naturally occurring' emerging and re-emerging infectious disease outbreaks, as the practice and punishment of security has changed markedly over the past two decades, which the 'threats' range from the more traditional (largely military) security.





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## Conclusion

Under the pressure of the risk of illness engendered by COVID 19 pandemic, the majority of the population has radically changed their lifestyle. As a result of lockdown in most countries, a large population of the consumer is concerned with towards the online environment, because it is considered to have a much lesser risk of COVID 19 in terms of direct contact. Consumer's loyalty to a specific brand has also fluctuated with the tendency of storing products. The panic that appears in a first stage was later substituted by the need to adapt to the new normality.

There have been numerous significant pandemics recorded in human history, and the pandemic related crises have caused massive negative impacts on health, economies, and even national security in the world. However the term "pandemic" has a long history, it is still not been defined by many medical texts, and the conception is still changing. But there are some key features of a pandemic, including wide geographic extension, disease movement, novelty, severity, high attack rates and explosiveness, minimal population immunity, infectiousness and contagiousness, which help us to understand what pandemics are.

The negative impacts of pandemic are serious. Pandemics have infected millions of people, causing wide-spread serious illness in a large population and thousands of deaths. It represents a solemn threat not only to the population of the world, but also to its economy. The impact of economic loss can result in unpredictability of the economy, which is through direct costs, long term burden, and indirect costs. The social impacts of pandemics were severe, include travel was strictly partial, and schools closing, markets and sporting were closed. All these are a likely reality should a pandemic with accurate potential for high morbidity and mortality emerge.





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## Human right and domestic violence of women

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## Abstract

Women constitute half the worlds population and are entitled to all human rights on an equal basis with men. The history of this discrimination is as old as the history of civilisation itself. The women have suffered so much, for merely being women from all recognized social institution that have existed so far that if we dare right a book on the tortures and cruelty and biases they have face, it may run in thousand volumes. If we try to trace the origin of this sorry state of affairs we will find that the discrimination has already started was in its nascent stage.

## Introduction

Domestic violence in India includes any form of violence suffered by a person from a biological relatives but typically is the violence suffered by a woman by male members of her family or relatives. Domestic violence is a worldwide problem which include s abuses physical , emotional and sexual violence in any form.

The right to equality between men and women in marriage and family life is also recognized in various human rights instrument including the universal declaration of human right the international covenant on civil and political rights the convention on the elimination of all forms of discrimination against women, the convention of the nationality of married women. And the convention on consent of marriage, minimum age for marriage and registration of marriage .the convention on the elimination of all forms of all forms of discrimination ,against women requires state parties to take appropriate measures to eliminate discrimination against women in all matters relating to marriage and family relations.

## Defination

As given main article protection of women from domestic violence Act 2005 domestic violence is define as any act omission or conduct of the respondent shall constitute domestic violence case it,

1. Harms of injuries on endangers the health , safety. Life, limb or well being weather mental or abuse verbal and emotional abuse and economic abuse.
2. Harasses , harms, injuries or endangers the aggrieved person with a view to her to meet any unlawful demands for any dowry or other property or valuable security.
3. Has the effect of threatening the aggrieved person or any person related to her by any conduct mentioned in clause

## Different Forms Of Domestic Voilence

1. PHYSICAL VOILENCE
2. EMOTIONAL ABUSE
  - a) Physical violence -physical injury, slapping, punishing, biting, hitting, throwing objects, beating, threatening with any forms of weapon or using a weapon.
  - b) Emotional abuse- psychological abuse can erode a women's sense of self and can be incredibly harmful to overall mental and physical wellbeing. It includes harassment, threats, verbal abuse such as name calling, degradation, blaming , stalking, and isolation.
  - c) Dowry related abuse and deaths – women suffered domestic violence in the form of physical abuse on death when she is taught to have no dowry with marriage.



**LEAGEL EFFORTS**

On 19 March 2013, the Indian Parliament passed a new law with goal of more effectively protecting women from domestic violence in India because it has hr. right to live. It can in form, of criminal law Act 2013, which further amends the Indian Penal Code, the code of criminal processor of 1973, the Indian evidence Act of 1872, and the protection of children from sexual reference Act 2012. The law makes stalking, voyeurism, acid attack and forcibly disrobing a women explicit crimes for the first time, provides a capital punishment for rapcs leading to death and raises to twenty years from minimum sentence of gang rape committed by a police officer. The new law doesn't address marital-rapc, rapc committed by armed forces on rapc against men. The domestic violence Act 2005 has been used to prosecute domestic violence cases, but activities state that it discriminates against men in Karnataka for Ex the Act cannot be used against women. The Delhi high court clarified that the Act could also be used to prosecute women.

**What are the signs of domestic violence ?**

Shouting/ mocking/ accusing/ name calling/ verbally threatening.

**Pressure tactics:** sulking, threatening to withhold money, disconnect the telephone, take the car away, commit suicide, take the children away, report you to welfare agencies unless you comply with his demands regarding bringing up the children, lying to your friends and family about you, telling you that you have no choice in any decisions.

**Disrespect:** persistently putting you down in front of others, not listening or responding when you talk, interrupting your telephone calls, taking money from your purse without asking, refusing to help with childcare or housework.

**Breaking trust:** lying to you, withholding information from you, being jealous, having other relationships, breaking promises and shared agreements.

**Harassment:** following you, checking up on you, opening your mail, repeatedly checking to see who has telephoned you, embarrassing you in public.

**Isolation:** monitoring or blocking your telephone calls, telling you where you can and cannot go, preventing you from seeing your friends and relatives.

**Threats:** making angry gestures, using physical size to intimidate, shouting you down, destroying your possessions, breaking things, punching walls, wielding a knife or a gun threatening to kill or harm you and the children.

**Sexual violence:** using force, threats or intimidation to make you perform sexual acts, having sex with you when you don't want to have sex, any degrading treatment based on your sexual orientation.

**Physical violence:** punching, slapping, hitting, biting, pinching, kicking, pulling hair out, pushing, shoving, burning, strangling.

**Conclusion**

Attaining equality between women and men and eliminating all forms of discrimination against women are fundamental human right.

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*Blarisha*

Dr. M. J. ...



## Effect of Aerobic Dance on Cardiovascular Parameters of Female Obese Adults

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The purpose of this study was to investigate the six weeks of aerobic dance impact on cardiovascular parameters of female obese adults. To achieve sixty (60) obese women were selected as samples for the experimental study. These subjects age ranged between 30 and 45 years. For this, a purposive sampling technique was used. Those who are diagnosed as obese by the consultant physician of the Wardha Institute of Medical if the body mass index (BMI) was more than normal limits  $> 27.8$ . Further, the sample subjects were randomly assigned into almost two equated groups, namely Aerobic dance group (ADG) ( $n=30$ ) and Control group (CG) ( $n=30$ ). All these subjects were residing within radius of one to ten kilometers range in Wardha city. Blood pressure and heart rate was selected as criterion variable and measured with Blood pressure and heart rate monitor. The aerobic dance training was administered 60 minutes per day for 6 days in a week for total period of 6 weeks. The data was collected before and after 6 weeks of training and analyses using ANCOVA. The result of the study showed that systolic and diastolic blood pressure between the groups was significant,  $F(1,57) = 7.69$  and  $4.488$ , indicating that after adjusting pretest scores, there was a significant difference between the two groups on post-test scores on systolic and diastolic blood pressure. In contrast, heart rate found to be not significant,  $F(1,57) = 3.33$ . The findings of the study show that systolic and diastolic blood pressure tends to decrease as a result of aerobic dance training. It is concluded that aerobic dance is the proper physical activity form for 30-40 years old females obese subjects for developing cardiovascular system capacity. The stress on the cardiovascular system is minimized due to aerobic dance which was fun and re-creative. This might improve the life status of the obese subjects.

**Keywords:** Obese, Blood pressure, Heart rate, Female, Aerobic dance.



## Introduction:

Good health might be defined as the presence of sufficient energy and vitality to accomplish daily tasks and active recreational pursuits without under fatigue. Good health to an individual means that they can lead a full and active life day in-and-out (working, running a household, attending classes, studying, participating in recreational activities etc), contract infectious diseases less often, and tend to fight off infectious disease better than those who are sedentary. The sedentary life style of the adults which affects not only their health, but also it affects the quality of life in later years.

Today obesity is recognized as a major global burden to health. In India when the child reaches adolescence their level of physical activity declines. There is evidence that children and adolescents of urban families are more overweight than rural, possibly because of decreased physical activities, sedentary lifestyle, altered eating patterns and increased fat content of the diet. Increase in sedentary activities, such as television viewing and computer games, is suspected to be responsible for the decline in physical activity levels. Obesity contributes to the progression of cardiovascular disease, such as dysfunction, hypertension, inactivity and poor exercise capacity. Moreover, a number of well-established blood markers, such as cholesterol, (triglycerides), glucose and insulin resistance, are also used to complement the risk assessment. In general, exercise, in particular endurance exercise training, decreases

cardiovascular risk.

Aerobic dance is an activity which produces more complex impacts on one's ability and health. Aerobic dance constitutes a group of exercise accompanied music of a certain tempo, rhythm and dynamics. It is one of the workouts used to develop cardiovascular fitness. It consists of various dance steps, skips, jumps, turns and

movements which are performed in all directions and on various plains and are used in accordance with the shape and abilities of the person exercising. Coaches often regulate the intensity of the exercise during the workout itself by activating a number of different body parts. The intensity is always greater if several body parts are activated at the same time. Much research exists which has confirmed the positive influence of physical exercise on cardiovascular endurance, muscular strength, flexibility and body composition.

The research analyzed the changes of VO<sub>2</sub>max, heart rate, diastolic blood pressure, the accumulation of blood lactate under the influence of an aerobic dance program (one group) and an aerobic dance program accompanied by simultaneous strength exercises (the second group) for the upper body (1 kg weights). The male subjects who trained aerobic dance with weights had better results. There were no differences in the values of heart rate, arterial blood pressure and lactate between the groups. The purpose of this



study was to investigate the six weeks of aerobic dance impact on cardiovascular parameters of female obese adults.

#### Methods:

Sixty (60) obese women were selected as samples from Wardha City for the experimental study. These subjects age ranged between 30 and 45 years.

for this, a purposive sampling technique was used. Those who are diagnosed as obese by the consultant physician of the Wardha institute of medical if the body mass index (BMI) was more than normal limits  $>27.8$ . Further, the sample subjects were

randomly assigned into almost two equated groups, namely Aerobic dance group (ADG) ( $n= 30$ ) and Control group (CG) ( $n = 30$ ). All these subjects were residing within radius of one to ten kilometers range in Wardha City. The research scholar made sure from the subjects that the entire groups were ready to go through the experimental treatment. Finally it was decided to select 60 subjects for the post test having 30 subjects in each group for data collection after 6 weeks experimental training. Blood pressure and heart rate was selected as criterion variable and measured with Blood pressure and heart rate monitor.

#### Daily Administration of Training Interventions:

Training programmes on aerobic dance were scheduled separately. Although attendances of the subjects were taken regularly, the percentage of attendance of majority of the participants after completion of training was found more than 90%.

#### Aerobic Dance Exercises:

Formal aerobic exercises will be divided into different levels of intensity. This allowed participants to select their level of intensity according to their fitness level. Many gyms offer a wide variety of aerobic exercise for participants. Each pattern is designed for a certain level of experience. Following Dance- Group were included in one hour programme of aerobic exercise for these obese persons for 3 to 5 minutes each with the help of western music. The exercises are basic Warm up stepping, basic V step, basic L step, basic A step, straddle step Jump and turn Jump and bend forward Climbing action with a right leg and raising hands above head Climbing action with a left leg and raising hands above head climbing action with right leg and clap Climbing action with left leg and clap. Duration of training intervention was 60 minutes per day for 6 days in a week for total period of 6 week



### Statistical Analysis:

Descriptive statistics was applied to process the data before employing the inferential statistics. Blood pressure and heart rate was tested before and after six weeks of aerobic dance training. ANCOVA was applied to assess the difference between the groups and impacts of training interventions are assessed

### Results

Levelness test was not significant for systolic blood pressure  $F(1,58)=0.312$ , ( $p=0.578$ ), diastolic blood pressure  $F(1,58)=0.020$ , ( $p=0.889$ ) and heart rate  $F(1,58)=1.21$ , ( $p=0.080$ ) indicating that the assumption of homogeneity of variance has not been violated.

### ANCOVA on Cardiovascular parameters using pre-test

Variables	Source	SS	df	MS	F	p
Systolic blood	Covariate	966.509	1	966.509	63.08*	0.000
	Groups	117.919	1	117.919	7.69*	0.007
	Error	873.224	57	15.32		
Diastolic blood Pressure	Covariate	505.510	1	505.510	102.15*	0.000
	Groups	22.210	1	22.210	4.488*	0.035
	Error	282.090	57	4.949		
Heart rate	Covariate	237.959	1	237.959	18.37*	0.000
	Groups	43.155	1	43.155	3.33	0.073
	Error	738.075	57	12.949		

Table 1

clearly shows that systolic and diastolic blood pressure between the groups was significant,  $F(1,58)=7.69$  and  $4.488$ , indicating that after adjusting pre-test scores, there was a significant difference between the two groups on posttest scores on systolic and diastolic blood pressure. In contrast, heart rate found to be not significant,  $F$



(1,58)=3.33. The findings of the study show that systolic and diastolic blood pressure tends to decrease as a result of aerobic dance training. It is obvious from table 1 that covariate pre testing significantly determines the difference between ADG and CG on systolic, diastolic pressure and heart rate as obtained  $F(1,21)=63.08, 102.15$  and  $18.37$ . This finding implies that the post testing data is influenced significantly by pre testing data on the difference between groups.

parameters before and after training

Variables	Source	ADG (30)	CG
Systolic blood	Pre-test	$131.03 \pm 4.642$	$134.93 \pm 5.877$
	Post Test	$11274.93 \pm 4.89$	$133.93 \pm 6.281$
	Mean Different	3.1	1
	Percentage of Changes	2.36%	0.74 %
Diastolic blood Pressure	Pre-test	$84.00 \pm 4.02$	$80.20 \pm 3.79$
	Post Test	$82.33 \pm 3.88$	$80.21 \pm 3.57$
	Mean Different	1.67	0.01
	Percentage of Changes	1.98 %	0.01%
Heart rate	Pre-test	$81.53 \pm 2.90$	$79.56 \pm 6.10$
	Post Test	$78.26 \pm 4.57$	$79.16 \pm 3.56$



	Mean Different	3.27	0.4
	Percentage of Changes	4.01 %	0.50%

Table 2

Systolic Blood pressure shows Pre-test count ADG (30)  $131.03 \pm 4.642$  CG (30)  $134.93 \pm 5.877$ , Post Test  $1274.93 \pm 4.89$  and  $133.93 \pm 6.28$ . Mean Different ADG is 3.1 and CG is 1. Percentage of Changes ADG 2.36% and CG 0.745%.

#### Discussion Findings:

It is evident in this study that significant decrease in systolic and diastolic blood pressure noticed in aerobic dance training group. These results were also in line with the previous literature that aerobic dance training decreases both systolic and diastolic blood pressure. The effect of aerobic dance program on blood pressure was positive in the sense that there was a decrease in both systolic and diastolic blood pressure. The magnitude of changes on systolic blood pressure are numerically greater compared to those of diastolic blood pressure. This is probably the result of aerobic dance and its impact on the increase of the elasticity of the blood vessels, which in turn leads to a decrease in the obstruction to the blood flow. However, no difference is noted in heart rate.

#### Conclusion

Aerobic dance is the proper physical activity form for 30-45 years old men obese subjects for developing cardiovascular system capacity. The stress on the cardiovascular system is minimised due to aerobic dance which was fun and re-creative. This might improve the life status of the obese subjects.

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**A COMPARATIVE STUDY OF MOVEMENT TIME OF NAGPUR & AMRAVATI SOCCER PLAYERS****DR. SARANG KHADSE**

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**ABSTRACT**

*The purpose of the present was to find out difference movement time of soccer players of Nagpur and Amravati. Hundred Soccer Players belonging to Nagpur (n = 50) and Amravati (n = 50) was selected as subjects for the purpose of this study. For the purpose of this study, those players were selected as subject they were represented or have represented their District in Inter District Soccer Tournament. The age of the subjects was ranged between 18 to 28 years.*

**Key words:** Soccer, Movement time, Health and Fitness.

**INTRODUCTION**

A reasonable level of general physical fitness is prerequisite for effective, efficient motor learning. A good fitness level ensures a healthy body and this is important in any type of learning. Some of the fitness components most important in motor learning are cardiovascular endurance, muscular strength, muscular endurance and flexibility. The other fitness components are balance, agility, power, coordination and reaction time all of the fitness components have a role in the learning of motor skills. At times, depending on the skill and or the individual, some of these factors will be more important than others. However, each of these factors is relevant at some time. If all these factors are developed to their maximum level than there is a greater possibility that the motor skill begin performed will be performed more correctly and in a more efficient manner. A Comparative Study of Motor Performance. Power, balance, agility, speed, reaction time and kinesthetic perception are the traits of motor performance, and these traits plays major role in enhancing the performance of any game's skills. So researcher think that there might have any Physical Fitness component between Nagpur and Amravati Soccer Players.

**Movement Time:**

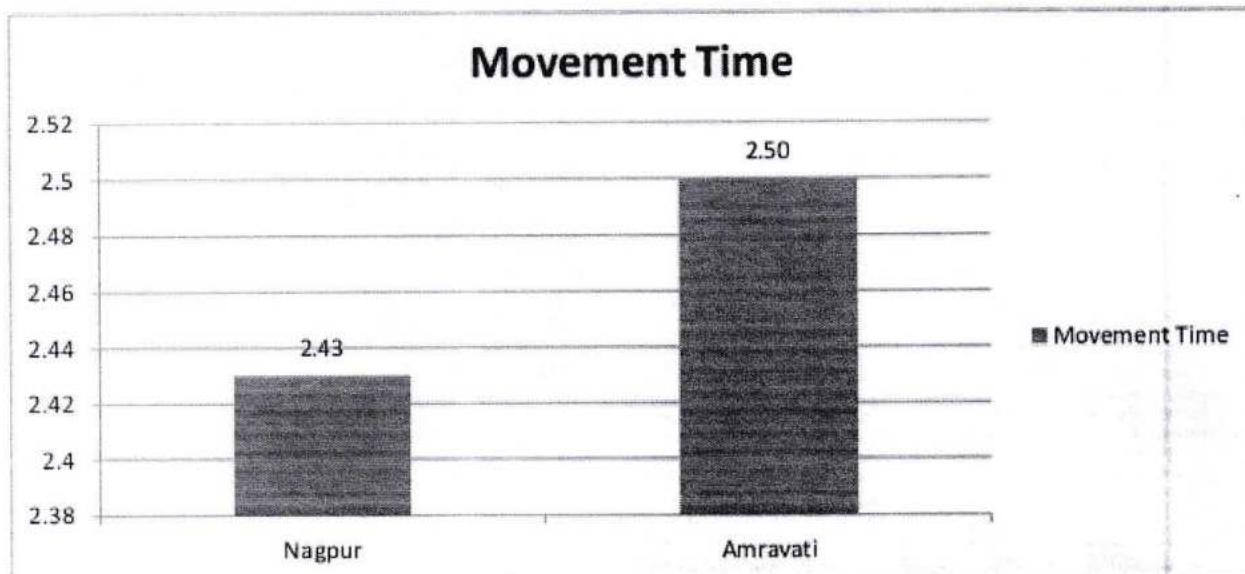
Movement time is scored in inches. So, that the lower score indicate better movement time. These variables influence the ability of a player to execute quick movement.

**Table****Significance of Difference of Mean of Movement Time of Nagpur and Amravati Soccer Players**

State	Mean	Std. Deviation	Mean Difference	Std. Error	't' ratio
Maharashtra	56.482	15.20666551	10.88	2.482479	4.37*
Chhattisgarh	64.342	8.76883328			

\*Significant at 0.05 level of confidence 't' value required to be significant at 0.05 level of confidence with 98 degree of freedom was 1.98.

**Graph**  
**Significance of Difference of Mean of Movement Time of Nagpur and Amravati Soccer Players**



#### DISCUSSION OF FINDING-

The findings of the study show that there is a **significant** difference between Nagpur and Amravati Soccer Players in Movement Time.

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### 3. AWARENESS OF COVID-19 AMONG STUDENTS OF NAGPUR

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#### **Abstract**

This work was undertaken to investigate Awareness of COVID-19 among male and female students of District Nagpur, Maharashtra with different age-groups. A sample of 150 students from senior secondary school and college was selected. The data was collected by using structural COVID-19 survey-based Questionnaire. To find out awareness of COVID-19 Mean, Median, Mode, standard Deviation and Kurtosis was used. To find significant differences among male and female students T-test was used. The students in age-group (13-19) termed as adolescents and students of age-group (20-28) termed as adults. The results of this investigation show that there is no significant difference in COVID-19 awareness among male and female students with different age-groups. It was also notice that awareness was not more than average among students irrespective of their age and gender.

**Keywords:** COVID-19, Nagpur, Adolescents

#### **1. Introduction**

Corona viruses are known to cause illness ranging from the common cold to more severe diseases, such as Middle East Respiratory Syndrome MERS and Severe Acute Respiratory Syndrome SARS. A novel COVID-19 was identified in 2019 in Wuhan, China. This is a new corona virus that has not been previously identified in Human (WHO, 2020) [1]. COVID-19 spreads, primarily, through contact, coughing and sneezing from a infected individual.

World Health Organization (WHO) announced COVID-19 as a pandemic on March 12, 2020. In India this is feasible only with active support of people of India [2]. Participation and taking action to avoid spread of COVID-19 infection among people is possible only if they are well aware about it. Various sources such as social media, friends, family, government campaigns were active to provide knowledge about spread of awareness of COVID-19 and no doubt, these sources have provided enough valuable information about it but

there are certain false beliefs persisting in our society which hamper the spread of true knowledge and awareness. Instead of certain strategies during start of lockdown by our Government, the rate of transmission in Indians were second highest after United states of America. [3]. Thus, it is increasingly crucial on part of people to have awareness and knowledge about corona virus and its spread and the reason behind measures taken by GOI such as social distancing [4].

### **Objectives of the study**

1. To access awareness of COVID-19 among students of Nagpur, Maharashtra.
2. To compare awareness in different age categories.
3. To find out severity of the disease with the help of results of existing study.

### **Method**

The method of sampling was used to collect data was selected as per convenience. The sample was selected randomly among students of Maharashtra who are either adolescents or adults according to their respective age-groups. Population of the present study includes all adolescent and adult students studying in higher secondary school or college/University. To collect data, sample of 150 students with age group 13-28 years was taken randomly on the basis of availability [5]. The data was collected using awareness of COVID-19 survey based Questionnaire. It was distributed in the form of Google forms via mail and Whatsapp among the selected students, as personal visits to school or college was not possible due to lockdown of COVID-19. The structured questionnaire was used which contains the questions related to different aspects of the disease related beliefs.

### **Results and Discussions**

Table 1 presents the value of mean, median, mode, skewness and kurtosis of total sample for the variable, awareness of COVID-19 among students. From the above table it can be seen that value of mean, median and mode for awareness are approximately same. The value of skewness is found to be - 0.071 which means distribution is slightly skewed positively which can be considered equal to zero. The value of kurtosis came out to be 0.126 which is less than 0.263. Hence the distribution curve is platykurtic that can be taken approximately 0.263. The values of mean, mode and median of secondary school students for this variable is approximately same as shown in Table 1



so it shows distribution is normal. From the above table we can also infer that the awareness of COVID-19 among students is average.

**Table 1:** Statistical data represents awareness of COVID-19 among students

Variable	Mean	Median	Mode	SK	KU
COVID- 19 Awareness	35.4	34	28	0.071	0.126

The second and most important aim of the study was to find out awareness of COVID-19 among male and female students. Table 2 shows there exists no significant difference with  $p$  value 0.99 at 0.05 level as the  $p$ -value is lesser than the table value. Thus, the first null hypothesis stating no difference exists between male and female students for awareness of COVID-19 is accepted. Also, from the mean scores it is quite evident that male students ( $N = 81$ ) have approximately equal awareness of COVID-19 with the female students ( $N = 63$ ) of Nagpur. So, the null hypothesis stating no difference in awareness of COVID-19 among male and female students of Nagpur is accepted, thus we may infer that gender plays no significant role in awareness of COVID-19. The maximum score that was observed has shown the mean value obtained for both male and female students is average [6]. It means measures are required to increase the awareness among students.

**Table 2:** The data of survey showing difference in awareness of COVID-19 in male and female students of Nagpur

Gender	N	Mean	t-ratio
Male	87	43.5	0.099
Female	63	31.5	

\*not significant at 0.05 level and 0.01 level

**Table 3:** The data showing difference in awareness of COVID-19 between adolescents and adults of Nagpur

Age group	N	Mean	SD	t-ratio
Adolescents	92	46	3.809	2.171*
Adults	58	29	3.642	

\*significant at 0.05 level

Among adolescents (13-19 years) and adults (20-28 years) of Nagpur the awareness of COVID-19 is also somewhat variable Table 3 shows that  $p$  value is 2.171 which is higher than the table value of 1.671 so the null hypothesis stating there exists no significant difference in awareness of COVID-19 among adolescents and adults (students) of Nagpur is rejected. As mentioned earlier the maximum score that can be obtained in awareness of COVID-19 is 37.5 and

mean value for adolescents (M = 46) is greater than adult (20-28 years) students. So, it can be concluded that awareness of COVID-19 in adolescents is higher comparative to adults which could be due to their active participation in online classes conducted by most of the schools and similarly education programmes should be taken into consideration to develop better awareness among adults.

### Conclusion

Findings of the present study revealed that, awareness of COVID-19 among students of Nagpur city is average and requires special measures to raise the awareness among students in order to consider precautionary measures and prevention in further transmission of COVID-19. This finding implies that efforts need to be done on the part of teachers and educationists for increasing awareness of COVID-19 among students via TV campaigns, News papers, WhatsApp and Facebook are good platforms that to be used for seminars and lectures to aware people.

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## Significance of Interview Skills for Job Aspirants

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### Abstract:

*A job interview is a process in which a promising candidate is assessed for prospective employment in the company, organization, or firm. In today's complex and dynamic world of employment interview skills are an important tool for all students as there is increasing competition for job vacancies. This paper begins with an outline to different types of interviews such as behavioural, Stress, telephonic, lunch, group, video conferencing, structure and unstructured interview. The subsequent describes the various interview skills for employability. Good grades and work experience are not enough, but excellent interview skills are also important to ensure the job. The paper is an attempt to highlight preparation for interviews skills: before, during and after the interview.*

*Keywords: Interview, behavioural, employer, structured, unstructured, attitude, communication*

### Introduction:

An interview is a formal meeting between strangers to ascertain and evaluate the qualifications of a person to fill a particular job situation. In this process, for prospective employment, the potential of an employee is evaluated. It determines the suitability of the candidate for a job. According to the book published by Society for Human Resource Management *A Guide to conducting Behavioural Interviews with Early Career Job Candidates* "the goal of interviews is to identify and select a candidate whose skill set and behaviours match that which are needed for a particular role and whose personality, interests and values match the culture and mission of the organization".(2016, 3) "The dictionary defines an interview as a face-to-face meeting for the purposes of consultation. In other words, it is a discussion between two or more people for one reason or another. Organisations, companies and institutions use this method of meeting and discussion to help them choose the best candidates to employ". (Corfield:2009,7)

### Different Types of Interview:

The employers conduct interviews which are structured in different ways depending upon the requirements, situation, location and time. The more the candidate knows about the style of the interview, the better he can prepare for it. Ron Fry remarks "Knowledge and experience still give you an inside edge. But these days, you'll need stamina, too. Your honesty, your intelligence, your mental health—even the toxicity of your blood—may be measured before you can be considered fully assessed.

You may also have to tiptoe through a minefield of different types of interview situations". (Fry:2016,19) An overview of the major types of interviews is given below.

#### Behavioural Interview:

Behavioural Interview is considered the most effective type of interviewing techniques by organization or company. Behavioural interviewing emphasizes on an applicant's previous experience by asking candidates to offer explicit examples of how they have confirmed certain behaviours, knowledge, skills and abilities. The reason behind the behavioural interview is that your future performance will be based on the past performance of similar situation. "The interviewer will focus almost exclusively on your past experience as he tries to learn more about how you have already behaved in a variety of on-the-job situations. Then he will use this information to extrapolate your future reactions on the job". (Fry:2016, 28) The objective of the interviewer in a behavioural interview is to find out how the candidate deals with certain problems and how he will solve them.

Answering questions posed by the interviewer is an important part of the interview. The STAR method is a system of responding to behavioural interview questions in a structured manner. This method will improve the ability to respond clearly and concisely to questions in an informed manner. The STAR method simply offers a rational approach to answering questions by unfolding a specific situation, task, action, and result of the situation discussed.

#### Stress Interview:

The stress interview is a tactic to discover how a candidate performs in a stressful condition. In this type of interview, the interviewer will try to test how the applicant reacts under pressure by firing rapid questions and deliberately being aggressive or offensive. The purpose is to find out whether the candidate responds appropriately in a difficult situation and handle the pressure of a complex job calmly. The candidate who sustains his composure during a stress interview is generally the right person to handle a stressful job.

Jayant Neogy in Sure Success in Interviews remarks that “The interviewer may be sarcastic or argumentative, or may keep you waiting. The best way to deal with such a situation is to be mentally prepared for something like this to happen so that you are not taken by surprise. If you do face a stressful situation in an interview, do not take it personally. Calmly answer each question as it comes. Ask for clarification if you need it and never rush into an answer”. (Neogy:2005,38-39)

#### **Telephonic Interview:**

A telephonic interview may be conducted by the employers when the candidate is not local or for screening candidates to see if they want to invite them for a face to face interview. The one benefit of being interviewed over the phone is that you can have your notes in front of you. It is also challenging because the employer will not be able to receive any visual cues. So, the interviewee needs to speak clearly and slowly. But telephonic interview is valuable because they speed up the interview process, saves time, cheaper than a face to face interview and reach long-distance candidates.

#### **Lunch Interview:**

In this type of interview, the employer gets an opportunity to evaluate the communication, interpersonal skills and table manners of the candidate. The employer assesses the social skills and observes if the candidates can handle themselves smartly under pressure. So, the interviewer needs to order wisely and choose food that isn't messy.

#### **Group Interview:**

Group interviews are conducted for identifying candidates having leadership quality. Several candidates are interviewed at the same time. Each candidate is asked a question and encouraged to interact with each other by usually a group discussion. Observers note the way the candidates interact and whether natural leaders emerge during the exercise. Students facing an admission test in a management college or campus interview should prepare for group discussion by “joining a specialised study circle to practise group discussions and group exercises”. (Neogy:2005,38)

#### **Video Conferencing Interview:**

A video interview is a job interview that takes place remotely and uses video technology such as Skype, Zoom, Google Hangouts and FaceTime etc. as the medium of communication. These software programs make video calling easy and video interviews are becoming very common. Video interviews are a great substitute for telephone interviews. The fact that in a video interview the interviewer can see the candidate enhances a certain level of importance and professionalism to the call.

#### **Structured Interview:**

In this type, the interview is designed and detailed in advance with a predetermined checklist of questions usually asked to all the applicant. It is pre-planned, accurate, and consistent in hiring the candidates. K. Aswathappa in Human Resource and Personnel Management describes that in structured interview, the interviewer uses a pre-set standardised question which are put to all the interviewees”. (Aswathappa:1999,158) It is also known as ‘guided’ or ‘patterned’ interview.

#### **Unstructured Interview:**

Unstructured Interview is also known as an unguided or unplanned interview. Here the interview questionnaire is not prepared. There is a tremendous waste of time and the candidate essentially leads the discussion. The advantages and disadvantages of unstructured interview are specified in the book on Human Resource Management by The Open University of Hong Kong. It states that “The advantage of this type of interview is that it can give candidates a good chance to show their abilities; however, the downside is that it may be hard to compare potential candidates, since questions are not set in advance. It relies on more of a “gut feeling” approach”. (HRM.126)

#### **Importance of Communication Skill in Job Interview:**

Communication plays a very important role in a job interview. Good communication skills help the candidate land an interview and succeed in the selection process. A candidate with good communicating skills will always be confident while speaking about his strengths and would never be nervous to answer a critical question. His responses will never be like a mugged-up script. The personality, attitude, and etiquette of the candidate are reflected through his communication skills. The candidate should reveal his positive body language and good manners to the interviewer, which will help him in getting selected for the job.

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## **Role of Information and Communication Technology in Education**

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### **Abstract**

*Information and Communication Technology (ICT) has become an essential part of our life. There is a tremendous impact of the ICT on business, governance, entertainment and education. The way these areas practice and perform today is different as compared to their pasts. Application of ICT in education has changed the overall scenario of the teaching and learning process. In the 21<sup>st</sup> century, the role of ICT in education is becoming more important. The ICTs are making major changes in teaching methods and students learning. In this paper, the meaning & definition of ICT, different components of ICT are discussed. The role of ICT in education and how it enhances the teaching and learning process, quality and accessibility of education, learning environment and motivation are the main thrust in this article. Besides the benefits of ICT application in education and uses of ICT in classroom teaching are also discussed.*

**Key words:** RFID technology, Blog, Wiki, Social Media, Mobile learning, Video conferencing, CAI, CAL, Smart board.

### **Introduction**

ICT stands for Information and Communication Technology. Information and communication technologies encompass all technologies for the transmission, storage, manipulation and communication of information. ICT refers to technologies that offer access to information through integration of telecommunication. ICT comprises of three parts information, communication and technology. Information means facts or details about someone or something. It is the summary of a subject or data. The data are raw facts, evidence and figures managed into information. Communication is a procedure which transmits information and knowledge. And technology is a mode which spreads the information widely. Thus, ICT is the technology essential for information processing and spreading. According to UNESCO (2002) "ICT is a scientific, technological and engineering discipline and management technique used in handling information, its application and association with social, economic and cultural matters".

The education has an extremely important role in building the society. The quality education is basic need of the society as it helps to empower the nation in all facets. There are many effective teaching & learning methodologies in practice and technology is the most effective way to increase the student's interest in acquiring knowledge. Hence ICT plays an important role in integrating technology in teaching and learning process. Educational institutions are integrating ICT in education to impart knowledge and skills to students to meet the challenges of educational environment. Jeelani (2011) rightly remarks, "It is only through education and the integration of ICT in education that one can teach students to be participants in the growth process in this era of rapid change".

ICTs are technologies, for example, radio and digital technologies like computers, satellites, mobile phones and the internet. ICTs also means the electronic collection, editing,



storage, spreading and dissemination of information. Through ICT, people communicate with their friends around the world, exchange their thoughts, ideas, information and integrate harmoniously with each other through a variety of technological means.

“ICT is divided into two main approaches in education such as; ICT for education and ICT in education. ICT for education implies the development of information communication technology for learning and teaching purpose while ICT in education involves the adoption of general components of information and communication technology in practical use in teaching and learning processes (Voogt&Pelgrum, 2005; Watson, 2006; cited by Kennah).

### **Components of ICT**

ICT is commonly accepted to mean all technologies that, combined, allow people and organizations to interact in the digital world. Components of an ICT system includes both the internet-enabled sphere as well as the mobile one powered by wireless networks. ICT encompasses communication devices and applications like the computer, hardware, software, internet access, cloud computing, mobile technology, satellite communication, video conferencing, RFID Technology, WI-FI zone, pen drives, Internet, www, Web2.0 and Social media etc. The list of ICT components is exhaustive, smartphones, digital TVs and robots are more recent entries.

### **Satellite communication**

A satellite is simply anybody that moves around another one in a mathematically predictable path called an orbit. A communication satellite is a microwave repeater station in space used for telecommunication, radio broadcasting, television signals, internet access and military applications. It forms a communication channel between a source transmitter and a receiver at different places on earth. Approximately, there are 2,000 communication satellites in earth's orbit, used by both private and government organizations for carrying voice, video and data to and from one or many locations worldwide.

### **Video conferencing**

Video conferencing is a live, visual two-way communication between people at different places. It is a technology that allows users at separate sites to use computer networks to transmit audio and video data for meetings and interviews as if sitting right to each other. Video conferencing has an advantage as it is between three or more people without having to move to a single location together. It is also termed teleconferencing, television video and sound technology, as well as computers, are used to allow people in different locations to see, hear and talk with one another. This technology is predominantly suitable for business users living in different cities or countries because it saves time, expenditure, and difficulties associated with business travel.

### **World Wide Web:**

The World Wide Web is a global information system where documents and other web resources provide access to information via computers connected to the internet. The web was first developed at CERN, European Particle Physics Laboratory in Switzerland by Tim Berners Lee in 1989.

### **RFID Technology**





Radio-frequency identification (RFID) uses electronic chips and wireless identification system for access control, asset management and identification of objects, human and animals. This technology uses radio-frequency waves to transfer data between a reader and a moveable item to identify, categorize and track.

### **Web 2.0**

The term Web 2.0 was invented by Darcy DiNucci and popularized by Tim O' Reilly. Web 2.0 is an upgraded version of the first World Wide Web. It is the conversion from static HTML web page to dynamic web and is more organized. Web 2.0 is an internet application which allows the user to share, interact, chat and collaborate with people and help them to express themselves online. Social Media, Blogs, Wikis, Video are all based on Web2.0 Technology.

### **Blog and Wikis:**

Blogs and wikis are fundamentally two great webs 2.0 tools for instructors looking for new methods to interact with and support students, for libraries and also in teaching and learning process. Wiki is a powerful online collaborative webspace, a writing tool where anyone can add and edit content. Blogs are a greater milestone of publishing than web pages. It is a simple way to place content online and communicate with masses. Blogs and wikis are websites that easily support several writers and instructors.

### **Social media:**

Social media maybe the most loved and accepted technology. It refersto websites and applicationsthat facilitated people to share information, ideas, career opportunities and many other things quickly and efficiently.Social media are communication tool started with computers mediated technology.

### **Role of ICT in Education**

ICT has a significant and key strategic role in education, especially in empowering the technology in education activities. The use of ICT in education has led to an improved teaching and learning process. It can speed up information delivery and provide flexibility to course. ICT can improve the education environment, reduce the cost of accessing educational material and students can learn from anyplace.

Information and communication technology (ICT) is an essential part of the contemporary world. The pervasiveness of ICT has brought about rapid technological, social, political, and economic transformation, which has eventuated in a network society organised around ICT (Castells, 1996). The field of education has been affected by the powerful impact of information and communication technology. ICT has influenced the quality and quantity of teaching and learningprocess. "Information and communication technology has the potential to accelerate, enrich, and deepen skills; motivate and engage students in learning; helps to relate school experiences to work practices; helps to create economic viability for tomorrow's workers; contributes to radical changes in school; strengthens teaching, and provides opportunities for connection between the school and the world" (Davis and Tearle, 1999; Lemke and Coughlin, 1998; cited by Yusuf, 2005). The use of ICTs can make the school and colleges more efficient, competent and creative. Information and Communication Technology hasproduced a variety of tools to improve and facilitatethe professional activities of teachers.



ICTs one of the most significant contributions in the field of education is that learners can have easy access to learning. ICT has increased the speed and flexibility of transfer and distribution of knowledge. Students can study anytime and from anywhere through online education. This is possible due to the internet, computers and mobile phone application. Now students can browse and download e-books, examination papers, access resource persons, researchers and research work all over the world. So, access to these books helps them read at any time anywhere, which in turn saves time. This flexibility has heightened the availability of just-in-time learning and provided learning opportunities for many more learners who previously were constrained by other commitments (Young, 2002). ICT enables students to access online courses from other universities, without moving from their hometown, which was too expensive. ICT aided education has led democratization of education, and the teaching-learning process has now extended beyond the boundaries of the classroom.

ICT has improved and upgraded the learning environment. The adoption of ICT created a complete and innovative learning environment for students. ICTs have provided volumes of information from a variety of sources for the students, which resulted in the importance of critical thinking, research activity and evaluation skills. A virtual learning environment provides study material to students through the web. They can guide and support students outside the class and also those who cannot regularly visit the campus due to time constraint or distance learning. ICT has powerful tools for offering educational opportunities. So, it is impossible to imagine future learning environment without the use of Information and Communication Technology.

ICT increases the motivation and engagement of both teachers and learners in the teaching and learning process. ICTs, when used pertinently, can promote the shift to a learner-centred environment. ICTs, particularly computers and Internet technologies, create new ways of teaching and learning. The traditional method of classroom teaching, where the teacher just lectures the students is replaced with innovative teaching. ICT offers motivation to learn: videos, television and multimedia computer software engage the students in the learning process. ICT can engage and inspire students, and this has been cited as a factor influencing ready adopters of ICT (Long, 2001; Wood, 2004; cited by Syed Noor-Ul-Amin).

#### **Benefits of ICT application in Education:**

- ICT increases the quality and accessibility of education
- It enhances interactive and collaborative teaching and learning process.
- It provides equal opportunities to a large number of learners to obtain education and information.
- It encourages self-paced learning.
- It enriches learning with images, videos, graphics, text and animation.
- It enables the long-distance education system.
- It improves students' knowledge retention.
- It is beneficial for teachers, as it improves their teaching and research activity.
- ICT is eco-friendly, it eliminates usage of paper.
- It promotes a digital culture in schools, colleges and universities.

#### **Use of ICT in Classroom Teaching**





The use of ICT tools has made the teaching and learning process more effective and extremely interactive. ICT enabled teaching and learning process has shifted the learning process from teacher-centred learning to student-centred learning. But the effective and efficient use of ICT depends on technically competent teachers. They should be able to appreciate the potentiality of ICT and have positive attitude towards ICT.

According to Zhao and Cziko (2001) three conditions are necessary for teachers to use technology:

1. The teacher must believe that technology can more effectively meet a higher-level goal than what has been used.
2. The teacher must believe that using technology will not cause disturbances to other higher-level goals that he or she thinks are more important than the one being maintained.
3. The teacher must believe that he or she has or will have sufficient ability and resources to use technology.

### **Various ICT tools used in Classroom Teaching**

There are many technological tools used in the teaching-learning process. Some of them are, Computer, Smart Board, LCD projector, E-mail, PowerPoint Presentation, Social Media, YouTube, Video conferencing, CCTV, Teleconferencing, Google etc.

### **Conclusion**

To summarize, the acceptance and use of ICTs in education have a positive influence on teaching, learning process. Modern technologies have easily managed learning environment and now the delivery of education is smoother and easier. ICT in education has reformed the traditional system of learning to modern ICT based learning. Besides, the teaching and learning process is not limited to classroom, ICT has increased the accessibility of education, now the learner can access the education irrespective of time and place. ICT has provided rich learning environment and motivation for teaching and learning process. Similarly, best course material can be shared using computers and internet, having a great impact on students' performance and achievement. Teacher is the facilitator of teaching -learning process and cannot be replaced by ICT. But ICT can support the teacher in the process of teaching and make the teaching and learning process interactive. Teachers competency and skill in ICT is important for the effective use of ICT in teaching and learning process. Therefore, the teachers should adopt technology as an integrated tool in the field of education so that the students achieve a high level of competency and competitiveness.

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## Fairs-Festivals: Human Happiness and Stress Management

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### Abstract

*In this article, an attempt has been made to highlight the positive impact of fairs and festivals on the human being. Fairs and festivals spread happiness and joy among the people. The reasons and purpose of celebrating fairs and festivals are discussed in this paper. Festival brings happiness and reduces stress and therefore various festivals are described consecutively. Methods of celebrations of diverse festivals such as Holi, Diwali, Raksha Bandhan, Guru Nanak Jayanti, Lohri, Eid al-Fitr, Christmas Day, Buddha Purnima, Kumbha Mela, Pushkar Mela etc are described as they bring happiness in our lives and the life of the people. Features of happiness, fairs-festivals and human happiness and Fairs-festivals and stress management are the main thrust of these articles.*

**Key words:** Fair, festival, happiness, stress, management, optimism

### Introduction

Fairs and festivals are a significant part of the social and economic activities of man. They are organized in every part of the world differently. Some festivities take place in a certain region and some in different groups, communities in particular towns, villages, cities, state and country. As a result, fairs and festivals get their local colours and flavours.

Fairs and festivals are an essential aspect of Indian traditional cultural life. All the activities and work of Indian people rotate around the fairs and festivals. That is to say, fairs and festivals are the heart and soul of the Indian socio-cultural life. They are like an adhesive in our life and keep us attached to relationships in society. In India, fairs and festivals are associated with religious and spiritual beliefs, changing season's harvests etc. Fairs and festivals are of varied origin and celebrated in a certain manner in different parts of the country. They also fascinate a large number of people from far off places. Therefore, fairs and festivals have incredible tourism potential.

### Fairs and festivals

India is a country of vibrant celebration. Fairs and festivals are a significant part of Indian cultural life. There are big fairs in India, either religious fairs or changing seasons fair - Kumbha Mela, Kolkata Book Fair, Sonapur Cattle Fair, Pushkar Fair, Baneshwar Fair, Hemis Gompa Fair, Kolayat Fair, Gangasagar Mela etc. The important festivals in India include Diwali, Holi, Eid, Ganesh Chaturthi, Durga Puja, Christmas, Guru Nanak Jayanti, Lohri, Buddha Purnima etc.

### Meaning of Fairs

Fair is a place where people gather for a variety of entertainment, for buying and selling of goods. In short, the fair is a combination of festivals, business, trade, religious feast and holidays. "A fair is a gathering of people to display or trade produce or other goods, to parade or display animals and often to enjoy associated carnival or funfair entertainment". (Wikipedia)

India is famous for its festivals and fairs. Most of the fair in India are associated with religious events, agricultural activities, change of seasons, festivals and local temple etc. Sometimes the fair is so big that the whole country participates in it. And some fairs are very small and restricted to the community in a village. The fair may be big or small, it is celebrated with the same spirit, pleasantly full of ceremonies, colour, music, feasting, spectacle, fun and happiness.

### Meaning of Festivals

According to Cambridge dictionary festival is a "special day or period, usually in memory of a religious event, with its own social activities, food or ceremonies". Collins dictionary defines a festival as "an organized series of events such as musical concerts or drama productions". From Longman Dictionary of Contemporary English, festival is "a special occasion when people celebrate something such as a religious event, and there is often a public holiday". Dr. Robin Tribhuvan defines the festival as "It is an occasion that reinforces the presence of god in the life of the individual and the family and binds them to the community. They are also moments for young people to absorb and be part of age-old yet still vibrant and living traditions."

From the above definitions, we can say the festival is the most precious and joyful time when family, friends and relatives come together to celebrate some religious and cultural event. Festivals create a sense of unity in the society and spread love, happiness, faith and joy among people.

### Reasons and Purposes of celebrating Fairs and Festivals

In India, there are several fairs and festivals throughout the year. Fairs and festivals are celebrated on numerous occasions, for example, during harvest, the commemoration of historians and events, to show devotion towards deities of a different religion. Some fairs and festivals are regional. Different groups and communities celebrate different fairs and festivals. Every fair and festival have a reason and purpose for celebrating, such as religious, social, entertaining and national integration etc.

#### Religious

Fairs and festivals are not only celebrated to enjoy and have fun, but there is also a religious purpose behind its celebration. We celebrate religious festivals like Christmas, Diwali, and Eid for enjoyment and fun. But these festivals also have cultural importance over the centuries. Fairs and festivals manage to create a religious and spiritual environment in the country. During the celebration of these fairs and festivals, people remember their culture and religious traditions, values and ethics. They worship idol to show devotion and feeling to God.

#### Social

In India, we celebrate festivals with a social purpose. During the fair and festival season, people of different caste come together and greet each other. They take this opportunity to exchange their ideas and culture. Festivals like Ganesh Chaturthi, Navratri, Rakhi Purnima have social importance and bring a feeling of harmony. During fairs and festivals, family, friends and relatives get a chance to spend time with each other. Some people who are influenced by western culture get a chance to remember culture and tradition during fairs and festivals.

#### Entertaining

Fairs and festivals are not only celebrated for a religious and social purpose. Festivals like Holi, Navratri, Gopal Kala etc. are celebrated for fun and entertainment. Fairs and festivals celebration add joys and colours to our busy life. Family and friends gather at one place, laugh and enjoy the delicacies, food and drinks during fair and festival.

#### National Integration

India is known for its tradition, culture, heritage, ethical values and its harmony. There are few festivals when celebrated all over India brings national integration. These festivals are called National festivals of India. National festivals unite people, bring communal harmony, goodwill among people of different religion and arouse patriotic feeling of togetherness.

### Fairs-Festivals and Human Happiness

#### Happiness

We cannot measure human happiness, as there is no thermometer to analyse the degree of happiness. "The term happiness is used in the context of mental or emotional states, including positive or pleasant emotions ranging from contentment to intense joy". (Wikipedia)

#### Features of Human Happiness

- The connotation and depth of happiness differ from one individual to another and depends on time. For example, food may give pleasure when one is starving, but the same food may not offer the same amount of happiness when one is not hungry.
- Happiness is a result and outcome of optimism. The higher the level of optimism, the more will be the amount of happiness. If the level of optimism is high, the amount of happiness will also rise.
- Happiness creates positive psychological energy which gives strength to overcome challenges and problems in life.
- There are two ideas to happiness. "Firstly, the authentic happiness that is natural and genuine and spurs by default and not by force. The second type is a borrowed concept wherein we feel happy by doing intentional activities that convinces us for an enforced ecstasy. While the former is intrinsic, the latter an extrinsic stirred response". (Handa M. and Kukreja J. 2012)

From the above discussion on features of happiness, we can state that happiness is a mental and emotional state of mind. Fairs and festivals have an important place in our life. They increase the level of optimism and subsequently, there is a rise in the level of happiness. During the festive season, there is positive psychological energy, so, people are hopeful of overcoming difficulties in life to seek a happy and prosperous future. Fairs and festivals bring the family members, friends and relations together. They spread happiness and rejuvenate the outlook. Festivals encourage us to be a better person and to share our pleasure with everyone. "So, there is no question that happiness brings tremendous personal rewards.... cultivating greater happiness benefits not only oneself, but also one's family, community, and society". (Dalai Lama 2009:48) We cannot imagine a life without fairs and festivals.



Here are some fairs and festivals that bring happiness in our lives and the life of the people.

### **Diwali**

Diwali is celebrated with great enthusiasm in the entire country. People irrespective of their religion celebrate the festival. It is the perfect occasion to enjoy at the most with family members, friends and relatives. The household is cleaned, decorated and lit up with beautiful lamps and lanterns. Diwali is not only a festival of lights, but it is also a celebration of togetherness. People greet each other and distribute homemade sweets among neighbours and friends. "Life is all about happiness and as human beings, social interaction with our fellow beings not only brings happiness but helps us grow our capacity to learn languages, familiarise ourselves with cultures, inquire, think, play and work" (Zalmay: 2017). People are in a festive mood, and there is hope and expectation that the year will be full of good luck and prosperity. They also believe that good will prevail over evil and their lives will be free of all the problems. Piyush Modi (2017) has rightly asserted "A single ray of hope can brighten up the darkest of places. For the lights to shine brightly, there must be darkness and for life to go on happily, there must be hope".

### **Ganesh Chaturthi & Durga Puja (Navratri)**

Religion plays a significant role in celebrating various social ceremonies and rituals in India. "Many Indian festivals are originated from various religions which interlink social and religious significance and traditionally perform socio-religious activities". (Biswas 2018) Festivals like Ganesh Chaturthi and Durga Puja mark procession and worship of Lord Ganesh and Goddess Durga. There are special joy and happiness during Ganesh Chaturthi and Durga Puja. During both these festivals, one feels to be a part of something big and powerful. People dress in bright colours all through the celebration of these festivals.

### **Eid**

Eid al-Fitr is one of the biggest festivals of the Muslims and marks the end of Ramzan. This festival brings the family and the entire community together and gives the message of happiness. People relish delicious cuisines, wear new clothes, greet each other, and give gifts to the family. Prophet Mohammad and his supporters first celebrated Eid al-Fitr. In the month of Ramzan, all the Muslims fast, join in moral activities and charity.

### **Raksha-Bandhan**

Raksha Bandhan is a festival of love between brother and sister. Sisters tie the rakhi around the wrists of their brothers on Raksha-Bandhan to pray for his good health and prosperity and receive a gift in return. Brothers promise to take the responsibility of protecting their sisters.

### **Holi**

All the festivals in India offer us to purify our body, mind and soul. They limit our desires and help to achieve divine happiness. Holi is the festival of colours; it brings joy to our lives and is celebrated throughout India by several communities. It conveys the message of the victory of good over evil. Holi gives us the golden chance to experience happiness and deepen our bond with our near and dear ones during the auspicious time. The first day of Holi includes the lighting of the bonfire. People release the things which are no longer useful to them into the fire. This signifies burning of all our sins and vices. The second day of Holi is a carnival of colours, where young and old play with colours. Roger Gabriel (2016) remarks "Holi signifies the arrival of spring, the end of winter, and, for many, a day to meet others, play and laugh, forget the past, forgive, and repair broken relationships.... but mostly it celebrates the coming of spring with all its beautiful colours and vibrant life."

### **Christmas**

Christmas is the most important festival of the Christian community; the very name of the festival brings a smile on the face. Christmas celebrated with great excitement, joy and happiness. People visit the Church, sing carols, offer prayer to Jesus Christ and desire to become a better person. People love to wear new fashionable clothes, decorate the tree and houses and bring gifts for family members. Christmas brings people together, spread joy, encourage love, acceptance and brotherhood. Children during Christmas are more excited to receive presents from Santa Claus.

### **Guru Nanak Jayanti and Lohri**

Guru Nanak Jayanti and Lohri are important festivals celebrated by Sikh Community. Guru Nanak Jayanti celebrates the birth of the first Sikh Guru, Guru Nanak. It is one of the most sacred festivals in Sikhism. There is a community lunch, Langer, in Gurudwaras for one and all irrespective of caste, gender and class. This festival is an example of sacrifice, reverence and charity. Lohri is a festival of the joyous time. People sing and dance around the bonfire. People wish each other happiness, joy and prosperity.

### **Buddha Purnima**

Buddha Purnima is the most auspicious day for the Buddhists, as it commemorates the birth, enlightenment and death of Lord Buddha. Celebrations of Buddha Purnima "carry the message of brotherhood,

goodness, etiquette and morality. Therefore, people welcome festivals to act as mood elevators and to bring happiness and enthusiastic in their life". (Biswas 2018)

### **Kumbha Mela**

Kumbha Mela is the most significant cultural-religious event and festival in Hinduism. The source of the festival lies in the ancient belief in the battle amidst the gods and the demons over the ownership of the 'Amrit Kumbh', a pot filled with nectar. It is celebrated at the four places Allahabad, Haridwar, Nashik and Ujjain. The pilgrims take a ritual dip in the river. It is also a celebration of communal trade with many fairs, educational and religious sermons by saints, accommodate and feed visitors and entertainment spectacle. Kumbha Mela is the world's biggest celebration of cultural and religious significance.

### **Pushkar Fair**

Pushkar fair is one of the biggest tribal gathering, held near the sacred lake of Pushkar, in Rajasthan. It is the largest camel and livestock fair in India. It has a tourist attraction for both domestic and international travellers. The fair attracts nearly two lacs, visitors. There are cultural events and competitions like dance, tug of war, camel race, longest moustache competition etc.

### **Fairs-Festivals and Stress Management**

Modern life is full of frustration, stress, strain and demands. Stress is sometimes good. Mild stress can help perform under pressure and encourage to do the best. "Stress is an exclusive relation between person and her/his surrounding environment which she/he perceives as taxing, or is gone far beyond her/his coping resources and threatening her/his health" (Lazarus, & Folkman :1984, as cited by Shahsavarani) Joshua J Broman-Fulks (2012) defines stress as "a collection of physiological, emotional, behavioural and cognitive reactions that occur in response to environmental demands". In a comprehensive and simple definition "stress is any influence of internal and/or surrounding environment on living being which disrupt its homeostasis". (Shahsavarani:2013)

Everyone needs to manage stress; it is the need of the hour. The objective of stress management is not to remove stress but to adopt stress management techniques to reduce it. "Managing stress is all about taking charge: taking charge of your thoughts, your emotions, your schedule, your environment, and the way you deal with problems. The ultimate goal is a balanced life, with time for work, relationships, relaxation, and fun – plus the resilience to hold up under pressure and meet challenges head on". (Jadoun:2012) According to Joshua J Broman-Fulks "the following stress management techniques have been consistently supported by empirical research: physical activity and exercise; healthy eating; adequate sleep; relaxation, mindfulness and meditation; laughter, self-expression and social support; and cognitive restructuring".

Fairs and festivals are of universal importance from both social and economic perspectives. Our life is chaotic, full of stress and worries. Human pleasure and contentment are dominated by negativity, pessimism and uncertainty and so there is a necessity of things that might bring positivity in life. Therefore, fairs and festivals give us the occasion to overlook all our worries and anxieties. Celebration of these fair and festivals bring joy, enthusiasm and positivity in life. "Festivals act like stress relievers and help us balance our emotions. More positivity naturally lowers negativity. It also provides an opportunity to reduce friction and brings estranged friends and relatives together in a bond of love" (Zalmay: 2017).

### **Conclusion**

Fairs and Festivals can positively influence the behaviour of a human being. They bring happiness and relieve stress to a great extent. A clinical Psychologist and life coach Mamata Harish Iyer informed that the happiness arises when all the five senses are triggered and this majorly happens during the time of the festivals. The beautiful and unique decoration pleases your eyes; retrigger your brain to feel happy. The sweet fragrance all around you, which triggers your nervous, and power to change the feeling and thinking ability. Likewise, the sweet, snacks and the other food, which you have enjoyed in your childhood, refresh your old memories. (Niraj Gala: 2018) In India, the infants are part of the celebration of fairs and festivals right from their childhood. So, the youngsters understand the traditional rituals of each festival and they love to celebrate the festivals. As they are grown-up, they want to celebrate the fairs and festivals thoroughly because since childhood they are mindful about the festivals, celebrations and togetherness. There is an inverse relationship between stress and happiness. Higher the level of happiness, lower will be the level of stress.

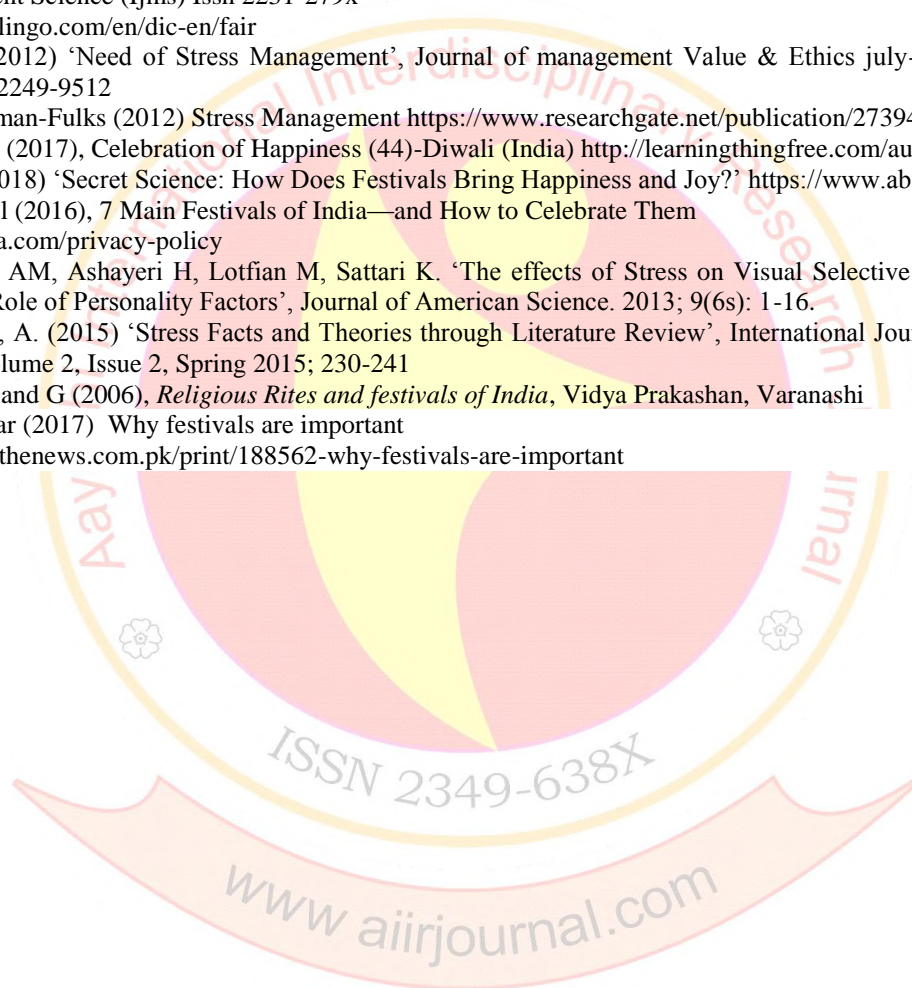
Festivals like Ganesh Chaturthi, Diwali, Holi, Durga Puja Christmas etc. bring people closer to each other. During festival seasons, when surrounded by happy and smiling friends and family, affects our mood helping in reducing stress. People have work pressure throughout the week and are stressed. To get relief from stress, they spend their weekend with the family by attending fairs and bring work-life balance. Fairs and festivals reduce stress adding colours and fun to the routine stressful life. Spirit of celebration is very high when the entire community come together and rejoice during fairs and festivals. As most of the festivities are initiated on ceremonies of prayers, exchanging good wishes, cleaning and decorating houses, buying and wearing new



clothes, singing and dancing and enjoying delicious food fills life with happiness. “Scientific studies have shown that happy people are more likely to attract a mate, enjoy stronger and more satisfying marriages, and are better parents. Happy people are also healthier, with better immune function and less cardiovascular disease. There is even evidence that happy individuals live up to ten years longer than their less happy peers! In addition, happiness leads to better mental health, greater resilience, and an increased capacity to deal with adversity and trauma”. (Dalai Lama 2009:46-47)

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## **Patriarchy and Domestic Violence in Githa Hariharan's: 'The Thousand Faces of Night'**

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### **Abstract**

Patriarchy and domestic violence exist in Indian society since ages. The patriarchal system is one of the biggest obstacles in culminating domestic violence against women. The feminist critics have shown that literature mirrors a patriarchal or a male-dominated perspective of society. Githa Hariharan, a well-known Indian woman author, has tried to emphasise on the intensely rooted prejudices of Indian society against the feminine gender. The novel *The Thousand Faces of Night* (1993) deals with the issues of feminism as well as the issues of gender, how female characters suffer from traumatic humiliation, guilt, and alienation. The present paper aims at studying and analysing the lives of three women characters under the refuge and confines of the traditional patriarchy in the novel of Githa Hariharan's *The Thousand Faces of Night*. Through a close analysis of the major characters, Mayamma, Sita and Devi, an attempt has been made to throw light on the stagnant characteristics of the age-old patriarchal system, domestic violence and its threshold limitations which remain a stern watchdog of society as far as loyalty, modesty and duties of women are concerned.

**Key words:** Patriarchy, domestic violence, feminine, reproductive coercion

### **Introduction**

Women's movement in India has a long, illustrious history, bringing to notice several social issues like patriarchal, violence against women, dowry deaths, female foeticide, ignorance, illiteracy, gender discrimination within families and in society etc. Through their works, many Indian writers have tried to make society aware of different forms of domination present in the Indian social-cultural milieu. Post independent women writers like Anita Desai, Manju Kapur, Arundhati Roy, Anita Nair, Githa Hariharan etc. have emphasized the ruthless treatment of the downtrodden, underprivileged backward classes, patriarchal system and suffering of different kinds on women in their writing. Women's take care of their families by cooking, cleaning their houses and nurturing their children. So, we notice that men are predestined by the society to rule, and women to obey. In this sense, male characters probably dominate female characters.

### **Patriarchy**

Patriarchy is a social system in which the father is head of his family. Patriarchy is a social and ideological concept which considers men as superior to women. Andrew Edgar and Peter Sedgwick in their *Key Concepts* defines patriarchy: "The term 'patriarchy' literally means the 'rule of the father'. It has been adopted by the majority of feminist theorists to refer to the way in which societies are structured through male domination over, and oppression of, women. Patriarchy therefore, refers to the ways in which material and symbolic resources (including income, wealth and power) are unequally distributed between men and women, through such social institutions as the family, sexuality, the state, the economy, culture and language". (1999: 269-270)

Bell Hooks in her essay *Understanding Patriarchy* identifies patriarchy as being: "a political-social system that insists that males are inherently dominating, superior to everything and everyone deemed weak, especially females, and endowed with the right to dominate and rule over the weak and to maintain that dominance through various forms of psychological terrorism and violence." (2013:1)





Patriarchy displays itself in several forms of discriminations, inequalities, hierarchies, inferior status and position of women in society. V.Geetha in her book *Patriarchy* asserts that “Patriarchy rests on defined notions of masculine and feminine, is held in place by sexual and property arrangements that privilege men’s choices, desires and interests over and above those of women in their lives and is sustained by social relationships and cultural practices which celebrate hetero-sexuality, female fertility and motherhood on the one hand and valorise female subordination to masculine authority and virility on the other”. (2007: 8)

In the opinion of Mulk Raj Anand, one fundamental cause of women suffering in all ages, excluding the first Aryan phase, is the dominant patriarchy certified in the *Smritis*. According to Uma Chakravarty, a woman in India is not a “monolithic social category.” She has many roles and images to follow according to class and caste hierarchies and social stratification in Indian. Thus, the degree of exploitation and humiliation of women varies from class to class and caste to caste for her. Uma Chakravarty further adds that in Brahmanical patriarchy the relationship between caste and gender is systematically interwoven with each other as “ultimately the degree to which a caste group is regarded as maintaining the purity of blood and can thereby establish its claims to be regarded as high.” (1998: 17)

Right from the earliest times, the patriarchal system has attributed stereotypes about the inherent nature and the very role of a woman. Anju Jagpal asserts “Dharmashtrik line of authorship has consolidated the psyche by encapsulating her into Strisvabhava (Inherent Nature of Woman) and Stridharma (Duties of Woman)” (2012: 17)

### **Domestic Violence**

Domestic violence is abuse by one partner against in an intimate relationship such as dating, marriage, cohabitation or a familial relationship. Domestic violence is also known as domestic abuse, spousal abuse, battering, family violence, dating abuse and intimate partner violence (IPV). Domestic violence can be physical, emotional, verbal, economic and sexual abuse. Domestic violence can be subtle, coercive or violent. In India, 70% of women are victims of domestic violence. (Wikipedia)

Domestic violence (DV), defined by the Protection of Women from Domestic Violence Act 2005 as physical, sexual, verbal, emotional, and economic abuse against women by a partner or family member residing in a joint family, plagues the lives of many women in India. National statistics that utilise a modified version of the Conflict Tactics Scale (CTS) to measure the prevalence of lifetime physical, sexual, and/or emotional DV estimate that 40% of women experience abuse at the hands of a partner (Wikipedia). The act of domestic violence against women is a violation of human rights as well as it is considered unlawful under Indian law.

### **Githa Hariharan**

Githa Hariharan’s debut novel *The Thousand Faces of Night* (1992), received Commonwealth Prize (1993) for the best first novel. It is the sensitive saga of women struggling to survive in the patriarchal system. An enthusiastic supporter of the new women’s writing, Khushwant Singh writes: “Githa Hariharan’s world of a South Indian extended family is to me more accurate than R. K. Narayan’s.” (As cited in Chaudhary, D:2009)

### **The Thousand Faces of Night**

Githa Hariharan in *The Thousand Faces of Night* describes the condition of Indian women caught between traditional patriarchy and modernity. The novelist illustrates the encounters of three women characters in their relationship with man and society. The novel successfully portrays the lives of three women characters: a foreign return young girl Devi, her mother Sita and an old caretaker Mayamma to present different aspects of Indian women.

### **Mayamma**

The portrayal of Mayamma provides an intense representation of the exhausted energies of womanhood. It is, in fact, unpleasant to see the range of the patriarchal system in different shades



regardless of the changing socio-cultural set-up. The essential womanly instinct in her character is numb and emotionless and is reflected through her unquestioned submission to harsh behavioural patterns in her own contrasting ways.

Physical violence is the most visible form of domestic violence. Mayamma, the old housekeeper in Mahesh's house is a victim of domestic violence. She was married off at the age of twelve to a ruthless gambler who "grew a little more crooked everyday" (80) after marriage. He came to her every night, "his large hairy thighs rough and heaving on her," (2). He was involved only in consuming her body, while her mother-in-law was interested in having many grandchildren. Mayamma is not happy in marriage rather her life is bursting with abuse and violence. Her husband called her "a shameless hussy" (111) and kicked her "after a night of whoring in the rain" (111). Mayamma mutely suffers the domestic sexual assault of her husband, which is also a form of domestic violence involving sexual and reproductive coercion and marital rape.

When two years of marriage did not bear child, she becomes the object of ridicule and the consternation of family members. A woman is always looked down when she does not bear a child. For a woman in India, motherhood is a redemptive factor. Sudhir Kakar examines socio-psychological consequence of the situation: "Whether her family is poor or wealthy, whatever her caste, class or region, whether she is fresh young bride or exhausted by many pregnancies and infancies already, an Indian woman knows that motherhood confers upon her a purpose and identity that nothing else in her culture can. Each infant borne and nurtured by her safely into childhood, especially if the child is son, is both a certification and a redemption." (1981:59)

Mayamma's mother-in-law gave her yesterday's rice because "what is the use of feeding a barren woman" (112) and "smeared the burning red, freshly ground spices into my barrenness" (113) because she was found flattering her new saree. Later she asked her to cut her breast open and "Take the silver cup with the blood from your breast and bathe the lingam" (113) in order please the gods to beget a son. Mayamma offered prayer, made promises and took bath at four in the morning and fasted every other day. But Mayamma never objected against these atrocities, never complained or she never thought of running away from this living hell.

Mayamma's sorrows come to a halt temporarily after a son is born to her. "The son, fed on lavish helpings of tenderness and yearning even before he was born, turned sour early." (81) One day her husband left the house, taking with him all the money. Mayamma never saw him again, but she found his duplicate in their son. He hit her with an iron pan and pulled away from her diamond earrings from her ears. But he suddenly fell ill and died after prolonged sickness. "The day he died, Mayamma wept as she had not done for years. She wept for her youth, her husband, the culmination of a life's handiwork: now all these had been snatched from her." (82) For women of Mayamma's generation in India, life meant simply patiently accepting one's destiny without a whisper or complain.

Though Mayamma could not do much for herself, she develops deep compassion and warmth for those of her kind. Githa Hariharan sums up the story of her strife and success- "Mayamma had been thrown into the waters of her womanhood well before she had learnt to swim. She had learnt about lust, the potential of unhidden bestial cruelty, first hand. She had no choices really. She had coveted birth, endured life, nursed death. And she had won some small victory – if you could call it by such a grand name...She has no bitterness. She could live again through Parvatiamma, even through Devi. (136)

### **Sita**

Devi's mother Sita is educated, talented and married "at the ripe age of twenty, when her cousins were already mothers." (136) Her lack of beauty is well compensated by her extraordinary talent at playing the 'veena'. She is therefore accepted for marriage and enters her marital home "with a grim resolve to be the perfect wife and daughter-in-law." (136) K. Damodar Rao observes the place





of a Hindu bride “In the extended family, a bride’s position is primarily that of a daughter-in-law and not that of a wife. The in-laws and other family members view the newly-arrived bride with suspicion even as she grapples with the new situation and tries hard to come to terms with herself in the changed environment.”

Sita in her marital home often plays the veena and fills the whole house with music. One day her father-in-law calls out to her. Getting no response from her, he rushes to her and confronts her with: “Put that veena away. Are you a wife, a daughter-in-law?” (30) “She hung her head over the veena for a minute that seemed to stretch for ages... then she reached for the strings of her precious veena and pulled them out of the wooden base. They came apart with a discordant twang of protest.” (30) Later on, she never gives a chance to anyone for grievances. Sita decided to choose the role envisioned by centuries of social conventions-that of a wife and daughter-in-law. She suppressed and broke all her demands of music and veena to tread on one straight path of a wifehood and later motherhood. She dedicated her entire life to become an ideal woman. Sita manages to shape her husband and daughter exactly as she desired. Sita achieved the goal of wifehood and motherhood with devotion but still had to bear her share of painful sacrifices. S. Indira opines that “Though her survival is far more efficient than Mayamma’s the effort it has cost, the pain it has caused, however subtle, has been just as deep.”

### **Devi**

Devi is a representative of a modern and intellectual woman in the novel. She has spent two years in the USA as a student and returned to an arranged marriage and to traditional Indian married life, which she finds familiar as well as alien and has to struggle to adjust.

Mahesh, Devi’s husband is apathetic towards his wife, always on tours, a stranger and looks at marriage as an obligation. He is thankful that “Indians are not obsessed with love.” (55) Devi repetitively gets indifference from Mahesh. She is not permitted to do a job or learn Sanskrit to get relief from her solitude. Devi realises that her education did not prepare her to play the part of a woman and wife. She says “My education has left me unprepared for the vast, yawning middle chapters of my womanhood.” (54) She cannot play cards with Mahesh’s friend only because she is a woman. Mahesh blows at Devi “This is what comes of educating a woman. Your grandmother was barely literate. Wasn’t she a happier woman than you are? What is it you want?” (74) He fails to understand her inner mind. Devi never responded clear cut answer to Mahesh, but it kept her wondering: “Am I neurotic because I am a lazy woman who does not polish her floors every day? An aimless fool because I swallowed my hard-earned education, bitter and indigestible when he tied the thali round my neck? A teasing beach because I refuse him my body when he reached out; and dream instead.” (74) Mahesh is completely insensitive to Devi and overlooks that her individuality and personality needs to express itself in a role away from that of a wife.

“Emotional abuse has been gaining more and more recognition in recent years as an incredibly common form of domestic violence (and therefore a human rights abuse) within the private home.... Psychological abuse can erode a woman’s sense of self-worth and can be incredibly harmful to overall mental and physical wellbeing. Emotional/psychological abuse can include harassment; threats; verbal abuse such as name-calling, degradation and blaming; stalking; and isolation.” (Wikipedia) The coldness and indifferent attitude of the husband makes Devi’s life lonely and unhappy. Devi is looking for the much need emotional sustenance in her married life. She is defenceless against Mahesh. Whenever she desires to do something, he disapproves it. She has no freedom to enjoy life to remove emptiness from her life.

Githa Hariharan critically disapproves the age-old customs. Mahesh’s grandfather comes out with a stereotype idea about the role and nature of a woman. He advises Devi “The path of a woman must walk to reach heaven is a clear, well-lit one. The woman has no independent sacrifices to perform, no vows, no fasting; by serving her husband, she is honoured in heaven.” (55) According to



Baba the virtuous wife “should always be joyous, adept at domestic work, neat in her domestic wares, and restrained in expenses. Controlled in mind, word, and body, she does not transgress her lord, attains heaven even as her lord does.” (70-71)

Initially, Devi is easily influenced by societal role and expectations by leaving behind Dan in the USA and later marrying Mahesh. Indira Nityanandam remarks that Devi obeys her mother like “a good daughter should, attempts to be a full-time wife and house maker as an Indian pativrata should. Gradually she shows her resolve in walking out with Gopal and even greater determination in walking out on Gopal.”

### Conclusion

The paper has been an attempt to study and analyse various shades of patriarchy and the negotiation patterns adopted by three major women characters in Githa Hariharan's *The Thousand Faces of Night*. Rama Nair remarks “Mayamma had learnt the art of survival painfully and slowly. If frustrations in life cannot be resolved either through suppression or sublimation, then the mind prepares its own sublimation.” (1995: 172-173) Mayamma accepts her destiny and lives within the threshold of patriarchy. The existence of traditional consciousness reduces Mayamma merely to a body or womb. For Sita, the traditional practice is a personal treasure, and she finds her place in the world as she reinvents the present after filtering through the lens of negotiations. Her resistance against the suppressing patriarchal forces is unique. She is a woman living on the threshold of patriarchy. She sacrifices her passion for music and obtains strict and composed nature and devoid of all feminine softness. Devi has a feminist consciousness. Her sense of self-respect and justice encourages her to find her path. There is a remarkable shift in her approach to traditions, social customs and personal priorities. She decides to take revenge against her self-centred husband, who not only makes her barrenness public but also tries to tame her. Devi's failure to conceive a child becomes a decisive factor in her progress in life as an individual. But unlike Mayamma, she releases herself from the burdens of feminine role-play, to achieve a state of the free, creative individual and to give a figurative meaning to her name, Devi. She moves beyond the threshold of patriarchy. According to Rama Nair “Devi's self-fulfilment does not lie in the bearing and rearing of a child (the traditional notion of a woman's role), but in recognizing her own inherent potential to live with herself on the more positive terms. She adopts the rebellious path and elopes with her neighbour, challenging her husband's masculinity.

Physical violence, emotional abuse, sexual assault, honour killing and dowry-related abuse and death are various forms of domestic violence. These ills have not been abolished from our society and country. But in the last three decades, we have seen positive growth and developments in the power and status of women in Indian society. Indian women writers are delighted to depict this change and their works reflect the changing status of Indian womanhood.

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## 9.

**IMPACT OF GLOBALISATION ON LANGUAGE, LITERATURE AND CULTURE****Dr. Leena V. Phate**

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**Abstract**

The contemporary world is the world free of geographical borders and any kind of barriers. Globalisation is the main force for considering the world as a single community. It is the process where the integration of the world economy takes place and various ideas, products, technologies etc. exchanged. The purpose of this paper is to analyse and establish a better understanding of the impact of globalisation on language, literature and culture. The article also focuses on the effects of globalisation on the increasing usage of the English language. It concludes that English is the language of the global village. The English language is the tool to interconnect with people across the globalized world. Knowledge of English offers students better educational prospects.

**Keywords:** *Globalisation, Interconnect, Integration, Culture, Language, Literature*

**Introduction**

The term 'Globalization' is derived from the word 'globalize', which refers to the emergence of an international network of economic systems. Steger defined globalisation as "the interconnections of global economic, political, cultural and environmental processes that continually transform present conditions" (Steger, 2013, p.7-8). Globalization can be defined as "a process in which more and more people become connected in more different ways

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across larger distances” (Lechner, 2009, 15) Arjun Appadurai prefers to define “globalization as a multi-way process involving flows of ideas, ideologies, people, goods, images, messages, technologies and techniques” (Appadurai, 2001, p.5). It is the movement which increases economic and social bonds among countries. Globalization is a process of union of different cultures, languages, organizations and countries etc from across the world. The growth and spread of corporate institutions with capitalist philosophy lead to the shrinking of the world in economic terms. Globalisation, therefore, is a process of the rapid increase in the share of economic activities, cultural and social integration among countries. It is the development and exchange of people, views, ideas and activities across national borders. Due to globalisation, people, goods, and technology move easily around the world.

There are both positive and negative effects of globalisation. Globalisation has advantages: it gives a bigger market to the producer and the consumer. It also increases the standard of living of the people. There is an exchange of knowledge, information and culture at the global level. Globalisation also has many disadvantages: it creates unemployment, it has harmful effects on small businesses, there are intense competitions, and there is the rise in monopoly etc. However, the effects of globalisation are not only economic. It has affected society in various ways. According to Prakash Babu Boyapati “Globalization is the trump card for the rapid development across the globe in terms of language, culture, tradition, customs, lifestyle, economy and science and technology” (Bodapati, 2016). Globalisation has a tremendous impact on language, literature and culture.

### **Globalisation and Language**

Globalization originates with the purpose of trade and marketing. It crossed the national boundaries and brought the world together. Globalisation, rapid technological changes and cross-cultural interactions, have impacted the types of communication skills required. People can no longer only communicate with their own homogenous cultures. Globalisation has opened the gates for long-distance collaboration, virtual communication and to use technology to communicate with people around the globe. It is, therefore,





necessary to understand the challenges of interactions and to understand the manner of speech, body language when communicating with the people of different countries and culture.

Steger, (2003) believes that globalisation will continue to affect many aspects of society including language. Language is basic for all social interactions, personal and business sake. It means a language has a very important role in communicating globally. The process of globalisation was possible because of the English language. It became the main language for communicating internationally. We cannot deny the major role of the English language in the growth and progress of globalisation. Prakash Bodapati rightly says “Globalization of trade and commerce, increasing diversities of workforce with different setup values have increased the importance of English language usage”. “The English language is a language before Globalization; English is the language after Globalization” (Bodapati, 2016). After globalisation, English language teaching has seen its changes. After globalisation, enormous students have started learning the English language as a first language, second language or as a foreign language.

Due to globalisation, the English language has become the stockroom of creation and creativity. Today, English is the most popular and widely spoken language in the world. India is a multi-lingual country, and out of these languages, English is the only language understood all over India. Even Parliament of India has recognised English as an official language in addition to Hindi. Realising the importance of the English language, there is greater demand for admission in English Medium schools throughout the country. The English language has revolutionised science and technology. It has also become the main tool in computer languages and components. Globalisation opens new doors and opportunities for students globally. According to Prakash Babu Bodapati “The main reasons for language Globalization are a] rule of British colonies b] exchange of socio-economic, political and technological advancements c] new trends in education system d] changing trends in market and world economy e] improved means of communication” (Bodapati, 2016).



The surge in globalization has significant effects on language, both positive and negative. These effects of language influence the culture of the language to a great degree. Globalisation permits some languages and their culture to spread and dominate the world. And at the same time, it is responsible for the extinction of other languages and cultures. There are languages teetering on the edge of extinction. Herve Delhumeau in his article 'Language and Globalisation' states that "More than half the world's languages have fewer than 5,000 speakers, and there are many hundreds that have as few as a dozen. Languages are disappearing all the time — it's estimated that a language becomes extinct roughly every two weeks".

### Globalisation and Literature

Globalization affects the Literatures of the World too. Since the 20th century, much has been written on both globalization and reaction to globalization. Some researchers observe and examine literary work and discover depiction of varied themes of globalisation within the texts and contexts. They also authenticate the realities of globalisation in all aspects of literary forms. Moreover, literature and literary studies establish to support, suggest and understand different social, literary, cultural, and political notions within the globalization domain.

The effect of Globalization is observed in Indian Literature too. The present-day Indian novel in English has now encouraged to acquire the new shocksformed by the irresistibleinvasion of the global capital and policies of free trade after 1991, which are reforming every part of the Indian life. The extreme economic changes and new policies induced by the Globalization in India have created two countries. First, the India of Light and second, the India of Darkness. The India of Light represents a small minority of the Indian population who are rich. The India of Darkness represents the majority of lives living in poverty, desolation, and deprivation. The influence of these changes caused by globalisation on India is examined precisely by Aravind Adiga in his novel, *The White Tiger*.





Literature has always moved from one country to another. Stories from the Arabian Nights, or Aesop's Fables or even the Panchatantra travelled from their native and were translated in other languages. According to Amitav Ghosh, these stories are now part of global heritage. Books have also made their way across the world. Fiction has been international for more than a century and the novel has travelled easily with its regional essence. This global trotting of the novel is possible because it is written in a language, which a great number of readers can understand and appreciate. And English is such a language. Therefore, English literature was embraced and travelled to India and other countries.

This means that a book needs to be in the English language to enter a global market. All the states in India have regional language and English, unlike other Indian languages, was not born in India. English was brought in India by the colonisers. After more than a century and a half India has a sizable literature in the English language. The major languages in India have a region, and English has no state. But it has an advantage as it is read all over the country and the world outside. Shashi Deshpande in her lecture on 'The Globalisation of Literature' raises a question "What will this kind of globalisation of literature do to a national or a regional literature? Will it lose its place, its value?" (Deshpande, p.15)

### **Globalisation and Culture**

"Culture is an umbrella term which encompasses the social behaviour and norms found in human societies, as well as the knowledge, beliefs, arts, laws, customs, capabilities, and habits of the individuals in these groups"(Wikipedia).

There are many positive effects of globalization on culture. All the good customs and habits were not born in one civilization. The world today in which are living is the result of several cultures flowing together. Receptive people see the flaws in their culture and adopt the more correct culture. People have broadened their views and received people from other culture and religion to form a new culture. Because of globalisation customs, languages and cooking style have spread all over the world. The same can be said about Hollywood and



Bollywood movies, music and other different forms of art. They all have moved from one country to another. The demand for skilled workers has increased at the international level and this mobility of labours has increased the spread of different cultural ideas.

Globalisation affects the fashion industry, television, newspapers, the internet, mobile phones etc. keep the people informed and updated about the new trends in the fashion world. In India, the traditional dress for women is sari and salwar suit, and for men, it is dhoti and kurta. A Hindu married woman in India has to adorn a red bindi or sindhur on her forehead. But nowadays, it is not a compulsion for her as she wears Indo-western clothing, jeans, t-shirts etc. India has a rich culture of classical music and has also gained global recognition. But recently, Western music is getting popularity among the youngsters. Same is the case with the Indian dance forms. The Indian dance show is popular globally, and many foreigners learn Bharatanatyam. But western dance forms like Salsa, Jazz, Hip hop, Ballet are popular among Indian youngsters.

India is the second-largest English-speaking country in the world after America. English is the first language and compulsory subject in schools and colleges. English is popular among the affluent society and all the educated elite giving an advantage in an increasingly English-speaking world. English has influenced the culture of a conservative country like China. Chinese have great respect for their culture and protect it at any cost. Globalisation has influenced their dedication to culture. The Chinese government earlier refused to teach English in schools, but nowadays they teach English in many schools. Globalisation has encouraged China to learn English. Many Chinese students learn English as a foreign language, although the main language of instruction remains mandarin.

## Conclusion

Globalisation, says Shashi Deshpande “is not only a commercial concept, it also means the imposition of standards and norms - whether in trade, in beauty, or in culture - which are really the standards of the powerful nations. And literature, specially, can never be





global in the sense of being the same the world over, because the liveliness of literature lies, as Rushdie says, 'in its exceptionality', in its being, 'the individual idiosyncratic vision of a human being.'” (Deshpande, 2001 p.21)

Globalization is related to our modern life. It is a change in our real-life circumstances, and we have learnt to live with it now. International communication and spread of information and technology are possible only because of language. Language is basic for international and intercultural social interactions. Due to the growth of British colonial power and the United States becoming an economic and political power, the English language has become the medium of communication internationally. Globalisation and the English language are inseparable. Some people believe the spread of English as a positive thing, while some others hold the spread of English responsible for the loss of cultural identities. But we cannot deny the role of English as a global language as it promotes global understanding. It brings people together to share ideas and culture. But at the same time, we have to preserve one's cultural heritage.

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