Regn. No. HARENG/2002/7803

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H-863-150, MDU Press

MAHARSHI DAYANAND UNIVERSITY RESEARCH JOURNAL ARTS

2018 Vol.-17 No. 1

A Biannual Refereed Journal

2018 Volume 17 Number 1 Jan-June
ISSN 0972-706X

MAHARSHI DAYANAND UNIVERSITY RESEARCH JOURNAL ARTS

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Subscription should be sent to the Chief Editor, Maharshi Dayanand University Research Journal ARTS in the form of Bank Draft in the name of Finance Officer, Maharshi Dayanand University, Rohtak payable at Rohtak.

Available from : The Chief Editor
MDU Research Journal ARTS
Swaraj Sadan
Maharshi Dayanand University
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Maharshi Dayanand University
Research Journal ARTS
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ISSN 0972-706X

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From the Chief Editor's Desk

It gives me immense satisfaction and delight to bring out the 17th volume No 1, 2018 of Maharshi Dayanand University Research Journal ARTS. My joy stems from the fact that the journal is coming in the form of a new 'avataar'-pruned, formatted, indexed-to name a few. A line of deep appreciation for the editorial board in supporting the changes.

It is an interdisciplinary journal providing a well-established platform for publication of research articles drawn from Social Sciences, Humanities, Education, Performing and Visual Arts on various facets of theoretical and applied nature. This volume has ten articles selected on referees' recommendations. In the list of 'Firsts' is also an attempt to publish only those articles with less than 10 percent similarity in line with UGC's recommendation.

In this endeavor, I acknowledge with gratitude the unstinted support of the Vice-Chancellor, Professor B.K. Punia to bring the journal in interface with academia in the present form.

The layout concept design is the brainchild of Dr. Nirmal Kumar Swain whose contribution we appreciate and gratefully acknowledge.

Nina Singh

Article

Textural Behaviour of Sohan Qadori's Abstract Arts

Maharshi Dayanand University
Research Journal ARTS
2018, Vol. 17 (1) pp.1-5
ISSN 0972-706X
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http://www.mdu.ac.in/Journals/about.html

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Abstract

Abstract Art is a philosophical as well as an aesthetic expression of oneself which represents beauty through the colour, in mutually balanced relation with ideas on the painting surface. Texture plans could create co-relation with deepest sensation of the creator or painter. In this context, my paper would emphasize the ideas and philosophy of Sohan Qadri, G.R Santosh, Raza etc. who have taken abstract trend to reveal the inner-most feelings of the sufi painter Sohan Qadri who practiced yoga, *Tantra* and meditation. He learnt to master his mind in attaining the absolute unity between the practitioner and absolute reality through *Tantra* practice and skill and tames his mind which have been used in painting with deep sensation of texture and tone in harmonious ways. The behaviour of texture, tone and forms of Qadri's painting creates symphony and is echoed in his delicate ink and dye work on paper. G.R. Santosh created his abstract paintings through his yogic practice and poured the same energy in to the surface of painting.

Keywords: Textural behaviour, Tone, Forms, Practiced, Yoga, *Tantra* and Meditation

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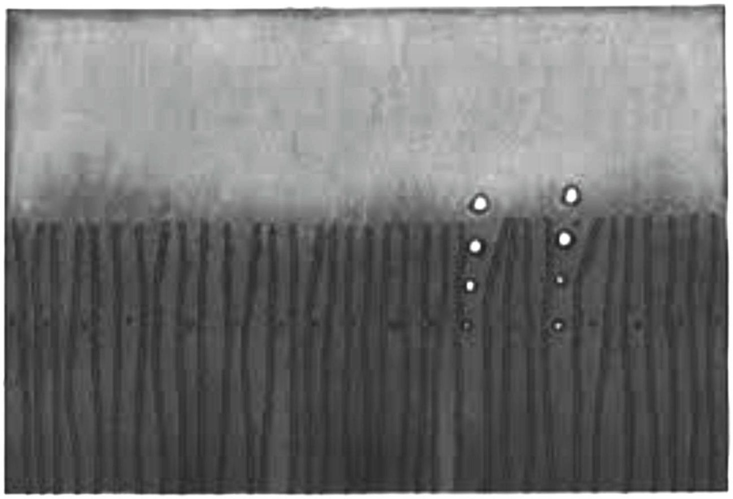
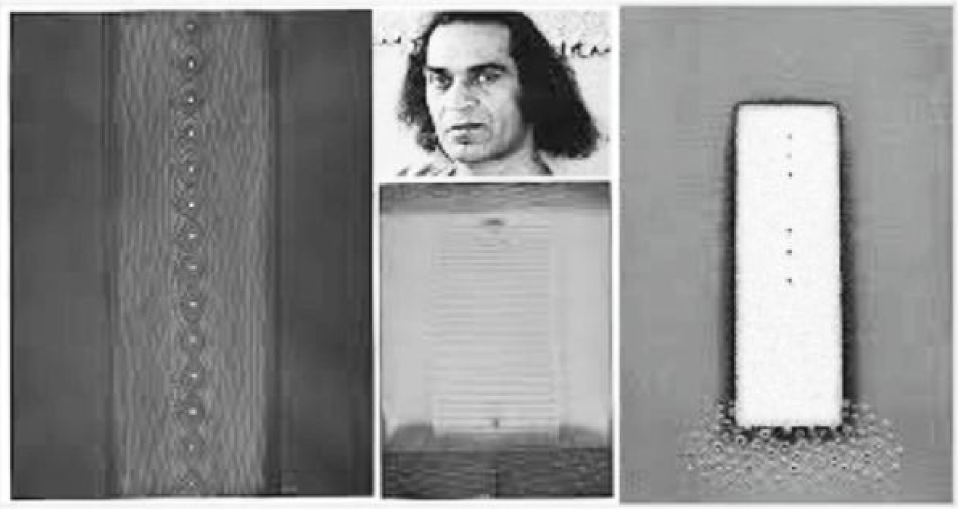
Introduction

Abstract Art as verb means to draw out or away from natural objects like geometrical figure, texture, surface, management of space form which reveals the multidimensional philosophical behaviour of human nature to the Fine Art mediums. It is a philosophical as well as aesthetics expression of one self which represents beauty through the color, in mutually balanced relation with ideas on the painting surface. Texture plans could create co-relation with deepest sensation of the creator or painter. In this context the paper would emphasize the ideas and philosophy of Sohan Qadri, G.R Santosh, Raza etc. who had taken abstract trend to reveal the inner- most feelings of the sufi painter Sohan Qadri who practiced yoga, *Tantra* and meditation. He learns to master his mind in attaining the absolute unity between the practitioner and absolute reality through *Tantra* practice and skill and tames his mind which have been used in painting with the deep sensation of texture and tone in harmonious ways.



The behavior of texture, tone and forms of Qadri's painting creates symphony and is echoed in his delicate ink and dye work on paper. G.R. Santosh created his abstract paintings through his yogic practice and poured the same energy in to the surface of painting. Sayed Haider Raza was an Indian Painter, whose works belong to abstract in oil and acrylic with every rich use of color as well as the relevant philosophy. Raza abandoned the expression for a geometric abstract and the *Bindu* as the center of creation and progressing forms and color as well as energy, sound, space and light. In the history of contemporary art, Indian as well as Western, there are plenty of abstract movement or schools which might be applied to the works of Qadri such as conceptual art, tantrik arts. Tantrik Practitioner Qadri certainly depicted inspiration from his meditative experiences and was able to embody in his painting. He transcends set form of symbols and econometrics with his subtle energy moving with his psychophysical body in to spiritual world. The surface texture of canvas, the luminous details in lines and dots which are simple, piercing make one shudder in delight in both outer and inner world. Being a Yoga and Tantric practioner, Qadri's artistic inception originates, grow and transform on the canvas through the surface texture of his mental frame. He has created thick surface through imparts on canvas focuses on the mixing of inner vision just similar to the hue of rocks or mountains appearing in the morning mist frozen space. The galaxy colors create harmony like sunflower, drop of crystal. The monochromic texture express better than words of philosophy the depth and intensity of divine bluish through Sakti & Shiva in *Tantra*. The way of piercing the thick paper and putting the energetic color within the deep line of the form create a deep senses of the meditative energies



Qadari created the illusion of birds feathers just with the play of light and shadow putting geometric form on the canvas just to express the inner sex energy which creates the pure spirituality within the body. Some of his art work reflects his yogic power of calmness of his mind and splendid texture flow. Sohan Qadari created his Tantric painting through the *Tantra* practice and poured the same energy on canvas with vibrent colours and lines texture. As a practitioner of tantric painter he uses geomatric yantra's line have evolved into a distinct visual lexicon designed to awaken heightened states of consciousness and are imbued with specific spiritual meaning. *'Tantra'* means "contrinum" means continuum of like which goes to point or *Bindu*. It is the externely diverse channeling of Life's boundless creative energy that is released by enlightenment freed from the self fulfilest that preoccupy the unenlihtened to surge forth into the supremely althruistic, blissful arts that spontaneously express the joyful science. Fantasy become unstock from solidity of form and surface everything with wisdom mirroring infinity. Passion is freed from strained frustrations seethes blisssfully pure Red, the wisdom of friendly, complete salitary nobility swells into softness identifying every other within its glory golden yellow wisdom of equality. Cattiness spins out of impotent into radiant emerald hug of unthinking miracle wonderment wisdom with its varient power of universal cooperation, and absolute anger destroys all binding limition in the eternal deep blue-black mazarine absolute perfection gravity. If words were colors Qudri's art would not be as essentially necessary as it is words are only free to give worship when they adopt that their topic lies far, far before. How do you introduce that flash of lightning that beam that world? The crack and roar of rumbling follows, depending only to celebrate life's victory over death. He refuge into the lonesome spiritual heritage and meditates. In this regarding a words of Plato reflect the filling of such work.

> "I will try to speak of the beauty of shapes, and I do not mean, as most people would think, the shapes of Living figures, or their imitations in paintings, but I mean straight lines and curves and the shapes made from them, flat or solid, by the lathe, ruler and square, if you see what I mean. These are not beautiful for any particular reason or purpose, as other things are but are always by their very nature beautiful too, and give a similar pleasure."

Conclusion

Sohan Qadri works relates the long practice of meditation yoga, *Tantra* and different expression of spiritual mind of state in painting medium. In the *Tantra* practice Sohan experiences that Siva which is often combination with Shakti, its counterpart in the form of a *yoni*, the primary symbol of the female kinetic force which requires a drop or Bindu to create universe concept. On the basis of practice with female painters he created the works on thick paper and experimented with color flow and incitation of line with hard sharp equipment placing red color like plugging the field by farmer which creates fertility in spiritual ways. The textural behavior of the Sohan Qadri painting is very much relevant with his inner energy in different color tone and in different time and space of his deep involvements through different practice of yoga and *Tantra*. Although it is observed that the result of his creation have been due to his total freedom of mediums expression which could not be possible in India but India has given a basic thought of spirituality and yogic power which could sprout in the medium of painting. A person who is already in practice of meditation, yoga and proper understanding of Tantra can understand rather enjoy the aesthetics of his work otherwise its mainly a form, line and texture floating on canvas or papers. The works of Sohan Qadri have a multi- dimensional approach of the viewers who could have plunged into deep of the painter, as fit to him or her.

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Article

Contours of Human Relationships in Ruskin Bond's Fiction

Maharshi Dayanand University
Research Journal ARTS
2018, Vol. 17 (1) pp.7-12
ISSN 0972-706X
© The Author(s) 2018
http://www.mdu.ac.in/Journals/about.html

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Abstract

A winner of the prestigious Sahitya Akademi Award, Ruskin Bond is an ardent worshipper of nature and he tries to establish that human relationships are considerably influenced by the world of nature. By choosing his characters from hilly areas around Dehradun, Bond conveys his belief that people living in the lap of nature are simple, innocent and free from ill-will. They are far from the feelings of jealousy, crookedness, and conspiracy. Nature affects man's thought and actions considerably and it bestows superior qualities - such as purity and innocence of heart, and simplicity - upon human beings. The paper attempts to analyze selected short stories and also presents some details of how Ruskin Bond displays a great understanding of human behavior and relations and his creative endeavour seems to be offering a study of human relationship in all its vividness in a composite framework. Bond is a true humanist and his humanistic concerns are reflected clearly in all his writings.

Keywords: Interpersonal relationships, Conditioning, Behavior, Nature, Humanist, Feelings.

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Introduction

Human relations are as old as human life itself. Man has always felt an emotional bond for the people he is associated with. The familial, social, professional relationships are formed; put under strain; scrutinized and analyzed; sometimes, broken too. Human relations come to man as naturally as breathing. However, with the changing times, the natural relations also undergo changes. The age of science and technology; materialism and consumerism; has brought about complexity in the inter-personal relationships. Nevertheless, there are some emotions, which remain undiluted. Man's relationship with man is founded on certain sterling qualities like love, trust, respect for one another, and empathy. Ruskin Bond in his fictional world, tries to focus on these core emotions in respect to human relationship with man in the context of the world of nature. This provides him with an opportunity to put these relations under scrutiny and he comes out with some refreshing insights in this significant dimension of human life.

Every author endeavours to define and explain these intricate patterns of human relationships in view of his philosophy or vision of life, understanding and life experiences. However, this interesting and significant aspect of human life appears to be fresh and open to exploration even today. It evokes reactions and questions in every sensitive human unexplored shades of these multi-layered and multifarious relationships.

Among Indian writers in English, Ruskin Bond emerges as an exceptional explorer of these human relationships in all their complexities and diversities. Moreover, he has, in his typically distinct style, attempted to define and explain the inter-personal relationships in connection with the world of nature. In fact, the whole of Bond's creative oeuvre - be it the novels, novellas or short stories - is replete with tender relationships existing between different characters. In his fiction, sometimes, Bond looks at the world from the point of view of a child trying to decipher the looming world at large. At other times, he endeavours to unlock the human world by making his protagonists try to delve deep and understand the secrets lodged in the deep, dark recesses of their souls. His protagonists, who are generally presented in the first person, pass through the disparate experiences in their journey of life. They feel the pangs of love and blazing lust; they experience sympathy and compassion for those who are in distress; sometimes, they feel jealous of the other men's progress. In this way, Bond's canvas is rather panoramic encompassing a wide range of human behavior in relation to their fellow beings and this effort on the author's part makes his writings highly engaging and authentic. He strives to examine their motives and their moods; in the process, puts under microscope their relationships with other fellow beings.

In a long short story like "Love is a Sad Song", the narrator presents various contours of his love-affair with Sushila, a sixteen-year old girl. The story skillfully captures the intricacies and dilemmas of such relationships where the lover falls in love with a girl half his age. The narrator develops a kind of liking for Sushila and Sunil - two teenagers who have come to spend their holidays with their uncle Dinesh, the narrator's friend. The children too are very fond of him in spite of the big difference in age and enjoy his company. Slowly, the narrator falls in love with the dark, slender girl and wants to marry her. But a complication arises when Sushila's parents refuse to marry her to a man almost double her age. The narrator feels mad for the girl but with the passage of time, he too, comes to realize the meaning of relationships. The love affair, the fickle nature of Sushila, her ultimate marriage with Dayal in a sequel entitled "Time Stops at Shamli" indicate clearly how relationships grow mature and ultimately shrivel, suggesting the zig-saw patterns of love, disbelief, and gult etc. "Ruskin Bond offers," to quote B.S. Naikar, "a universal picture of love in this novella by showing the variety of psychological states gone through by the narrator." Similarly, in "A Love of Long Ago," the narrator reminisces about his young love "the girl who came into [his] life for a few blissful weeks and then went out of it for the remainder of [his life].". The narrator starts feeling attracted towards Kamla, a young girl of seventeen, and is thoroughly pre-occupied with her thoughts:

> What I liked about her was her smile. It dropped over her face slowly, like sunshine moving over brown hills. She seemed to give out some of the glow that was in her face. I felt it pour over me. And this golden feeling did not pass when she left the room. That was how I knew she was going to mean something special to me. (222)

The girl, however, is married off to a widower of forty and the narrator finds himself helpless to do anything. Though he toys with the idea of eloping with her, yet that idea too, does not bring him any comfort. He even comes to realize that he had never loved her passionately and that Kamla also, was immature, thus, unable to understand the passion of deep love:

> Had I loved more passionately, more fiercely, I might have felt compelled to elope with Kamla, regardless of the consequence. But it never became an intense relationships. We had so few moments together. Always stolen moments - on the stairs, on the roof, in the deserted junk-yard behind the shops. She seemed to enjoy every moment of this secret affair. I fretted and longed for something more permanent. Her responses, so sweet and generous, only made my longing greater. But she seemed content with the immediate moment and what it offered. (222)

In this way, the narrator and Kamla part with each other gracefully and vow to remember each other through the passage of time. Kamla asks for some plants the narrator owns and promises to grow them in her husband's house thus retaining his memory.

Another story in which the narrator describes his transient love affair with a Danish girl is "A Girl from Copenhagen". Phuong, an acquaintance in London, leaves Ulla, a sixteen-year-old Danish girl, with the narrator. Ulla has come over to England for a small holiday of two days and after that, she would return to Copenhagen. The narrator, initially puzzled, grows a liking for the girl and their brief stay in London becomes a memorable experience for both. The narrator is simply fascinated by her cordiality of nature and frankness of behavior. They even make love to each other; enjoy each other's company and finally part with each other after Ulla's brief, two-day holiday in London is over. However, it seems to the narrator as if this brief relationship is complete in itself and he has reached a stage of consummation:

> We made no promises - of writing, or of meeting again. Somehow our relationship seemed complete and whole, as though it had been destined to blossom for those days. A courting and a marriage and a living together had been compressed, perfectly, into one summer night…(502).

Here, it should be noted that the narrator in the present story, is able to derive consummation and bliss from his short love-affair with Ulla as against the narrator's half-baked infatuation in "Love is a Sad Song" or "A Love of Long Ago". Whereas the narrator in the earlier stories is idealistic and traditional, the narrator, here, is highly practical and down-to-earth. Ruskin Bond, through these stories, is perhaps trying to show that inter-personal relationships are based on mutual understanding between the partners and their success depends on how the partners recognize each other's individuality. A better understanding between the partners may shower pleasure and happiness upon the partners irrespective of the length of the relationship.

There are numberless stories in which a tender healthy relationship grows between a child and an adult enriching the general texture of inter-personal relations. The tenderness of a bond between the narrator and Binya, a poor orphan girl, touches upon the most sensitive aspects of human life in the short story, "Binya Passess By" in which a kind of fondness and liking develops between the girl and the narrator. The narrator, in particular, becomes very fond of Binya and when she goes away to her mother's village, the narrator feels terribly alone. He feels as though something important in his life is missing. He tries to shed Binya's memories by burying himself in his work but he cannot help thinking of Binya:

> Then I forced myself to snap out of my melancholy. I kept away from the hillside and the forest. I did not look towards the village. I buried myself in my work, tried to think objectively... But at night I was assailed by thoughts

> of Binya. I could not sleep. I switched on the light, and there she was, smiling at me from the looking glass ... (84).

In fact, all these stories are marked by a conspicuous sense of loss and loneliness apart from offering a wonderful study of human relations. Though Ruskin Bond is generally considered to be a writer of hope, life, vitality and vigour, the feeling of loneliness, alienation and loss is easily noticeable in his fiction. Being a Eurasian living in India, he sometimes, feels alienated from his native surroundings and a shadow of social, cultural alienation is, sometimes, perceived in his fiction. Because of the early death of his parents, he is emotionally alienated as well. In this sense, the reflection of the feeling of loneliness in his fiction is understandable. In fact, Bond, through his art, is trying to provide an outlet to his hidden feelings of loneliness and loss. This feeling has become an integral part of his psyche. As such, on many occasions, his writings reflect the sense of loss but his greatness lies in the fact that he has been able to cherish the eternal lamp of hope in his heart despite all bitter experiences of childhood and adolescence.

The various shades of human relationships are to be found not only in the short stories of Ruskin Bond but in his novels and novellas as well. In fact, Bond is a true humanist and his humanistic concerns are reflected clearly in all his writings. An eminent critic on Bond, also acclaims the author for his humanistic viewpoint and says: "He is pure humanist practising spiritual humanism unconcernedly." The Room on the Roof (1956), Bond's maiden novel, for instance, presents human relationships vividly. The relationships of friendship, companionship, love, affection, care - have been realized fully be the boyish hero Rusty who comes into contact with the simple-hearted Indians, one after the other, learning the essentials of human life. In this way, Bond displays a great understanding of human behavior and relations and his creative endeavour seems to be offering a study of human relationships in all its vividness in a composite framework.

Delhi is not Far and A Flight of Pigeons present various criss-cross patterns of inter-personal relationships existing between human beings irrespective of their caste, creed and religion. In Delhi is not Far, the narrator passes through the learning experiences and moulds himself in a different cast by having an interaction with Ramu, Seth Govind Ram and others, thereby endeavours to define himself in the social context. Similarly, his emotional attachment with Suraj, a vendor boy and Kamla, a prostitute, helps him understand better not only the world around him but himself as well.

A Flight of Pigeons also is a novel encompassing a wide range of human relations in which Ruth, the English girl, acquires her youth, having trodden the path of human experience, both savoury and cruel, to understand the reality of the world around her.

Thus, Ruskin Bond - in his novels, novellas and short stories - weaves a complex pattern of human relationships in all their colours and contours. The web of human relationships is intricate and, sometimes, incomprehensible as many a time, it is difficult to fully understand the motives and their translation into action. Still Ruskin Bond's insights into human nature, its psychological necessity to branch out and cohere with others, sometimes out of selfish interest, sometimes selflessly; sometimes, out of love and compassion; on other times, due to some deep-seated psychological need, truly reveals his complete grasp of human nature.

Human relationships help his fictional characters not only to fill the emptiness in their individuals, they also enrich them by making them connect with others. Despite their disparate backgrounds, children, adolescents, young men and women, old men and women, fall in love or become friends or fight for their interest yet exhibit a sense of belonging and oneness in their relationships. Nature also plays its role in moulding and conditioning their behaviour and character. Ruskin Bond, thus, emerges as an authentic and sympathetic artist with a competence to reveal, define and enrich the understanding of human behavior through the inter-personal relationships.

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Article

Redefining Identity in Marital Relations : A Comparative Study of Anita Desai's *Where Shall We Go This Summer?*, Bapsi Sidhwa's *The Pakistani Bride* and Taslima Nasreen's *Lajja*

Maharshi Dayanand University
Research Journal ARTS
2018, Vol. 17 (1) pp.13-22
ISSN 0972-706X
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Abstract

This paper deals with the comparative study of the psychological journey of the protagonists, wherein they tend to define their identity in marital relations in varied socio-cultural contexts of India, Pakistan and Bangladesh. The aspiring female characters of these novels find themselves entangled in the suffocating patriarchal traditions and conventions of rigid socio-economic matrix, but the resilience of their spirit motivates them to break the shackles of helplessness and to carve a meaningful pattern amidst the very chaos of marital relations; leading to redefining of their identity and emergence of a new woman.

Keywords: Aspiring, Patriarchal, Resilience, Chaos

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This paper deals with the similarities and differences in the journey of the protagonists, wherein they tend to redefine their identity in marital relations in varied socio-cultural contexts of India, Pakistan and Bangladesh. A comparative study of marital relations as delineated in Anita Desai's *Where Shall We Go This Summer?* Bapsi Sidhwa's *The Pakistani Bride* and *Taslima Nasreen's Lajja* reveals how the aspiring female characters of these novels find themselves entangled in the suffocating patriarchal traditions and conventions of rigid socio-cultural matrix and how the very spirit in them motivates them to wriggle out of the quagmire of helplessness, enabling them to create at least a separate niche for themselves. Since marriage is considered as the most crucial relation between man and woman, the struggle of the protagonists in the context of marital relations reveals various nuances of these relationships under the impact of variable socio-cultural forces.

The socio-cultural milieus of India, Pakistan and Bangladesh are found to be more or less similar as both Bangladesh and Pakistan got separated from India as independent countries during twentieth century only. After attaining independence, these countries adopted new constitutional framework based on the principles of democracy and equality, which in turn altered the very warp and woof of society. Another milestone paving the way to modernization is the adoption of western mode of imparting education based on rationality and humanism. It changed the very outlook of people and they started evaluating all aspects of life in an objective and rational way. But it came out to be a boon specially for educated females who got an access to modern western notions of female lib. The awareness of new ideas helped them in shattering the various anti-feminine myths of their own culture. Due to inquisitive approach attained by educated females, they questioned the very validity of stifling rigid conventions of their society and aspired to live a life of dignity and self-esteem. The opportunity to come out of the four walls of house provided ample scope to prove their mettle. Their efficiency in various fields compelled male to reorient his perspective regarding the potential and status of a female in the society.

But this ideological change is visible only in the creamy layer of the society and the general populace still seems to provide little space to women because the patriarchal traditions constitute the very warp and woof of the culture. No doubt, these countries of South East Asia have constitutional provision of equality, but practically there is lot of discrimination on the basis of sex and caste : "Many felt cheated because some of the same old laws, customs, taboos and social distinctions still prevailed" (Sidhwa, 1990, p. 50). This is because historically these countries have been under the grip of rigid fundamental and patriarchal forces, leaving little space for the development of a female. Their roles remained confined to house-hold activities and they never played an effective role in decision making. Ambitious women have been regarded as blots on the society; rather the concepts of self-sacrifice and self-negation have been glorified as virtues. In such andocentric societies, where the concepts of phallic worship form the very backbone of the society, the possibilities of female independence seem to be quite rare. The interplay of dialectical forces of tradition and modernity, infact, have created "ill at ease among the barbarians and the philistines, the anarchists and amoralists" (Iyengar, 1973, p.464).

A comparative analysis of the socio-political development of these countries during post independent phase reveals that in India democratic rule prevailed since independence whereas in Pakistan and Bangladesh the democracy was replaced several times by military regime. During such phases, fundamental forces had a strong hold over society and any religious or social deviation led to severe repercussions. Consequently, in such conservative societies, the scope of a female's liberty becomes quite narrow. For instance, in the novels of Anita Desai, the conflict in the life of the protagonists is more at personal level whereas in the novels of Bapsi Sidhwa and Taslima Nasreen it is more at social and religious level. An inquisitive approach into their psyche reveals that they are fear-stricken and always remain conscious of the reprimand by the community.

This paper deals with the analysis of various similarities and differences during the various phases of journey of the protagonists in terms of marital relations. The protagonists are Sita in *Where Shall We Go This Summer?*, Zaitoon in *The Pakistani Bride* and Kironmoyee in Lajja. The journey includes innocence of the protagonists, their confrontation with the realities leading to conflicts, unfavourable social milieu disrupting the harmony of marital relations, consequent alienation and final resolution implying wisdom and maturity.

The very first stage of innocence implies complete self-absorption of the protagonists in an idyllic world of their own imagination. They are sensitive and imaginative and tend to perpetuate their Utopian world forever. Their circumscribed vision of life keeps them engrossed in their subjective world of fancy. In it, everything is romantic, beautiful, perfectly harmonious and in tune with their own imagination. The state of happiness which the protagonists seem to enjoy is, however, a result of their ignorance of the conflicts that rage in their surrounding world. Their inability to have a comprehensive perspective on life results in their tendency to view reality according to their circumscribed vision of life. Their limited personal experiences renders them unable to take decisions and face challenges of life. A number of unfavourable factors during childhood like absence of mother or father and failure of peer group makes them unable to relate spontaneously to others. Consequently they lack self-confidence, show dependence syndrome and appear to be governed by their compulsive drives.

This stage of ignorance is not related to the age rather it represents inadequate level of maturity in one's faculties of perception and comprehension. Sita in Where Shall We Go

This Summer? is a middle-aged woman who reflects her naivete in the romantic conception of life symbolized by the miraculous island of Manori. In every stressful situation of life, she turns to Raman for comfort and support. She develops a strong infatuation for him and begins to dream of an idyllic and contented life with him like that of Muslim lovers in the Hanging Gardens : "'They were like a work of art - so apart from the rest of us. They were not like us - they were inhuman, divine, So strange-that love, that sadness, not like anything I've seen or known'". (Desai, 1982, pp.146-47). Sita sees them as true lovers and wishes to lead a glorious life of self-sacrifice and in turn expects a similar response from him. Her conception of life of Manori reveals her utter ignorance of the other side of married life: sorrows, stresses and compromises.

Anita Desai reveals Sita's naiveté in the context of her childhood experiences. She remained emotionally starved of parental affection and care: her mother being dead and father a typical hypocrite. She could never get an opportunity to see her father and mother in their roles as husband and wife and thus remains unaware of the various kinds of pressures which this relation undergoes. Consequently, she fails to develop a wholesome attitude towards marital life.

Like Sita, Zaitoon, the protagonist in Bapsi Sidhwa's The Pakistani Bride also faces somewhat similar kind of situation. Her parents being killed during riots, she was nourished by Qasim, a typical patriarch having an extremely conservative attitude towards women. Zaitoon lacks courage to cross her father in various matters. The idea of exercising free will is totally out of context for her. Subsequently, she lacks confidence and shows dependence syndrome.

Unlike protagonists of Anita Desai, Zaitoon's tender age and lack of education hamper her rational and decision-making faculty. Whenever she tries to show her inclination towards the Jawan, she gets a severe rebuff from Qasim because he is a stubborn patriarch who does not believe in the concept of emotional participation with the child rather superimposes his own will on Zaitoon and decides to marry her to Sakhi : "'A decent girl doesn't tell her father to whom he should marry her'". (Sidhwa, p.158). Zaitoon's emotions does not carry any significance rather his own promise matters to him a lot: "'It is dearer to me than life. If you besmirch it, I will kill you with my bare hands'" (Sidhwa, p.158). Sensing the wrath of her father, Zaitoon drops the very idea of asserting her spontaneous self and prefers to return to the protective chrysalis of paternal affection.

Her cloistered existence circumscribes her vision and she fails to perceive various shades of marital relationship. Her romantic temperament finds a correlative in the "visions of the glorious home of her father" (Sidhwa, p.98). She is beckoned by dreams of getting married to a Kohistani whom she imagines to be romantic like her.

Basically the idea of personal whims and assertion of spontaneous self has no place in custom ridden communities. It is the attitude of the parents and community which determines the course of life specially in case of marriage of a daughter. A good daughter, irrespective of the economic or social status of her parents is supposed to carry their will at any cost. Kironmoyee in Lajja is the daughter of a famous advocate in Brahmanbana yet she is allowed only elementary education and is married off at the age of sixteen according to her parents' choice. Although Kironmoyee is artistic and romantic by temperament but the question of promoting her talent is totally insignificant as compared to the issue of marriage, which is the ultimate destiny offered to women : "There was a time when Kironmoyee sang kirtans beautifully" (Nasreen, 1994, p.36). But the romantic elements in her personality enables her to cherish dreams of living a blissful marital life. Kironmoyee's indulgence in such dreams reflects her immaturity as she has least inkling of the various compromises which this relationship demands.

When these characters are caught up in the dichotomy between naive ideals and crude realities, they are jolted out of their state of innocence. These three women novelists make an inquisitive approach into the mechanism of marital relations in their respective socio-cultural contexts and question the validity of those marriages which are not based on the union of two sensibilities. The basic concept of marriage "is a social contract theory, based on human convenience and biological needs." (Patil, 1991, p.141) The heterogeneity and polarities provide a severe setback to their dreams. Their awakening through exposure to disconcerting realities lands them into a state of ambiguity - whether to accept or not the intensity of the crises depending on the rigidity of ego and naiveté of the protagonists.

The marital relationship of Sita and Raman in Anita Desai's Where Shall We Go This Summer? provides an insight how their mental poise is shattered by their inability to understand each other's needs and aspirations. Ironically, their names are mythical yet the couple is ill-assorted one. Raman is a practical man of mundane sensibility who marries Sita for her fire and beauty whereas Sita is highly romantic and expect idyllic kind of love from Raman. She is persistently haunted by the vision of Muslim lovers in the "Hanging Gardens". Raman's inability to understand her romantic whims makes her frustrated and this frustration gets manifested through her angry outbursts over trivial mundane incidents. For instance, Sita's excessive concern over eagle has light effect upon Raman : "'They've made a good job of your eagle'" (Desai, p.4). Whereas the hitch-hiker appears quite innocent and brave to Sita, Raman considers him merely a fool. Raman's remarks pricks her so deeply that she retorts, "'I would like to travel like that myself,'..." (Desai, p.52-53).

In comparison to this couple, the temperamental polarity in case of Zaitoon and Sakhi in Bapsi Sidhwa's The Pakistani Bride is so shocking that it completely shatters the glass-house of Zaitoon's dreams. Sakhi belongs to the clan of "arrogant patriarchs" for whom wife is merely a commodity. The way he treats her fear-stricken little wife during his wedding-night simply reflects his brutish, self-centred and possessive nature. The very vision of Jawan accompanying Zaitoon is sufficient enough to provoke Sakhi and she is amazed at his furious attack : "'Why did you let him touch you'... 'you laughed together as if you were lovers. I could hear you all the way across the river,'" (Sidhwa, p.165). His possessiveness and jealousy attain inhuman proportions when he threatens Zaitoon. "'If I see any of those swine again I'll kill them!'" (Sidhwa, p.165). Such murderous vituperations bring tremendous upheavals in Zaitoon's psyche and completely crumble her dream of living a romantic life among hills. He is so over possessive that he cannot tolerate his bride's "tempestuous display before all his kinsfolk" (Sidhwa, p.168). Zaitoon is absolutely bewildered over Sakhi's parochial attitude. Bapsi Sidhwa very deftly portrays the changes in Zaitoon's psyche : "The past week had been too much for her : her emotions had soared to unaccustomed heights of adulation, tenderness and passion; her dreams had rocketed to the stars. Then came the mercurial change that sent her crashing back into blind chasms" (Sidhwa, p.169).

The scale of temperamental polarity descends to lower level in Taslima Nasreen's Lajja. Unlike Sakhi, Sudhamoy is quite liberal, mature and considerate who recognizes the talent of singing in his wife and encourages her to learn Rabindra Sangeet. Inspite of Kironmoyee's reluctance to sing, he insists her to pursue it: "'Don't be modest. You used to sing so well, people know you. Here was a time when people cheered you and asked for more'" (Nasreen, p.37).

But inspite of his liberal attitude, he is also a product of patriarchal society and reflects his domineering attitude now and then. For instance, inspite of Kironmoyee's persistent request to migrate to India like her own relatives, he flatly rejects the idea, leaving no scope for her but to accept her lot and so "Kironmoyee had no alternative but to abide by their decision" (Nasreen, p.113). Moreover, he joins the war, leaving Kironmoyee and little children to take care of themselves and it is she who has no choice but to nourish her children alone. Irrespective of this domineering attitude of Sudhamoy, Kironmoyee showers incessant love on her husband and rejects the very idea of leaving him inspite of his inadequacy. Although Sudhamoy tries to compensate this deficiency yet fears lurking in his subconscious prevents Kironmoyee to intermix with his friends lest she might be attracted towards them.

In order to have some respite from these inter-personal conflicts, these protagonists turn to family members for support. Ironically, they find familial milieu to be quite antagonistic. Instead of providing them any support, it tends to exacerbate their predicament by its narrow and custom bound attitudes. These protagonists tend to reject the attitude of utter dependence on men as something that reduces them to a sub-human level. They tend to resist fiercely all those customs and traditions which seek to subjugate them to a sub-human level. In this way, they find themselves caught up in a whirlpool of disjoining and contradictory forces, which multiply their conflicts and give severe jolts to their tenuous marital relations.

Sita's predicament becomes very serious when she finds the attitude of Raman's family quite sluggish and sub-human and fears that it might engulf her. She dismisses them with a visceral contempt : "'They are nothing - nothing but appetite and sex. Only food, sex and money matter. Animals'" (Desai, p.47). Her frustration becomes so overwhelming that she turns rebellious and begins to flout openly the customs of the family: "She behaved provocatively - it was there that she started smoking, a thing that had never been done in their household by any woman and even by men only in secret..." (Desai, p.48). This flaunting behaviour of Sita and her paranoiac response during her fifth pregnancy basically symbolizes her attempts to prevent her sensitive and ideal-self from being engulfed by the antagonistic social forces.

When Zaitoon, who is awe-struck at Sakhi's behaviour, tries to find some anchor in the family, she becomes extremely disappointed. Sakhi's mother Hamida is the embodiment of an obedient woman who has learnt to suppress her emotions and has completely internalized the value system of Kohistanis. The helplessness of this woman gave Zaitoon no respite from her conflicts. Haminda's passivity and her fatalist attitude tend to epitomize the impact of communal forces upon a sensitive psyche. Moreover, it is Sakhi's brother Yusuf whose scathing comments provoke Sakhi to beat Zaitoon mercilessly : "'How is your wife from the plains? You know, she requires a man to control her...'" (Sidhwa, p.170). Such taunting remarks shatter any possibility of conjugal harmony.

The impact of social and communal forces is so corroding in Lajja that it leaves no trace of happiness in Kironmoyee's conjugal life. Although she tries to face inter personal conflicts bravely but finds the outer social forces quite overwhelming. The discriminatory attitude by the society intensifies her personal conflicts. Sudhamoy also notices the dismal state of Kironmoyee : "He had no doubt that dark clouds of grief had gathered in her heart..." (Nasreen, p.66).

This struggle appears to be the inescapable fate of sensitive women who have to undergo soul-destroying psychic turmoil. Marriage for such characters seem to be gradual "nullification of everything". (Bhatnagar, 1991, p.143) But the defiant spirit in them motivates them to refuse to submit to the forces of negation. Their heart cries out "the Great No" and they fight against the current. No doubt, when they perceive their predicament in the social context, they are often gripped by feelings of worthlessness and meaninglessness. The feelings of utter loneliness, anxiety, hallucination, schizophrenia and even psychosis are some of the common expressions. Failing to find any unifying principle inside or outside, they tend to develop certain responses as defence mechanisms.

The mechanism of withdrawal adopted by Sita renders her unable to relate to anybody. Even her children seem to be getting on her nerves. The pressure of accumulating conflicts coupled with her self- reproach ultimately turns her rebellious, violent and hysterical. The island signifies not only her alienation from the real human world, but also a journey into the land of illusions. But when she perceives the tedium and antagonism on the mainland, it led to her alienation from her ideal-self.

Following the footsteps of Sita, Zaitoon also finds some respite in running away from the village. But her escape implies not the satisfaction of her emotional needs rather it is a compulsive drive to escape from the murderous wrath of Sakhi. It is a survival strategy : "That night Zaitoon resolved to run away... she knew that in flight lay her only hope of survival" (Sidhwa, p.186). The romantic aura of mountains is completely over and she realizes that it will engulf her completely if she chooses to stay there. The stark reality is so appalling, that she rejects it forever: "'These are not the same mountains,'... whose magic and splendour lived in Qasim's reminiscences. ...She realized that Qasim's presence, and even the presence of Sakhi and the tribesmen had concealed from her a truth; that the land she stood on was her enemy : a hostile inscrutable maze." (Sidhwa, p.197). Whereas external social forces are more responsible for the tragic doom of Zaitoon, Kironmoyee has to tackle both internal as well as external upheavals. Although she poses to be placid but beneath this calmness there is a sense of defeatism. In her inner core, a feeling of depression looms large : "When she made this great sacrifice, had Sudhamoy stood by her ? How much had he supported her? ....he had been guarding her chastity, and helping her to be the faithful wife....Wasn't that also a kind of perversion?" (Nasreen, p.158). The abduction of her daughter, the frustration of her son Suranjan and helplessness of her husband Sudhamoy further intensified her anguish and alienation.

The journey of the protagonists does not culminate at nullity as they are not made of ordinary stuff who succumb to various pressures of life rather the very resilience of human spirit enables them to withstand the hostile forces in life. They have the marvellous capacity to suffer as well as to grow. Their inordinate desire to achieve an authentic life motivates them to rebel against the absurdity of their existence. They appear to be in search of an order in the midst of chaos, which may provide some anchorage and sanity to their life. The only way to face the pressures of absurdity, as it emerges from their journey, is to comprehend and accept life in its totality, with full knowledge and awareness of all its realities. It also implies freedom from the cult of egotism and comprehension of the larger realities of life in a more balanced and mature manner. During this stage of metamorphosis, characterized by higher level of enlightenment, the protagonists attain an authentic self and exercise their choice alongwith owning a responsibility for it. Due to awakening of this moral consciousness, they are able to integrate themselves with the society. Instead of a fear-stricken and egoistic woman, a new bold woman emerges who knows very well that a sense of compromise, adjustment and accommodation is necessary to achieve harmony in marital relationships and the recognition and respect for the individuality of the other, leading to a sense of acceptance, are necessary for developing a mutually gratifying relationship between husband and wife.

Sita's journey to the island of Manori becomes a journey of attaining self-realization. Her visit to the island and its primitive ways of existence repels her. Now it is no longer "picturesque" and is totally devoid of all kinds of miracles. She comes to realize that escape from the realities of her life can offer no viable solution to her problems. The resilence of her spirit motivates her to reanalyze the whole situation. She sheds all kinds of paranoiac fears, develops a positive understanding of life and a wholesome and holistic attitude. At this stage, the very mention of Raman's name arouses a "tumult of life and welcome". Her mature response motivates Raman to change his perspective towards Sita and thus she succeeds in building a sympathetic response in him. With the greater awareness, she handles the whole situation i.e. she accepts the familial responsibilities and like the "freed sea-bird" decides to go home.

The similar resilient spirit motivates Zaitoon to come out of the quagmire of hopelessness even at the risk of her own life. Carol, the American woman in the novel concludes : "Through an awesome act of will the girl had chosen to deflect the direction of her life" (Sidhwa, p.223). She further comments: "'You know, the girl who ran away ? I think she forced; her destiny; exercised her "khudi". I'm sure she'll make it…'" (Sidhwa, p.229). Infact, her flight from Sakhi's house and her struggle for survival symbolize the very spirit in her. It is an attempt to come out of the absurdity into a new meaningful world, where she can attain her real-self. The option of migrating to America with Carol or marriage with Aashiq will certainty enable her to begin a new life where she can breathe freely.

Similarly, the boldness of spirit motivates Kironmoyee to pass through various vicissitudes of life. She never deflects herself from her familial obligations. Even amidst the absurdity of her circumstances, she tries to carve some meaningful pattern : "Kironmoyee had stopped crying and was now gazing raptly at the picture of Radha-Krishna in a corner of the room. She seemed to be praying to Lord Krishna, for a life free from worries and anxieties, insecurity, torture and death" (Nasreen, p.215). Basically it is her strength which ultimately motivates her son as well as her husband to return to India in order to live a life of peace and harmony.

The inquisitive approach adopted by these three novelists deftly portrays the vivid dilemma faced by a female and at the same time there is a subtle questioning of the validity of conservative patriarchal traditions which hamper the growth of a woman. An analysis of the journey of these protagonists seem to suggest that they are no doubt women of different sensibilities, being brought up in different socio-cultural milieus, but the common feature of their personality is their resilience of spirit and their intention to carve a meaningful pattern amidst the very chaos of marital relations; leading to redefining of their identity and emergence of a new woman.

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Article

De/constructing Nominal Identities in Haryana

Maharshi Dayanand University
Research Journal ARTS
2018, Vol. 17 (1) pp.23-31
ISSN 0972-706X
© The Author(s) 2018
http://www.mdu.ac.in/Journals/about.html

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Abstract

Human beings have distinguished themselves from other species by assigning distinct nominal identities to each one of them. But names are not random choices. Rather, they are selected from an already established socio-cultural system that is usually deeply embedded in a religious set-up and have meanings through a linguistic system. With growing economy, the rise of the middle class and the dignity acquired by common man because of a shift from communism to individualism, the twentieth century is marked by a revolutionary preoccupation with the concept of identity and more studies have been made regarding identity formation and evolution than any other subject. The present paper takes up the analysis of nominal identities with special focus on the practice of naming prevalent in Haryana. The paper also attempts an overview of theoretical concepts associated with image, ego and self-identity, its uniqueness, subject position and intersubjectivity, and fuses the concept of power associated with names given by Mavis Himes and other thinkers in order to make a comprehensive analysis of the transforming nominal identities in Haryana.

Keywords: Nominal identities Socio -Cultural, Religious, linguistic System, Individualism, Identity formation, Power, Self-identity, Subject position, Inter Subjectivity, Haryana

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Introduction

What's in a name? That which we call a rose
By any other name would smell as sweet. (Romeo and JulietAct II, Scene ii, p. 43-44)

Shakespeare may euphemize in his love play about names being irrelevant to the quality of a thing or a person's identity through names, but in the human world, personal identities matter a lot. Everyone has his individual identity through a proper noun (though the concept may undergo an overhauling transformation with the advancement of technology and overpowering control of the government, and imposition of numeric identities (read Aadhar No.). Name is something that distinguishes one from all others. Charles Lemert in his essay "A history of identity: The riddle at the heart of the mystery of life" puts it in the following words:

> If I am A, of whichever personal name (the name being just an arbitrary personal marker, as Erving Goffman puts it) then I cannot be exactly the same in all essential aspects as any given B for if I were, then, as Mark Twain or someone like that once said, one of us would be useless. (Routledge Handbook of Identity Studies, 2014,p. 3)

By getting a name (through Baptism or Namkaran Sanskar or any other ritual (in modern times, the ritual is expedited because of the compulsions of Birth certificates), one gets self-identity. When a child responds to others on being called by a name, it enters the mirror stage- the Lacanian term describing a certain stage in the development of a child between 6 and 18 months of age:

> We have only to understand the mirror stage as an identification, in the full sense that analysis gives to the term: namely, the transformation that takes place in the subject when he assumes an image whose predestination to this phase - effect is sufficiently indicated by the use, in analytic theory, of the ancient term imago [Likeness, statue]. (The Norton Anthology, 2010, p. 1364)

A child enters the world of language at symbolic stage, but it recognizes itself as an individual much before that. It knows that it has a name and reacts to it pleasantly whenever it is addressed to by that name. It knows that there is something significant attached mysteriously to that sound which is uttered by people who surround it and give it a sense of belonging; this is the sound that forms the legend of the child. Signifying the importance of proper names, Mavis Himes says:

> Lacan once said that a search for origins was a mythic journey, a return to a legendary past. The proper name returns us to that beginning and

> brings us closer to that mythic first step. From birth to death our name is the signature of our personal journey through life, our name accompanies us as a faithful and, in most cases, permanent marker of identification, that permanent abode in which we live. (The Power of Names: Uncovering the Mystery of What we are Called, 2016, p. xii)

Mavis further affirms:

> This act of naming is a summoning, an awakening of the human infant into being. And like God's calling to Abraham at the beginning of the story of his near sacrifice of his son Isaac and Abraham's response, Hineini ("Here I am"), so too the new-born responds symbolically; I am here, I hear you. Yes, that is me. (p. 7)

The people of Haryana-a rich state of the country renowned for its agricultural production and the ordinary, unpretentious ways of living, have had the practice of naming the children without giving it much serious thought. In the past, despite having some meaningful names for documentary use, the children would be assigned some convenient nick names that would hardly make any sense. The traditional names in rural Haryana were: Jage, Mange, Chhalloo, Chhaju, Dhilu, Bhikhu, Badlu, Jagatu, Bhagatu, Mangatu, Gheesa, Sunda, Bhundu and the like for men. Such names showed lack of awareness on the part of the parents about the rest of the world which would consider such names ridiculous. Here, most of the names would have negative implications; Bhikhu implies somebody who is a beggar, seeking alms. Mangatu, too, has a similar denotation. Sunda or Sundu is somebody who has a big navel; perhaps his umbilical cord took a long time to detach. Gheesa is somebody who is dragged all the time. Badlu is somebody who is a turncoat; who changes his affiliations in changed circumstances. Bhundu is one who is ugly to the extreme. Chhaju, again, bears identification with a Chhaj, a winnowing case used to separate grains from husk. On growing up, the person would like to detach himself with such identities but then there is no escape. As Mavis says:

> To remain without a name is to live on the periphery of life without access to others, for our name links us to a community of speaking being, each of whom also bears a name.... to endure in a nameless condition would be to survive life as inhuman, not-yet-human, or subhuman. When we stop using the names of individuals, they become the anonymous, faceless mass of men and women. (p. 10)

Similarly, there is a litany of derogatory names assigned to women. They would either get named after the names of fruits and sweets or would be condemned outright as undesired, unwanted beings. Dhapan, Dhapali, Bhateri,Bharpai, Manbhari, Marman, Sarjan, Saarli, etc. which meant they were enough, have been the common names for women in the recent past. The names implying undesirability signify rejection on the part of the parents and the society. Such names would cast aspersions on the very essence of the person, would pose existential dilemmas. At the same time, they defame Haryana as a state engaged highly in the practice of gender discrimination and female foeticide. The women bearing fruit names or sweets names like Kela, Santra, Imarti, Asarfi, Barfi, Misri and Mewa would be embarrassed by being identified with the shape or characteristics of the associated fruit or sweet. There would be a dissociation from all other personality traits and the woman would be trapped in one particular identity. As Mavis puts it, "When we want to disconnect or when we want to objectify, we eliminate the individual by referring to a trait or quality" (p. 10). And in such cases, the trait is also imposed on their true identity.

But when the new born is assigned this identity, he/she does not have prerogative or any say in the matter. The arrival of a girl child was considered a sad event in most homes and the mother was condemned for it. Therefore, no love, care or concern was symbolized by the name assigned to a girl. But the boy-child would be the cynosure of every eye. His birth was announced by beating a metal plate and performing all kinds of rituals. He was the prince (Raj Kumar), an incarnation of the deity (Ram Kumar, Ganesh, Kanhaiyya, etc.) or a great leader or a king. Hence, the name is "Assigned to us by our parents with love, it is freighted with their expectations and hopes for our future" (Lemert, Intro. Routledge Handbook of Identity Studies,2014, p. xi). Parents of a baby boy already have a legend created through their own burdens of successes and aspirations, failures and frustrations. As Louis Althusser says, subjects are created even before they are born:

> That an individual is always already a subject even before he is born, is nevertheless the plain reality, accessible to everyone and not a paradox at all. Freud shows that individuals are always 'abstract' with respect to the subjects they always-already are, simply by noting the ideological ritual that surrounds expectation of a 'birth', that 'happy event'. Everyone knows how much and in what way an unborn child is expected. Which amounts to saying, very prosaically, if we agree to drop the 'sentiments', i.e., the forms of family ideology (paternal/maternal/conjugal/fraternal) in which the unborn child is expected; it is certain in advance that it will bear its Father's Name, and will therefore have an identity and be irreplaceable. (Bhaduri, 2010, p.58)

Name is the most conscious aspect of human identity. Since the advent of the twentieth century, man has been preoccupied with the notion of identity formation. Hence, the problem of identity is approached by most of the philosophical schools of the century henceforth. Identity, in the broadest sense of the term, seems to concern the individual self. As Anthony Elliott affirms, "At first sight, we might say that identity is something profoundly individual, subjective, personal and private" (Routledge Handbook, 2014, p.xiv). But identity does not simply imply some inner reality, not even consciousness, it assumes different connotative meanings in different value systems, for identity finds acceptance in a particular socio-cultural order. Hence, identity is at one and the same time distinct as well as identical. Erik Erikson in his "The Problem of Ego Identity" describes that "the term identity expresses such a mental relation in that it connotes both a persistent sameness within oneself (self-sameness) and a persistent sharing of some kind of essential character with others" (p. 57). No wonder, names are assigned to individuals with a view to giving unique personal identity (though in a specific organisation) as well as giving a sense of affinity with the rest of the group. As Erikson wonders, "Linguistically as well as psychologically, identity and identification have common roots. Is identity, then, the mere sum of earlier identifications, or is it merely an additional set of identifications?" (p. 67). Hence, human parents ascribe such familiar names to their children as are identical to other members of the group. Despite the uniqueness of human faces and features, the uniqueness in ascribing self-identity through names is not maintained. Only such names are preferred as ascertain a connectivity with the rest of the group to which the new-born is associated. With the exceptions of a few innovative names, parents pick the name of their child from an already existing and socially acceptable list/inventory of names. Erikson also emphasises, "For the community, in turn, feels "recognized" by the individual who cares to ask for recognition; it can, by the same token, feel deeply-and vengefully-rejected by the individual who does not seem to care" (p. 69). Hence, identical names in a specific social structure give a sense of complacency that the child bearing the name identical to other members of the group will be compatible with them. It will not be questioning the social norms or crossing the Laxman Rekhas and the interpersonal, social relations are maintained in such a way that individual human subject is not alienated and repelled from the immediate socio-cultural forces, that he does not suffer from any psycho-neurotic disorders affecting the reciprocal interface with the immediate other of the subjective self. Here the relation of an individual with all the associative identities may broadly be conveyed by what the psychoanalysts like J. Benjamin term as "inter subjectivity-the ways in which mental representations of relationships are formed and the effects these have on the development and actual social relationship of individuals" (qtd. in Routledge Handbook p. 52). Hence, as Himes says, "Naming is not a random act. Names are not chosen and assigned indiscriminately. In many cultures, a sacredness surrounds not only naming rituals but also names themselves, which are endowed with an inviolability that marks their wearer from its first utterance"(p. 4). In Haryana, too, it is observed that parents pick such names that have already entered the socio-cultural structure of their surroundings. If the parents are religious, they name their sons Ram Chander, Rameshwar, Ram Narayan, Rambeer, Krishan, Kanhaiya, Radheysham, Bhagwan Dutt, Bhagwan Singh,Shanker Lal, Kailashpati, Vishnu Dutt, Ganesh Dutt and the like; and their daughter, Parbati, Radha, Rukman, Koshalya, Sita, Savitri, etc.

Himes affirms:

> Parents often name their children after a person they admire in the hopes that their children will acquire those talents or rise to the stature of their namesakes. In certain cultures, young boys named after famous leaders are pressured to model themselves after those grand men for whom they were named such as also Alexander the Great. (p. 48-49).

Fashioning after freedom movement heroes, many parents named their children Jawahar, Mohan, Subhash, Chandrashekhar, Bhagat Singh, etc. Rajender was also a popular name as it was suggested by the name of the first President of free India. So many children of the next generation bore the names like Rajeev and Sanjay, Rahul and Priyanka. But as further stated by Himes, "The fickleness of names is a measure of changing times and circumstances; a hero in one decade may fallout of form in the next" (p. 48-49). And hence, we notice a decline in the prevalence of certain names because of one's adherence to one ideology or the other. The antagonists of Americanisation are often seen naming their children Suddam Hussain or Osama.The Muslim domination of the land affected the constituents of nomenclature which became a curious amalgam of the Muslim names and the Hindu names, for example, Malkhan, Ramdeen, Matadeen, Gangadeen, etc. after the Muslim names ending in 'Khan'as Aamir Khan, Yusuf Khan and Jalaludeen and Allaudeen ending in 'deen'.

Cinema has always had tremendous influence on the naming system. Movie-buffs named their offspring Daleep Singh, Dharmender, Jitender, Manoj, Raju, Rajesh, Meena, Beena, Sanjana, Sadhana, Rekha, Rakhi, Anita, etc. A popular film 'Kalia' featuring Big B captured the imagination of many people who nick-named their son 'Kalia'or 'Kaloo' even when the boy was not very dark-complexioned. What they aspired for was the popularity and fame earned by the celebrity. Mavis Himes also supports this point when he says,"Fashioned after a movie star, named after a prophet, forged in the memory of an aunt, an uncle, or a lost child, the newborn is endowed with the fantasies and desires of those whose name he receives" (p. 10).

The names reflect not only the political, and religious but also material attitudes of the parents. If the parents were money-minded, they named their sons Hazarilal, Lakhiram, Kirori, Dhan Singh, Dhanpat, Sampat, Khazan Singh, etc. and the girl was similarly named

Lichhmi (Luxmi), Kamla, Dhanpati, Dhan Kaur. The suffix 'Kaur' is taken from the female names in Punjab as Haryana used to be a part of Punjab in the days gone-by. However, it would not be out of place to correlate a preference for such names with the economic backwardness of the region and the parents would consider such names as auspicious and harbinger of good fortune.

In Haryana in old days there was prevalence of nature-oriented names such as Darya Singh, Hawa Singh, Phool Singh, Samunder Singh, Dhoop Singh, Tara Chand, Chand Ram, Sooraj Bhan, Phoolwati, Gulaabo, Chand Kaur, Tarawati and Sooraj Kaur. However, sometimes these names would be disfigured because of colloquialism or simply to degrade the person. Phool Kumar and PhoolKumari have been very common names but the tendency to misspell the name Phool as 'Fool' creates much embarrassment to the name-bearer. Himes also says:

The name is so much part of ourselves, so much taken for granted, that it is only when our name is mispronounced or misspelt that we find a knee-jerk reactivity to such occurrences. We may be outraged or annoyed amused or incurred, depending on the perceived ease of pronunciation. But we always react and respond with the correction immediately at hand." (p. 47)

Again, educated people have started naming their girls after chaste Hindi or Sanskrit nouns but the colloquial impact distorts them to an extreme unimaginable. Some of these names are Dhriti (forbearance) pronounced as Dharti, Sumitra pronounced as Santra or Vipin pronounced as Tippan (tiffin), Raksha as Rikshaw, etc. Again, in modern times there has developed a tendency to assign such names as are unique or borrowed from some other language. Abbreviating one's name became a fashion in the intellectual world during the last century itself. Sometimes such abbreviations would be a source of amusement for mischief-mongers. A person named Bhagwan Das or Brahm Dutt would be abbreviated to B. D. and mispronounced as Beedi (a local cigarette) causing discomfort to the person. Hence, as Himes says, "For those with foreign-sounding or uncommon names, or names that challenge the dialect of the local population, mispronunciation becomes a common incident, a source of potential discomfort or even shame. (Himes, 2016, p. 47)

Woman has craved for identity ever since she was pushed into the dark recesses of anonymity by the patriarchy ruled society. Quoting R. Connell to define gender identity, Mary Holmes says, "Gender identity is one of the claims made by individuals about who or what they are in terms of difference from other people" (p. 187). In the 1960's, American psychologist Robert Stoller introduced gender identity as a term, to study people who felt their anatomical sex conflicted with their sense of self. (Handbook, 2014, p. 187). With the rest of the world the woman of Haryana also has had her journey for identity with recognizable success. However, for French scholar Julia Kristeva, feminine identity is impossible because the symbolic ordering of meaning is patriarchal and the 'feminine' is the otherness that cannot be named. (p. 189). As the identity achieved is reflected most ostensibly through language that constitutes their naming identity, here it becomes important to consider what the various thinkers have to say in this regard. "Lacan argues that gender identity is achieved by the child entering society through the acquisition of language. Masculinity and femininity are subject positions integral to language and therefore acquired with it through splitting." (p. 189). Chodorov is adamant that "woman's nurturing capacities are an outcome of the 'sexual and familial division of labour which makes woman responsible for caring and nurturing others" (p. 194).

In rural Haryana, where poverty prevailed for a long time, woman did not have any say in the family matters. She was a mere nobody. But Haryana being a new state-hardly fifty two years old, has less of rigidity regarding ossification of traditions and conventions and has been able to liberate itself from the shackles of orthodoxy. Despite the embarrassing facts about male-female sex ratio, it is also significant to note that Haryanvis have had a practice of assigning male names like Anil, Sunil, Mukesh, Deepak, Santosh, Vijay, etc. to their daughters. Ironically, it may be due to their repressed desires to have male child. Notwithstanding, a substantial number of educated Haryanvi women discarded the feminine codes displaying feminine difference (different hairstyles, gestures and clothing) to attain equality in society. "Chicago sociologist Erving Goffman argues that gender is an illusion maintained by its performance in relation to others. …Goffman is critical of how most gender displays signal reinforce the idea that women are socially inferior and make their inequality seem 'natural'. (191). Rebelling against patriarchy, women have now started adding 'Singh' to their first names discarding 'Devi' or 'Kumari' that marked the earlier practice.

Here, it is pertinent to point out that adding surname to one's name has been a recent phenomenon only. In the Haryana of the yesteryears, there was hardly any practice of adding surnames to one's identity as it was hardly required. Instead, there was a practice of calling people by the names of places they came from or the castes they belonged to. Another important fact to be noted here is that in the bygone era, women lost their identities once they entered the family of their in-laws. It was a common practice to address the daughters-in-law by their village-name rather than their personal names that their parents had assigned to them. Himes too says, "when we want to classify people, we refer to the collective;... we create distance by collapsing singularly into an indeterminate horde. (p. 10)

Following the cultural practice of the region, the spouses avoided articulating each other's names. A woman would never mention the name of her husband even before other members of the family. For her, it was sacramental. On the other hand, uttering the wife's name would betray the intimacy between them. As Himes says:

> Just as the Egyptians knew that the essence of the gods resided in the secret power of their name, so the Jews believed that to know the name of God was to assume an intimate knowledge prohibited to man. Man can never presume to know what is reserved for God. To know a name was to have access to suprahuman power that could result in danger or death. It is also interesting to note the Hebrew word for "to know" or "knowledge" is also a euphemism for sexual knowledge, suggesting a further taboo associated with the name. To know intimately is to enter into the realm of life's mysteries-the sacred and taboo, the holy and the profane. (p. 18)

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Article

Immortality in Whitman's *Leaves of Grass* - A Global View

Maharshi Dayanand University
Research Journal ARTS
2018, Vol. 17 (1) pp.33-45
ISSN 0972-706X
© The Author(s) 2018
http://www.mdu.ac.in/Journals/about.html

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Abstract

This article on "Immortality in Walt Whitman's Leaves of Grass: A Global View" shows the immortality of soul and the continuity of life after death. Death is not the end but a prelude to new life. Unlike other mystics, Whitman equates body with soul and has never down-graded the body spiritually. Whitman visualises immortality all-pervasive in his entire poetic universe and which constitutes its very life and fascination. Whitman's approach to immortality is quite original and individualistic and is least conditioned by external influences. Any attempt to search for correlations between Whitman's concept of immortality and other religions would seriously damage Whitman's originality as a mystic poet. Whitman's experience of immortality is self-centric and not priest-centric.

Keywords: Immortality, Death, Self, Life-after, Incarnation, Salvation.

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Introduction

Faith in the immortality of soul is acknowledged by most of the mystics and religious thinkers of the world. R. N. Tagore has not even an iota of doubt about the immortality of soul and he frankly admits in Gitanjali that his contention is purely based on the Grace and Blessings of God:

> Thou has made me endless, such is thy pleasure. This frail
> Vessel thou empties again and again,
> And fillest it ever with fresh life (1910).

The mystical phenomenon of the immortality of soul is one of the central concerns of the Gita: "The soul is indestructible, insoluble and unwitherable. The soul is eternal, all-pervasive, unmodifiable, unmovable and primordial"(Ch.2,verse24). Lord Krishna tells Arjunathat his fear of death is unfounded, because soul has a perpetual existence and is beyond the fury of death: "There was never a time when I did not exist, nor you, nor all these kings. Nor ever cease to exist in future"(Ch.2,v-12).

Muslims too believe in the immortality of soul which delinks itself from the body at the time of death and leaves for its heavenly abode in search of its unity with God. Christians, like Muslims, also subscribe to the view that each person has an immortal soul, but it comes to life only as per the wishes of Jesus Christ. It is clearly stated in the Bible that those who believe in Christ will live forever. Jesus said: "Whoever lives by believing in me will never die"(n.d.,Bible,John11,p.26). Aurobindo Ghosh's Savitri is a guide to immortality which enlightens us how to transcend death and attain immortality: "Death is our road to immortality" (n.d., p. 424). The holy Guru in GGSS is "The Giver of all souls" (p.3) and this evidently points to the souls' divine origin. Modern Jewish philosophers have full faith in the immortality of soul. According to Judaism, all human souls live eternally and are indestructible.

Walt Whitman has an unshakable faith in the immortality of soul \ self which is eternal and imperishable. "The soul, Forever and forever-longer than soil and solid-longer then water ebbs and flows" (L.G.2, n.d., p.55) and all are as "immortal and fathomless as myself" (L.G.2, p. 80). Whitman vehemently claims that he is immortal: "I know that I am deathless" (L.G.2., p.99) and "Divine am I inside or out" (L.G.2,p.106). His faith in the continuity of life is a testimony to the immortality of soul. For Whitman, death is only a momentary pause on the onward march of life.

Death-not the end of life

Death in Whitman's Leaves of Grass is not the end but a prelude to after-life. N. Sirinivasa Sastry also recognises Whitman's faith in the continuity of life after death: "Whitman laughs at the idea of dissolution: it does not sound reasonable in the context of Time's immensity and continuation" (Sastri, 1982). Death is a blessing in disguise in Whitman's Leaves of Grass: "It is just as lucky to die" (L.G.2, p.80). Whitman's poem 'Crossing Brooklyn Ferry' shows that death cannot obstruct or halt the onward progression of life in any way. The poet realises the sense of timelessness in a mood of mystic trance. He simultaneously visualises the present and future voyagers in search of God and thus achieves the sense of cosmic oneness. Jerome Loving pertinently remarks, "The poem therefore denies the concept of separate past, present and future: it denies the separation of generation" (1982).

All human-beings, natural objects possess Immortal soul

God is omnipresent and proudly claims to be the chief architect of life. It is His all-pervasive divine presence which makes all His creations immortal and imperishable:

I am the originator of all. Me manifest all this (Gita.,Ch.10,v-9).

Or

There is no limit to My manifold presence (Gita, Ch.10, v-19).

Christians, like the Hindus, do believe that only humans were given souls as they were in the image of God. Muslims also firmly hold that humans, plants, animals do have souls. Walt Whitman finds immortality all-pervasive in his entire poetic universe of Leaves of Grass. He, like the soil, is not subject to death but is divine and eternal. He calls the earth "divine soil" which is evergreen and timeless (L.G.2, p.52).

Transmigration of soul

The Gita deals with the phenomenon of the transmigration of the soul. Krishna tells Arjuna: "Just as the embodied soul passed from childhood to youth to old age, it also passed from one body to another" (Ch.2, v-13). Moreover, "As person gives up old and worn out garments and accepts new apparel, similarly the embodied soul giving up old and worn out bodies verily accept new bodies" (Ch.2, v-22).

Divinity of soul retains its identity in interaction with other souls

Divinity of soul\self is never lost in interaction with other souls\selves in Whitman's Leaves of Grass. Self retains its individuality or identity while negotiating with other selves in its spiritual quests. "Each vivid soul is unique", observes D. H. Lawrence, "and though one soul embraces another, and includes it, still it cannot become that other soul, living disposes the other" (1969, p.199).

Whitman-a free religious reformer

Whitman is an original religious thinker who is not bound by any established religious dogmas or customary rituals. He has never been a blind worshipper of any religion or metaphysical creed. There is hardly any consistent system based on any particular dogma presented in Leaves of Grass. As V. N. Dhavala has rightly contended: "For he never claims to represent any particular faith-not even Christianity in a particular sense" (1976). Whitman has himself admitted: "I have no chair, no church, no philosophy" (L.G.2, p.151). He has no faith in rituals and traditional worship for spiritual realisation: "Logic and sermons never convince, the damp of the night drives deeper into my soul" (L.G.2, p.114). Whitman is thus in sync with nature and goes ecstatic in its lap.

Whitman's true religion is humanism and humanitarianism. His anti-clerical stand figures prominently in his entire poetic universe of Leaves of Grass. Newton Arvin aptly observed, "Whitman had early acquired a passionate anti-clericalism, a vehement antagonism to churches and preachers, and from this, in spite of the all-inclusiveness he later cultivated, he was never to recede" (1969). He would never forgo his distinct identity or individuality and speak through borrowed voices or ideas: "I exist as I am, that is enough" (L.G.2, p.299).

Communion with God

Whitman's intended communion with God is self-centric, not priest-centric or conditioned by any other external agency. He never considered Christians' beliefs indispensable for communicating with God. Harold Bloom emphatically stressed, "Though Whitman was raised in a Quaker family, the poet was never a Christian" (2003). Moreover, "Christ is a thought evaded in Whitman's mind" (Bloom, 2003). Karl Shapiro too had admitted that Whitman was himself a religion: "Whitman is one of those who hate religion was himself become religion" (1960). Whitman, thus, peaches the religion of the love of comrades which goes beyond any prescribed superficial traditional worship:

> Without edifices or rules or trustees or any argument,
> The institution of the dear love of comrades (L.G. p.104).

Body-Soul relationship

The Gita informs us that soul is never destroyed when the physical body is burnt: "The soul is birth less, eternal, imperishable and timeless and is never destroyed when the body perished" (Ch.2, v-20). Jains consider soul (jivatman) as eternal substance which undergoes modification, in every life, after rebirth of a living being. It is intangible and formless. Whitman reposes absolute faith in the divinity\ immortality of Soul\Self. He equates body with soul in the mystical world of Leaves of Grass. For Whitman, both body and soul are divine and therefore immortal. Karl Shapiro observes, "The body is not cursed; it is miraculous materialisation of the soul" (1960). For Whitman, body and soul, while antagonists, are fused. According to Howard J. Waskow, "It is within the realm of this 'mechanical soul' that man can achieve immortality" (1966). This shows that self stands for divinity or immortality. Whitman has himself publically admitted: "There is nothing more divine than me. All gathers to the worship of man-How awful, how beautiful a being-how full of Gods in the world"(L.G,Notes,p.36). Whitman exalts the body because in doing so he automatically exalts the soul.

Permanence of body

The permanence of real or spiritual body is an article of spiritual faith in Whitman's Leaves of Grass. The real body is only a sheath for the soul which after death continues to live in the spiritual domain. This point to the extension of life after death. This spiritual phenomenon is poetically presented in the poem 'Eidolons':

> The body permanent,
> The body lurking there within the body
> The only purport of the form thou, the real art, the real I myself
> An image, an eidolon (L.G, p.36).

Self's immortality means immortality of soul and immortality of body

The immortal Self\ Soul is the central driving force in Whitman's Leaves of Grass. According to Harold Aspiz, "Whitman's physical self is the authentic vital centre of Leaves of Grass" (1980). For Stephen John Mack, "Whitman's soul is nothing like ethereal at all; it is naturalistic conception of consciousness" (2002).

Life after death

The belief in after-life is a fundamental premise of most religions, including Hinduism, Buddhism, Jainism, Sikhism, Christianity, Zoroastrianism, Islam and Judaism. Death is not the end of life in the field of mysticism because life is always in state of flux. In Buddhism, death is not the end of life but is merely the end of body. Life is still continued in other forms depending on our karmas. Zen Buddhism finds a close relationship between life and death. It is believed that life exists for death and life exists through death. Life cannot be conceived in the absence of death. Without death, there will be no life at all. It is not the end but the culmination, the crescendo. Death is not the enemy; it is the friend which makes life possible. The continuity of life is directly dependent on our past karmas.

Muslims, too, believe in the extension of life after death. They firmly hold that death marks the end of earthly life and the onset of afterlife. According to the Gita, life exists between birth and death. It is beyond birth and death. Life is infinite; It is immortal: "From birth comes death and from death comes birth" (Ch.2, v-27). In Judaism, life after death is not the liberation of the soul from the body, but the union of soul and body to live again in the completion of man's nature. It thus signals the revival of dead from their graves. Zoroastrianism assigns significant place to life-after death which is determined by man's deeds\ choices on the earth. It is stated that a good choice can take the soul to heaven, but a bad choice to hell. Death is not the end of life in Whitman's poetic universe of Leaves of Grass, because life is continued after death. For Whitman, life is always in a state of flux. This concept of continuity of life after death is graphically dramatized in the poem 'Song of Myself':

They are alive and well somewhere,
The smallest sprout shows that there is no death,
And ever there was it led to forward life, and does not wait
at the end to arrest it,
And ceases the moment life appeared.(L.G, p.28).

Grass is a symbol of immortality in the poem 'Grass' which enjoys timeless existence. The gradual appearance of the grass on the graves of the dead persons shows that the so-called death is not the end of life. The sudden emergence of grass shows the on-set of new life and further points to the "beautiful uncut hair of grave" (L.G, p.28).

Life is always in flux

Life is never terminated but goes on forever. This shows that death cannot block the onward march of life. The poem 'Out of Cradle Endlessly Rocking' reveals the extension of life after death. Life is eternally rocking by the sea of life without any specific beginning or end. It is the sea, the symbol of immortality, which urges the need of ungrudgingly accepting death for man's initiation into the life after death;

By edging near as privately for me rustling at my feet,
Creeping thence steadily up to my ears and leaving me
Softly all over,
Death! Death! Death! Death! Death!(L.G, p.203).

Death is regarded as an outlet song of life in Whitman's 'When Lilacs Last in the Dooryard Bloom's;

Song of the bleeding throat,
Death's the outlet song of life, (for dear brother I know,
If thou was not granted to sing thou would surely die (L.G, p.260).

Reincarnation

In Sikhism, reincarnation is purely at the Will and Command of God: "O Nanak, by the

Hukam of God's Command, we come and go in reincarnation"(S.G.G.S,p.4). Death paves the way for Soul's re-entry into paradise where it has to wait for a new reincarnation. This search for the spiritual bliss is symbolically presented in Whitman's poem 'The Sleepers':

> I too pass from the night,
> I stay a while O night, but return to you again and I love you,
> Why should I be afraid to trust myself to you?
> I am not afraid, I have been well brought forward to you,
> I will stop only a time, and rise bedtime,
> I will pass the day O my Mother, and duly return to you?(L.G, p.338).

Spiritual unification

The poem 'Passage to India' reveals the return journey of soul to its place of origin i.e. God via East. "The theme of the poem" observes James E. Miller, Jr., is not materialistic achievements, however, but spiritual fusion"(1970, p.191). The poet's soul is eager to be united with God by transcending the barriers of time and space:

> Back, back to wisdom's birth, to innocent intuitions,
>
> Again with fair creation(L.G,p.326).
>
> Or
>
> Bathe me O God in thee, mounting to thee,
>
> I and my soul to range in of thee. (p.327).

Cycle of life-death-birth

Whitman shows an unshakable faith in the eternal scheme of life-death-birth. He is happy not because he expects his soul to go to a conventional heaven but he hopes to relive in the delightful garden of this world. It is not Nirvana that he aspires but non-stop cycles of life.

Elusive nature of final destiny soul after death

Whitman has no apprehensions about the existence of an immortal soul, but its final destination is still shrouded in mystery. It is beyond limited human imagination to identify its precise location after-life. The poem 'Whispers of Heavenly Death' shows the futility of any quest to track the locale of soul in after-life:

> I see, just skyward, great cloud-masses,
> Mournfully slowly they roll, silently swelling and missing,
> With at times a half-dimm'dsadden'd far-far-off star,
> Appearing and disappearing,
> (Some parturition rather, some solemn immortal birth:

On the frontier to eyes impenetrable,
Some soul is passing over(L.G, p.345-46).

Self\ Soul may opt for identifying with elements from which it has originated in "Song of Myself":

I depart as air, I shake my white locks at the runaway,
I effuse my flesh in eddies, and drift it in lacy jags.
I bequeath myself to the dirt to grow from the grass I love
I you want me again look for me under your boot-soles(p.75).

Self is the outcome of sexual union which it has tasted divergent physical experiences. It may finally be reunited with earth which was its original place of origin. Bernard Duffey pertinently observes: "Finally, it returns to the earthly and physical from which it has, all along, identified itself"(1978). Harold Aziz also affirms Whitman's faith in the immortality of Self: "Whitman recognises no annihilation, or death of identity"(1980).

Life-after Death is a period of happiness, promising future and spiritual gains. Whitman expects a bright and promising future after death and is quite optimistic about fulfilling his still uncherished dreams in the after-life. The poet departs from the scene of life with the hope of exploring new opportunities to make the best use of future:

The past and present wilt-I have fill'd them, emptied them,
And proceed to fill my next fold of life(L.G,p.74).

Unshakable faith in God

R. N. Tagore believes that God lives within and not outside us. He claims that "thy seat in the inmost shrine of my mind"(Gitanjali, S.4). Sikhism rejects the concept of incarnation of God. It is deadly opposed to the worship of deities. The holy S.G.G.S is eternal-living Guru of the Sikhs. The jina as deva is not an incarnation in Jainism, but the highest state of omniscience.

In Islam, Sufi looks upon Muhammad as the primary perfect man who symbolises the morality of God. A Muslim cannot deny Allah, the Creator of life: "How can you disbelieve in Allah? When you were born without life. He gave your life, and then He will cause you to die, then restore you to life, then to Him shall you be made to return"(Quran,Ch.2,p.17). Those who disbelieve Allah had a "painful punishment"(Quran,Ch.64,p.682) and they "shall be the inmates of the Fire"(Quran,Ch.64,p.683). Zoroastrianism is primarily monotheistic and it is AhuraMazd who is alone to be worshipped. But it also recognises the existence of lesser spiritual beings.

Whitman reposes absolute faith in the Will and the Authority of God. He believes in the divine act and the ordering of creation. He disapproves of any futile discussion about God and man's duties towards Him. Whitman loves animals who never challenge the ways of God and His style of functioning. They are self-satisfied and would never grumble about their lot:

> They do not sweat and whine about their condition,
> They do not lie awake in the dark and weep for their sins,
> They do not make me sick discussing their duty to God(L.G, p.50).

In Sikhism, those who disbelieve God will burn in their own fire: "Those who lander the Guru shall burn in their own fire"(SGGS, p.21).

Cosmic Oneness can be realised in a state of trance. There are two ways of attaining divine revelation. They are: i. Direct (subjective), ii. Indirect(objective). Direct Revelation is realised in a state of trance by the spiritual searcher, but the indirect revelation is acquired by the highly motivated religious preacher. In Sikhism, divine revelation is brought about by the noted granthi who has himself realised it earlier in his spiritual endeavours. For the Sikhs, the divine worship through shabadkirtan is the key to the attaining the state of bliss which unites the searcher with God. In the Quran, "For the righteous, indeed, there are Gardens of Bliss and Soul's eagerness to be united with the Lord"(Ch.68, p.696).

In Buddhism, divine enlightenment is achieved through self-transformation. It is self-experienced and not via any external religious person. In Jainism, meditation is indispensable for getting rid of karmic attachment and not for self- realisation as in other religions. Krishna tells Arjuna in the Gita: "By performing his duties without attachment a man certainly attains the Supreme"(Ch.3,v-19).

Or

"He who is aware of my glories is undoubtedly united with Me through unwavering yoga"(Gita,Ch.10,v-6).

Soul's separation from God

In Sikhism, the searcher's estrangement from god will be unbearable and torturing: "Without the Lord, my soul is scorched and burnt"(SGGS, p.15). It is frankly admitted that only a truly motivated guru can bring about unity between a spiritual searcher and God: "The true Guru has united me in Union, O Nanak, with God"(SGGS, p.20). He feels totally helpless without God's Blessing: "O Lord, you are my Master. Without You, I have no one at all" (SGGS, p.144). R. N. Tagore calls God his friend and Master and is always eager to be identified with Him. The poet is mesmerised by God's song. For him, God resides within his heart: "thy seat in the inmost shrine of my heart"(Gitanjali,S4) and his "vanity dies in shame before thy sight" (Gitanjali,S7). Tagore frankly admits that he has no existence apart from God: "Away from thy sight of thy face my heart knows no rest nor respite, and my work becomes an endless in a shoreless sea of toil"(S5). According to Aurobindo Ghosh, God's believers live in Heaven and enjoy heavenly bliss: "There is the All-truth and there is timeless bliss"(Savitri, p.689) and there reigns "perpetual calm" (Savitri, p.322) and "no sob of suffering anywhere" (p.325).

In Buddhism, the seeker's interaction with an accomplished monk can lead to the unity between him and God, but it is achieved only if the seeker gives up his ego through intuition. The spiritual quester in the Bible is hell-bent on identifying with Christ: "My desire is to depart and be with Christ, far that is far better"(2 Timorthy,4:8).

A pure-hearted spiritual quester in Islam can be identified with God by reposing full faith in Him: "Nay, whoever submits himself completely to Allah, and is the doer of good, shall have his reward with his Lord."(Quran,Ch.2, p.18). In the Quran, Hell is an "evil resort"(Quran, Ch.68, p.696)where non-believers are dumped.

Meditation

Meditation is a must for the realisation of God in Sikhism: "Meditating on God, you will find Bliss and Peace forever deep within, and your mind will become tranquil and cool"(SGGS, p.860). Moreover, "Meditation on Lord, O Saints; He's the dispeller of all sorrow"(SGGS, p.11). Those who meditate on Godare liberated. For them "the nose of death is cut away"(SGGS, p.11)and "By meditating on God, through Guru, I am blessed and exalted"(SGGS, p.17).

Salvation\Liberation

Sikhs believe that liberation from cycle of birth and death leads to salvation which lies in Heaven. It is to be achieved within the span of a human's life and not after-life.

"Salvation rests in the Lord's Sanctuary"(SGGS, p.398).

or

"Liberation from bondage comes only by Your Will"(SGGS, p.63).

Sikhism is vehemently opposed to the idea of world negation, snapping of social ties and spend a life of pure asceticism. For the Sikhs, the best option is the combination of spiritual and temporal, not negation but life affirmation.

Christians stress Christocentric concept of salvation. It states that those who have unshakable faith in Christ will be in the sanctuary of Heaven. Jesus assures His followers: "Whoever believes in me, though he dies, yet shall never die"(John11, p.23-26). Death provides a rare opportunity to the Christians to live in the company of God, the Father in

Heaven. In Christianity, the ego which blocks the way of salvation, must be destroyed to realise salvation.

Buddhists support the individualistic concept of salvation. For a Buddhist, salvation is reaching Nirvana which is transcendental, blissful, spiritual state of nothingness. It is a state of mind in which the person feels and acts like Buddha. However, in Buddhism there is no soul that is reborn. It amounts to liberation from ego, self and suffering.

Jainism suggests three ways of attaining salvation: i. By becoming Tirthankara, ii. By becoming a kevala who has gained knowledge and iii. By attaining jnanasmarajya who interpret the divine sound during a discourse. The life of self-discipline purifies the soul that leads to spiritual growth and release from rebirth. R.N. Tagore states that a spiritual searcher can attain salvation by abandoning his ego and "bondage of finery"(Gitanjali,S8). He has himself realised that his heart is filled with limitless joy at the "touch of thy hands"(Gitanjali, S7) and purged of "all that is harsh and dissonant"(Gitanjali, S2). Aurobindo Ghosh tells his disciples that the very touch of the Mother eliminates our pain: "Her clasp shall turn to ecstasy our pain"(Savitri, p.316).

Whitman is never bothered about salvation. God, for Whitman, is not the source of fear but the source of encouragement. He has never considered God as vindictive and revengeful. While dogmatic Christians preach the idea of the Original Sin and the fear of God, Whitman has never supported it. Being a liberal Christian, he has substituted innocence in place of sin and for fear of God, he preaches the love of God. It means that the absence of sin makes salvation superfluous. Whitman is never curious about God and asks us not to question the ways of God to men. He has never lost faith in God and would never miss an opportunity to seek His divine inspiration:

> And I say to mankind, be not curious about God,
>
> For I who am curious about each am not curious about God(LG, p.73).

The Resurrection

Christians do believe in resurrection i. e. the revival of dead from the graves. Those who miss first resurrection get another opportunity after a lapse of many centuries to lead a blissful life. This faith in resurrection or resurrections is clearly stated in the Bible: "But the rest of the dead lived not again until the thousands years were finished. This is the first resurrection"(p.2147) Zoroastrians also believe in resurrection. It is revealed that as the end comes closer, the dead resurrected into new bodies.

God

According to Sikhism, Guru is "eternal and Formless One"(SGGS, p.4) who is "The knower of all"(SGGS,12) and "Your expense has no limits, no boundary"(SGGS, p.11). For Aurobindo

Ghosh, God is "all-seeing One"(Savitri, p.322). But in Jainism, there is no Creator, but Jains worship many deities. The Jains believe that the permanent being is jiva ('soul') and the impermanent is ajiva (matter).

Sufis regard Muhammad as al-Insan al-Kamal, the primary perfect man who stands for the morality of God and regard Muhammad as their God: "Surely, Allah is All-Hearing, All-knowing"(Quran,Ch.2,p.40). Muslims believe in Allah only: "And your God is One God; and there is no God but He, the Gracious and Merciful"(Quran,Ch.2, p.32). God is the beginning and the end of life in Christianity: "God is the beginning and the end of life"(Bible, p.2648). Zoroastrianism stresses the central significance of God. Prophet Zorathustra (Zoroaster) was fully devoted to God.

Conclusion

Walt Whitman reposes absolute faith in the immortality of soul which is beyond any decay or dissolution but enjoys a perpetual existence. It (Soul) is unaffected at the time of death but sets out for its subsequent spiritual journey. Death marks the termination of the material life and initiation into after-life. The onward march of life is never disturbed or terminated by death. Moreover, the immortality of Self implies the immortality of the body and the immortality of the soul. It is the physical body that perishes but the spiritual body which sheathes the soul lives for ever. Whitman exalts the body and by doing so he exalts the soul. He visualises immortality which makes his cosmos of Leaves of Grass so vibrant and colourful.

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Article

Regional Inequalities in Quality of Living Space in Haryana

Maharshi Dayanand University
Research Journal ARTS
2018, Vol. 17 (1) pp.47-61
ISSN 0972-706X
© The Author(s) 2018
http://www.mdu.ac.in/Journals/about.html

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Abstract

The present paper examines the extent of inter and intra-district inequalities/disparities in quality of living space in Haryana for year 2011. Data from Census of India has been put in service. The disparities are estimated using Sopher's Disparity Index employing three main components of housing space, amenities and assets comprising 10 sub-indicators, further Principal Component Analysis is used to get districts' overall picture of quality of living space across different areas viz. total, rural and urban. The empirical findings suggest that inequalities are more in rural areas than their urban counterparts across all indicators except Internet facility and specific assets. Maximum inequalities are found in Internet facility and Treated tap water facility within premises in context of urban and rural areas respectively. At state level maximum disparities are witnessed by Internet facility and least by Occupancy rate (inverse). The district which performed pathetically in all indicators as well as across all areas is Mewat while top positions are attained by Gurgaon and Panchkula. Maximum disparities are found in component of Assets and least disparities in component of Housing space in all districts.

Keywords: Quality of Living Space, Assets, Amenities.

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Introduction

The process of development of any economy is characterised by regional inequalities. These inequalities vary in degree from place to place i.e. less in developed regions but more in developing regions thus inequalities may be considered as a pre-condition to the process of development. Earlier development was considered in monetary terms only but it was realised that trickling down effect of development had not happened, which not only led to continued deterioration of living conditions of poor but also raised disparities within society. It also forced scholars to redefine development which led ideology of basic needs to come into existence. It focussed on primitive needs of food, clothing, and shelter along with a liveable environment rather than merely the source of acquisitive desire. It strengthened with Cocoyoc Declaration (1974), World Employment Conference (1976) and got revived in form of Human Development Reports, Millennium Development Goals (MDG) and Sustainable Development Goals (SDG).

Most scholars consider 'needs' as country- specific, people oriented and time particular which become not only diversified but also get upgraded day by day. Thus idea of quality of life can vary place to place as it includes intangible, tangible aspects of happiness, freedom, fulfilment, income, health but idea of quality of living space will remain basic to all societies. Quality of living space is a strong indicator of household's access to basic amenities and assets. Good residential house provides economic security and dignity within society, access to kitchen and lower occupancy rate are indicative of sound living environment, having a bathroom or latrine facility inform about status of women within society as well as level of alertness of household about health and hygiene, use of LPG/ PNG for cooking reduces time spent in fuel collection which could be used otherwise, electricity for lighting lengthens the working hours which help in achieving higher goals, treated water reduces susceptibility to water borne diseases and promotes health, specific assets like TV, Computer, Car/Scooter and use of internet facilities enhances households' recreational space and connectivity to the world. These days households' possessions to these facilities are both the sign of social status and instruments for leading a better life.

In the equity perspective everyone has an equal right to live a decent life irrespective of caste, class, religion or region but in reality, inequalities are felt across different spheres. To bridge the gap between different sections of society and regions government run special programmes. Working on the principle of basic needs government of India initiated the Minimum Needs Programme (MNP) in fifth five-year plan which got revamped as Revised Minimum Needs Programme (RMNP). The programme was thought to provide minimum social consumption for the poorest section of the society and concerned fields were supply of drinking water, supply of house-sites for homeless population, elementary education to poor, adult education, nutrition for undernourished, provision of rural health services, extension of rural electrification, environmental improvement of slums. The rationale behind such targeted policy is to uplift living conditions of disadvantaged people residing into different regions.

According to Census of India 2011, out of total 1210.19 million population, 31.16 per cent reside in urban area while rest 68.84 per cent in rural areas. The proportion of rural population is the highest in Himachal Pradesh, 89.97 per cent and lowest in Goa, 37.83 per cent. Haryana with 65.12 per cent of rural population stand as an agricultural state as about 45 per cent of population depend on agriculture. Though Haryana is a progressive state but its rural and urban areas have differences in their living conditions. In this context, the present paper is an attempt to examine the quality of living space conditions across rural and urban areas reflected through three components comprising 10 sub-indicators of (i) Housing space, (ii) Housing amenities, and (iii) Assets.

Objective

The living space of an area is contingent upon accessibility to certain amenities and assets along with a sound environment. That's how quality of living space is analysed across rural and urban areas of Haryana. The paper examines the inter-district variation in indicators of quality of living space. It also looks for persisting disparities between rural and urban areas in constituents of quality of living space across all 21 districts. Further, it ranks districts as per their quality of living space.

Methodology

The present paper analyses data made available by Census of India, 2011. All indicators are by individual households except occupancy rate. Occupancy rate is defined as average number of persons per room, inverse of occupancy rate is taken to make it unidirectional with other indicators. It may be noted that availability is far more important than mere ownership of any amenities/assets. For example, in urban areas of Mumbai major proportion of population live in 'Chawls' and don't have access to personal latrines but share common sanitation facilities similarly, a household may not be owning a car but could have it by virtue of its family member being a high-status government officer.

The quality of living space is analysed across rural and urban areas in terms of three main indicators of housing space, housing amenities, assets and 10 sub-indices thereof. Housing space is discerned through the indicators of: (a) percentage of households having good residential houses (b) percentage of households having kitchen facility inside house (c) percentage of households having latrine facility within premises (d) percentage of households having bathroom facility within premises (e) inverse of occupancy rate. Access to amenities is inferred by indicators of: (a) percentage of households using electricity for lighting (b) percentage of households using LPG/PNG for cooking (c) percentage of households having treated tap water facility within premises. Access to assets is assessed through indicators of: (a) percentage of households having internet facility (b) percentage of households having specific assets of TV, Telephone/ Mobile phone, Computer/Laptop, and Scooter/Car.

The inter-district variability in indicators of quality of living space is estimated by coefficient of variation.

The differentials among quality of living space indicators can be calculated using absolute differential, simply subtracting rural values of indicators from respective urban values or by calculating relative differential, working out ratio between two values of urban and rural areas. These are two different views of calculating disparity but both suffer from common vagary of grouping dissimilar areas into the same type. Thus, some sophisticated technique is required which can take care of values as well as disparities among them. The intra-district disparity across urban and rural areas is calculated using Sopher's Disparity Index (1974) as modified by Kundu and Rao (1982), i.e.,

$$D_i = \log (X_2/X_1) + \log [(200-X_1)/(200-X_2)]$$

$$\text{where } X_2 \qquad X_1$$

In order to decipher position of a particular district on components of quality of living space composite index is constructed. The values of indicators are first standardised, dividing values by respective state average values then these values are multiplied by weights calculated from Principal Component Analysis followed by summation of values falling under each component, viz. housing space, housing amenities, assets separately across all areas. Here, average values and weights of total area are used for both rural and urban areas, it is done just to have comparison between two areas. If respective weights and average values of rural and urban areas are used then scores of both behaved erratically, sometimes rural areas exhibited higher scores than their counterparts in a particular component. Second, multiplication or division by a constant doesn't change a particular district position so it maintained respective originality of that district. Principal Component Analysis is separately run taking all the 10 indicators together, it is done just to reduce the overdue importance of component of assets over rest two components.

The empirical results

This section presents the inter and intra district disparities/inequalities and overall position of districts in indicators of quality of living space.

Inter-district variation

The inter-district variation in quality of living space indicators are estimated by coefficient of variation values. The higher value of coefficient of variation indicates higher inequalities across areas while lower value indicates towards lesser inequalities. It is noted that households using electricity as a lighting source have attained highest values among all indicators (Table-1). Due to government efforts all villages of the state were electrified by 1970 and Haryana became the first state in India to attain this feat. On the other side households having internet facility have shown meagre value across state, specifically in rural areas.

The variation in quality of living space indicators is found to be higher in rural areas than their counterparts among all indicators except internet facility and specific assets. Households having internet facility have attained highest coefficient of variation value followed by households having specific assets, both in total and urban areas while households having treated tap water within premises have attained highest coefficient of variation values in rural areas. On the other side, the indicator which have attained lowest coefficient of variation value across all areas, viz. total, rural & urban is households having electricity as a lighting source. It may be noted that in rural areas presence of treated tap water within premises have shown highest inequality while internet facility and specific assets have shown relatively lesser inequality, the reason is their lesser reach to rural areas of all districts. A complete opposite situation is found in urban areas where Panchkula and Gurgaon have more than 25 per cent households with internet facility while Mewat have just 2.18 per cent leading to higher inequalities.

Intra district disparities

The disparities in indicators of quality of living space across rural and urban areas have been estimated with the help of Sopher's Disparity Index. The higher values of Sopher's index indicate towards higher disparity while lower values indicate towards lower disparity. The negative values show that performance of an indicator is better in relatively laggard area than the advanced area. In Haryana, the indicator which observe highest disparity between urban and rural area is households with internet facility, 1.025 followed by households with specific assets, 0.915 while the lowest disparity is found in inverse of occupancy rate, 0.038 (Table- 2). In most of the indicators the highest disparities are observed by Mewat except Panchkula in context of internet facility and specific assets; Palwal in context of inverse of occupancy rate and Jind in context of good residential houses. The lowest disparities are observed by Sirsa in context of treated tap water facility within premises, bathroom & latrine facility; Panipat in context of LPG/PNG & specific assets; Kurukshetra & Kaithal in context of electricity as lighting source; Mahendragarh in internet facility; Jhajjar in inverse of occupancy rate; Panchkula in kitchen facility and Faridabad in context of good residential houses. In context of inverse of occupancy rate few districts have shown negative values, these are due to the fact that the rural areas of these districts have outperformed urban areas.

Components of quality of living space

Quality of living space is discerned by components of housing space, housing amenities and assets. Composite index of various indicators is made using weights from Principal Component Analysis.

Housing space

Housing space is inferred through good residential houses, kitchen, bathroom, latrine facilities along with inverse of occupancy rate. The state has performed better than country in all indicators except good residential houses (Table- 3). Mewat has performed pathetically in all indicators across all areas be it rural, urban or total. In context of good residential houses Panchkula takes a lead across all areas, while in case of latrine facility the same position is attained by Sirsa. Ambala performs better in context of kitchen facility in total as well as in urban areas while Sirsa performs well in case of bathroom facility across rural and urban areas. In context of housing space, the highest position is attained by Gurgaon followed by Panchkula and Ambala while lowest position is achieved by Mewat followed by Palwal and Jind (Table-4). In rural areas Sirsa attains the top position and it is followed by Gurgaon and Kurukshetra while Mewat, Palwal and Jind repeat their position. In urban areas, the maximum value is achieved by Panchkula followed by Gurgaon, Kurukshetra and lowermost value is maintained by Mewat, Palwal and Mahendragarh follow it.

Housing amenities

Housing amenities are inferred through electricity getting used as lighting source, treated tap water facility and LPG/PNG use for cooking. Again, state has performed far better than the nation specifically in context of electricity. In indicator of LPG/PNG, Gurgaon tops across all areas. In case of treated tap water facility Sirsa performs better in total and in rural areas while in urban areas Rohtak attains this position. In context of electricity, Yamunanagar and Kurukshetra perform well in urban and rural areas respectively. Mewat again performs pathetically across all areas and in all indicators.

In context of housing amenities, the highest position is attained by Panchkula followed by Gurgaon and Ambala while lowest position by Mewat followed by Mahendragarh and Palwal. In context of rural areas, the maximum score is achieved by Ambala followed by Kurukshetra, Karnal and minimum score by Mewat, Palwal and Mahendragarh follow it.

In urban areas, Kurukshetra begs the uppermost position, it is followed by Rohtak and Panchkula while lowermost position is kept by Mewat, Palwal and Jind further follow it.

Assets

Assets are assessed through internet facility and access to specific assets. Haryana has performed far better than India in both the indicators. Mewat again attains its position as laggard district while its adjoining district of Gurgaon have performed well in total, in both the indicators, it takes lead in internet facility and specific assets in urban and rural areas of the state respectively. Ambala and Panchkula have become leaders in internet facility in rural areas and specific assets in urban areas respectively.

In context of assets, the uppermost position is attained by Gurgaon followed by Panchkula, Faridabad and lowermost position is achieved by Mewat followed by Mahendragarh and Bhiwani. In context of rural areas, Ambala begs the highest position, it is followed by Gurgaon, Faridabad and lowest position by Mewat followed by Bhiwani, Hisar. In urban areas, the uppermost position shifts to Panchkula, it is followed by Gurgaon, Faridabad and bottommost position is maintained by Mewat, Mahendragarh and Kaithal follow it.

Quality of living space

In context of quality of living space, the highest score is achieved by Gurgaon followed by Panchkula and Faridabad while lowest score by Mewat, followed by Palwal and Mahendragarh (Map- 1). In rural areas Ambala attains maximum score, it is followed by Panchkula and Gurgaon while minimum score is maintained by Mewat, followed by Palwal and Jind. In urban areas, the highest position shifts to Panchkula followed by Gurgaon and Ambala while lowest position is maintained by Mewat, Mahendragarh & Palwal further follow it.

Sopher's index is further used to calculate disparities between rural and urban areas in components of quality of living space (Table-5). In component of housing space, the highest disparity is experienced by Mewat, Palwal and Jind further follow it while lowest disparity is felt by Sirsa, Fatehabad and Jhajjar follow it. In case of housing amenities, the position of district with maximum disparity is maintained by Mewat while minimum disparity is experienced by Ambala, Kurukshetra and Karnal further follow it. In context of assets district Panchkula takes a lead as it shows maximum disparity, it is further followed by Gurgaon and Hisar. On the other side, least disparity is experienced in Panipat, Mahendragarh and Rewari follow it. In context of quality of living space, the maximum disparities are experienced by districts of Mewat and Panchkula while least disparities are experienced by Kurukshetra and Sirsa (Map- 2). Disparity values between rural and urban areas across components of living space shows that component of assets experiences highest disparity while least disparity is witnessed by component of housing space across all districts.

An additional exercise of correlates of quality of living space is done with urban population, female literates, literates, non-agricultural workers in rural area, infant mortality rate, households having one-member graduate & above, along with components of housing space, amenities and assets (Table-6). It reveals the pre-eminence of households with one-member graduate & above followed by urban population and female literates. The correlation value with infant mortality rate is negative which is due to the fact that in developed areas infant mortality rate drops down because of better medical facilities. Among components of quality of living space, the component of assets dominates while quality of housing space attains lowermost seat.

Conclusion

The preceding analysis reflects very clearly that (i) the variation in quality of living space indicators is found to be higher in rural areas than their counterparts among all indicators except internet facility and specific assets. (ii) Internet facility and specific assets experienced highest inequalities in urban areas while same position is achieved by treated tap water in rural areas. (iii) the highest intra-district disparity among rural and urban areas is attained by Mewat in mostly indicators except Panchkula in context of internet facility & specific assets, Jind in good residential houses and Palwal in inverse of occupancy rate. (iv) the components of living space also infer that mostly southern and western districts perform poor while districts adjacent to capitals of Delhi and Chandigarh have performed well. (v) the districts experience huge disparities between rural and urban area in component of Assets while least disparities are felt by component of housing space. (vi) the quality of living space further infer that disparities are high in most advanced & laggard districts while these are less in mediocre districts.

To conclude, it can be said that indicator which have experienced highest inter as well as intra-district disparity is internet facility while electricity as a lighting source has done well across all districts and areas. Advanced districts suffer from higher disparities specially in context of assets, lower performing districts are suffering from stagnation across rural & urban areas as well as higher disparities in housing space and amenities while many mediocre districts have performed average and have managed to have lowest of disparities.

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Table- 5. Disparities between Rural and Urban areas across Components of Quality of Living Space

Districts	Housing Space	Housing Amenities	Assets	Quality of Living Space
Panchkula	0.116	0.194	1.100	0.387
Ambala	0.107	0.160	0.690	0.237
Yamunanagar	0.130	0.218	0.717	0.278
Kurukshetra	0.109	0.186	0.748	0.203
Kaithal	0.135	0.291	0.726	0.311
Karnal	0.134	0.189	0.887	0.234
Panipat	0.105	0.235	0.597	0.233
Sonipat	0.142	0.279	0.766	0.256
Jind	0.179	0.309	0.759	0.300
Fatehabad	0.087	0.265	0.705	0.253
Sirsa	0.068	0.205	0.757	0.210
Hisar	0.107	0.270	0.984	0.238
Bhiwani	0.100	0.323	0.809	0.271
Rohtak	0.137	0.306	0.871	0.305
Jhajjar	0.091	0.283	0.660	0.234
Mahendragarh	0.107	0.359	0.613	0.252
Rewari	0.105	0.288	0.624	0.249
Gurgaon	0.105	0.214	1.052	0.384
Mewat	0.273	0.516	0.807	0.393
Faridabad	0.120	0.288	0.781	0.318
Palwal	0.230	0.330	0.835	0.359

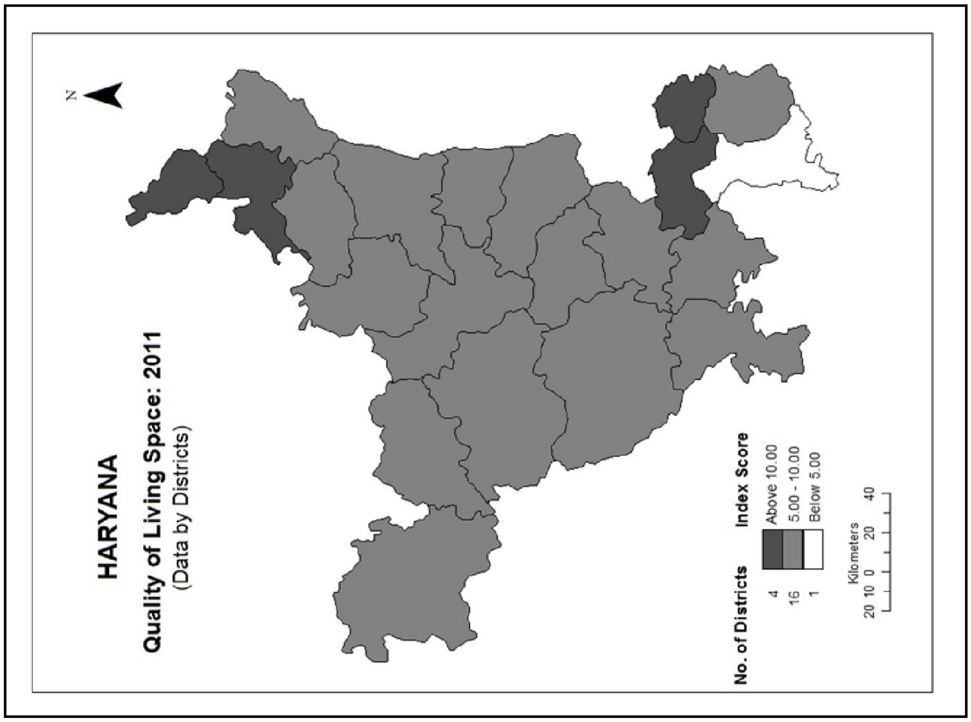
Source: Computed from data made available in different volumes of Tables on House, Household Amenities and Assets and Table HH-1 for India and Haryana, Registrar General & Census commissioner, India

Table- 6. Correlates of Quality of Living Space in Haryana

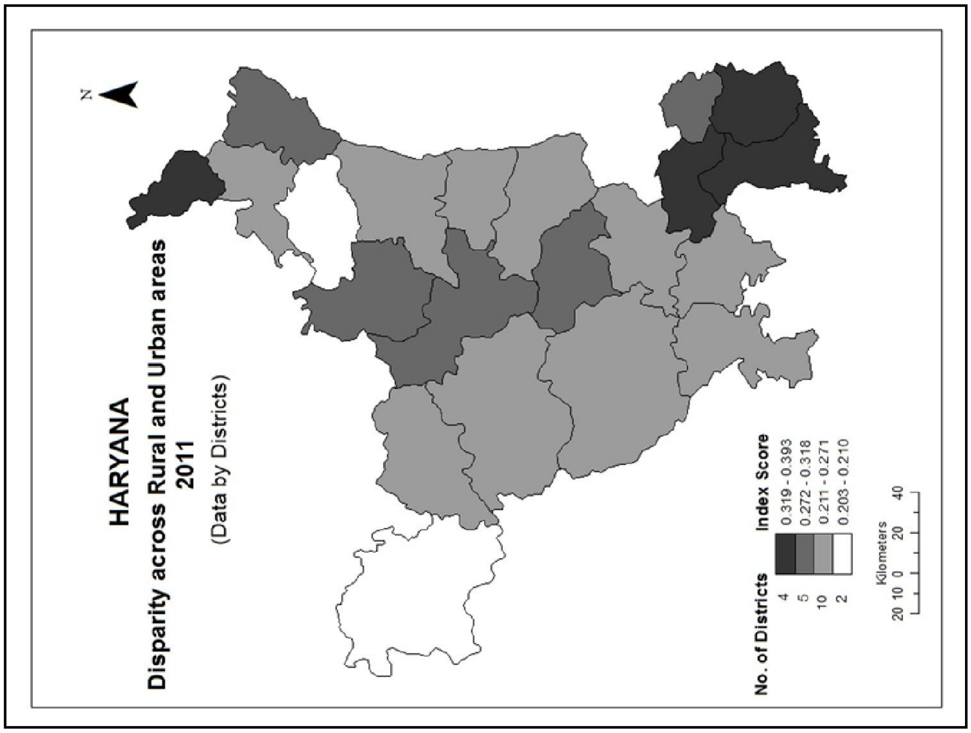
Indicator	Pearson Correlation
Urban Population (%)	.874**
Female Literates (%)	.818**
Literates (%)	.739**
Non-Agricultural Workers in Rural Areas (%)	.645**
Infant Mortality Rate	-.565**
Households having one-member Graduate and above (%)	.941**
Housing space	.847**
Housing amenities	.893**
Assets	.937**

*. Correlation is significant at the 0.05 level (2-tailed).

**. Correlation is significant at the 0.01 level (2-tailed).


N
HARYANA
Quality of Living Space: 2011
(Data by Districts)
No. of Districts
Index Score
4 Above 10.00
16 5.00 - 10.00
1 Below 5.00
Kilometers
20 10 0 20 40

Map- 1


N
HARYANA
Disparity across Rural and Urban areas
2011
(Data by Districts)
No. of Districts
Index Score
4 0.319 - 0.393
5 0.272 - 0.318
10 0.211 - 0.271
2 0.203 - 0.210
Kilometers
20 10 0 20 40

Map- 2

Article

Gender Bias among Children in India: Some Evidences from Haryana

Maharshi Dayanand University
Research Journal ARTS
2018, Vol. 17 (1) pp.63-75
ISSN 0972-706X
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http://www.mdu.ac.in/Journals/about.html

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Abstract

One of the most widely used social indicators to measure the extent of prevailing equality between males and females in a society is gender bias among children. The study makes a comparison between the gender bias among children in the rural and the urban areas of Haryana and scrutinizes trends in equality level among male and female while focusing on levels of education and work participation rate in females. In certain societies, discrimination between male and female starts as early as in their childhood, therefore for trends in Child Sex Ratio (CSR) is analyzed to determine nature of discrimination in the study area. Haryana is one of the most economically advanced states of India, ironically at the same time Haryana witnessed largest gender gap among children (0-6 years) in India. The correlation coefficient is used to determine the relationship between CSR and selected indicators. The study is based on seven selected indicators that have direct bearing upon CSR, these indicators are female literacy, female education below primary, female education primarily to matric, female education above metric but below graduate, female education graduate and above, female work participation rate and percentage share of urban population to total population. The study found that there is a strong negative correlation between CSR and selected indicators. It is concluded from the study that as status of female increasing in terms of selected indicators CSR is decreasing in Haryana.

Keywords: Gender Bias, Child Sex Ratio, Female Education, Correlation Coefficient.

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Introduction

One of the most widely used social indicators to measure the extent of the prevailing equality between males and females is gender bias. Patterns in gender gap largely reflect the underlying socioeconomic and cultural patterns of a society as sex ratio and its other manifestations are determined by socioeconomic and cultural attributes. The increasing gap in the gender of the country warrant serious attention as it is bound to culminate into grave demographic imbalances and hazardous social ramifications. One of the most alarming trends in India's population is a large and increasing deficit of females that began in last century (Hassan, 2005). Sex ratio is measured in terms of the number of females per thousand males in India.

Various studies (Hassan, 2005; Bandyopadhyay, 2003) have suggested that the problem of the unbalanced gender gap exists for two basic reasons - one is the preference for son and another is the disfavor for the daughter. Sons provide continuity to family name and at the same time sons presence is associated with prestige and reputation of social power as they are inherited with all the family properties generations after generations (Bandyopadhyay 2003). In agrarian societies, Khanna (1997) identified that sons are preferred more as they are seen as 'field hands' an active assistance in agricultural activities. Besides, the small towns want sons as they are seen an asset in the fight against the encroaching urban society. Along with that in Indian society, it is believed that having son would ease their old age suffering as son would look after them and would also provide financial stability to the family. Taking it further, Inchani and Lai (2008) further explain Indian society's penchant for boys as they carry the name and business of the family to the next generation whereas girls are matrimonially bound to join their husbands' family sooner or later.

India has been divided mainly into two broad demographic and cultural zones. The northern and western regions of India show a poor sex ratio and lower social status of women. Having a wheat-based agrarian economy, this zone has lower literacy and educational levels of women and dowry system (Bandyopadhyay, 2003). On the other hand, the south is categorized by a rice-based agrarian economy. For general understanding, it must be understood that women's literacy along with general educational levels is higher in southern states than in the north. Further, the south has lower mortality and fertility rates (Dyson & Moore, 1983). Punjab and Haryana have recorded very low sex ratio in many consecutive census years, followed by states in the northern and western regions i.e. Delhi, Himachal Pradesh, Rajasthan, Gujarat and Maharashtra. And following the same trends, even 2011 census has revealed persistence of low level of sex ratio in the region. Despite the recent signs of improvements in the child sex ratio as shown by government data from National Family Health Survey, Punjab and Haryana continue to have the lowest sex ratios in the country, i.e. 850. Furthermore, the improvement shown by these two states fails to add to the overall improvement in the child sex ratio on the national level as some other states, notably Jammu and Kashmir, began to show the signs of deteriorating child sex ratio and joined the group of low sex ratio states. In this scenario, low sex ratio at birth appears as the major cause of imbalance in the child sex ratio. The sex determination of the embryo and a resultant female feticide amount to over 10% of female births in Haryana and Punjab (Kulkarni, 2012).

Objective of the study

To show gender bias among children (0-6 years) in India and in special reference to Haryana.

Study Area

The state of Haryana came into existence on November 1, 1966, after the reorganization of the administrative boundary of composite Punjab. The state lies between the Latitudes 27°29' to 30°55' North and longitude 74°27' and 77°36' east. It is one of the northwestern states of India, adjoining Delhi in the East, Himachal Pradesh in the north, Punjab and Chandigarh in the north-west and Rajasthan on its south and south-west. The River Yamuna forms its eastern boundary with Uttar Pradesh. The population and area of the state is 2.53 crore and 44212 sq. kilometers respectively (Census, 2011). Thus, the state shares only 1.34 percent of the total geographical area and nearly 2 percent of total population of the country.

Data-based analysis

The present study is based on secondary data which is taken from the Census of India (2001 and 2011 Census). To identify trends in gender biasness study has used seven socioeconomic and demographic indicators that have direct bearing upon CSR (0-6 years). Correlation coefficient has been used to show the impact of selected indicators on child sex ratio. Here, the CSR takes as dependent variables and other select indicators taking as independent variables. The names of the select indicators as follows:

Female literacy (in percent)
Female education below primary (in percent)
Female education primary to matric (in percent)
Female education above metric, but below graduate (in percent)
Female education graduate & above (in percent)
Female work participation rate

Urban population (in percent)

District level data have been used for analysis to find results and at the same time the correlation matrix has been used to analyze the data.

Result and discussion

According to Census of India 2011, the sex ratio of India was 943 females per 1000 males. The improvement in overall sex ratio in the country has come the third time in the past 30 years. The first one was observed in the decade 1971 and1981 and the second one in the decade 1991 and 2001 and the third one in the decade 2001 and 2011. The improvement in sex ratio during 1981, 2001 and 2011 was 4 points, 6 points and 10 points respectively.

The sex ratio in India over more than a century has shown an alarming decline from 972 in 1901, with 943 in 2011. Situation is even more disheartening in the case of child sex ratio that has too declined drastically since 1961, from 976 to 925 in 2001 and 919 in 2011. Census of India 2011 revealed that north-western India witnessed very low child sex ratio as compare to national average, here in 2011 CSR was around 900 girls per 1000 boys in states/UTs of Haryana, Punjab, Delhi and Chandigarh. The states which are located in the central part of the country have sex ratio varying within the range of 900 to 950 namely Uttar Pradesh, Madhya Pradesh, Bihar, Jharkhand, West Bengal, Rajasthan, Gujarat, Maharashtra and Karnataka. The higher sex ratio in the country was recorded in the south, southeastern and northeastern India. Evidences suggests that the marked cultural and socioeconomic has led to the changes in social understanding regarding male-female in the society. And societies that have witnessed higher level of education have better sex ratio as compare to the other educationally low performing states in the country.

States like Jammu Kashmir, Gujrat, Uttarakhand and Bihar have witnessed declining sex ratio during 2001-2011 periods. A very substantial decline in sex ratio of 91points in Daman and Diu and 37 points in Dadra and Nagar Haveli was reported during said period. State wise overall and child sex ratio for the years 2001 and 2011 shown in table no. 1.

During the last census decade (2001 and 2011) it is observed that overall improvement in the sex ratio in the majority of the states in India. Among the major states, Kerala, Odisha, Assam and Punjab have outperformed other states while registering a significant 20-point increase. Other states like Haryana, West Bengal, Andhra Pradesh, Uttar Pradesh and Madhya Pradesh between 10 to 20 points increase during the same time.

In census 2011 general sex ratio of India was 943 and at the same time, child sex ratio is 919. According to the latest Census 2011, reveal that Child sex ratio (CSR) is at its lowest since independence. In India, CSR continues to decrease since 1901. A continuing decline in the CSR was regarded as very substantial and a matter of serious concern not only for demographers but also to policy makers in general and common masses in particular.

The data shown in table 1 show that states 21 out of 35 decline CSR with reference to the national level. At the state level, the CSR declined by 72 points in Jammu and Kashmir, 63 points in Lakshadweep, 51 points in Delhi, 42 points Nagaland, and more than 20 points in the states of Manipur, Maharashtra, Andhra Pradesh and Sikkim between 2001 and 2011. During the same time, some of the states show an increase in CSR like 51 points Punjab, 36 points Gujarat, 26 points Chandigarh, 15 points Haryana and Himachal Pradesh both.

The Case of Haryana

Haryana has a male-dominated social system (Hassan, Daspattanayak, P. & Padarabinda, 2008). Haryana's case becomes prominent from the geographical perspective as the state could never come close to the national average of the child sex ratio ever since the beginning of the Census operation in the country. The sex ratio of the state has never crossed the mark of 900 since the first census. The child sex ratio in the state was 834 at the time 2011 census is low in India after Delhi. The CSR (0-6 years) depends primarily on sex ratio at birth, sex differentials in mortality and under enumeration of girl child. However, the incidents of under enumeration has undergone decrease over time, and cannot explain the recent decline in child sex ratio by such a margin (Premi, 2001, p. 1876).

In Haryana some of the districts of the state have CSR as low as 800 girls per 1000 boys. Given the dismal CSR performance of Haryana is highly surprising that Haryana is still tagged as one of the most modern and progressive state of the country. The result of the lack of female in the population has started confronting people and its horrifying impact has started to show its impact on social makeup of the state. Now a days it has become a common sight where brides are brought from distant states like Jharkhand, Bihar, Uttar Pradesh and Madhya Pradesh that has no linguistic or cultural similarities with local population. Many social organizations along with the government of Haryana is leaving no stone unturned to bring CSR levels at normal levels and it seems as a result of that during 2001-2011 when CSR in Haryana witnessed 15 points improvement.

Present study indicates that there is a marked difference between rural and urban CSRof Haryana as rural areas are of higher CSR than urban areas. Table 2 presents data on rural, urban CSR and select indicators, which shows the status of women in society. Haryana reports a higher level of urbanization than the national average of the country. In terms of literacy rate and literacy rate among women, the state is more than the average in India. The fact that to be note here those male-female literacy differentials in Haryana is also significantly low as compare to other states in India. Not only is this, even according to the level of school education among women, the state much better than other states. In addition to these, compared to many other lesser developed states, status of women in Haryana is very low as social ethos are primary male dominated. It is indeed a unique situation in which overall development has failed to inspire "a favourable environment for women" and where gender relations are based on very uneven conditions (Hassan et. al., 2008, p.238).

Situation is even more alarming in Haryana with reference to children in the age group 0-6 years. Ironically India's lowest and worst child sex ratio of 775 found was recorded in Jhajjar district as per 2011 census data. With Jhajjar as worst performing district in India three other districts of the state have less than 800 CSR namely Rohtak, Mahendragarh and Panipat. There are as many as 12 districts having child sex ratio between 800 to 850. Child sex ratio of other four districts of the state namely Sirsa, Jind, Fatehabad and Faridabad falls under the range from 850 to 900. It is only the district Gurugram in the state that has recorded CSR above 900 points. The spatial pattern of CSR with total, rural and urban population is shown in Fig. 1 here trends suggests that higher CSR in total population has distributed in a northwestern direction and in the southern direction of the state.

In case of rural population high CSR is found in northern, northeastern direction and southernmost directions of the state. In the urban counterpart of the rural population, the higher CSR more than 850 are found in only one northernmost and one southernmost district of the state.

Table 3 shows the multiple correlations of child sex ratio with other selected indicators. The analysis has been based on district-level data on the state. As can be seen in Table 3, the CSR in Haryana is negatively related to selected indicators. Only in the case of an urban population, the relationship is positively related. The value of the correlation coefficient between CSR and the urban population is near to 0. This indicates that the value of the correlation coefficient is not significant.

The correlation between CSR and female literacy and CSR and female primary education is around -0.59 and significant at 0.01 level. As literacy and primary education among females increases the impact of CSR is negative. The higher negative values of correlation was recorded is 0.834 is between CSR and female education primary to matric. The educated women are more aware how to use modern ways to prefer a son. It is shown from the above discussion that if the status of female in the society increases in terms of education creates the gap among children (male and female) increases.

The indicators that are related to women condition in society are - female literacy, female educational attainment in different categories, female work participation rate is negatively related to CSR in Haryana. Also, the higher value of the correlation coefficient between CSR and Female Education Primary to Matric is -0.834. The value indicates that as women's education from primary to metric grows the CSR decreases. By the above discussion, it is evident that gender parity in the society cannot be achieved only by pushing for development but more concentrated efforts on social front needs to be taken up.

The correlation matrix has revealed some interesting correlation statistics among different selected indicators. For instance, the relationship between female literacy and female education below primary is 0.460 indicates a positive relationship between the two indicators revealing that the females that are attaining primary schooling are going for higher education too. In the next combination of the indicators, the correlation is positive 0.652. It indicates that if the share of females increases in the primary education influence schooling education up to matric. The correlation between the variables V4 and V5 is in negative and shows no relationship between the two. This is because that female education up to metric is a given higher preference in comparison to the higher education. High schools are available in almost all villages in Haryana and parents allow their girls schooling up to matric level. In general, in absence of adequate transport facility, absence to infrastructure in schools and higher cost of education leads to a sharp decline in education after metric among females in Haryana.

Conclusion

India witnessed improvement in sex ratio in all the states during 2001 and 2011 Census. At the same time CSR declined in most states in India and reached to the lowest level after independence. The most significant improvement in CSR was reported from Punjab even though its CSR is still among lowest in India after Delhi. It seems that as education and work participation rate among females increases the gap between the gender decreases. But in the case of Haryana, the correlation among the selected indicators is negative except with the share of the urban population of females. In the case of Haryana, the significant increase in female literacy rate, education attainment, work participation rate has adversely affects CSR. In general, it seems as increased female work participation rate and rights to inherited land property to females are promoting gender equality in society. The study concluded that there is no positive relationship between CSR and selected indicators that show the status of women in the society of the state. The study found that as the status of women increases in society, they used modern techniques in the abortion of female girl child.

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Table 1: State wise sex ratio and child sex ratio for the year 2001 and 2011

	Sex Ratio			Child Sex Ratio (0-6 years)		
Name	2001 (1)	2011 (2)	(2) - (1)	2001 (3)	2011 (4)	(4) - (3)
India	933	943	10	927	919	-8
Jammu & Kashmir	900	889	-11	937	865	-72
Himachal Pradesh	970	972	2	897	912	15
Punjab	874	895	21	793	844	51
Chandigarh	773	818	45	845	871	26
Uttarakhand	964	963	-1	906	899	-7
Haryana	861	879	18	820	835	15
Delhi	821	868	47	865	814	-51
Rajasthan	922	928	6	909	892	-17
Uttar Pradesh	898	912	14	916	906	-10
Bihar	921	918	-3	938	938	0
Sikkim	875	890	15	986	964	-22
Arunachal Pradesh	901	938	37	961	975	14
Nagaland	909	931	22	975	933	-42
Manipur	978	985	7	961	923	-38
Mizoram	938	976	38	971	966	-5
Tripura	950	960	10	975	960	-15
Meghalaya	975	989	14	975	972	-3
Assam	932	958	26	964	964	0
West Bengal	934	950	16	975	959	-16
Jharkhand	941	948	7	966	957	-9
Odisha	934	979	45	963	946	-17
Chhattisgarh	990	991	1	975	977	2
Madhya Pradesh	920	931	11	929	923	-6
Gujarat	921	919	-2	878	914	36
Daman & Diu	709	618	-91	925	932	7
Dadra & Nagar Haveli	811	774	-37	973	970	-3
Maharashtra	922	929	7	917	890	-27
Andhra Pradesh	978	993	15	964	941	-23
Karnataka	964	973	9	949	950	1
Goa	960	973	13	933	945	12
Lakshadweep	947	946	-1	974	911	-63
Kerala	1058	1084	26	963	965	2
Tamil Nadu	986	996	10	939	936	-3
Puducherry	1001	1037	36	958	953	-5
Andaman & Nicobar Islands	846	876	30	965	976	11

Source: Census of India, 2001 and 2011

Table 2: Child Sex Ratio and select indicators of Haryana

Distt. Name	CSR T	CSR R	CSR U	V1	V2	V3	V4	V5	V6	V7
Haryana	863	835	832	65.94	14.31	19.47	6.72	6.53	17.79	34.88
Ambala	826	795	832	75.50	15.74	24.41	7.87	9.11	9.82	44.38
Bhiwani	820	835	814	63.54	15.02	19.93	6.04	4.05	25.05	19.66
Faridabad	866	834	847	73.84	12.32	20.87	1.12	11.95	12.13	79.51
Fatehabad	862	858	836	58.87	15.48	16.23	5.57	3.36	23.64	19.06
Gurgaon	906	801	845	77.98	12.37	20.90	7.29	17.09	16.09	68.82
Hisar	832	855	843	62.25	14.59	17.99	5.24	4.96	25.03	31.74
Jhajjar	775	778	794	70.73	14.14	24.32	8.36	5.39	17.24	25.39
Jind	854	839	833	60.76	14.89	18.10	8.21	3.54	24.98	22.90
Kaithal	824	829	825	59.24	15.36	17.54	6.97	3.63	16.13	21.97
Karnal	837	829	810	66.82	15.82	19.84	5.17	6.30	14.76	30.21
Kurukshetra	828	818	820	68.84	16.15	21.06	6.76	6.99	15.04	28.95
Mahendragarh	787	774	783	64.57	15.82	21.60	8.46	3.93	24.26	14.41
Mewat	843	908	890	36.60	8.12	4.64	7.88	0.66	12.61	11.39
Palwal	834	874	830	54.23	12.57	14.29	7.63	2.51	13.95	22.69
Panchkula	810	871	856	75.99	13.53	20.38	6.38	15.82	17.82	55.81
Panipat	798	826	849	67.00	14.09	19.44	6.20	6.04	14.98	46.05
Rewari	830	782	799	69.57	15.48	23.38	6.20	5.57	24.04	25.93
Rohtak	782	822	818	71.72	13.86	22.78	6.24	8.26	14.88	42.04
Sirsa	851	869	838	60.40	15.23	17.07	4.77	4.18	21.64	24.65
Sonipat	838	800	794	69.80	14.03	22.66	6.29	6.09	19.75	31.27
Yamunanagar	818	828	823	71.38	16.66	21.80	7.68	7.14	8.26	38.94

Source: Census of India 2011

V1- female Literacy (in percent)
V2- Female education below primary (In percent)
V3- Female Education Primary to Matric (In percent)
V4- Female Education above Matric but below graduate (In percent)
V5- Female Education Graduate & above (In percent)
V6- Female work participation rate
V7- Urban population (in percent)

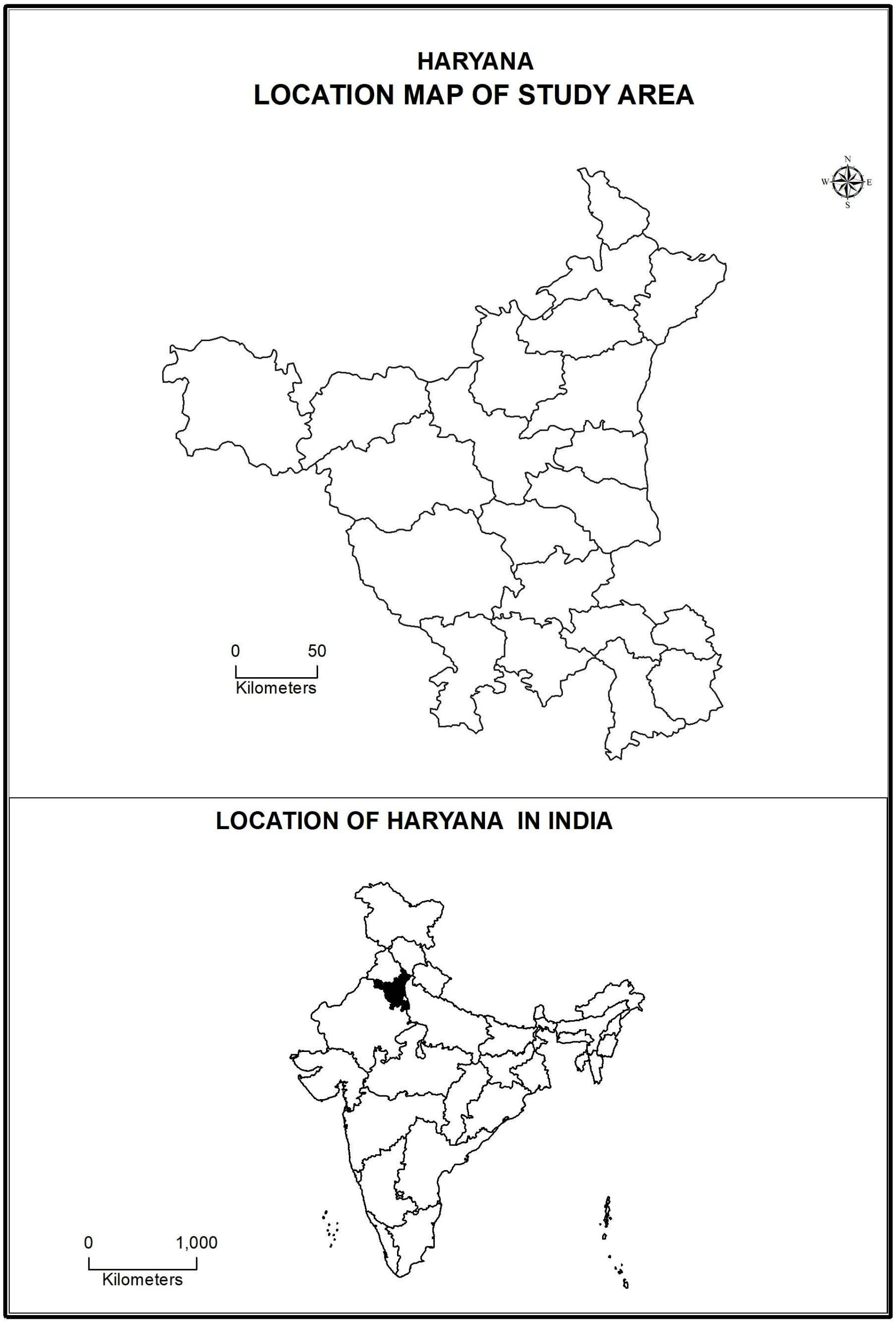
Table 3: Correlation Matrix of Child Sex Ratio with select indicators

	V1	V2	V3	V4	V5	V6	V7	V8
V1	1							
V2	-.595**	1						
V3	-.597**	.460*	1					
V4	-.834**	.912**	.652**	1				
V5	-0.21918	-0.18616	0.042295	-0.05146	1			
V6	-0.09616	.786**	-0.05023	.479*	-0.24611	1		
V7	-0.15667	-0.14503	0.243351	0.020569	-0.0191	-0.29867	1	
V8	0.01657	.698**	-0.15609	0.390845	-.491*	.889**	-.434*	1

**. Correlation is significant at the 0.01 level.

*.Correlation is significant at the 0.05 level.

V1- Child Sex Ratio
V2 -Female Literacy (in percent)
V3- Female education below primary (In percent)
V4- Female Education Primary to Matric (In percent)
V5- Female Education above Matric but below graduate (In percent)
V6- Female Education Graduate & above (In percent)
V7- Female work participation rate
V8- Urban population (in percent)



HARYANA

LOCATION MAP OF STUDY AREA

LOCATION OF HARYANA IN INDIA

N
W
E
S
0
50
Kilometers
0
1,000
Kilometers

Fig. 1

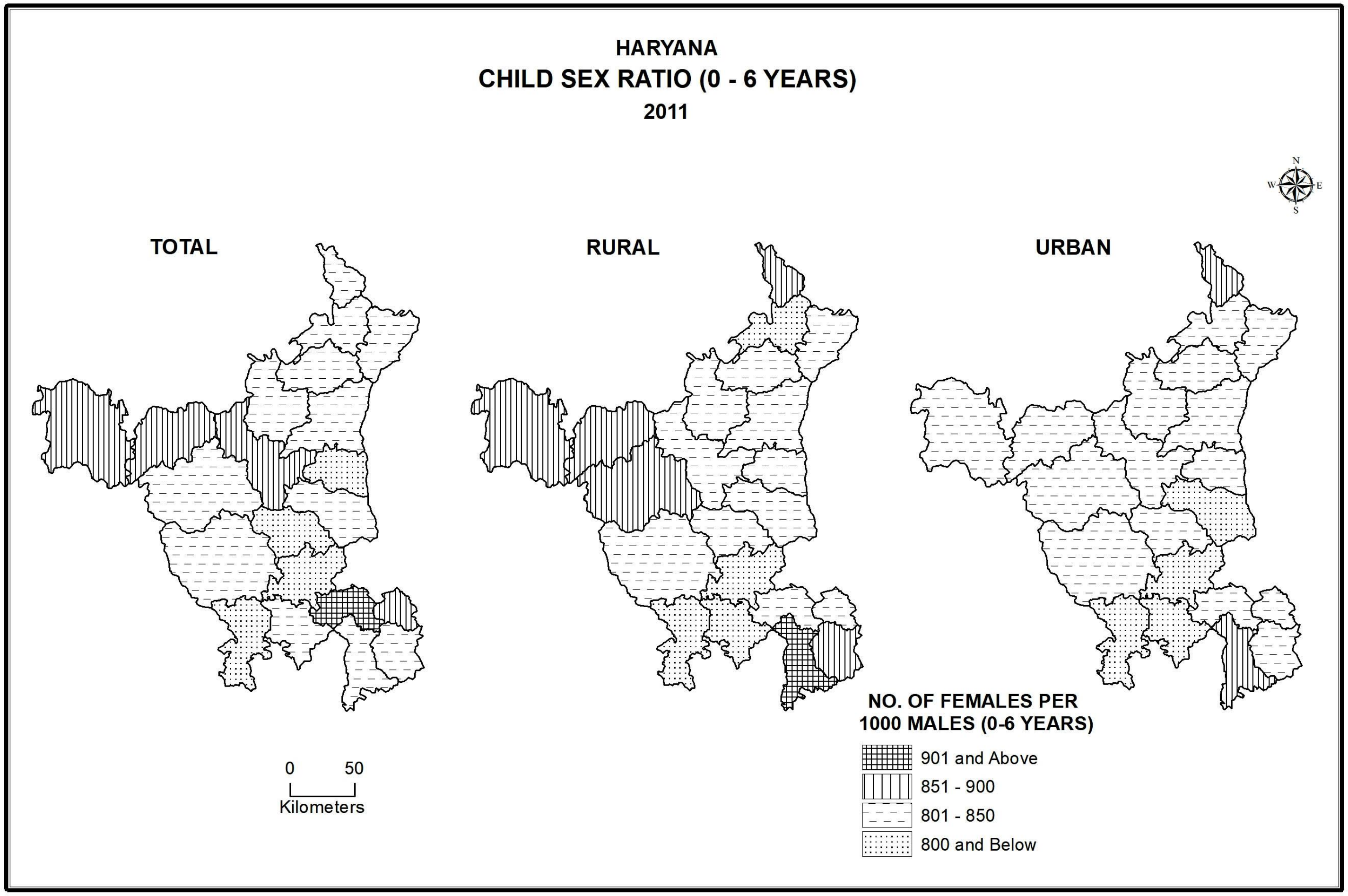

HARYANA
CHILD SEX RATIO (0 - 6 YEARS)
2011
N
W
E
S
TOTAL
RURAL
URBAN
0
50
Kilometers
NO. OF FEMALES PER 1000 MALES (0-6 YEARS)
901 and Above
851 - 900
801 - 850
800 and Below

Fig. 2

Article

A Study of North Indian Universities Archaeological Museums

Maharshi Dayanand University
Research Journal ARTS
2018, Vol. 17 (1) pp.77-82
ISSN 0972-706X

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http://www.mdu.ac.in/Journals/about.html

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Abstract

Indian universities museums contained the remains of a broad period of human civilization. The story of collection of artifacts remains in India starts in last quarter of the 18th century when Sir William Jones a profound scholar devoted his life to the service of India. After that Asutosh Museum of India Art is the first public museum of India in any university in India. Since the independence of India has established a lot archaeological museums in the different universities. These entire museums objective about collection and preserve of human's remains. This paper aim to, describe the study of universities archaeological museums and their recent conditions. About that, what people think about archeological museums in India? Through the paper draw attention of problems that museums have been faced in present time. At last will be given some suggestion proposal for upgrading and improvement these museums.

Keywords: Archaeological survey of India (ASI), Documentation, Conservation, University Grant Commission

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Introduction

The first university in India was founded in 24 January, 1857 at Kolkata (old Calcutta). The collection of archaeological artifacts started earlier in 1784 by 'The Royal Asiatic Society'. After that Asutosh Museum of India Art is the first public museum of India is any university in India. This museum was opened in the main campus of the University of Calcutta at Collage Street in 1937 (Roychowdhary, 2015). Since the independence, India has established a lot of archaeological museums in different universities. Now in India the number of Universities has risen to 789, on Feb 2017, according to database of UGC (University Grant Commission, 2018). Within many of these universities only few have the archaeological museums. Indian universities have different type of museums like Arts, Natural science, Craft, Memorial Hall and Biography.

In India, only 50 out 789 universities were identified as having their own archaeological museum. The archaeological museums in the Indian universities are based on Indian culture, prehistoric and anthropological. All university archaeological museums will establish and implement best in practice in preserve our ancient culture, conservation, research, interpretation and educational activities. These museums aim to explore archaeological, cultural significance of ancient period its collections, for students, local and global audiences. Case studies of museums to know about challenges and issues in these university museums. Furthermore, as we will discuss in this research paper, the study reveals that museum's basic needs and most of museums don't have good infrastructure. However, the lack of policy, awareness and knowledge are the challenge for universities museums.

Methods

The Book named 'Museums of India' have collected a database of museums of India (Aggarwal, 2013). INTACH published this database of Indian museums. This information is about the name of museums, type of collection, establishment and organization who managed the museum. University archaeological museums are in India only for education and training for student's purposes (Agrawala, 1973). Students of all age have opportunities to learn through museums and to improve and develop their educational role and attract wider audiences from the community, locality or group they serve. So any museum need to be effectively managed, innovative and well resourced (ICOM, 2005). For the study of their recent condition especially North Indian university's museums, have been studied in this paper. On the basis of the museums basics requirement, the survey revealed the result how many university archaeological museums follow basic criteria of a museum.

The main purpose of the study of university's archaeological museums is to draw attention on these issues. National and international museums have common needs and are facing common challenge. They individually and collectively care a unique resource - their collection which represents a significant part of the world. After the case study of universities archaeological museums are in north India. The basis of the above points museums have been studied and found that needs a lot of things to improve. During the study found a shocking thing that in some university students don't know about the subject or field of archaeology and archaeological museums of their own university. Awareness about archaeology in general public is not good. No university has conducted any kind of program like community radio for awareness, generation regarding impotency of significant preserved artifacts. Some challenge and issues are common in all university museums. First is lack of management awareness and extra control of government over universities. Around 90% of total archaeological museums area under the government control. They totally depend on the government funding. This is a major issue for all universities.

Result of Study University Archaeological Museums in North India

Sr. No.	Museum Basic	Name of Universities					
		M.D. University, Rohtak, Haryana	Kurukshetra University, Kurukshetra, Haryana	Rajasthan University, Jaipur	Delhi University, Delhi	Punjab University, Chandigarh	Gurukul Jhajjar, Jhajjar
1.	Establishment of Museums						
2.	Staff	X	X	X	Y	Y	X
3.	Staff training Programme	X	X	X	X	X	X
4.	Fund	*	*	*	*	*	*
5.	Museums website	X	X	X	X	X	X
6.	Museums Infrastructure	*	*	*	*	*	*
7.	Public Access	X	X	X	X	X	X
8.	Publication	X	X	X	X	X	X
9.	Research User	X	X	*	*	*	*
10.	Digital Documentation	X	X	X	X	X	Y
11.	Advanced Display	*	*	*	*	*	X
12.	Exhibition Conducted	X	X	X	X	X	X
13.	Collection	**	*	*	*	*	**
14.	Facilities of Conservation & Restoration	X	X	X	X	X	X
15.	Security	*	*	*	*	*	*
16.	Public Facility	*	*	*	*	*	X
17.	Link with other university	X	X	X	X	X	X
18.	Disaster Management Plan	X	X	X	X	X	X
19.	Correct audit of Funding	*	*	*	*	*	X
20.	Experts Observations	X	X	X	*	*	X

X- No , Y- Yes , *poor, ** Good

According to people a museum defines generally as building that houses collection and exhibit them to public (Alexander & Alexander, 2008). Only few museums have proper displaying their collection their place. One museum found dumped its collection in a store and showcase is found blank. The museum contained a lot of artifacts of our rich heritage culture but due ignorance it's going to destroy.

Human resources and staff are identified as another factor for museum basic criteria for any museum (Moore, 1994). No permanent employee has been found in three university museums in the above study. Only 2 out of 5 universities have staff for museums. Lacks of proper staff in university's archaeological museums is a big issues. They have not properly trained staff and any training program for museum staff.

About the documentation work, ASI named NMMA (National Mission of Monument and Antiquities) in between 2007-2012 for digital documentation program all over India museums. Above study show that only one museum (Gurukul, Jhajjar) have been completed its documentation during ASI project. Another challenge for all these university museums are to arrange advanced display and not conduct any kind of exhibition. Lack of trained staff, found they don't do so. Most of universities museums were collected of artifacts during the excavation and regional exploration/survey. No one has facilities of chemical treatment and proper preservation. At this result some antiquities destroy without any restoration plan. Museums' infrastructure and security are also issues for the museums. These university museums have not their own website or link with other universities/ASI/ ICOM. This is the reason they don't know about modern techniques or changes. They don't have any plan for natural disaster (like flood, earth quake and fire etc.). Recent example is fire in Natural History Museum at New Delhi. It's a huge loss to our heritage in this type of tragedy. So we need to aware that it will not happen in future.

Next challenge is about proper funding source in these museums and its correct audit. Lack of fund organization had not developed the museum. The situation of university archaeological museums is north India is complicated. Management should take steps forward to save our past heritage to the next generations.

Suggestions

Here are some suggestions at last that should be applied for university archaeological museums first, the appointment of expert staff for museums. They should arrange training programme to learn new techniques. Second, give required amount of freedom to the individual for his personal research and decision in this regard. There is a major distinction between research on the collects, which is a responsibility every museum carries and research specifically for a new display. Research on the collection should be continues process, carried out according to a research policy and closely tied to the museums collecting policy. University museums should have created interest among the students to know our classical past. Awareness about archaeology is very few. Universities will make plan for awareness among general public, students different streams and tourism promotional campaigns. Museums should be used every opportunity to inform and educate the public about the aims, purpose and aspirations of professional so as to develop better understanding of the contribution of museums to society.

Conclusion

Many university museums are facing challenges and problems and every museum has different issues. University museums in India are very diverse in culture and civilization. The museums in this study showed their major challenges are human resources and financial support. The study of Indian universities archaeological museums in north India by highlighting their common challenge, suggests direction for further development of university museums.

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Article

Jail Administration in Haryana: An Evaluation with reference to Central Jail-I Hissar

Maharshi Dayanand University
Research Journal ARTS
2018, Vol. 17 (1) pp.83-90
ISSN 0972-706X
© The Author(s) 2018
http://www.mdu.ac.in/Journals/about.html

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Abstract

Poverty, inequality, unemployment and many other social and financial factors contribute to the increase in crime rate. Jails are nothing but "Correctional Institutions", which check recidivism and prevent further crime by making them reformed criminals. The basic purpose of prison administration is to provide a right working environment for inmate to grow, learn and prosper in life. In order to achieve this objectives, the government offers various grants which are to be applied for the welfare of the prisoners. Inside the jail, a conclusive environment is created in order to make the inmates feel one with the society. It is legal duty of the jailor to secure the human rights of the inmates. Due to increase in technological applications, the officious of prison administration has increased over the years. The environment of jails are now being improved with a special focus on developing the personality of inmates so that they turn in to good citizens besides other facilities, they are provided vocational and religious courses to bring about dramatic changes in their behaviour . The present research paper an attempt to suggest viable and effective solutions which would not only add, but increase the efficiency of the prison administration in the state of Haryana and Central Jail-I Hisar in particular.

Keywords: Reformation, Administration, coercive, Reformer, Central jail, Prisoners, Reformed prisoners, correction home

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Introduction

Haryana is a land locked state. It is one among 29 states of the Union of India and comprises less than 1.4 % of the total land area of the Union. Haryana Day is celebrated on 1st November. Law and order is the back bone of any state. Over the years, the crime rate in Haryana has increased due to rise in population, unemployment and poverty. The negative roll of media, petty politics, and lack of resources aggravates the law and order and it increases the crime rates. Any organization cannot achieve its objective, if it is not administered properly. Administration is all about working effectively and economically. Administration is the optimum use of men and metrical resources for a possible out come[1]. To run an effective administration and to achieve the desired objectives, we first of all have start cleansing the system from day one, at the lowest cadre, and then move the ladder 'up', the hierarchy. The hierarchy of administration in prison[2] almost comes out to be like.

Table 1.1: Administrative Structure of the Prisons Department

Director General of Prisons
(IPS)

Additional Director General of Prisons
(IPS)

Inspector General of Prisons
(Promoted from Jail Superintendent and sometime IPS Both)

Additional Inspector General of Prisons
(Promoted from Jail Superintendent)

Superintendent of Jail
(22 Posts in Haryana in which 19 Posts for Supdt. of Jail, 01 Post Principal of Jail Training School, 01 Post of Chief Probation officer, 01 Post of Superintendent Head Quarter)

Deputy Superintendent of Jail
(47 post in Haryana, 1, 2 or 3 as per jail Requirement)

Assistant Superintendent of Jail

Sub Assistant Superintendent of Jail

Head Warder

Warder

The research paper while detailing the administrative set-up in a prison, tries to suggest modest ways to plug the loopholes and bring about an effective administration of justice even within the prison. To put it in a better way, I quote "prisons are built with stones of law, brothels with bricks of religion[3]." He is free, who lives as he chooses. Is freedom anything but the right to live as we wish? No man is free who is not master of himself. Man is born free, no man loves his fetters, be they made of God.

'Freedom', acquires an altogether different meaning inside the jail. Once inside, there is no freedom. Freedom exist inside the jail only where there is a perfect administrative set up and dedicated workers devoted to the line of duty, which, unfortunately, is the bane of our very system infested with a corrupt mind set and unwillingness to work for others. It is this administrative system, inside the prison, which the author wants to discuss, talk about and suggest possible solution for any effective set up.

The paper also attempt s to suggest the possible hideouts which need to bust in order to clean the system. By suggesting viable solutions to the problem inside the jail, the author intends to reform system and bring about transparency in the administration of prison.

Jail administration in Haryana

Administration inside jail consists in identifying, marking, segregating and supervising the offenders for safe custody. The hierarchy of administration, down to level of head-warder plays an important role. If any officer is Lacadiasical, lazy and corrupt it might lead to chaos and also endangers the life of those inside the jail. The basic purpose of administration inside jail is to reform. However, it is easier said than done. Reforms must come from within, not from without. You cannot legislate for virtue. All essential reform, like charity begins at home. The jailor is like a 'reformer', in the administration of prisons and as a good 'reformer'. He must believe that there is not evil coming from change, which a deeper thought cannot correct. He should have no hatred for any person, though his conduct may be to blame. He should censure a vice, without stabbing a name. His bent of mind need to be amended not reproach. He should plead virtue's cause. In other words, he should be a man of grit, determination, impeccable, integrity and honesty. Only a person possessing the above mentioned 'gems', could effectively govern the administration of prisons. The prison reformer must always remember, these slogans: 'those who are fond of setting things to rights, have no great objection to seeing them wrong' and 'The hammer and anvil are the two hemispheres of every true reformers' character'.

We must do what we can, improve every opportunity and like mighty kings, who where never defeated, reform the people, not over through them. We must take the present social order and rebuild it: "a reformer is a guy who rides through a sewer in a glass-bottomed boat". A true reformer believes that it is never too late to tread the path of honesty. Better to amend late, than never, for, amends may never come too late. In other words, it is never too to mend. The jailor should remember one 'golden rule' of reformation: "to make a crooked stick straight, we bend it the contrary way". The basic purpose of administration inside jail is show the face of 'reformed criminals', to the world. In order to make them good human beings, many reformative practices are initiated and adopted through Public - Private Partnership (PPP) mode. The jails are basically a 'correctional institution', in which all sorts of facilities are provided to prisoners which meet their basic human needs. They are given vocational training so that they could become good citizens. They are allowed to study and purse carriers through 'open schools', like of IGNOU. Besides skill training, they are taught Yoga and religious value teachings beside many cultural and vocational programs are regularly conducted inside the jail so as to make the prisoners fell one with the society. There are a total of 19 jails in the state in Haryana, which are quite effectively managed and administrated as some places by DGP (Prisons) and other officials. Jail administration is a hard task. People commit crime, get convicted and move inside the prisons to be managed and administrated properly by 'innocent men', who are officers of the prisons. Recalling the saying that, a small thief may turn out to be big rogue after completing his term in jail, it is quite true. However, if a person of impeccable integrity is appointed as a jailor, he may reform the system, which is unfortunately, absolutely rotten in some states, i.e., Punjab and UP, where goonda rules are the roots. As it is a well known fact that 'dirty politics', has infested and rotted almost every administrative set-up in the state of Haryana, prisons are no exception. The administration inside the prisons is though controlled and managed by the Jailor, but, political interference in the management of jail are almost a norm in some states and exception in many. DF Haryana (Jail Department) actually controls and manages it all. It may be the reasons that in some states, including Haryana, suitable officers are not appointed, or if appointed, they are not allowed to work. In such situations, they have no option but to 'toe the line'. In case they do not confirm to the 'diktats', issued by their very 'political masters'. These are ridicules, maligned; increments stopped and may even be demoted. Such decorating techniques, adopted by our every political leaders dissuade many-a good person from becoming a part of the jail administration if there are no proofs, that doesn't mean that a crime never gets committed. Everyone knows the truth about administration of prisons in India, specially, in the state of Haryana. The hierarchy of prison administration is as follows:

Central Jail-1 Hisar

Central Jail-1 Hisar came into existence in 1953. Total area of this jail is 62 acres, 1 Kanal, 14 Marla, with a capacity of 1499 Inmates. It has all facility quite suitable to the level of a 'Big Prison House,' however, it is lacking at some places like hygiene, medicine, shortage of staff. Besides, there is not contact of the prisoners with the higher- ups who are actually, at the helms-of- affairs. No interaction is allowed the prisoners with the ministerial staff. The jailer in close connivance with the ministerial staff down the level to the Jail minister governs the prisons administration. Every year, the Central Jail-1 Hisar gets grants from the centre for conducting the prison activities, but, everyone knows the condition of government departments, most of the grants received by the government are either siphoned off, misrouted, misused and misapplied. Those who are at the helms-of- affairs, have their pockets full and their work done, so they sing no tunes. They become deaf and dumb. More so, some, who dare to speak ' are silenced by the jail staff, who actually conducted their own administration insides the prisons after 10 pm when jailor becomes the lion', and the prison staff, his minister wellness, who silence those who dare to raise their ugly head. This is the truth, about which, exact proof is very difficult to gather, because, no one dares to raise their voice against prison staff, some of whom are corrupt. As well goes the saying: 'To live in Rome and to fight with people'. In the same way prisoners and other staff very well know the fact that they have to live and bear the hell inside as it is. There is no escape route. They prefer 'silence to tears.' Inefficiency, mismanagement, lack of resources coupled with corruption and indifferent attitude of the jail staff, virtually spells doom for the prisoners inside the jail. Though none dares to come up, but, that does not means that they don't know everything. They don't know everything. They know very well who is a wolf in sheep's clothing. But still, all is not bad inside central Jail-1 Hisar. That comes the only solace to the prisoners. They are provided with some basic amenities, like any other prison and some special gifts are bestowed to them on festive occasions. The administrative executive and financial duties are controlled and managed by the jailor in connivance with the jail staff. The jailor has good contacts with eh higher - ups. Work and nature of duties of the prison staff are different, depending upon their cadre. In order make up the less strength of staff, the prisoners are after forced to do menial work. The staff strength in Central Jail-1 Hisar as on 24-03-2018 is as follows:

Staff Position of Central Jail-I, Hisar as on 26.07.2018

Table 1.2

Sr. No.	Name of Post	Sanctioned post	Filed-up Post	Vacant Post
	Executive Staff			
	Superintendent Jail	1	1	0
	Dy. Supdt(M)	1	1	0
	Dy. Supdt. (S)	1	0	01
	Dy. Supdt. (F)	1	1	0
	Asstt. Supdt.	5	3	02
	Sub. Asstt. Supdt.	5	2	03
	Head Warder	19	20	01 excess
	Female Head Warder	01	01	0
	Warder	235	176	59
	Female Warder	2	5	03 excess
	Medical Staff			
	Pharmacist	1	1	0
	Med. Officer	2	0	02
	Dental Surgeon	1	1	0
	Clerical/Technical Staff			
	Dy. Supdt. Office	1	1	0
	Accountant	1	0	0
	Clerk	8	4	0
	JBT Teacher	1	1	0
	Driver	1	1	0
	Electrician	1	1	0
	Tent Master	1	1	0
	Carpenter Master	1	1	0
	Two wheeler & Auto Repair Master	1	0	01
	T.V. Trainer Master	1	0	01
	Waving Master	1	0	01
	Other Staff			
	Orderly	1	1	0
	Peon	2	2	0
	Cook	2	2	0
	Sweeper	29	12	17

Source: Office of the Superintendent of Jail, Central Jail-1, Hisar

However the prison staff is not to be blamed every time. What they would do with lack of staff, resources and indifferent attitude of the higher - ups. Still, I feel that some thing if stopped at the very beginning could really stop the situation from turning bad to worse.

As well goes the saying: "it is better to nip the evil in bud". The above mentioned saying applies well and in toto to Central Jail-1 Hisar, if the things are not taken care of and controlled now, the situation may worsen. To avoid any short comings and mismanagement in future, the following measures may be adopted:

1 The first and the foremost the appointment of able and honest staff.

2 Management could be taken care by adopting effective management techniques.

3 Lack of resource could be well managed by applying for 'grant' on time and more and more transparency should be brought in the disbursal and distribution of the central grant.

4 Prisons staff should be effectively trounced by conducting regular workshops and seminars

5 Good prison staff must be rewarded and promoted in service, so they become role models for other to follow.

6 Regular camps of yoga and religious discourse must be organized on a monthly basis.

7 The concerned jail Doctor must be disbursed his salary on time. The appointment must be regular and not contractual.

8 Hardened criminals and other dreaded political prisoners must be separately managed and strictly dealt with taking disciplinary action.

9 There must be transparency in administration.

10 Last, But not the least, reformative practices must not only be adopted and initiated, but made a part of the whole prisons system.

11 Food, reformed prisoners must be brought forward and given the management of key tasks so that they become role models for others to follow.

Conclusion

The study of administrate set-up inside the jail reveal's the various facets of our system. The jail administration works at a low pace and decreases more with the strength of inmates, most of who are under trails. Here comes the infirmity of our legal system which takes years to commence trail. That is a sad reflection of our judicial system. Speedy trial should be made a part and parcel of the prison administration regular courts must be held on monthly or weekly basis in order to reduce the strength of under tails. Most of the petty criminal's inside the jail, at times, wants to confess, but lack of motivation couplets with inefficiency of the jail staff virtually spells doom for them. The prison staff should never forget the fact that, it will only add to their problem. The less the number of under trials, better the management. Therefore, the prison staff must be given lessons in motivational techniques. Besides, effective management could be made by adopting effective management techniques. The strength of support staff must be increased. Transparency in functioning of the jail staff must be made a norm, rather than an exception. Person of integrity must be appointed at the helms-of-affairs and more and more interaction be allowed to the prisoners with the higher officials. Regular inspections must be made by the IG (prison) to prevent any untoward incident and to know the problems of inmates. The jailor is like a father-figure to the inmates, if he is good, then, there can be nothing wrong inside the jail.

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Article

Progress of Literacy and Education in India

Maharshi Dayanand University
Research Journal ARTS
2018, Vol. 17 (1) pp.91-101
ISSN 0972-706X
© The Author(s) 2018
http://www.mdu.ac.in/Journals/about.html

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Abstract

The research paper dwells on the literacy situation in India providing a positive picture of literacy growth. It also shows the deficiency and fault lines in the education system. Despite an improvement in literacy rate, it has almost 283 million illiterates in 2011 as per the Census. A very high proportion of illiterates (64 per cent) are females and those living in rural areas (81 per cent). Some positives are increased enrolment overtime, decreased dropout rate, improvement in student-classroom except secondary and higher secondary levels where it is high, favourable pupil-teacher ratio but skewed distribution of teachers in some states, 90 per cent schools approachable by all-weather roads in the countrybarring the states of Jharkhand, Meghalaya, Arunachal Pradesh, Lakshadweep, Rajasthan, Uttarakhand and Tripura. Only 59 per cent schools have electricity connection in country and the situation is highly unfavourable at primary level. The private sector has taken a leap forward in education sector. A disconcerting fact is India's low from world average government expenditure on education as per cent of gross domestic product.

Keywords: Literacy, Illiterates, Education, Educational indicators, India

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Literacy and education are important; they prepare an individual for full participation in a rapidly changing social and economic order. Better educated persons are more likely to secure qualitative employment, more earnings, long and healthy life as well as cleaner and sustainable environment. Equal access and distribution of quality education can, therefore, convert the long-standing "vicious circle of poverty" into the "virtuous cycle of prosperity" especially among the weaker sections of the society in rural India (Gosal, 1979).

Objectives of the study

to examine the trend of Literacy as well as share of Illiterates;

to represent the status of net enrolment ratio and drop-out rates,student-classroom ratio and pupil-teacher ratio, density of schools as well as their approachable condition by all weather roads, schools with electricity connection;

to examine the status of expenditure on education.

Data and methodology

For this study, data were collected from various publications of Census of India, Ministry of Human Resource Development, research publications as well as data of District Information System for Education (DISE) published by National University of Educational Planning and Administration (NUEPA).

Methodology is central to any research work which helps in scientific description and explanations of reality. Absolute figures were converted into percentages as well as ratios and these percentages and ratios have been processed for necessary representations and interpretation.

Literacy scenario

In India, total literacy rate had increased steadily since independence (Table 1). Female literacy had also progressedrecording64.63 per cent literate in 2011although itwas16 per cent below its male counter part. Bihar recorded the highest decadal change of 14.80 per cent followed by Tripura (14.03 per cent), Nagaland, Jharkhand, Sikkim, Meghalaya, Jammu and Kashmir, Uttar Pradesh, Arunachal Pradesh, all in two digits, in that order. It can be seen that five of these states are in the north-east. Among union territories Dadra and Nagar Haveli had considerably improved its literacy rate.

A significant feature was the decline in intra-state spatial disparity in literacy rates in the country. The only exception is Haryana. The decline was impressive in the states formerly labeled as BHIMARU.

Literacy rate in scheduled caste population had increased six times from 10.27 per cent in 1961 to 66.07 per cent in 2011. However, it was 10.02 per cent below from the national average of non-SC/ST population.

Likewise, literacy rate in scheduled tribe population had increased almost seven times from 8.53 per cent in 1961 to 58.69 per cent in 2011 however; it was below almost eight per cent from the national average of scheduled caste population and17.40 per cent from the national average of non-SC/ST population.

Illiterates

A significant decline in illiterates from 304.10 million in 2001 census to 282.70 million in 2011 census has taken place. In percentage term, the decline is from 35.16 per cent to 27.02 per cent.

The decline in illiterates was very significant in Non-SC/ST category (Table 2). Urban areas had registered increase in illiterates in all the categories. Female illiterates also declined in all categories. Half population of scheduled tribe females were illiterates as well as they were backward more than even the scheduled caste females.

Almost 80 per cent illiterates were concentrated in ten states namely Utter Pradesh (19.32 per cent), Bihar (11.48 per cent), Andhra Pradesh (8.80 per cent), Rajasthan (6.94 per cent), West Bengal (6.78 per cent), Madhya Pradesh (6.71 per cent), Maharashtra (6.19 per cent), Karnataka (4.70 per cent), Tamil Nadu (4.56 per cent) and Gujarat (4.09 per cent). Only three states namely Utter Pradesh, Bihar, and Andhra Pradesh have almost 40 per cent illiterates of the country.

School education level and select variables

Census 2011 had made some revelations. A small part but as many as 34.48 million persons or 3.32 per cent of our population was literate without educational level. Almost one-third, 31.76 per cent, was below primary educated at age 11 years. Nearly 59 per cent of the population at age 11 in India had attained primary level educational status. This made 14.54 million persons. At national level,51.42 per centelementary educated at age 14 years and 37.72 per cent secondary (matric) level educated persons at age 16 years were recorded.

Net enrolment ratio

Net enrolment ratio had declined 11.18 per cent during 2008-09 to 2014-15 at primary grade while at upper primary grade it had increased 16.26 per cent during same time. At secondary grade too it increased 6.56 per cent during 2012-13 to 2014-15 (Table 3).

There was 19.56 per cent share of schools which were under the private management in 2007-08 while this share has risen up to 23.70 per cent in 2015-16.On the other hand, the share of schools which are under government management is continuing decline during the same time period.

The enrolment of children in schools which were under private management was continuing to increase rapidly. In 2007-08, 27.65 per cent share of total enrolments had done in privately managed schools while this share had risen up to 38.97 per cent in 2015-16. So, the role of private sector in education has increased significantly.

Drop-out rate

Dropout rate for primary classes (I-V) had gone down almost three times from 61.7 per cent to 21.2 per cent for boys and almost four times from 70.9 per cent to18.3 per cent for girls during 1960-61 to 2013-14 while at classes (I-VIII) stage, it had declined almost two times from 75 per cent to 39.2 per cent for boys as well as two and half times from 85 per cent to 32.9 per cent for girls during same time period. At classes (I-X) stage, it had declined 1.66 times from 79.8 per cent to 48.1 per cent for boys and 1.85 times from 86.6 per cent to 46.7 per cent for girls during 1980-81 to 2013-14.Drop-out rate of male children remained high compared to females at all stages during 2013-14.

Student-classroom ratio (SCR)

On an average, about 23 students were sitting in one classroom at primary level in 2015-16 compared to 30 in 2011-12 that is good according RTE norms (30) but states like Bihar (51), Delhi (38) and Chandigarh(39) have high SCR. Every effort must be made to build more classrooms in these states and union territories.

Districts where SCR was greater than 30 (I-VIII) had declined from 218 in 2011-12 to 125 in 2015-16. Share of primary schools/sections with SCR greater than 30, had declined from 37.16per cent in 2011-12 to 25.74 per cent in 2015-16 while the share of upper primary schools with SCR greater than 35,and had also declined from 30.32per cent in 2011-12 to28.01 per cent in 2015-16.

At secondary and senior secondary level, on an average, about55 and 53students were sitting in one classroom during 2012-13 while in 2015-16, 46 and 47 students were sitting in one classroom.

Pupil-teacher ratio

At national level, Pupil-teacher ratio (PTR) was found 24 at primary grade at national level which was very good according RTE norm (30 at primary grade) but Utter Pradesh and Bihar had high PTR from RTE norms. 46.68 per cent enrolment remained where PTR was more than 30. Situation was poor in some states and union territories such as Utter Pradesh (74.3 per cent), Bihar (70.41 per cent), Jharkhand (57.13 per cent), Daman & Diu (56.42 per cent), Assam (53.69 per cent), NCT of Delhi (53.03 per cent) etc.

At upper primary level, PTR was very good in all states and union territories according

RTE Norm (35) 30.05 per cent enrolment remained where PTR was more than 35. Situation was not favourable in West Bengal, Uttar Pradesh, Madhya Pradesh, Bihar and Jharkhand while all union territories contain this percentage below national average (Table 4).Hence, we can safely conclude that teachers were not fairly distributed.

On an averagepupil-teacher ratio (PTR) was 27 at secondary grade in 2014-15 compared to 20 in 2010-11 which compared well with norm of Rashtriya Madhyamik Shiksha Abhiyhan (30 at secondary level) but Jharkhand (61), Bihar (59), Uttar Pradesh (57), Madhya Pradesh (40), West Bengal (37), Gujarat (34) and Chhattisgarh (33) contained high pupil-teacher ratio (Secondary Flash Statistics, 2014-15).

Density of schools as well as their approachable condition by all-weather roads

There were nine primary schools per thousand child population in age group 6-11 years at national level. Chandigarh (2 schools), NCT of Delhi (3 schools), Daman& Diu (4 schools), Puducherry (5 schools), Bihar (5 schools) and Utter Pradesh (6 schools) recorded very high pupil-classroom ratio.

At upper primary level, there were eight schools on per thousand child population in age group 11-14 years at national level. Chandigarh (3 schools), NCT of Delhi (3 schools) and Bihar (5 schools) contained less schools as well as high pupil-classroom ratio. West Bengal, Kerala as well as Daman& Diu had fewer schools on per thousand child population yet they possessed satisfactory level of pupil-classroom ratio as well as pupil-teacher ratio.

Almost 90 per cent schools were approachable by all weather roads up to elementary level. Jharkhand (52.32 per cent), Meghalaya (56.24 per cent), Arunachal Pradesh (67.13 per cent), Lakshadweep (72.09 per cent), Rajasthan (77.77 per cent),Uttarakhand (77.77 per cent) and Tripura (79.33 per cent) fared badly in this regard.

Schools with electricity connection

Only 59 per cent schools had electricity connection at elementary level and 50 per cent primary schools. It was only in the two years from 2012-13 to 2014-15 that this percentage increased impressively by ten per cent from almost 40 per cent in 2012-13 to 50 per cent in 2014-15. Some states had much to achieve. The percentage of schools connected with electricity at primary grade and elementary level were, respectively, Jharkhand (8.48 per cent and 16.89 per cent) followed by Manipur (9.73 per cent and 29.50 per cent), Assam (11.5 per cent and 20.10 per cent), Jammu & Kashmir (11.67 per cent and 25.30 per cent), Madhya Pradesh (11.84 per cent and 26.34 per cent), Tripura (13.62 per cent and 28.58 per cent), Bihar (13.76 per cent and 24.23 per cent), Odisha (13.89 per cent and 29.61 per cent), Meghalaya (14.86 per cent and 23.33 per cent) etc.

States which had made progress during only past two years were Chhattisgarh (26.76 per cent) followed by West Bengal (23.53 per cent), Mizoram (21.72 per cent), Uttarakhand (19.63 per cent), Uttar Pradesh (14.67 per cent), Himachal Pradesh (12.48 per cent), Maharashtra (11.94 per cent), Bihar (11.33 per cent), Arunachal Pradesh (10.73 per cent), Sikkim (10.37 per cent) etc.

Expenditure on education

The private sector took a leap forward in financing the education after 1870-71. By the end of 19th and early half of 20th century, the ratio between percentage of public and private expenditure declined from 11.8:1 in 1865-66 to 1.5:1 in 1946-47.In total educational expenditure, the private funding rose from 7.83 per cent to 40.40 per cent during the same time period.

In India, after Independence, the percentage share of expenditure on education to gross domestic product had risen from 0.64 per cent in 1951-52to 4.13 per cent in 2013-14.However, it has almost the same after 2008-09.

When we compare Government Expenditure on education in India to neighbouring countries, we find that Malaysia (6.1 per cent), Bhutan (5.9 per cent), Maldives (5.2 per cent) and Nepal (4.7 per cent) are making high expenditure than India as a percentage of gross domestic product. Our public expenditure (% of GDP) is also low from world average (Human Development Report 2016, pp. 230-33).

Conclusion

Despite the Right to Education Act (RTE) enacted on 4 August 2009, which describes the modalities of the importance of free and compulsory education for children between the age of 6 to 14 years in India under Article 21A of the Indian Constitution, the country is home to 283 million illiterates as per Census, 2011. No doubt progress has been made with literacy rate increasing four times after independence as well as declining absolute number of illiterates.64 per cent share of illiterates is females and a very high portion this class of people (81 per cent) were rural dwellers. The figures speak for the unfinished task.

Attainment of good educational levels at successive ages is a distant dream. Barely 2/5th of the people at age 16 could attain secondary level. Some signs of satisfaction were increase in enrolment overtime and decline in dropout rate.

The private sector has taken a leap forward in the education sector after 1871. The privately managed schools contain 24 per cent among total schools of country while they have 39 per cent enrolment of children among total enrolments at elementary level.

The student-classroom ratio has steadily improved, although it is high at secondary and higher secondary level. Pupil-teacher ratio (PTR) has been found to be good but in some states, teachers are not fairly distributed.

Almost 90 per cent schools were approachable by all weather roads in country. However Jharkhand, Meghalaya, Arunachal Pradesh, Lakshadweep, Rajasthan, Uttarakhand and Tripura had poor record in this regard.

Only 59 per cent schools had electricity connection in the country at elementary level. At the primary grade this situation is poorer. North-eastern states as well as Bihar, Jharkhand, Odisha, Jammu & Kashmir as well as Madhya Pradesh are far behind.

After independence, the percentage share of expenditure on education to gross domestic product had risen yet Malaysia, Bhutan, Maldives and Nepal are doing high government expenditure than India as a percentage of gross domestic product. Our government expenditure (% of GDP) is also low compared to the world average.

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Table 1 Literates in Post Independent India

Census Year	Per cent Literate			Ratio between Male and Female Literates
	Persons	Males	Females	
1951	18.32	27.15	8.86	3.06 : 1
1961	28.31	40.4	15.35	2.63 : 1
1971	34.45	45.95	21.97	2.09 : 1
1981	43.57	56.38	29.76	1.89 : 1
1991	52.21	64.13	39.29	1.63 : 1
2001	64.84	75.26	53.67	1.40 : 1
2011	72.98	80.88	64.63	1.25 : 1

Source: Adopted and calculated from: Department of School Education & Literacy, Ministry of Human Resource Development, Government of India.

Note: Literacy rates for 1951 census to 1971 census relate to population aged five year and above while the rates for the 1981 census to 2011 census, relate to the population aged seven year and above.

Table 2 Illiterates by Sex, Residence and Social Group in India (2001-2011)

(in million and per cent)

Census year	Residence	Illiterates in Non- SC/ST			Illiterates in Scheduled Castes			Illiterates in Scheduled Tribes		
		Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
2001	Total	205.32 (31.19)	72.69 (21.30)	132.63 (41.83)	62.40 (45.31)	23.74 (33.36)	38.66 (58.10)	36.38 (52.90)	14.19 (40.83)	22.19 (65.24)
	Rural	166.33 (37.45)	58.68 (25.71)	107.65 (49.86)	53.27 (48.84)	20.45 (36.34)	32.82 (62.16)	34.55 (54.98)	13.51 (42.61)	21.04 (67.56)
	Urban	38.99 (18.20)	14.01 (12.40)	24.98 (24.68)	9.13 (31.88)	3.29 (22.07)	5.84 (42.51)	1.83 (30.91)	0.68 (22.23)	1.15 (40.13)
2011	Total	188.01 (23.91)	66.82 (16.50)	121.19 (31.79)	58.42 (33.93)	21.95 (24.83)	36.46 (43.54)	36.27 (41.31)	13.98 (31.77)	22.29 (50.88)
	Rural	147.00 (29.21)	51.74 (20.04)	95.26 (38.88)	48.49 (37.15)	18.39 (27.42)	30.10 (47.44)	34.15 (43.40)	13.20 (33.51)	20.94 (53.32)
	Urban	41.02 (14.49)	15.08 (10.27)	25.94 (19.03)	9.93 (23.83)	3.56 (16.68)	6.37 (31.36)	2.12 (23.26)	0.78 (16.89)	1.35 (29.73)

Note: Population in age group 0-6 is ignored.

Source: calculated from-

- Primary Census Abstruct, Census of India: 2001.
- Primary Census Abstruct, Census of India: 2011.

Table 3 Net Enrolment Ratio by Grade and Sex, 2008-09 to 2014-15(All Categories of Students)

Year	Primary (I-V)	Upper Primary (VI-VIII)	Secondary (IX-X)
	Total	Total	Total
2008-09	98.59	56.22	-
2009-10	98.28	58.29	-
2010-11	99.89	61.82	-
2011-12	-	-	-
2012-13	90.78	64.24	41.90
2013-14	88.08	70.20	45.63
2014-15	87.41	72.48	48.46

- Not Available

Source: Flash Statistics, Elementary and Secondary, DISE, NUEPA, New Delhi.

Table 4 Pupil-Teacher Ratio (PTR) and Enrolment with PTR

State/Union Territory	Primary Schools/Sections		Upper Primary Schools/ Sections	
	Pupil-Teacher Ratio (PTR)	% Enrolment with PTR > 30	Pupil-Teacher Ratio (PTR)	% Enrolment with PTR > 35
	2014-15		2014-15	
Uttar Pradesh	39	74.30	33	49.81
Bihar	35	70.41	23	35.26
Jharkhand	29	57.13	20	31.92
Maharashtra	25	40.99	17	27.36
West Bengal	25	35.53	28	51.19
Assam	24	53.69	14	21.94
Telangana	23	45.75	16	22.41
Haryana	22	46.3	14	16.38
Madhya Pradesh	22	40.26	19	47.17
Andhra Pradesh	21	36.22	15	23.78
Chhattisgarh	21	22.02	18	22.36
Goa	21	25.37	15	16.95
Meghalaya	21	38.98	13	18.29
Gujarat	20	21.63	13	6.85
Odisha	19	27.26	14	13.50
Punjab	19	29.93	12	15.73
Uttarakhand	19	38.52	17	25.15
Karnataka	18	28.84	13	12.42
Tamil Nadu	18	24.61	15	25.72
Kerala	17	15.96	14	12.27
Rajasthan	17	26.46	10	9.41
Mizoram	14	15.28	5	1.52
Arunachal Pradesh	13	21.84	8	7.39
Himachal Pradesh	12	10.78	10	12.10
Manipur	12	16.90	8	7.43
Nagaland	11	15.08	7	5.51
Tripura	10	9.26	8	4.22
Jammu & Kashmir	9	10.23	6	2.40
Sikkim	6	0.27	6	1.38
Union Territories				
Daman & Diu	26	56.42	14	14.00
NCT of Delhi	24	53.03	18	27.99
Dadra & Nagar Haveli	19	32.63	16	2.57
Chandigarh	15	7.35	10	0.00

Puducherry	14	9.48	9	3.39
A. & N. Islands	9	2.65	7	0.00
Lakshadweep	8	0.00	8	1.89
India	**24**	**46.68**	**17**	**30.05**

Data Source: Elementary Flash Statistics 2014-15 Published by NUEPA and Department of School Education and Literacy, MHRD, New Delhi.

About

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