

## Customers' Satisfaction towards Budget Hotels : A Case Study of Delhi (NCR)

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**Abstract** :- Customer's satisfaction is the most important driver for sustaining the competitive position of an organization. It becomes more vital in case of service industry like hospitality. Hospitality organizations needs to understand that customers' satisfaction is one area which effects not only the image but also revenue. So it become more important for all hoteliers to design their service according to the customer's requirement and desire to achieve maximum level of satisfaction. The present study focus on customer's satisfaction towards hotels in Delhi (NCR). For measuring the customers' satisfaction, data was collected from 130 hotel's guest with the help of a structured questionnaire. The analysis shows that nearly 55 percent of the respondent were satisfied with the room tariff which seemed to be a larger effect of online platform and competitive pricing strategy adopted by hotels. It was also observed that 63 percent of the respondent were dissatisfied with the parking facility. From the analysis it was also cleared that each attribute play significant role in determining the level of customers' satisfaction.

**Keywords** :- Customers' satisfaction, Budget hotels, Delhi (NCR).

**Introduction** :- Customer's satisfaction is one of the most vital component in the field of service industry as it is linked with organization's image, reputation, customers' revisit intentions and also the profitability of the organization. It has become most significant performance indicator for all organizations. The expectations and demands of modern customers have changed with his lifestyle. As being a service industry, hotels are directly linked with customers for delivery of services and facilities. Many researcher also explain the relationship between customer satisfaction and profitability of hotel organization (Luo, Homburg, 2007; Martínez-tur, et al., 2011) so it is essential to

find out all factors which have direct effect on customers' satisfaction.

For successful business, hotel must put the customers on driver seat and let him decide what he wants. One of the best strategy to retain the customer is to match with his desire and demands (Kotler et all 2012). Customers' satisfaction is all about providing the customers what they expect. If a company exceeds customers' expectations, it also attaract the loyalty of the customers. Johnson et al. (1995) defines customer satisfaction as a term used to identify the effectiveness of the products and services offered by a company. Customer satisfaction is seen as a key driver and differentiator which is strongly recommended for developing business strategy.

Senija & Paul (2009) describe customers' satisfaction as a relation between hotel and service receiver (guest) in which service provider or hotel is also the part of product itself. Further it was also observed that guest not only want value for money but also to be respected. The attitude of the staff with the guest largely help in enhancing cusomers' satisfaction (Kernbach & Schutte, 2005). Foskett and Cesserani (2007) explained that hotel industry depends on three core pillar and these are food, drink and accommodation. If one of the pillar gets weak that it becomes hard to maintain the customers' satisfaction.

A hotel must focus on increasing the personalized services, adoption of technological changes and judge the customer's demographic changes. Customers in hotel industry comes from different demographic categories and services should be flexible and modified accordingly. Also today's customer is choice spoilt. He has many options available to choose from. Customer will

choose individually designed products and services. Thus hotel organization must organize their service as per the requirement and needs of the customers' in order to beat the tough competition in the market. The success or failure of a hotel organization largely depends on customers' satisfaction based on their experience with that hotel.

Customers' satisfaction in hotel depends on various factors and services offered by different departments working in a hotel such as reception, restaurant, swimming pool, spa, health club, rooms etc. The overall satisfaction is the combine result of all the services and their impact on customer's mind. The evaluation is done based on customers' experience with all the services and facilities offered by a hotel. In today's era of technology and globalization, the quality of service is vital and with increased use of online platforms, customers have become more discerning and knowledgeable which is directly influence their demand, loyalty and revisit intention. In hospitality services, guest always have presumptions or expectations and satisfaction or dissatisfaction occurs only when he experience or used those hotel services or facilities. So the guest who experienced the hotel services and facilities were approached for filling the questionnaire. The present study focus on the 13 factors of hotel services offered across all departments.

#### **Review of Literature :-**

McCarthy and Perrault (2002) stated that customers' satisfaction may be described the extent to which an organization fulfils a customer's needs and expectation. Thus there is a difference between customers' expectation and perception. Expectation is something guest reassume about some product or service and perception is something he assume after experiencing or consumption of that service or product. So customers' satisfaction is measured only after customer has experienced the product or service (Kotler, 2008). If the experience is above the level

of expectation that customer feels satisfied and if not then vice versa. So we can interpret that customers' satisfaction reflects the feeling of a customer after using or experiencing a product or service.

Hospitality industry is customer centric industry and for a hotel to establish itself in market as a brand it must meet with customers' expectation and desire. It must make sure that the customer gets best value for money. Customers' satisfaction is not one time thing, hospitality manager must ensure that their customer remain satisfied every time they visit. A customer must feel welcomes, respected, valued and provided best quality services and products (Jones and Newton, 1997). Customers' satisfaction tends to create brand value and it can be used as business philosophy for the success of any organization (Gronoos, 1990; Parasuraman et al., 1988).

Jones et al. (2007) stated that the hotels have become more sensitive towards service quality and increase their investment to improve the level of customers' satisfaction. The service quality improvement also tends to increase customer retention and loyalty, thus resulting in better customer relationship. Chamayne (2013) suggested some strategies to improve cusomers' satisfaction as listening ears (proper customer complaint handling), pricing (reasonable and competitive), sense of safety and security, prompt delivery of service, training the staff to be courteous etc.

Valdani (2009) stated that an organization only exist because of its customers and if they fails to satisfy the demand of the customers then it will be out of market. The key to success of any business lies in service quality which leads to satisfies customer (Shemwell et al, 1998). As per the study shows determinants of customer satisfaction may vary from one customer to another and even from one organization to another. But it was also observed that there are some key elements of customers' satisfaction

which remains same across all organization. Knutson (1988) analysis showed that room cleanliness, prompt service, employee's attitude, accessibility and safety and security are most important determinants of customers' satisfaction. Atkinson (1988) found cleanliness, value for money, security and staff courtesy as most important while Choi and Chu (2001) observed staff behavior, room qualities and value for money are important determinants of customers' satisfaction.

Nadiri & Hussain (2005) measured service quality of Faisalabad situated hotels. The study revealed that service quality determinants are largely depends on guest's experience received while staying in the hotel. The study suggest to improve the dimension of 'Empathy' with the help of training sessions for the employees. Lam and Zhang (1999) also conducted a research to measure customers' expectations and experience of service quality, and measured a gap between these two. The research also focused on service quality attributes and their relation with overall customers' satisfaction. The analysis showed that Assurance, Reliability and Responsiveness are the most important elements in enhancing customers' satisfaction.

Fournier and Glenmick (1991) stated that a customer is satisfied only when the perception of the customers exceed the expectations. Customers uses their expectations as a point of view of reference on which they judge about product or service. Customer start making his judgment even before entering in the hotel and this continues throughout the guest cycle in hotel and even after the guest check out from the hotel (Reicheld, 1996). Customers' satisfaction is considered the most reliable instrument for measuring the total quality. In comparision to other performance measurement instrument, it is less sensitive to

seasonal fluctuation, less complex, or insensitive to accounting practices (Kotler, 2006).

Customer satisfaction is the key driver of success for any business whether tangible or intangible. The same way growth of hospitality sector is also depends on its customers' level of satisfaction (Oliver, 1993). For hotel managers, a dissatisfied customer left unanswered to his complain can be a serious issue. A dissatisfied customer may cause serious damage by doing negative publicity and may influence potential customers and may create a chain of unhappy and dissatisfied customers (Nyer, 1999). Customers' satisfaction is a challenge which every organization has to accept. Also satisfaction factors vary from one customer to another and also the emotion level of customers does not remain same all the time. Therefore, measuring customers' satisfaction help in understanding the prospective clientele of a hotel and which further help in developing proper business strategy to improve the level of satisfaction (Edwardson, 1998).

**Research Methodology :-** The primary objective of the research is to measure the level of satisfaction towards budget hotel. The study area was Delhi (NCR). A structured questionnaire was designed with 13 elements to measure the level of satisfaction. The data was collected from 148 respondents who have stayed in any of the budget hotel at least once in last six months. The data of 130 respondents was found suitable or complete for this study.

### **Result Analysis and Discussion**

**Demographic Profile of the Customers :-** From the analysis we found that most of the respondents were males (nearly 74%) and half of the respondents were above 25 years. The details analysis of the demographic profile of the respondents is shown below.

**Table 1: Demographic profile of the Respondents**

Demographic Variables		Respondents
<b>Gender</b>	Male	94
	Female	36
<b>Age</b>	Below 20	18
	20 – 25	47
	Above 25	65
<b>Marital status</b>	Married	75
	Unmarried	55
<b>Family income (Annually)</b>	Upto 2 lakh	32
	2-5 lakh	88
	5 lakh and above	10
<b>Length of stay</b>	One day	90
	1 – 7 days	35
	Above one week	05

We can also infer from the above table that more than the half of the respondents (58%) were unmarried. From the above table we can also conclude that most of respondents were from middle class as nearly 68 percent of the respondents' falls in income category of 2-5 lakhs. It also shows that middle class family persons prefers budget hotels. The above data also revealed that nearly 70 percent of the person don't stay more than one night.

**Objective: Customers' satisfaction towards budget hotels :-** To measure the level of satisfaction customers were asked to fill a questionnaire with 13 questions. Customers' were asked to rate the serviced based on five point scale from highly satisfied to highly dissatisfied. The detailed analysis of the data is presented in the table below.

**Table 2: Determinants of Customers' Satisfaction**

Description	Highly satisfied	Satisfied	Neither satisfied nor dissatisfied	Dissatisfied	Highly dissatisfied
Accessibility of the hotel	12	42	20	23	03
Parking facility	07	11	13	42	21
Safety and security	15	34	35	12	04
Interior design, decoration and ambience	18	22	36	15	09
Cleanliness/housekeeping	07	41	38	08	06
Room tariff	32	23	25	15	05
Price Charged for services and facilities offered	04	24	28	26	18
Hotel Staff attitude/Courtesy	13	38	32	13	04

Promptness in Delivery of Services	18	27	25	18	12
Staff knowledge	15	25	19	27	14
Food outlet service quality	08	33	38	12	09
Products and Services offered	19	24	17	22	18
Billing	18	27	25	18	12

From the above table we can conclude that most of the people were satisfied with the location of the hotels situated in Delhi (NCR) as 54% of the respondents were either satisfied or highly satisfied with the accessibility of the hotel. Surprisingly the result shows that 48% of the customers were satisfied with the cleanliness provide as compared to 14% dissatisfied or highly dissatisfied customers. The introduction of latest information technology has also helped the hotels as well as customers a lot. It provides the customers competitive pricing benefits as well as increase the occupancy of the hotel. So it's a win-win situation for both. The third parties like make my trip, oyo etc also helped a lot to highlight the budget segment. The result also seems favourable as more than half (55%) of the respondents were happy with the room tariff.

One of the major concern of the customers' was the parking facility. 63 percent of the customers' find it difficult to part their vehicle or were worried about its safety. Also some of the customer mention that parking facility was far away from the hotel. Some of the customers also find that hotel may provide room at lower prices but they overcharge for other services especially room dinning. 44 percent of the customers were dissatisfied with the prices charged for other facilities and services provided other than room.

**Conclusion and Suggestion :-** In today's era of technology customers are well aware about the product and services offered by a hotel. Customer judge the services even before entering in a hotel by comparing online in terms of prices and ratings. So it becomes even more important to improve

the level of customers' satisfaction to establish a hotel. The result showed that there is a scope of improvement in all determinants of customers' satisfaction.

Customers were positive with the room tariff but the prices of other services offered should be reduced accordingly. Selling a room package with meal plans could be a better option. Also many of the customer don't find it difficult to reach to the hotel but parking was still an issue especially for cars. Well this problem is also due to the lack of space in Delhi (NCR) but still while designing even a small hotel the basement can be used as parking for some vehicles. It was also observed that most of the staff except receptionist, don't have complete knowledge about the services and facilities offered by the hotel. Even if they have some knowledge they are not able to understand some basic terms used in hotels. So providing training could solve this problem.

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## Village by the Sea

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Anita Desai's the village by the sea was first published in 1982 in London. This novel is a little different from other novels as the protagonists playing the main roles are not matured by age but by circumstances of life. Our female protagonist Lila is only 13 yrs old and her brother Hari is 12. The village that they belong to is Thul, near Bombay which is a small fishing village. This village, at that time, had not inhaled the air of 20<sup>th</sup> century and hence was removed from all its repercussions.

Our heroine Lila, has to look after her parents and her two younger brother and sisters. Since her mother is ailing, she cannot share the house hold chores with her. Lila's father is an alcoholic and is the cause of her mother's illness and tension. Because of his addiction, he cannot do any hard labour and so it is Hari who has to find himself a job in the fields.

Often he thought of going away to Bombay in search of a better life. Because he was worried, he thought that, "he and his family would surely and slowly starve, fall ill like his mother and die."

Hari's problem is the typical problem of the people living below poverty line. They are all hand to mouth but through children like Hari and Lila, Desai wants to present the impact of the urbanization on the peaceful life of the village people.

Now the change of circumstances demanded a change in their way of thinking and living as well. The village people were expected to take it for granted that they would have to work in the factory instead of the fields because they could not own lands.

Hari, too is disturbed, he wants to acquire a job for himself. To try his luck, he wants to go to Bombay, he wants to get rid of poverty.

His anxiety becomes more intense, when it becomes intolerable for him to swallow Mr. de Silva's insult. He felt that everything in his village blended together except for himself.

This reveals the reason of his mounting tension. He wants to be free and to "soar up into the sky and disappear instead of being tied to the earth here, trudging round the temple which was not even a pretty one."

His responsibility weighs heavily on him and naturally he feels more and more anxious about their welfare of the family. So Hari's departure brings more burden on Lila's shoulders. Her mother's illness enhances her mental torture. She finds herself helpless. The common sufferings of life are heightened by their poverty. Even the younger ones are also caught up in the tense situation of their mother's illness.

At this juncture we are made aware of the fact that Lila has some idea of modern medical profession when she helplessly bursts out clutching the leaf-packets given by the magician looking "medicine-man".

Through this kind of reaction, which is very natural, Desai elucidates that the critical hardships of life can compel even a boy to become a fugitive. Hari's problems are not only his but of many other children of his age who in their way actually represent India.

Hari's experience in Bombay are not pleasant. Tall buildings, big shops add more anxiety to his life. He looks at the sea of people and feels nervous. In a friendless world he feels completely lost.

Hari undergoes unexpected experience. He comes to know about the dangerous way of living

in the city through the beggar who also demands some fee to share his knowledge. This kind of behavior generates a kind of fear and a feeling of insecurity in Hari. He eventually feels that Bombay is a “frightening, friendless place,” until he comes across the watchman who shows real sympathy towards him and arranges for his livelihood.

Hari soon becomes tired of the drudgery and moreover the psychological pressure disturbs both his mind and heart. He is now like a machine. His condition becomes so bad that he finds it really difficult to breathe and live in the unpleasant atmosphere of Jagu’s restaurant. He’s confined to it day and night. He has work in the “kitchen and in the front room.”

One night, when a great storm breaks over Bombay and takes away the life of many fishermen, Hari feels suddenly homesick. He feels the troubles of his own poor people. Since he has known their life so closely, he is moved. He feels worried though he is not directly connected with the catastrophe. Back home when we met Lila, she too is seen burdened with the weight of family responsibilities. After Hari’s departure she finds herself in a sea of troubles not knowing what to do until the arrival of de Silva’s in Thul.

The credit should be given to the little girl for steering the family ship to safety. Hari is first to realize and comment, “You’re all wonderful,” he said. “It’s wonderful how you’ve managed all these months-so well. Desai wishes to suggest that the condition of man never remains the same. Night is always followed by dawn.

The very words “golden morning”, “freshness to the air”, suggests that the darkest period of Lila and Hari’s life is over. The novel ends with a number of positive and constructive points. Things end happily for Lila and Hari.

Desai in this novel, has not concentrated seriously on the tensions arising out of human relationships. Her treatment of the human psyche,

is rather superficial. We can say that the main causes of tension are rooted in the external circumstances.

**In Custody :-** In Custody was published in the year 1984. Unlike Desai’s other novels, here, for the first time, she has stressed exclusively on a male protagonist. In an interview to this research scholar, she has confessed the reason of concentrating on the male protagonist.

She obviously wanted a change. But to present the men’s world of the feelings and emotions, is not that easy for a woman novelist. She herself has said: “ I had my doubts about whether I would do it. But from what I had heard from critics and reviewers it was successful, nobody questioned my male characters. They seem to be acceptable.”

The novel unfolds the story of Deven Sharma, who is a temporary lecturer in a private college in Mirpore. He has been betrayed by life. Soon he realizes, that life is full of illusions and there are human limitations. This realization helps him to eschew the luring idea of life and develop a state of understanding in totality. Later he learns to win over the tensions of his life which had caused a great mental strain and pain for him. To quote Usha Bande: Deven substitutes judgment from within for opinions from without, self-awareness, for the hostile tensions of his situation, and the resultant inner conflicts.

The novel begins with the arrival of Murad from Delhi and his meeting with Deven at his Mirpore college. Murad a spoilt child, with a secure financial background, is proud and dominating. Deven, so far, had learnt only to surrender to life: The desperation of his circumstances made him say something he never would have otherwise. All through his childhood and youth he had known only one way to deal with life and that was to lie low and remain invisible.



The sudden offer of Murad to interview Nur Shahjenabadi the Urdu poet, for Murad's journal, opens up the closed avenues of hope for Deven. Deven who lacks self-confidence, is unable to believe that he has left Mirpore with an object in view. He is not yet prepared to accept the possibilities of a bright future.

Desai through the natural scene not only presents Deven's mental condition but also seems to indicate his tensions. The world to him appears to be a "trap", a "prison". But suddenly he feels that he has become free with the new assignment.

The description not only elucidates the tones of uncertainty, despair and desperation that Deven feels now, also suggests the problems that he would face in Delhi where he was going with lofty hopes. The landscape contrasts the pleasantness of the green field with the "concrete", "zinc", "smoke", "pollution", "decay", "destruction". As he sees Mirpore through the glass panes, everything is vague. So is his future.

The juxtaposing of a religious practice and the police, throws light not only on the incongruity of the situation but also on certain specific tensions created by cultural forces. Desai suggests that changing colors of religion often add to man's tension.

The "indignities" of life heaped on him naturally has an adverse effect on the man. They not only make him desperate for a change but also reveal the insignificance of his existence. Both the factors create tensions.

Deven cannot believe that the task, he is ordered, to carry out, is really mean for him. This psychology unveils his distrust on the self. To him life is a funeral procession and a few joys granted by life is like the funeral wreath. Desai seems to be revealing the strain on the mind, when it is not aware of the outcome of the action. At that moment, heart and mind do not seem to reconcile but react reversely.

He is aware of Murad's dishonest intentions. He knows that there is no true friendship between him and Murad. Desai presents two incidents which denote "bad omen." She surely wishes to stress on the condition of the mind that is incapacitated by thousand and one failures. A mind becomes weak when it fails to grapple with the problems of life. The idea of failure, hounds Deven at every step. That is why he dreams of destination in terms of non-achievement. We find the male protagonist debilitating himself when he is forced to confront other people. He is always in an apologetic state, demeaning himself to win over the approval of others. His lack of self-confidence is very evident. Since the very fact of meeting the poet is described in terms of ascending through the heavenly pathway. His attitude of reverence signifies his slavish submission before Nur.

Deven realizes that even for poet Nur, the life is not a bed of roses. The discrepancy between the ideal and the real is very obvious. The family life of Deven is antagonistic to the ideal life of his imagination. Back home, we find another picture of Deven where he is nothing but a male with a wounded ego. His dislike for Sarla's sulking face is due to the fact that it is a constant reminder of his failures. To hide his incompetency and to impose his superiority on his wife, he acts aggressively. He feels that Sarla reflects his defeat and thus he is out to destroy it. Sarla too cannot be held responsible totally because like other girls she too had dreams but, "none of these dreams had materialized, and she was naturally embittered."

Desai in this novel has remembered to project a child's feelings too who feels very happy to stroll about with his father. It is not always the matured elders who are required to be understood but children too demand or at least expect the same from their parents. The tense atmosphere at home on rare occasions, brings the father and child closer. Since the child feels left out, he in his own way releases his tension and tries to impress other people. Desai, indicates the tension that

even a child can feel. His way of expression may be different. Affection is very significant for any child because it helps in the proper development of mind as well as body. The incident pinpoints the fact that Deven due to his personal problems is unable to pay proper attention to his own child. Deven had inherited the tensions and misfortunes of his father arising out of similar causes. Now he could well analyse the predicament of his father.

Cheating and deceiving seems to be the norm of life. Desai draws our attention to the sad end of a genius who is now lost and looted because once he had surrendered himself to the evils of life. Nur Sahib's pitiable condition is obvious. His dependence on Imtiaz-Bibi is slavish. The squabble between his wife and Imtiaz Bibi degenerates him more. Since he is unable to get rid of the tensions of life, he prefers to drown his sorrow in intoxicating drinks. Deven had thought that Nur Sahib's life would be an ideal one, but now he looks at the squalor of his life. Usha Bande has rightly commented: Deven does not know that in his quest for greatness, the ordinary and the dismal, the crass and the sordid aspects of life cannot be evaded. They constitute reality.

If Deven's tensions arise because of the tragic conditions of life, Nur Sahib's case is quite different. Deven's problems are rooted in his financial insecurity. But Nur Sahib's fatal flaw is the weakness of the flesh. One can imagine Nur Sahib's life when caught between the crossfire of two women, i.e his wife and Imtiaz Begum. Desai seems to stress the point that a man can face any adverse situation outside his home, but if he gets the same disappointing atmosphere at home, he is unable to cope with it. The tension of Deven and Nur Sahib rises because of the incongenial atmosphere at home.

Murad in the novel is merely a symbol of irritation for Deven. Of course he too has his share of problems but in comparison to Deven's his are trifling matters. Desai does not forget to stress that each man considers his problems to be more

ticklish than the others. It is surprising that inspite of the distrust, ultimately he feels calm.

Deven's return to self-confidence is slow but not an unnatural process. This transformation can come slowly or speedily depending upon the individuality of the person.

Desai through this novel has revealed the forms of human cages where man is forced to live. He is never free; he is always a prisoner either of his action or of his circumstances.

**Baumgartner's Bombay** :- Published in 1988, Baumgartner's Bombay is a novel written by Desai till date where the centre stage has been left to male protagonist. In Baumgartner's Bombay, Desai comes down to narrate the story of many, segregated from society and culture, in search of fresh life where no compromises are required to be made. Hugo Baumgartner holds our interest constantly and his life reveals the sad story of many other human beings. Lotte the other character, a German girl by birth, is not that important. Her appearance seems valuable only because she projects Hugo's emotional angle. Hugo being German by birth is attracted to this girl.

The plan of Baumgartner's Bombay is a bit different from the other novels. This is so because the novel begins with the incident of Baumgartner's murder which logically is the last incident of the novel. The story is basically narrated in terms of memories and flashbacks. Desai begins with the last incident and then gradually unravels the story. This is a technique that she had not used before.

Baumgartner's Bombay is a moving story of the life of a simple and submissive Jew. The narration begins with his childhood days and ends with his unnatural death in India at the age of seventy. As the story unfolds itself, we come to know that he belonged to a very wealthy family in Germany but being a Jew, at the time of Hitler's

rule, he was dragged out of Germany. He was compelled to leave for India, the place he had never known or thought about. This land too waits with its own share of hardships and obstacles for Baumgartner, simply because he is an alien. Obviously, he faces the difficulty of communicating with the people, speaking a different tongue. Anyhow, he masters this problem but is soon bothered with the nostalgic feelings for his country. The segregation from his mother is a cause of constant mental tension. It is aggravated because of the political condition in India that restricts him from having any communication with her. This vacuum brings him near to Lotte. At the time of crisis cannot ignore this companionship because in her he finds a substitute of his mother. But fate has more things in store for him. Soon, due to political upheavals, Hugo is separated from his old acquaintances.

He had been deceived so often by humans that he decides to leave their company and enjoy the company of pets who could never deceive or disappoint him. Since he has no source of income, he has to depend on the left-overs to feed his pets. This he actually collects from Farrokh's restaurant. But one day, he sees a German boy, drug addict, dumped in Farrokh's restaurant. The brotherly feeling for his countryman motivates Hugo to bring that boy to his home. The irony of the situation is that the same boy Kurt eventually kills him for his silver trophies.

Baumgartner in his childhood has bitter experiences. He could not have a peaceful life but remained always tense. He had the constant feeling of insecurity and the notion of not being loved and cared pricked his soft heart. The worse attack by his school mates take place when his Jewish parents forgot to send him a Christmas present, "the only one without a Christmas gift." His tensions rise from the fear of being isolated. This isolation is not due to any psychological problem. But it rises from his racial state and later becomes a psychological problem. He is a Jew and thus is different from others.

The reader is made to realize that tensions continue to torture a person who is directly connected with the incident. Along with these growing up problems, Hugo witnesses a great change in the house-hold. It made Hugo uncomfortable. Everything change suddenly. Desai suggests the changes that were taking place because of the financial constraints. Though everything was not clear in child Hugo's mind yet he was feeling the strain. Hugo's "uncomprehending" mind is full of turmoil. Constant uprooting from one place to another and even psychological instability causes tension and frustration in Baumgartner. The first real blow comes to him soon after the death of his father: When they lifted him, the head waggled helplessly out of their arms. For a moment, his open eyes misled them to cry out in relief but in a moment it turned to a wail.

With the death of his father, he was thrown into a different world. His process of growing up had genuinely begun. Soon he was forced to work in Herr Pfuehl's office. He was shifted from the top flat to the corner room, in the basement. His mother joined him "as well, the apartment upstairs surrendered to Herr Pfuehl when his family arrived from Hamburg." The business is slowly but completely swallowed up by Herr Pfuehl.

Hugo after many misadventures reaches India and begins to settle down in Calcutta. But soon he is again uprooted for the third time during the Second World War. Being a German national, he is thrown, into military camp. He has to undergo the strict and systematic routined life of a prisoner of war. Yet he makes some friends in the camp. But the scene changes again when he is set free. He loses track of his prison friends. He is again like a rudderless boat. On his return to Calcutta, he finds the city a hot-bed of communal riots.

Since a man has to survive and survive on something, he moves to Bombay with the hope

that Lotte who was residing in Bombay as Kanti Sethia's mistress, would be able to help him. One can well imagine his feelings of uncertainty, when he is uprooted again and pushed to Bombay. Fortunately in Bombay, he is warmly received by Chimanlal who makes it possible for him to stay in Hira Niwas. Since he owned a business empire, it was not difficult for him to absorb Baumgartner. But when Chimanlal dies, his son plainly refuses to admit that both Chimanlal and Baumgartner were business partners. He also refuses to give him his share. The outcome is very obvious. It is no longer possible for him to continue a healthy way of thinking. Since he is always drifting, he never can get the feeling of belongingness.

The problem of existence is also a tormenting one for Baumgartner. Never could he succeed in making friends. To him his past life becomes the cross that he has to bear. But all his self-imposed barriers are broken when he sees the German drug-addict boy. His sudden overflowing love for the German boy has its psychological reasons. Firstly his red hair reminds him of his father and secondly he too is a German. In this regard, we are compelled to agree with Solanki's view: There is always a clash between his inner longings and outward pretensions. He pines for his childhood country and family where he could satisfy his sense of belongingness but outwardly he possesses that "he did not need the pack."

The paradoxical element of the novel is that when Baumgartner is reduced to nothing, we feel sorry for him but he has nothing to complain about. Rather he is satisfied to lead a sedate and uneventful life. But then again there rises the storm in this sedate life when he meets the German boy Kurt. The situation brings many anxious moments for Baumgartner the man, who has reached the ripe age of seventy.

At every step he is insulted by him. Kurt's character is presented as an instrument to bring about the ultimate peace through death for

Baumgartner. All his woes of a fruitless life come to an end with his murder.

Baumgartner's problems are the problems of a lonely man. His tensions arise chiefly because he is alienated from society. Desai has highlighted his isolation through images. One is amazed to see Desai's observational powers. She has portrayed the tension-ridden life of a rootless foreigner in India. His emotional problems are very human; his financial tension can be experienced by anyone who has been rich once but now has become poor. His frustrations are not always linked with his citizenship. They arise because he is human and because he suffers from the typical human fears, complexes, obsessions. Thus, Baumgartner is a universal as well as an individual character, created to reflect the miseries of human beings.

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## Dr. Kalam On education – A Gandhian Way

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**Abstract :-** Education is a continuous process which starts directly from home before starting school. Even if we take the example of Mahabharat “Abhimanyu” got his first education in his mother’s womb. People keep this learning process on even if the formal education comes to its end. It is not the matter of only studying the formal syllabus but students learn much outside their institutions than in the classroom which does not constitute a part of the planned curriculum. The student secures a deal of education from the church, political discussion and from magazine, newspapers and other means of information. In the modern age the revolutionary advancement in satellite communication and internet the sources of gathering knowledge have increased very surprisingly. Today we can learn anything just with the movement of our fingers.

**Keywords :-** Education, Mother Tongue, Spiritualism, Value Education, Plato’s republic.

**Introduction:-** Dr.Kalam is an open minded man ready accept the changes that is meant for goodness for anything . From his childhood he was influenced by a no. of things ranging from his mother father.His father’s friend Pakhi Lakshmana Shastri to the teachers from the elementary school to the college. Like Mahatma Gandhi was inspired by a no. of things and learnt from even the meanest thing whether this be from the stealing for “Bidi” or Thinker and writers Like Tolstoy. Mainly Kalam and Gandhi’ idea and concept of education are same. They both mainly constructed their ideas according to the social scenario.

Education means, "To bring up" and "To rise". This means when we talk about the education we are actually talking about bringing and raring up the child as to enable him to fight with odds of

the society and change his outlook for looking towards valuating the different things in the society. It also means to draw out the inner qualities hidden inside a child. This means educating a child or drawing out what is already inherited in child or to route out of darkness into light. Thinkers in ancient India viewed education as idealistic or spiritualistic whereas the modern Indian thinkers regard education from the practical point of view. In Vedas and Upanishad it is something which makes a man self – reliant or helps to attain salvation . Sankaracharya considers education as realization of the self.

Plato gave 100% importance to education. According to him education plays a very important role, which helps to serve the ruler, and it gives right direction to secure a equal and peaceful state. Plato stated that if citizens are well educated they will be able to know the difficulties that surround them and find solutions. In the Plato's Republic education has assumed great importance. (Sabine, G. H.1973.P- 69).

Education is continues process which goes on whether a child is in school or not .people keep on learning ever thing outside the school or inside teaches and people learn more in outside than inside of the class room when the formal education reaches to its end . Even during the hours of formal schooling, the students learn much outside, which doesn't constitute a part of the planned curriculum. The student gets much of his education from the church, political discussion and also from Magazines, Newspapers, Radio, and Television, which are employed 'as a means of information'. Education is a process which is dynamic and it contributes to the natural equal development of individual powers, which are inherent. It contributes to the complete human

development resulting in the desirable behavioral change and ultimately prepares for a better life.

Education develops a man at different stage of life form his childhood to his old age . it is a process where a child learns to adapt himself physically , spiritually and environmentally . when a child take birth he is unknown to world and it is this way of education he adjust himself with the tradition and customs of society . By this way of education he develops the physically ‘mentally and emotionally and his feelings have also been developed gradually.

**Aim of Education :-** In the words of Dr. A P J Abdul Kalam, the objective of education is to bring out creativity hidden in the person and to shape it. When creativity and honesty connect with each other, creation of an ideal citizen can be possible, by which the person faces each challenge of own life very courageously. The goal of education should be not only to get job, but to get desirable eligibility and trust to make the person diligent. Youth is in the centre in the aims of education of Dr. A P J Abdul Kalam ever. Youngsters should be free to acquire education. The most important goal of education is to create the challenge in the students “we can do.” Dr. A P J Abdul Kalam believes that education is an endless journey which passes through knowledge and learning, which opens the entrance of the development of the humanity. He looks the education as the life long process, one of the goals of the education is to search of truth and the teacher should be in the centre of this kind of education. The teacher should develop and strengthen own knowledge continuously and should be aware of innovative teaching methods in his /her own subject. As a result, the students will accept the teacher as a live knowledge provider, fountain of love and mostly as a loving person. The teachers can make the education qualitative if they know and learn the use the technology in the classroom too.

According to A P J Abdul Kalam, the goal of education is to the provide height to honor of the man and to increase self-reputation and the feeling of brotherhood among the world by which the base of education strengthens. The objective of the

education is to construct the policies and develop the programmers by which the education can be an aid in the development of tolerance, unity and interrelations among the various groups based on caste, various societies, different culture, religions and languages. The goal of education is to enable the people to face the challenges by which society can develop respect for other societies too. Education should develop free decision making, critical thinking and practical logic in the youngsters. The goal of education is to provide the role to the person in which the person can remove social and economic inequalities by being free from the religious bias. Thus, only by doing this, equality can be developed among different people. Dr. A P J Abdul Kalam imagines education as a wonderful tool by which one can come out of the foolishness and doubleness. He quotes in relation to education that “only education is such a powerful tool by which we can be able to change the whole world.” The goal of education is to enable the people to experience love, peace, appreciation, honesty, beauty etc. in the society and to enlighten the feeling of oneness among the people. Education can be an aid to rethink over assumptions and beliefs of people around us and people of other society too. This kind of education also can be an aid to face and fight the challenges and situations that come in our life. We can gain the triumph in relation to our problems by definite solutions and continuous efforts only through education.

**Education through Mother tongue :-** As one of the goals of education,Dr. A.P.J.Abdul Kalam specially emphasis on education through mother tongue. Mother tongue is the first language of the child. Social communication of the child becomes simple and successful through the mother tongue. Mahatma Gandhiji also believed that mother tongue should have foremost place in the curriculum. Informing about the important of mother tongue as the medium of education.( Towards New India, M.K.Gandhi, Page 62) Rabindranath Tagore said, ‘we cannot get the credit to flow the education freely, till the medium of higher education is not been mother tongue till the availability of all the books is not possible in mother tongue.’ According to the importance of the mother tongue, Dr. Kalam notes that “When we

talk with children in the language that they learned in the school, that talk touches to their mind, but when we talk with them in mother tongue, that talk touches to their heart.” Dr. A P J. Abdul Kalam got his primary and secondary education through the medium of mother tongue and then he got higher education through the English medium, so he advocates preferring mother tongue at school level for education, at the same time he is also in favor of English language as the communicative language at the world level. He accepts English language in relation to the field of science and international communication, but at primary education, he advocates mother tongue necessary for education. He also believes that the medium of teaching at higher education should be mother tongue by giving preference to it which is coherent to youngsters.

On English Language the thoughts of both Mahatma Gandhi and Dr. Kalam are same. Once during his journey a reader of his magazine” Hind Swaraj” Asked sorts of questions with the question of the relevance of English language study as compulsory in Indian society . Gandhiji Simply answered positively and negatively both , disgusting and refusing the Macauley system of education . He refused English language study as a compulsory subject as it was making the country slave towards the thoughts of English people. Though he advocated the knowledge of English in India a Necessary for imbibing the ideas of liberty and accuracy . According to him the medium of Education as English was forced on the country. ( Hind Swaraj , M.K.Gandhi, Ch. XVIII) .

**Character Building :-** According to Gandhiji “Character building should The only goal of knowledge .”Character building has first place in Gandhian education. Character is similar to foundation. Character is an important component of human development. The development of society and nation is based only on the development of the character. The society cannot become great only through intellectual ability and methodological skills but the dignity of the society is based on higher kind of character of the person and society. According to Dr.. Kalam the development of character in the children is only possible through

the efforts of parents and teachers. The initial years of life of the child are very important for character building, so these years are very important for the development of the person too.

**Value Education :-** It is a matter of worry that values are contemned in the nation like India where supreme human values like truth and non-voidance were inculcated by Gandhiji. He told that he, himself learnt the value of non-violence and truthfulness form the various literatures of English. “My views on ahimsa (non-violence) are the result of my western education”(Gandhi, M.K, 1978, P-199). Dr. A P J Abdul Kalam with a no. of stories and incident tried to make us believe that the development of values in the students is very necessary. As the understanding of values like steady peace, selfless work, truth, virtues, co-operation etc. increase in the minds of students, these values mingle with the person's life. He believed that the proper education of values brings the society and nation on the way of progress. It is needed that our schools and colleges should create the proper system with the objective of development of values. It is known that he advocated adopting the sayings which is presented in the Indian philosophy about the values. He considered the development of values very important as the base of moral and practical life, the feeling of truth, non-violence, control of sense, rejection and apathy.

**Development of Spiritual Education :-** Religious education is the education of moral and spiritual elements. Religion should not be directly related to education, but the important thing is to teach the elements which are equal in all the religions. Moreover, simple and interesting stories about the lives and teachings of prophets, saints and religious leaders should be included in the syllabus. It is important to produce a kind of respect in the students towards all the religions. Dr. Kalam emphatically advocated that the study religion must be imparted in the education process.

**Conclusion :-** So it is almost clear that Kalam shares his ideas of education with Gandhian philosophy of education. Like Mahatma Gandhi he

believes that youth is the central character in the whole process of education. The education must be in mother tongue as it connects directly to heart and mind and enhances the thinking process with saving from the enslavement of the foreign thought and language . Character building, vocational training , woman education , youth education , physical training , social education and above all abiding values must be the aim of education to make the country developed with ensuring the security of cultural heritage.

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## Thematic Value of Dance of the Happy Shades

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**Introduction** - Theme Munro's way of enlighten the story makes her work especially important. Through the young narrator's the entire story is described and analysed. The young girl that is old enough to observe the saying and doing of the adults including her mother, but still young enough to understand on her own about what she is noticing. The story thus fail to deal with sentimentality and over-sentimental. As an alternative, the use of teenager's straightforward voice, and the final performance of the child with Down syndrome, the reader also surprised at her beautiful music along with the narrator.

In this story, a typical children's piano recital is shown that is arranged by an elderly impoverished piano teacher of narrator who once became teacher of her mother also, she arranged a party for her decreasing number of students along with their mother, an entertainment she can ill afford. The party is elaborated by nearly inedible refreshments, little sandwiches and the ridiculous gift and the tedium of the recital pieces emphasize the incongruity between Miss Marsalles's serene pleasure in the festivities and the grim suffering of her unwilling but outwardly polite guests. Her ill afford of throwing party every year is irritates the mother, student's and all the invited guests. But she adds the surprise at the end of real music played so it "could be felt" by the most unlikely candidate: a young girl with Down syndrome. Thus is everyone confronted with a peculiar challenge to their sense of what is right: somebody who doesn't really belong, somebody who is a disabled stranger, somebody who at that time would have been mostly cloistered from society, somebody who would have difficulty with speech, is more

perfectly communicative than anyone else in the room.

While Munro's characters are from an institution, they show promise one could not have easily imagined at that time, and Miss Marsalles shows

goodness most people of the time would have called wrong-headed. Munro's story is marked by the courage she summoned, for a variety of reasons, to write it.

Munro is not afraid to claim, in Miss Marsalles, that goodness exists. She is not afraid to show that goodness is complicated, that it can feel peculiar, unfamiliar, embarrassing, or even strange. Munro sets goodness against whining, carping, backsliding, missing the point, condescension, and blindness. In this story, Munro lets music be its own self, a language, an experience, a gift, a transport, a way of thought, not just a drudgery to be done.

Most of all, Munro gives disability a human dimension: in this story disability has a right to enjoy promise. Here, disability is just a part of being human, not the totality. Here, a person with a disability has her own gifts, her own mentor, and her own right to the pursuit of artistry. Munro allows both love and disability a voice, as well as ignorance and impatience.

The story's plot and characterization and setting all conspire to build the tension of embarrassment in the story. The mother dreads the recital, and in her dread, we are filled in via back story the sticky atmosphere of the recitals, the embarrassing, naive love for children of the spinster teacher, and the pity that the mother's feel for their former teacher. There are worries for how the teacher supports herself, compounded by the teacher's having to move to progressively smaller houses and poorer neighborhood's, until ending up in the apartment of the present action of the book. The descriptions of the Miss Marsalles' was almost grotesque.

Among the faintly nasty surroundings, flies crawling on the sandwiches, rotten smells and judgemental young mothers, a child who would in

these times be described as having ‘special needs’, sits down to take her turn at the piano. And as the fed-up audience look on, the little girl peacefully, lightly, and with wobbling notes, taps into something ‘else’. A quiet sort of magic happens. What the author calls ‘Real music’, in this most unlikely place. The Dance of the Happy Shades, music meant for a child, slips out through the open window and into the dusty street. It’s a transforming moment.

Miss Marsalle treats all her students equally, for her each and every child has equal potential to flourish and make her identity in the society. And on the other hand the mothers and the other guest are not able to treat the children considered as disable as normal as they are.

Therefore, the mothers, the narrator, and we the reader, become ashamed, because this story isn’t, after all, about a poor old woman who embarrasses herself, it is about the smallness of the perspective of dutiful tolerance.

The mothers and daughters all were touched by that other world that is not even considered by any one of the guests, that world within Miss Marsalles and the children of the Greenhill School – a world free from judgment and pity and tolerance. And they weren’t instantly transformed into better people because of this, but they were touched – they were shifted, just a bit, from how they saw the world before the party. And we, the reader, are shifted as well.

Alice Munro accomplishes all of this in story due to her command to presentation of her point of views, her skill of characterization, and use of setting in characterization, and in the way she moves plot forward and backward in time. She always tried to connected with the world in which she inhabits and she focus on portray the character and things she observed helps her to achieves the height she grant in the field of fiction writing. Ultimately, the lesson one get is that to write well, to write like a master, you need to wade into the real life’s awkwardness and sticky stuff of life. That is source of truly great writing.

**Conclusion** – this story is so typical of Alice Munro’s unique perspective, and of her gifts for taking marginalised or invisible people, in this case the elderly woman and the small girl at the piano stool, placing them plump at the centre of her tale. Quietly showing us how it might be for them. The true picture of society is beautifully presented by Munro in this story and even in mostly all of her stories. The artificial behaviour of people, the corrupt thinking, inhuman conducts is the major elements present in the world that makes the life suffocating and unbearable.

**Key Words** : Marginalisation, transforming, recital, disability, real music.

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## Changing Gender roles and Work life balance : A sub-cultural context within India

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### Abstract :-

**Purpose** – The purpose of this paper is to study and understand the changes in gender roles in current scenario and work-life interface in sub-cultural context within Indian families. The qualitative study mainly focused on the cultural difference/similarities between northern and southern parts of India.

**Design/Methodology/Approach** – The in-depth interview was conducted with 17 participants, 8 from North India and 9 from South India. The final part discusses the emerging themes from the data analysis through narratives, in the light of the literature on gender roles & work family balance. Lastly the paper draws conclusions on how changing gender roles influences work life balance in two regions of the country.

**Findings** – The findings suggested that even as the sub-cultures are trying to adapt to new modern ways in order to homogenize the culture, the most multicultural and multiregional country being India wouldn't make it convenient for easy adaptation. Moreover, the changes in gender roles now play a very important role in determining the work place culture and policies in order to facilitate a good work life balance.

**Originality/Value** - The construct gender roles & work-life balance examined in this paper reflects an understanding of gender roles & work-life interface from a newer lens in a novel socio-cultural context and demonstrates the moderating role of gender.

**Keywords** - Gender roles, Work-life Balance, Traditional, Modernity, Culture.

**Paper type** – Research Paper

**Introduction** :- With a gigantic population of 1.2 billion, India is one of the fastest emerging economies in the world, who will soon have the largest and youngest workforce the world has ever seen. She now has that rare window of opportunity to improve the quality of life for its 1.2 billion citizens and lay the foundations for a truly prosperous future – a future that will impact the country and its people for generations to come. (World bank organization).

While India is set to become the youngest country of the world with an average age of 29 years by 2020, it also poses greater challenges for the social and spatial inequalities. A report by, 'State of the Urban Youth, India 2012: Employment, Livelihoods, Skills,' mentions that India is set to experience a dynamic transformation as the population burden of the past turns into a demographic dividend, but the benefits tend to get tempered because of the regional disparities.

It is further interesting to note that India being a multicultural, multiregional and multilingual mix of human capital makes it challenging to establish management models that would work effectively with local adaptations across subcultures. The cultural history of India has deep rooted views on gender roles where women being the carriers of the culture could not be westernized by engaging in the material sphere outside the home, where men were dominant (Radhakrishnan 2008). Women often played a subservient role to men, a role well defined in ancient and sacred literature as the "traditional" role of Indian women. But recent history has certainly witnessed decreasing stability in the social positioning of the gender, as women are seen adopting traditional male-dominated roles (Diekman et al. 2004).

A study done by (Zosuls et al. 2011) indicates that as the societies have developed, the social roles of, and the stereotypes attached to, men and women have also changed. Gender development now focuses on the multiple demands of work and family which has led to the emergence of flexible work practices in minimizing the gender role gap between men and women (Joshi et al. 2015).

An implication is that the societal role expectations and women's career ambitions and the way the women manage their professional and personal lives is a concern to formulate and implement HR policies and practices that would facilitate women in pursuing their career goals and dependent care responsibilities (Valk & Srinivasan 2011).

In India, several studies address the issues of gender roles and work-life balance in taking the perspectives of both men and women at management level. However, no particular research has been found that addresses the perception of gender roles and the relation between work & life in sub cultural context within India.

Hence this paper examines the issues related to sub cultural influences on the role of man and woman while dealing with their work and life in current scenario. The research fills up the gap in the literature by focusing on the perception of man and woman in understanding the changes that have occurred in the past and present role of gender role, and the workplace practices which have emerged due to the cultural changes in two different states of India.

**Theoretical Overview :-** As put by Amartya Sen, the India born Nobel Laureate in Economics, "the culture of modern India is a complex blend of its historical traditions, influences from the effects of colonialism over centuries and current Western culture - both collaterally and dialectically". Sen recognizes the fact that India is traditional and contemporary at the same time and the deep-

seated heterogeneity of Indian traditions, is often lost in the homogenized descriptions of India.

In this light, the paper tries to discuss few of the dimensions which make Indian culture as heterogeneous and widely dispersed. The national culture might reflect homogeneity to some extent but there is a wide scope to study and understand the sub-cultures within India.

**'Amalgamation' between Tradition and Modernity :-** This paper emphasizes on the research work done by (Harris 2003), which argues that while Indians are changing their cultural traditions to incorporate modern industry, they are also changing modern industry in order to maintain their cultural traditions. He further discusses that, Indian modernization is not simply an aping of the West that destroys the traditional way of life, but rather a highly selective process of borrowing and innovating, which seeks to develop and incorporate novel elements into a highly organized and continuing civilization.

To add further, (Singer 1980), talks about a phenomenon that existed in 1950 through the concept of 'compartmentalization'. Singer argued, that while the business leaders in southern part of India were adapting the western culture, at the same time they could manage to keep their relationship between cultural religious belief and personal lives different, in which cultural religious belief continued to be extremely important. The core of this idea represents that business and religion are distinct and separate spheres.

Another work by (Opler 1968), talks about an oxymoron as deliberately paradoxical as 'collective individualism' provides another conceptual elucidation that individualism is devalued in India, that personal autonomy is subordinated to familism. In contrast to egalitarian societies, in India the hierarchy structures all relationships and proscribes autonomy (Dumont 1970). He mentions in his work that people in India at person level are individualistic, but their culture forces them to be collectivistic as a whole.

In this reference, N.K.Bose mentions in one of his work that south India was less open to invasions by the western culture than the north; and it not only maintained the continuity of Indian culture, but also protected and nurtured it when it faced danger in the north.

**Gender differences/similarities in sub-cultural context** :- In the search for a pattern of regional socio-cultural variation that might shed light on the demographic patterns, (Dyson & Moore 1883) conducted a study to contrast between north and south India. One such part of the study focuses on the kinship and female autonomy. The study observes that southern part of India emphasizes a way of life that places great importance on kinship ties and family and at the same time females there experience less social restriction of occupational choices and after marriage nuclear family is often established. This could be a reason of higher autonomy in one's own life.

On the contrary, in northern India the personal decisions are strongly influenced by kinship, family and marriage relationship. As women in north India experience lesser autonomy, they are mostly dependent on their husband and his family which could be a reason that nuclear families are not encouraged in North India. (Dyson.T, Moore M, 1883; pp 35-60)

Such a history becomes crucial in understanding the transition of the region from a sexualized space to a space of womanly power in the contemporary period. f Man and Woman are newly sculpted.

**Work and family dynamics** :- Owing to the current scenario, such as a greater number of women in the workforce (dual-career couples), a growing reluctance to accept the longer hours culture, the rise of the 24 per 7 society, and technological advancements competing and multi-faced demands between work and home, responsibilities have assumed increased relevance for employees in recent years. The way of how work-life balance

can be achieved and enhanced is an important issue in the field of human resource management and has received significant attention from employers, workers, government, academic researchers, and the popular media. (Lazăr et al. 2010)

According to (Schein 1985), the way organisations work can be construed only to the extent that prevailing managerial assumptions about human nature and behaviour are comprehended. Managerial assumptions, values, and artifacts that create an organisational culture, in turn, find their roots in the socio-cultural milieu within which an institution evolves and functions. These cultural beliefs about human nature constitute the major components of the internal work culture that determines the management practices in the organisation.

#### **Research Methodology**

**Demographic profile of the Sample** : Participants in the present study are part of government, private sector, and multinational corporations (MNCs) located in north India mainly Delhi, Gurgaon and Noida and in south India mainly Bangalore, Chennai and Kerala. Seventeen interviews across different cities from various age groups were conducted. The scant literature related to sub-cultural influence on gender roles and work-life dynamics suggests the need to explore in this area and fill the gaps in the existing literature. The qualitative nature of inquiry has been adopted for this research as it is more suitable when psychological processes, motivations and interpretations have to be understood (Cooper and Schindler, 2006) and need to be explored (Creswell, 1998, p.17). There are two criteria for selecting the sample, (a) Participants who are the natives of north and south India and have lived most of their lives in those cities. (b) Participants who are employed full time and also have responsibilities towards families (especially married people).

For this study, face-to-face and telephonic in-depth semi-structured interviews were

conducted to elicit the experiences, understanding and views of the employees. Care was taken to disperse the samples in terms of industry, age, location and experience levels, refer Table 1(a) and 1(b).

The principal research questions were based on:

1. How do employees perceive changes in the gender roles?
2. How do these perceptions affect their work–life balance? and;
3. What role does culture play in shaping up their career motives and personal and family lives?

**Table-1(a) North India**

Respondents (RN)	Gender	Marital Status	Child	Age	Work experience (yrs)	City
RN1	Male	Married	Yes	60	37	Delhi
RN2	Male	Married	Yes	56	35	Delhi
RN3	Male	Married	Yes	36	11	Gurgaon
RN4	Female	Married	No	30	7	Gurgaon
RN5	Female	Married	Yes	37	14	Gurgaon
RN6	Female	Married	Yes	39	15	Noida
RN7	Male	Married	Yes	43	17	Noida
RN8	Female	Married	Yes	37	13	Delhi

**Table-1(b) South India**

Respondents (RS)	Gender	Marital Status	Child	Age	Work experience (yrs)	City
RS1	Female	Married	Yes	30	5	Bangalore
RS2	Male	Married	Yes	32	7	Chennai
RS3	Male	Married	Yes	35	7	Chennai
RS4	Female	Married	Yes	26	6	Chennai
RS5	Female	Not Married	No	27	4	Chennai
RS6	Male	Married	Yes	40	13	Kerala
RS7	Female	Married	Yes	42	15	Bangalore
RS8	Male	Married	Yes	37	9	Chennai
RS9	Female	Married	Yes	36	12	Kerala

RN and RS represent respondents from North and South India respectively.

**Findings :-** The responses which are generated from the semi-structured interviews are grouped under different sub-themes. The interview process started with an open-ended question on the perception and views on changes in gender roles and slowly merged into the other dimensions of culture and work life interface.

**Acknowledging the change in ‘gender roles’ :-** The gathered data proposed that most of the men and women irrespective of their cultural differences accepted that a notable change is seen in the gender roles now and then. Few responses were,

Yes, I definitely see a lot of changes at work place. Women earlier mostly targeted teaching or other clerical job but today they are in abundance in medical, engineering, pure sciences, research jobs. etc.

At home, earlier they would have to look after the home as well, with very little support from partners. Things have of course changed now with women seeking and also succeeding alongside their male counterparts. Women are today more assertive, both at work place as well as at home. Although most women even now have to work more than men at work place to prove themselves,

and also at home they are expected to contribute more.(RN2)

Women have become more vocal about their thoughts and opinions on all matters in public [...] and at the same time men have become more supportive in pushing women to achieve their goals and divide the responsibilities at home compared to only women taking care of the household 20 years ago(RS1)

Yes, in last 20 years the number of average working women were fewer compared to present day. And men are contributing their part of work at home helping their spouse. I see my dad working in the kitchen and helping mom with the household chores so even I would look for a partner who will shares the responsibilities.[..]and I can see there is increase in equality between the genders and high regards for working women (RS5)

The findings suggest while female participants reported more role non traditionalism than did male participants, the changes in men's roles were not associated with decreases in their power. It indicates that people believe that men's current levels of power will be maintained even if men enter traditionally feminine occupations (Diekmann et al. 2004)

On the other hand, owing to the cultural differences, many women did mention the barrier they face due to the geographic location of their workplace. For instance, one respondent said,

Being a civil engineer, my works requires me to be on site many a times [...], the city where I live poses many challenges for a working women [...], my family and my husband supports me immensely for my career [...] but I had to face the gender bias in initial years of my career [...],but it didn't let me deter from my focus. And eventually there are many people who appreciate you for your work. And my husband and I have a mutual understanding about the family and household responsibilities. (RN8)

Mostly the respondents voiced that support and a positive attitude from husbands towards wives' work help to reduce the stress at workplace and family. The current picture is of a modern urban educated women still steeped in her traditional role but bravely seeking to empower herself by stepping in to the world of work and coping with negative perceptions of society through a range of strategies that included hiring help and soliciting support from her husband to the extent possible. (Rajadhyaksha & Smita 2004)

#### **Role expectations of women and men at home and at workplace :-**

Compared to the men, more women believed that there is still a suggested role expectation of women. The data gathered from both the regions majorly mentioned that the basic duty of rearing a child and other necessities related to household often fall on women which make them cautious about their decisions and choices. Few responses were, Of course, Yes! The one who gets lesser involved at home in terms of responsibilities gets to perform better at workplace....[...]. And many women go through downfalls in careers or progress at very slow pace or are stuck at stagnant positions just because they are not able to let go the household responsibilities. In general, expectation from women even these days is far higher than men in terms of household responsibilities. Those who are able to involve their better halves in sharing the household work are able to perform well at workplace (RS1)

Sometimes, Yes! We being women are expected to do our best at work and at home. We need to continuously prove ourselves. [...] the culture we live demands that if I am 30, I should have atleast one child. But at workplace you have actually gained some recognition by the time you are 30. So even if the gender role changes, biological role doesn't[...].(RN4)

Very few men believed that there is no defined role expectation and that in coming future the roles are going to merge,

Definitely not, we are working in a cross-functional world, where jobs and roles both are cross-functional. And it is either ways acceptable by both the genders. Basically, humans are adaptive in nature. I believe, that in coming future there will be no defined roles of a man and a woman. We might work in a culture which doesn't set boundaries to be just one gender. (RS3)

**Women's aspiration and pressure to be modern yet cautious :-** The changing role of gender emphasize on the modern women and her aspiration to climb higher ladders in her career but at the same time being cautious of her role in the family. The basis of such feelings is the social set-up in which one's upbringing is done. In Indian culture, the 'sacrificing' image of the woman is deeply ingrained; hence any deviant action from them leaves women with a sense of guilt and unjust behavior towards their families. One of response was,

Women aspire to reach higher levels just like men do. No woman stops aspiring by choice. Household chores, responsibility of children pull a woman's aspirations down. A supportive partner who believes in his wife's career as much as he believes in his own, changes the game all over. But we rarely find such men-reason being men are not able to support at home beyond a point and offload most of the child's responsibilities to the woman if she's well educated and capable to take care of not just the child's daily needs but his regular studies too. In general, this becomes the reason of women aspiring lesser after reaching a certain level in her organization.(RS9)

Most women do stop aspiring, but some take the bull by the horns and do well. It is not the gender role per se, but the way women accepts or rejects the opportunity to rise higher in their career.(RS6)

Most of the participants asserted that since feminization of the workforce is taking place, it has also led to growing work-family conflicts because of which, in many cases women are still forced to choose between career paths or family responsibilities (Khallash & Kruse 2012). Women

and men may differ in their perception of advancement, aspiration and expectation to obtain a senior management position. This is because there is a process of self-selection, perception of requirement of the promotion which may explain the career advancement states of man and women (Wood & Lindorff 2001).

**Work- family balance or Work family guilt? :-** Demographical, societal and cultural changes over the last few decades have made individuals face the difficulty of finding a balance between their personal lives and their work. Different motives have fostered this challenge, including changes in the labour market and the increased employment of women, the existence of dual career couples and individuals' desire to achieve higher levels of quality of life through enjoying free time and leisure activities (Greenhaus, 2008).

In this reference many participants shared the importance of having a balance between work and life and also the family guilt that they face if work-life equilibrium is disturbed. Some responses were,

I do see myself spending less time with my child, no time for my hobbies, friends and family. If I think of work-life balance, I definitely see myself giving higher priority to work than life.(RS4)

There is always a sharp line. I prefer keeping them separate always. (RS8)

A satisfying, healthy and productive life that includes work, play and love, that integrates a range of life activities with attention to self and to personal and spiritual development, and that expresses a person's unique wishes, interests, and values' (Joplin & Lau, 2003)

Yes I do get time to spend with my family daily. And my family on the other hand does support me whenever I need to work more(RN6)

Yes, Men tend to spend leisure time in other hobbies while women tend to spend leisure time with family getting involved in household work. So this depends on what interests one more.(RS7)

Not everything (mainly because I always want to do a lot of things). You have to commit



your office hours to work and that takes a big chunk of the time available to you. But then you do a compromise to earn and pay the bills. Whatever I want to do also requires money which has to be earned by the work I do. So, it's kind of a deal which should not be cribbed about.(RS2)

Thus, most of the participants insisted on achieving life that delivers the value and balance they desire irrespective of any cultural barriers. As a result, participants perceived a good Work-Life Balance by enjoying the four major quadrants namely -Work, Family, Friends and Self.

**Support from Organization & Colleagues :-** It may be valuable to examine the relationship between work-family culture and general organizational culture because cultures that are supportive of employees in multiple ways may also be "family-friendly." Research into these issues would add to our understanding of the relationships among organizational context, workplace practices and policies, work-family culture, and employee attitudes and behaviors (Thompson et al. 1999). Given this, the participants were asked to share the initiatives taken up by their organizations to facilitate a work-life balance in their lives.

Some participants from the north India mentioned the benefits of having a crèche while on the other hand participants were not open to the idea of leaving their child at crèche. The other responses focused on the facilities given by the organization to enhance a smooth balance between work and life,

Facility of crèche is there for engaging children in office, Of course. It is difficult for women with children to balance household and office work. For children, provision of crèche is there even in offices also (RN1)

There is employee assistance, work from home policy, culture of freedom and self discipline is developed where finishing task is important that number of hours spend in office (RN3)

The best part is providing laptops and sponsoring internet facility at home making it flexible for an employee to manage hours that need to be spent in different fashion based on

daily circumstances. Also, there is more focus on effective work done during working hours such that other hours are for employees to live their lives their way. I don't see much change needed to encourage employees to balance work and life. This is well taken care of as a part of work culture here.(RS4)

Clearly, in today's organisations, facilitating policies and practices for both men and women at the workplace need to be implemented in a manner that is fair and equitable but at the same time productive and efficient. Company-run crèches, flexitime, 'e'-enabled work in the organisation and at home, paternity leave, etc., are examples of policies practiced by progressive organisations, but the organisations need to be increasingly and universally sensitive towards the personal and familial responsibilities of their female employees. (Naqvi 2011)

Other participants clearly prioritized their families over work and accepted that they strategize to achieve their desired work family balance. There emerged some work-domain resources that operate in several ways to facilitate the successful integration of work and family role demands. (Baral & Bhargava 2011)

Office timings, good team leader and what else you need for a work-life balance (RN7)

Enjoy your work, there is life after you retire. So grow not only in your career, but also as an individual. Working life is easy, it's the retired life that you need to prepare for, so make friends and memories that you can remember and feel happy.(RN2)

Organizational work culture can either be good or bad, in the sense that good work culture is one that is conducive for high levels of organizational performance, the indices of which are productivity, profits and growth. According to Likert (1961), the best performance climate involves openness, trust, sharing, two-way communication and participative leadership.

**Discussion :-** In conclusion, though both men and women try to integrate their work and family role, the latter remains somewhat more dominant in

their hierarchy of roles. The study contributes to the work family literature by showing that peoples experience of roles and conflicts between roles are experience differentially in different cultural contexts.

It is more of a development of the self in concert with family and the Indian community. Development of the self is facilitated by re traditionalizing efforts that result in a positive Indian identity by balancing of traditional and contemporary feminine strengths.(Napholz 2000)

To conclude, work and family research in India appears to have followed two separate and disconnected paths. One is the route charted out by women's studies centers that has looked at structures of patriarchy within the country and how these contribute to the subordination of women at work and at home. The other path of psychosocial research conducted from a role theory perspective has largely examined work and family relations within urban settings. There has been little cross-pollination between these two streams marked by lack of cross-references in published research studies.(Rajadhyaksha & Smita 2004)

Today's progressive organisation would be better-off if it helps women to attain such a balance. Many working women handle job-related responsibilities well and can function well even without family support. Women appear to be focused and organised especially in handling multiple roles. Today's working women need to use these inherent strengths as leverage and find their feet within the context of the organisation. On their part, organisations would do well to keep in mind women's multiple roles as well as implement equality and negate gender discrimination. Women's new found assertiveness coupled with structural changes within the organisation and at the societal level would enable them to successfully evolve from their current 'transitory identity' towards a better defined identity that recognises their work as well as their personal life roles.(Naqvi 2011)

Moreover, an individual's fundamental disposition to work, his sense of discipline and

attitude towards regulated hours of work, rules, regulations and procedures, his activation level and intrinsic drive and his responses to challenges of responsibility are to a very large extent dependent on his fundamental outlook and his overall attitude towards life. This, in turn, is derived from the social and cultural environment. India is a very large country with a wide heterogeneity of languages, ethnicity, cultures, attitudes, ideologies, preferences and economic status. These diversities must be recognized and honoured because close-knit human groups and communities who take pride in their own distinct entities dislike both being taken for granted and being told from above as to what is good for them (Bhadury 1991).

**Implications** :- However, as long as either unity or heterogeneity is stressed against the dominating presence of an Indian history with its already established themes and interests, such regionalism will rise only rarely above being either instantiations of historical processes identified elsewhere, or notations of their absence; a more positive reading of such regionalism could be to discover the value of micro history. This has produced a series of inclusions/exclusions vis-à-vis not only the north, but with- in the geographical south itself.

Future research might also be conducted to identify specific practices and behaviors associated with perceived work-family culture, such as actual managerial support activities, time demands, and negative career consequences. Finally, there may be additional facets of work-family culture that are salient to specific organizational contexts; for example, coworker support and sensitivity to employees' family responsibilities may be particularly important in an organization where work is done in teams.

Lastly, this study has led to an understanding that while organizations are coming up with different and diverse work life policies, it may not necessarily be well received across the country. Since the traditional as well as modern culture co-exist in both the regions, it will take ample amount

of years and efforts to merge or unite the culture and operate in a homogenized way.

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## Major Themes and Textual Assessment of Chetan Bhagat's Novels

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**Abstract** :- The present paper aims at analyzing Chetan Bhagat's select novels from different angles whether it is theme, social criticism, and stylistic techniques. This is devoted to the introduction of the writer's writing acumen and craftsmanship of drawing the attention of a large readership and thus understanding how he has been canonized as a favorite writer of young generation. The paper also deals with the assessment of the major themes and motifs of the novel aligned with a reflection on social evils pervading in this society like conservative attitude of parents towards cross-cultural and inter-state marriages, dowry, generation gap, cross-cultural-clashes. It has also been reviewed as to how Chetan Bhagat has dealt with these sensitive issues with objective approach and makes the readers laugh and understand the gravity of the matter and he also provides prospective solutions to all the problems raised by him. The concluding assessment will be drawn in the last part of the paper.

**Keywords** :- Social Criticism, cross-cultural clashes, cinematographic element, kinetic narrative technique.

**Introduction** :- Chetan Bhagat has adopted the creative appropriateness of writing novels in English like his predecessors such as Mulk Raj Anand, R.K. Narayan and Raja Rao, but this inclination of Chetan Bhagat to portray Indian reality can be considered even an extension and partial extermination of his immediate predecessors like Vikram Seth, Salman Rushdie, Arundhati Roy who changed the face of Indian English novel with their persist practice of shattering the standard of westernized looking as 'other' and 'substandard' discussed in Edward Said's famous treatise Orientalism because he seems to be adopting cosmopolitan standard of

writing, eradicating all the linguistic and geographical barriers. The present novel 2 States too, is one of the best sellers of Chetan Bhagat, firstly, because the writer admits that this is the imaginative reconstruction of his own life and secondly it touches the sentiments of young generation. Both the factors make this work even more authentic and magnify his own popularity among his fans; however, he also maintains the ascendancy of creativity over biographical exposure. He himself has magnanimously dedicated this novels to his in-laws and also avers in the Acknowledgement to 2 States that it is an outcome of his personally lived experiences:

I also want to make a couple of disclaimers. One, this story is inspired by my own family experiences. However, this book should be seen as a work of fiction. Also, for authenticity, I have used names of some real places, people and institutions as they represent cultural icons of today and aid in storytelling. There is no intention to imply anything else (2 States vii)

In close proximity of this very issue of love-affair, Chetan Bhagat has raised a parallel issue which pervades throughout the novel is of generation gap by writing about inter-caste love marriage and hence he has touched upon such a topic which is considered a taboo in India. The generation gap is discerned from the fact that Krish and his father are poles apart from each other as regards their relationship and usually do not talk to each other; the reason being his father is very strict and frustrated and sometimes goes beyond limits even to beat Krish's mother like a typical husband in Indian families. On the other hand, Krish loves his mother and shatters the taboo that man is dominant in relationship as he falls in love with Ananya and gives equal respect to her as her better half and despite knowing the fact

that to get married outside his own caste is very difficult, he determines to deconstruct the stereotypical image of so-called son in conservative family and goes ahead to convince his in-law to win their heart. He does not accept the marriage proposal of a girl belonging to high strata of society due to greed for money, rather marries a well-mannered and educated girl of his choice. He sets up model for modern generation that dowry is a social evil and be uprooted from the society.

The cultural confrontation is the key issue which lies embedded in the very fabric of the love story of Krish and Ananya. This cultural difference emerges with the very blurb on the selection of the title of the novel 2 States. The title of the novel is suggestive of the peculiar ethnic distinctiveness of North and South Indian culture. On the first hand, the matrimony of Krish and Ananya is not acceptable by their respective families because of cultural distinction. This cultural confrontation is exemplified from the beginning till the very end of the novel. The very first scene in the novel reveals obvious distinctiveness between South and North India in the mess where Krish Malhotra sees Ananya and she starts a tiff about the cuisine: "She stood two places ahead of me in the lunch at IIMA mess. I checked her out from the corner of my eye, wondering what the big fuss about this South Indian girl was" (2 States 2). And when Krish offers her to go out for lunch, this cultural clash becomes even more obvious from the conversation of Ananya and Krish:

She laughed. 'I didn't say I am a practicing Tam Brahmin. But you should know that I am born into the purest of pure upper caste communities ever created. What about you, commoner?' To this Krish replies about Punjabi cuisine 'I am Punjabi, though I never lived in Punjab. I grew up in Delhi. And I have no idea of my caste, but we do eat chicken. And I can digest bad sambar better than Tamil Brahmins. (2 States 7)

**Five Point Someone: What Not to do at IIT :-** The Novel gives a glimpse of different aspects of campus life that included fears and insecurities of the students, campus love-affairs, joys and sorrows of friendship, drug and booze sessions, teaching style, examination phobias, placement dreams, monotony of classroom studies, behavior of professors, convocation ceremony and also ragging. The novel, set in the Indian Institute of Technology Delhi, in the period 1991 to 1995, depicting the adventures of three mechanical engineering students, Hari Kumar, Ryan Oberoi, and Alok Gupta, who fail to cope with the grading system of the IITs, captures the campus setting of a residential engineering institution. It describes the various facets of campus life in IIT. Five Point Someone is one of the most popular novels to successfully capture the unique ethos of India's elite institutions.

Five Point Someone is set against the backdrop of the residential campus, IIT- Delhi. IIT is that place where students gathered at a very impressionable age of their lives. These young lads after seeking admission in an IIT were destined to share the four years of the course duration with other students there, both contemporaries and seniors, and who belonged to different backgrounds and regions. In fact, their lives gets intertwined with each other during their stay at IIT and sometimes even afterwards. Moreover, in IIT, where your grade point average (GPA) defined who you were and "once you get a GPA in IIT, everyone has an opinion about it, about you, even if it's a fashion design student" (P 69). It showed that GPA was the primary determinant for choosing friends. The nine and ten pointers looked down upon the so called 'under- performers'. Hence, if anyone with a GPA of less than eight on a ten point scale and a departmental rank in the twenties in a class of forty-five tried to display his erudition in class, would be insulted by his fellow class mates.

Apart from grading tests, Competition, being so intense in IITs, creates lot of pressures

among the students and one of the professors made a remark at the end of his class: "Best of luck once again for your stay here. Remember, as your head of department Prof .Cherian says, the tough workload is by design, to keep you on your toes" (p 11) Despite a rigorous grading system, the IIT system has its own limitations, which was intricately brought out by the remarks of Ryan Oberoi in a get together party: "You know guys, this whole IIT system is sick. Because, tell me, how many great engineers or scientists have come out of IIT? I mean that is supposed to be the best college in India, the best technology institute for a country of a billion. But has IIT ever invented anything? Or made any technical contribution to India? Over thirty years of IITs, yet, all it does is train some bring kids to work in multinationals. I mean look at MIT in the USA... What is wrong in the system... This system of relative grading and overburdening the students. I mean it kills the best fun years of your life. But it kills something else. Where is the room for original thought? Where is the time for creativity? It is not fair."(P34-35) It seems that it was this undue stress of the students which affected the kind of language they used in their day to day conversations both on and off campus. Campus life gave enough opportunities and situations which necessarily urged the students to use slangs, nick names and choice expletives. Campus was the place where, therefore, lingua franca sprang from caricaturing each other, and the resultant language was unique to each campus.

**One Night @ the Call Center** :- Chetan Bhagat in his novel One Night @ the Call Center gives a call to the young generation of India with the portrayal of facts existing in the call centers and the corporate exploitation, cosmopolitanism as the reflections of urbanization, privatization and globalization. The novel is a symbolic portrayal of the contemporary globalised world; call center. Bhagat narrated the story with six call centre executives - Shyam Mehra, Varun Malhotra(Vroom), Radhika Jha, Priyanka, Esha Singh and Military Uncle, who are working in a call

center 'connexions' in Gurgaon in Haryana, their bay's name is 'Western Appliances Strategic Group'. They work during the night shifts to receive the calls from the Americans and solve the problems of their home appliances. They have to speak in American accent and even they changed their names for the comfort of Americans. Their business names clearly indicate the cosmopolitanism: Regina for Radhika, Eliza for Esha, Victor for Varun and Sam for Shyam. Each one these has their own aspirations and zeal to achieve something in their life, but they have certain constraints.

Bhagat tries to expose the westernized attitude of the youth through these characters. Due to the drastic impact of urbanization, on one hand there are so many ways of earning money even with minimum educational qualifications; especially in BPOs they get high salary, which attracts the youth towards them. On the other hand it affects the culture; "Indeed drinking, dancing and partying at 32 milestone, working for a company headquartered at Boston, dating at 'Mocha Café' with its dazzled Arabian lights and at Pizza Hut at Sahara Mall and going to the night club 'Bed' for break envisages the cosmopolitan society"(Rodrigues, 3). In the novel, the titles for the past memories of Shyam, "my past dates with Priyanka I to V" is the symbolic representation of urbanization.

Chetan Bhagat exposes the exploitations of the call center boss. Bakshi is the character in the novel is a representative of such selfish, cunning and brutal attitude. He tries to steal the web-site project prepared by Vroom and Shyam to take the credit on his side. He blackmails Esha and others with the threat of right-sizing the call center. Bhagat's characters are modernised and go with the changing trends of the contemporary society. Radhika a married woman, at the beginning she changes her liberal attitude and tries to adjust the traditions of her in-law's family. Later, when she came to know the decisive nature of her husband she at once decides to breakdown the relationship

and wants to lead an independent life. Radhika wants to be “myself again, just like I was before marriage, when I was with my parents” (One Night, 230). Esha, a fashionable and modern girl who craves for her passionate modelling, victimizes for casting couch, tunes her mind to come out of the day dreams and tries to move with the career. Military uncle an old man with too much of self respect, who is neglected by his son and daughter-in-law, always yearns for the love and affection of his grandson. Bhagat visualises these attitudes of the people towards human sensibility in the contemporary society. To resolve these emotional struggles, Bhagat uses a device, a phone call from God for their self regret and revelation.

One Night @ the Call Center is the study of contemporary India, where the spirit of non-aggression, modesty, brotherhood and fairness in life has been replaced by aggression, vulgarity, aversion and warfare. Indian culture is rich and diverse and as a result, unique in its very own way. Western culture can also be referred to as advanced civilization. The globe is shrinking and all are getting closer to one another in many ways. So it is very natural for the Indians to adopt the Western culture and vice versa. Even though Indians have accepted the modern means of living and improved the life style, their values and beliefs still remain unchanged. People can change their way of clothing, eating and living but the rich Indian values in them always remain unchanged. This is because they are deeply rooted in their souls. But, Bhagat focuses on the other side, where the present generation is tempted to change entirely to the westernized trends.

**The Three Mistakes of My Life** :- In The Three Mistakes of my life the author portrays present day contemporary issues faced by the youth of India and also represents modern culture in the context of modern people; the desire of people to earn and the unrecognized potential of potential greats. Govind, the protagonist of the novel narrates the three mistakes; buying a shop in

Navrangpura shopping mall despite warnings from his friend was a mistake because it gets demolished due to the gruesome earthquakes, the second is, falling in love with Ishaan’s sister Vidya with whom he has intercourse and the third one is, letting a moment pass before diving to rescue Ali because of his preconceptions and self-centred nature. This resulted in mutilating Ali’s wrist. As regret to all these mistakes, Govind makes an attempt of suicide. Later the author saves him. “The novel’s message is that victory and defeat are parts of human life and we should never think of suicide. Ups are followed by downs but life never ends” (Sablok, 74) The three friends Govind Patel, Ishaan and Omi are enjoying with different lifestyles. Govind is passionate on business; Ishaan is in love with cricket, while Omi is more attached with the city temple. Therefore, the three main characters are controlled by business, cricket and religion. The three friends plan to establish a cricket shop in the premises of the temple with the support of Omi’s maternal uncle Bittoo mama. The novel is beset with actual events; it is very realistic in its portrayal of events; the Gujarat earthquake on Republic day, the test cricket match between India and Australia and Godhra train attack. Govind, the narrator is ambitious and agnostic in his religious beliefs. He incidentally falls in love with Vidya who is his best friend Ishaan’s younger sister. Ishaan worships cricket. He meets Ali who possesses immense talent in cricketing. Ishaan wishes to help the boy realise his utmost potential. Omi is a temple priest’s son. He becomes stranded in between the contradiction of his friendship and Bittoo uncle’s radical beliefs. Bittoo uncle is staunch member of the Hindu Party. He loses his son in the incident of Godhra train attack. In this novel, initially, the characters are shown to be happy as they try setting up a cricket shop. Consequently, their plans go as planned and the business fares well. But their happiness is stunted when an earthquake hits the city and obliterates all. When they lost their shopping mall in the earthquake, Govind, consoles himself with deep humiliation and says, “People must have thought I had lost a child. But when a businessman loses his



business, it is similar” (3 Mistakes, 109). The novel is a good take on the entrepreneurial spirit of young India. The three main characters are for revelation of the typical Indian mindset. One is into cricket, another into business, and the third is a friend whose choice is dictated by those of his friends. Despite all the differences among the three different characters, it is important to understand that they bond better and stick together. One of the most classic examples of how they bond in all situations is the handling of the situation with Fred, the Australian. When the Australian offered to arrange for two tickets, one for Ishaan and the other for Ali, the response was that they either go together or they don't. The main climax scene where the trio put themselves at great risk in trying to save Ali shows the true spirit of friendship. They bond with the fourth character and since he, in their opinion, could be a national sporting asset, they place their lives at risk to save him. In fact, Omi loses his life in the effort to save Ali. This shows greater unity despite their differences in choice. In India, there is very rich diversity in culture and religion. And religious texts sometime make it difficult for people to agree with what people of other religions follow. These barriers create situations of great dissent and disturbances in India. Bloodshed has been witnessed from the time of partition with equal number of people of both Hindu and Muslim religions falling victim. Individuals like Bittoo and Parikhji continue to create problems in society, which cause problems for innocent people. The novel creates the impression among readers that India is a multi-cultural and multi-religious society where human beings are expected to express themselves for the purposes of bonding with others and distinguishing themselves as unique. Indian society is not a monolithic society, it is pluralistic and it is this rich cultural and religious diversity that makes it a powerful nation, offering a window to the world. Unity in diversity is witnessed in India among a melting pot of populations consisting of apparently disparate people.

**Revolution 2020** :- Chetan Bhagat depicts the social evils, corruption and problems of young generation through his fifth novel. He has illustrated the theme of love with different shades and attitudes. While reading about the relationship between Gopal and Aarti, the readers feel that they are good companion. However, due to his academic failure Aarti leaves him and goes with Raghav, a brilliant IIT student. So in the beginning, the author shows the love triangle. In the course of time, Aarti comes to know that Raghav is an overambitious and has no time to spare with her. Being desperate, she comes back to Gopal, her school day friend and has a sex with him. However, Gopal feels very bad and decides to help Raghav in his mission. He also understands that Aarti is the best companion for Raghav only. Therefore, he plays a drama of having prostitutes to show his infidelities to Aarti. Finally, Aarti goes back to Raghav. It is here the author presented the theme of platonic love.

Ambitions or an aspiration of the youth is another important theme that the author has handled in the novel. The novel is basically about the aspirations of the three young IIT students. Gopal wants to become a rich man. Raghav aspires for to be a social reformer and Aarti wants to be an air hostess. Chetan Bhagat has selected two cities- Varanasi and Kota intentionally. He wants to show that the time has changed and the students from Varanasi also eager to go to Kota for higher/technical education. Gopal Mishra comes from the middle class family background. His father wants to make him an engineer and also struggles a lot. However, Gopal is not interested in being an engineer. Instead of it, he aspires to become a rich and powerful person. To fulfill his ambition, he joins the hands with the MLA Shuklaji and becomes a rich man by implementing unfair practices. Raghav Kashyap, another character in the novel is from well to do family and brilliant too. He clears all examinations and becomes an engineer. But he is not interested to work as an engineer. He leaves the Infosys job and starts to work as a journalist for newspaper. His ambition is

to change the world through social movement and reformation. He wants to create a corruption free society. His article on Ganga cleaning scam brings somewhat changes in the system. Aarti is the only female character and the only person who is not able to fulfill her ambition of becoming an air hostess. She struggles a lot and finally changes her dream. Degradation of moral and ethical values is one more theme of the novel. In What Young India Wants Chetan Bhagat retorts that the young generation is indulged in drinking, smoking and illicit affairs. Gopal's heavy drinking and being admitted in the hospital, Aarti's involvement in drinking and sex and MLA Shuklaji's unfair practices show the degradation of moral and ethical values in our society. Chetan Bhagat has touched upon the theme of corruption in very serious manner in the novel Revolution 2020. The novel projects the picture of unfair society in which the Indian youth are struggling to fulfill their ambitions. The novel sheds light on the hot topic- the corruption in education. The author criticizes how the educational institutes become business centres. Gopal's journey from the poor middle class to the young rich person shows the corruption in education system. He has observed unfair practices right from the beginning of the land acquisition to erection of building and fulfilling the admission quota. With the support of MLA Shuklaji, he has kidnapped the four year old grandson of Ghanshyam and demanded to leave the possession of land. Thus, they have acquired the land by force and converted this agricultural land into commercial purpose that is to run educational institute by paying bribe worth twelve and half thousand rupees to the deputy corporator. Gopal offered two lakh rupees to the head of the AICTE approval committee and twenty-five thousand rupees to each members of the committee to get approval. The fake demolition of the illegal construction is the best example of corruption chain. Because of the article of illegal construction by Raghav, the VNN officials have started to demolish the construction with bulldozers. Gopal has rung the phone to Shuklaji and begged for help. The MLA Shuklaji has settled

down the matter by paying the bribe of rupees two lakh to the VNN officials and has arranged a fake demolition to deceive the people. After all, the building is erected. Moreover, the management has fixed the School Principals to recommend Ganga Tech College to their students and for this they have given ten thousand rupees per admission as commission. Prof. Shrivastav's way of evading income tax, missing lectures and getting payment, Ganga Cleaning Scam, etc. are some of the examples that show the various forms of corruption. Conclusion Revolution 2020: Love, Corruption, Ambition (2011) is overloaded with the theme of social realism. It sheds light on social evils and unfair practices. The author has shown the social stratification through the central characters. The novel narrates the ambitions of youth, their struggle, the problem of unemployability, the scenario of private coaching classes and job fairs, etc. Through Gopal's character, the author has succeeded to present two attitudes of the youth. In the beginning, Gopal says "Nothing will happen here. This is India. No revolution will take place in 2020 and no revolution would take place in 2120." This is his negative attitude. However, at the end we learn some bits of positivity through his act of sending Aarti back to Raghav. Chetan Bhagat delivers the message- if we want to bring revolution, we have to contribute.

**Conclusion :-** It has been a tendency of Chetan Bhagat to depict contemporary urban middle class society in his writings. He belongs to the urban middle class background. So depiction of the same in his writings reflects the ground reality of the contemporary Indian urban milieu. Five Point Someone is his debut novel. He has written this novel with the intention of the pure entertainment of the reader. However, it reflects glimpses of the contemporary Indian society and its major issues. Though the issues of education system is one of the chief thematic concerns of the novel, the writer also throws light on certain other issues of the present Indian society like dowry, generation gap, challenging Indian family value system and

lower middleclass hardships. The picture of the Indian society which emerges from the novel is a lower middle class community and its problems. The major part of the novel covers the depiction of the educational sector of the contemporary Indian society with its problems. Education is an integral part of society. The progress of society is much dependent on the education imparted to the people. If education is given effectively, it shows positive outcome in society. People grow really human with a humanistic approach to life. In a democratic country like India, the role of education in society becomes vital for inculcating democratic and nationalistic values among the people. Such people can become highly sensible citizens of India who can have nation and the interest of nation as their top priority. Such people also practice social and moral values in life and that way, society can experience all round progress and social harmony.

Modernization has impacted the urban Indian society to a great extent. It has affected people's behavior and thought pattern. It has brought westernization with it. And standard of living, language, clothing, food habit of the people have been much affected by the modernization of the society. A new culture has taken shape in the society in which modern impact is seen apparently dominant. The mall culture has replaced traditional market. The people gradually become brand conscious. The expensive brands in clothes and shoes, international branded fast food and many other items of daily use have taken a deep hold over the market. The party culture namely business parties, DJ parties, kitty parties and many other celebrations have a high impact of westernization on them. The changing urban realities have also given birth to many anti-social evils in the society like smoking, prostitution, drinking, gambling, crimes of different kinds. The impact of modernization on India is so profound that she adopted all the pros and cons of western society giving birth to a new India where western culture and values have been rapidly permeating

in lives of people converting the urban part of India into a waste land.

The education system of the contemporary Indian society which is depicted in the novel is very disappointing. Students are becoming victims of the system. They do not have self-confidence for doing anything in life. They are frustrated or depressed in their life. Even the hostel environment depicted in the novel represents the adversity experienced by the young generation of India. The fresh students at the beginning of the novel face problem of ragging. Even the food served in the hostel mess is of very low quality.

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## The Role of Digital Marketing in India - An Overview

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**Abstract** :- Digital marketing is a paid form of promotion of products and services through an identified sponsor using a digital medium. Digital marketing is that element of promotion mix, which is often considered prominent in the overall marketing matrix. Its high visibility and pervasiveness has made it an important commercial medium in Indian society. It is a means of influencing the consumer to buy products or services through visual or audio persuasion. A product or service is primarily advertised to create awareness of its utility in the minds of potential buyers. As a result of globalization and the consequent changes in consumer buying patterns, the advertising industry has undergone significant transformation in past few years. So Digital Marketing is a powerful way of business of all sizes to reach prospects and customers. This paper is conceptual based on the literature review. The article makes an attempt to analyze the concept of Digital Marketing, ways of digital marketing, importance of digital marketing in the today's Indian Business world.

**Keywords** :- Digital, Marketing, Strategies, Optimization, Products.

**Introduction** :- The fastest growing media outlet for advertising is the Internet. Compared to spending in other media, the rate of spending for Internet advertising is experiencing tremendous growth. However, total spending for Internet advertising remains relatively small compared to other media. Yet, while Internet advertising is still a small player, its influence continues to expand every year major marketers shift a larger portion of their promotional budget to this medium. Two

key reasons for this shift rest with the Internet's ability to: 1) narrowly target an advertising message and 2) track user response to the advertiser's message. The Internet offers many advertising options with messages delivered through websites or by email.

Handheld devices, such as cell phones, Personal Digital Assistants (PDAs) and other wireless devices, make up the growing mobile device market. Such devices allow customers to stay informed, gather information and communicate with others without being tied to a physical location. While the mobile device market is only beginning to become a viable advertising medium, it may soon offer significant opportunity for marketers to reach customers at anytime and anyplace.

"Digital marketing as the name specifies is marketing over the internet through various digital devices." Although television and radio today fall under digital devices still if exclude these two from the list, marketing through rest all digital devices is digital marketing. We also call it online marketing, internet marketing or web marketing. Digital marketing is embodied by an extensive selection of service, product and brand marketing tactics, which mainly use the Internet as a core promotional medium, in addition to mobile and traditional TV and radio.

In simple terms, digital marketing is an endorsement of products, services, and brands on digital Medias like search engines, social media sites, emails and other electronic media. Digital marketing comprises of SEO (search engine

optimization), social media optimization, SEM (search engine marketing), email marketing, mobile marketing, content marketing, blog activities etc. A key digital marketing objective is engaging customers and allowing them to interact with the brand through servicing and delivery of digital media. This is achieved by designing digital media in such a way that it requires some type of end user action to view or receive the motive behind that media's creation. For example, to receive a free e-book, a customer might be required to register or fill out a form, benefiting the advertiser with a valuable customer or lead.

As per February 2013, India's Internet Population stood at 150 Million (which is the 3rd Largest in the world):

- India has seen a 20x growth in search queries in the last 5 years
- India is Google 3rd largest market globally
- India is the 5<sup>th</sup> largest nation in term of YouTube users
- Indian's spend around 16 hours online (in a week) on an average. That's more than the time we spend watching TV
- The Indian Online advertising market has crossed 1000crores (in 2010) and is growing fast at a rate of 50% per year
- There are around 90 million websites but there are 500 million Facebook profiles

India is one of the most populated countries in the world, with a population of 1.2 billion as of June 2014. Penetration of Internet is around 20 % in India, which is less compared to US which has 80% internet penetration and China which has up to 50%. But 20% Of 1.2 billion people makes it 25 corer internet users and is having global rank 3 in Worldwide Internet users ranking . I am giving these stats to give you a glimpse of how big our target audience is and these numbers are only

increasing with time for good companies of digital marketing in India. My today's post is on why digital marketing is important in India.

#### **Objectives of the study :-**

- To understand the concept of Digital marketing.
- To know the strategies of Digital Marketing in the current business world of India.
- To analyze the importance of Digital Marketing in India.

**Scope of the study :-** The study is mainly cover the quality of Digital Marketing, strategies and importance of digital Marketing in India. This study is restricted to boundaries of India only.

**Methodology of the study :-** The study is based on Digital Marketing in India, research article, newspapers, Websites on secondary data which is collected from the published reports.

#### **Review of literature :-**

**Sanmathi Anbumani (August, 2017)** in her article "Digital marketing and its challenges" states that, India has indeed joined the digital marketing league. There is a vast middle class market numbering as much as 250 million today. The American business week magazine, said in April, 2008, that there were 8% rich Indian having incomes higher than an average American. Even time magazine focused on it in a cover features, "Consumer Boom". If the consumer, exposed to the advertisement, keeps it at the back of his mind or if in the case of non-durable makes a trial purchase and is satisfied, it may result in putting the brand among the most-favored ones in his evoked set, as stated in the "Howard - Sheth model". Thus, there is a positive perception to advertisements of new brands as well as to remainders advertisements of older brands. How the consumer makes use of this advertising communication provided by the marketer is a matter in the purview of consumer behavior. Marketing people consider that, advertising is effective promoting the sales of a company's

products and services. However, the relationship between advertising and sales is rather indirect.

**Bahl. G.C. (2014)** says "A deeper understanding of consumer behavior is the basis of Advertising. So far as consumer resistance is concerned it can be overcome by Pre-testing and Post-testing the advertising campaign to make it more effectively". The author stresses the role of the advertising in a production-oriented economy like India.

**Prof. Mahendra Mohan (2006)** of IIM-A writes that the ultimate test of effectiveness of marketing obviously consists in the degree of achievement of the objectives set by an advertiser, in consultation with the advertising agency working on the account.

**Mrs. Anjali Vachhani (October, 2016)** in her article "Digital marketing in India and its challenges and opportunities ahead" mentioned that, there is a dreadful need to keep abreast of the latest developments in the field of computer science and information technology. Poorly created and executed programs create mistrust amongst clients and marketers. Spam, identity theft, meddling advertising, technical snags, not keeping terms with contract / agreements, gap between ordered products and actual deliveries have created profound mistrust in e- marketing. Hence the growth of e-marketing depends also on the growth of business ethics on the one hand and consumer protection laws on the other. In other words, the significance of „credibility“ in business in general and e-marketing in particular is enormous which can be addressed with skill development in the field of information technologies, while one has to adopt caution.

**Strategies of digital marketing :-** Digital marketing strategy is a subtle method. It helps a brand sneak into the systems of the customers and become their favorite before they know it. The process too is subtle. It requires patience. It must be developed the right interaction before making the crucial call for action. So it is a journey from the first touch to

the call-to-action. And between the two points lies the art of digital marketing. Businesses, in a bid to engage customers, are rapidly adapting to every digital marketing channel available. A major advantage with the digital marketing strategy is that it rests on the precise choices of the consumers. It can be viewed that the consumers for what they are, and what brands they are interacting with.

Companies strike a conversation with their target audience with a strong digital marketing strategy. Because to gaining a clear sense of:

- The company's objectives
- The customer segment it is trying to serve
- The values it stands for

Genuine digital marketing plans do not rely on luck. A marketer might get a few lifts here and there by throwing his net blindly. An effective digital marketing strategy has the potential to take a brand to the next level with a practical, actionable design. Digital marketing is rapidly expanding by the day, bringing under it a wider arena. The company must, therefore, create a digital marketing strategy that is flexible enough to connect quickly with the next big trend. To be able to target the right kind of audience, it is also essential that the company discovers the upcoming trends in real time, so it can devise ingenious marketing strategies.

These are the various strategies or features of digital marketing, which actually play their role effectively when put together in the right mix and applied for the benefit of an organization.

- **SEO :** Search Engine Optimization, allows an online business or their website, to be ranked on top of any search engine so that it becomes highly visible to the target audience. Ranking higher is of utmost importance these days since people don't even want to look at the 2nd page of the search engine. For achieving this, the SEO needs a lot of content

optimization and also use of proper keywords on website.

- SEM : Search Engine Marketing, refers to all the activities related to advertising on the search engines in order to attract the target customers.
- SMM : Social Media Marketing uses all the social media channels as a means to promote the business or their products and services, for example, use of Facebook or Instagram to write an attractive post about the company and make it visible to many users at the same time.
- PPC : Pay Per Click, under this model, makes use of online advertising and hence helps to make money as and when online users click on the advertisement, depending upon per click they pay.
- Affiliate Marketing : Allows to places ads of third party websites or blogs on a particular websites and earn a handsome income through commission.
- Email and Mobile marketing : These may sound old school, but help in attracting a larger audience for example by sending bulk emails or SMSs to target customers.
- Web Analysis : Well highly in demand as a profession, this strategy helps an organization to gain access to competitor's data and also the customer's data and helps analyze it, so that it have a clear picture of applied strategies and how to modify them.

#### **IMPORTANCE OF DIGITAL MARKETING :-**

- Internet Marketing Can Reach Targeted Customers More Effectively :- One of the key characteristics of full Internet marketing is that these digital marketing tools were designed to target specific sets of customers or audiences.

Unlike traditional mass media marketing where advertisements are broadcasted to anyone, even those who do not like or are not interested in a particular product or service. Internet marketing which is a form on inbound marketing attracts targeted customers who are specifically looking for the brands, products or services a particular digital marketing campaign is focused on.

- Internet Marketing Delivers Immediate Results :- E-Marketer reported that real-time marketing tools can bring businesses more benefits than other tools. Internet marketing is characterized with real-time interactions that can connect business much more effectively with targeted customers. So that there will be immediate results for marketing efforts. The results are above-average conversions to either leads or sales every time a targeted customer visits a landing pages or websites as outline in the graph below from the 2013 State of Inbound Marketing Report from Hub Spot.
- Internet Marketing is Cost Effective :- Compared to traditional mass media marketing, Internet marketing is much more cost-effective. Internet marketing also does not require ridiculously large amounts of investment as what businesses have done in the past with mass media marketing. Internet marketing channels are cheaper compare to traditional media channels, and in many cases websites can generate traffic even for free.

Some businesses also need not spend huge amounts on property rentals, maintenance fees, and overhead costs for stock rooms as products can be drop shipped directly from supplier to end customer. Gartner's Research Director Adam Sarner indicated that more and more people are relying on mobile and social media marketing for their purchasing, leaving mass media marketing a mere 2 percent response rate. The report from Hub Spot highlighted that up to 27% of digital marketers reported that they spend the lowest total average lead costs on social media and email marketing, with other Internet marketing tool

delivering the same results as compared to traditional forms of mass marketing.

- Internet Marketing Can Reach a Wider or Even International Audience :- Since most Internet marketing activities are done online, businesses are not bound by brick-and-mortar limitations when it comes to reaching out to a wider audience. The world just became smaller with Internet marketing, allowing businesses from one part of the world market to another as if they're just a few blocks away from each other. Geographical distances are now meaningless with Internet marketing, allowing businesses to reach and interact with targeted customers more than they could ever will use traditional marketing methods.
- Internet Marketing Results are Measurable :- Unlike traditional mass media that register vague metrics or inaccurate survey results from a sampling of the actual target population, Internet marketing results are easily measurable and available in real time. Each click or visit to a landing page or websites, sign ups, and online purchases can actually be measured very accurately allowing digital marketers to easily gauge which particular Internet marketing tool will work for them and bring the best results. On top of that, Internet marketing analytics data can also give digital marketers a better insight about their targeted customers purchasing behavior among other things.

#### CONCLUSIONS :-

- Digital marketing is a new compared to traditional marketing channels but if it's implemented strategically we can get better ROI for your campaigns since internet penetration and digital media usage is increasing in India digital marketing is an excellent way to influence your target audience into paying customers.
- Digital marketing includes a raft of Internet marketing techniques, such as search engine optimization (SEO), search engine marketing (SEM) and link building. It also extends to non-Internet channels that provide digital media, such as short messaging service (SMS), multimedia messaging service (MMS), callback and on-hold mobile ring tones, e-books, optical disks and games.
- A standardized digital marketing strategy should be more easily produced for products in which individuals share common consumer behaviors than for products used in culturally specific ways. For instance, consumer high-tech goods (computers, mobile phones) may be somewhat similar across cultures whereas food is generally considered to be consumed in traditional and idiosyncratic ways. Beauty-related product advertisements may be more easily standardized than more culture-specific items such as food or automobiles because they focus on similar needs for beauty among a shared audience.
- The rate of change in the awareness of the Indian consumer during the last decade has been slow despite the proliferation of the social media and advertising. As the numbers of brands are increasing in the market, consumers have become choosier, forcing marketers to adopt various strategies to woo target consumers with large investments in advertising/publicity, offering discounts and luring them with freebie schemes. These have only ended up in giving those short-term gains in terms of increasing their turnover and improving their brand equity.
- Digital Marketing is the process using which you can market your Products or Services on Digital Media like the Internet, Social Media, Internet advertising & Mobile Phones too. Digital Marketing in India is important as:
  - The number of users of Smart phones is going to reach around 400 Million by 2022.
  - Millennials will be the predominant adult generation by 2020 which means your brand



should be present on the internet if you are willing to be still in business.

- Cost-effective means of advertising compared to traditional media like: "Television ads" or "Hoardings".
- Tracking availability to calculating the right ROI (return on investment) which is not available with traditional media advertising.
- Re-Marketing or Re-targeting which helps you to re-engage with an audience who had taken the desired action on your website.
- With the availability of affordable internet led by the market flooded with smart phones starting from INR 2K, Indian population is embracing the Digital and communication revolution at a lightning speed. It is very important for the advertisers and marketers to be present where their audiences are and engage with them to communicate their value offerings. This is where exactly Digital Marketing comes in. Digital Marketing will help marketers and the companies to engage with their tech savvy audience by through various digital marketing channels. More than 40% business depends on Digital marketing. With increasing of internet and smart phone users soon in coming years around 90% business will be depend on online marketing in India. After USA and UK, India deals with largest online shopping deals in E-Commerce Businesses.
- According to a recent survey in India:
  - 375 million people in India are active internet users out of a total population of 1319 million.
  - 84% own mobile phones of all types (33% smart phones) who spend more than 3 hours browsing the internet.
  - In fact 21% of the population are using mobile for messaging activities followed

by video consumption (17%) and gaming (13%).

- Smartphone penetration in India is expected to grow to 520 million by 2020, making India one of the largest smart phone economies in the world.

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## Aga Shahid Ali - Chronicler of Pain

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The passing away of Aga Shahid Ali in 2001 was a collective loss to Kashmir- the most eloquent Kashmiri-English poet, a writer of unmatched elegance and virtuosity, a chronicler of pain- his poetry is the very stuff of beauty, loss and redemption. His death deprived Kashmir of one of its most potent cultural voices, a voice that would have done more good than any other. His poetry touches subliminal heights in its gut response to the devastation of his land.

Shahid can favorably be compared with other "Regional" writers from around the globe who shot into prominence especially after the de-recognition of normative Western/Standardized versions of culture and language. What these writers share is a rootedness in place and native landscape. Seamus Heaney from Ireland, Derek Walcott from the Caribbean and Mahmoud Dervish from Palestine are other poets whose art is surcharged with the politics of their native countries. Although Shahid's devotion to form and literary finesse is evident in the poetry and his transnationalism or "hyphenated identity" a defining feature of his canon, volumes like *The Half-Inch Himalayas* and *The Country Without a Post office* are wedded to the politically volatile nature of his native Kashmir. Through these poems, Shahid gives a scathing yet beautiful account of the trauma/nightmare of the 90's Kashmir when the "blood-dimmed tide" of a violent history submerged the paradise into death and destruction. Clair Chambers is too of a similar opinion :

"Shahid had a striking and firm commitment to literary aesthetics, and he is often analyzed in relation to form. While this is undoubtedly important, and his efforts to popularize the ghazal

form in the English language have been particularly effective...Instead, I want to foreground Shahid's political message, which has sometimes been posthumously soft-pedalled by critics".

Perhaps the term rooted cosmopolitan best describes Shahid: he writes from far off America where he lives but is never far from home. Nostalgia is a weak word – his attachment is something far stronger than that- it is a vicarious participation in a tormented phase of his land's history, an urgency to narrate the saga of violence that has become endemic to Kashmir. It is an exile that nourishes passion for the homeland. The poet tells the story of his tormented land in a way that only a poet can- through a breathtaking use of language. Kashmir becomes the imaginary homeland recreated by the poet-in-exile. The attachment to Kashmir-the homeland-is poignantly summed up in the poem *Postcard from Kashmir*: The "country of the mind", cherished in exile, is ironically reduced to "news" from home:

**"Kashmir sinks into my mailbox/ my home a neat four by six inches."** The pangs of separation from home are rendered thus:

**"This is home/ And this is the closest /I'll ever be to home.** The distinctness of Kashmir- the topographical otherness- translates into a refusal to comply with the "Indian" version of weather. Aga Shahid sets up Kashmir as a "natural" opposition to the inclusive politics of the Indian state. This separateness from "The Season of the Plains" is etched beautifully in the poem of the same name.

**“In Kashmir, where the year/has four clear seasons” whereas “...the plains of Lucknow” [wherein] “the clouds gather for that invisible blue god” and the final climactic statement:**

**“The Monsoons never cross the mountains into Kashmir”.**

Aga Shahid’s poetry will also be remembered for its elegiac tribute to Kashmir- the lost and ravaged homeland. The notion of a ravished, violent desecration runs throughout: Shahid mixes terrifying images of innocence and beauty now blood stained and brutal. This fusion of past and present, now and then often results in a hallucinatory simultaneity of experiencing- a poetic technique that may well be his signature style. The numbing of a community is evoked in a matchless poetic technique and Amitav Ghosh pays the following tribute:

“If the twin terrors of insurgency and repression could be said to have engendered any single literary leitmotif, it is surely the narrative of the loss of Paradise. [...] [T]he reason why there is no greater sorrow than the recalling of times of joy, is [...] that this is a grief beyond consolation (Ghosh 308, 313).”

Aga Shahid Ali is one of the writers that Ghosh cites as exemplifying this use of the motif of a lost utopia, which trope is easily apparent in close readings of many of the individual poems in **The Country Without a Post Office**.

**The Country without a Post office** is a poet’s testimony to the turbulent 90’s period when armed insurgency against India started. The violence, the suffering and the pain are rendered in the blood and gut imagery painting the “blood-dimmed tide”, in Yeatsian terminology, as the terrible landscape of that phase of Kashmir’s history is brought to life. The poet, votary of his land, juggles with various cadences of his lacerated native land:

**“Let me cry out in that void, say it as I can.**

**I write on that void:  
Kashmir, Kaschmir, Cashmere, Qashmir, Kashmir,  
Cashmire, Kashmere...”**

Ali aligns himself with other poets who write with a similar sense of dispossession and political uncertainty. He names the Russian/Polish poet Osip Mandelstam with whom he shares an affinity of preoccupations:

“He reinvents Petersburg ( I, Srinagar), an imaginary homeland, filling it, closing it, shutting (myself) in it”. Landscape becomes mindscape which in turn becomes memoryscape. Ali paints the torn cityscape of his vivid imagination and Srinagar of the nineties is conjured in its most devastating moments:

**“Srinagar was under curfew/The identity pass may or may not have helped in the crackdown. Son after son- never to return from the night of torture-was taken away. “Srinagar hunches like a wild cat: lonely sentries, wretched in bunkers at the city’s bridges, far from their homes in the plains, licensed to kill.”**

Aga Shahid illustrates the “nightmare of history” and his poetry becomes all-too reminiscent of the horror of disappearances, torture killings and numb stillness that so characterize those lethal years.

**“...while Jhelum flows under them; sometimes with a dismembered body. On Zero Bridge the jeeps rush by...”**

Any Kashmiri, or Srinagarite, recognizes the city’s landmarks, once free and unfettered, now turned into a battleground. What is significant is that unlike Basharat Peer who is a live witness to the upheavals of his native land and (who incidentally takes the title of his brilliant memoir **Curfewed Night** from Agha Shahid Ali’s poem I see Kashmir from New Delhi at Midnight In fact, looked at this way, Kashmiri-English writing owes its genesis to Shahid, who is a clear literary/psychological model for younger writers

like Peer and Mirza Waheed, providing for strong intertextual links between the trio) Agha Shahid reconstructs the ravished home purely from memory and the media:

**“But the reports are true...mass rapes in the villages, towns left in at me from the Times.”** One poem in particular, **I see Kashmir from New Delhi at Midnight** is a scathing yet tragic enactment of those countless youth who entered the notorious interrogation centre at Gupkar road, never to return again:

**“From Zero Bridge/a shadow chased by searchlights is running away to find its body”. ...Drippings from a suspended burning tire /are falling on the back of a prisoner/the naked boy screaming , “I know nothing.”** The surreal meeting with the victim Rizwan makes one speechless with emotion:

**“Don’t tell my father I have died”**, he says. **“and I follow him through blood on the road/and hundreds of pairs of shoes the mourners /left behind, as they ran from the funeral,victims of the firing.”** The deft allusion to the funeral procession of Moulvi Farooq weaves in the death of Rizwan with those countless, nameless others who were killed during the funeral. This great poem mixes nightmare, elegy and historical fact with a unmatched finesse. Yet at the bottom lies a commitment to tell the story of Kashmir-once paradise now brutalized by violence and death. The reader sees the tragedy of Kashmir unfold in this brilliant poem in which **“the homes set ablaze by midnight soldiers/Kashmir is burning”** or the exodus of the Kashmiri Pandit community as they **“[remove] statues from temples”** and **“disappear on the road to the plains, clutching the gods.”**

There are other memorable poems in this anthology-mesmerizing in their ability to articulate the “terrible Beauty” of Kashmir’s violent history. I Dream I Am the Only Passenger on Flight 423 to Srinagar is a spell-binding poem in which the poet mixes memory of Begum Akhtar’s death, the siege

of Hazratbal in 1994, Lal Ded’s famous encounter with Sheikh Noor-ud-Din and the burning of his shrine at Charar-e-sharif. Agha Shahid Ali’s poetry is a receptacle of history, poetry, politics- a rare combination since “political poems” often become propagandist or factional. His poems, exquisite in their use of language: the stunning metaphors, the miraculous juxtapositions and the blend of the real with the surreal, remain poems and don’t degenerate into sloganeering. He is the Master-Poet of Kashmir, a votary who immortalizes the beloved in rare imaginative gems called poem.

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## A Comparative Study of Aristotle's Logic and the Gautama's Logic

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**ABSTRACT** :- The Greek and Indian traditions provide the earliest representation of formal logic. In the west Aristotle (384-322 BCE) is traditionally regarded as the founding father of the formal logic. While in the India according to Puranic accounts, Aksapada Gautama or Gotama (c. 100 CE) is traditionally regarded as the founder of the earliest formal logic, and also the father of Nyaya philosophy. In this paper a thorough study has been conducted to find out that these two systems influenced each other, what are the similarities and differences between these two systems, and to expose early logic of Indian philosophy and Western philosophy.

**KEY WORDS** :- Aristotle, Aksapada Gautama, formal logic, logic, Nyaya philosophy.

### INTRODUCTION :

**Aksapada Gautama's (c. 100 CE) Syllogism** :- Aksapada Gautama (c.100 CE) is traditionally considered as the founding father of the Nyaya philosophy<sup>1</sup> and a set of dictums called as Nyaya-sutra that are ascribed to him which are considered as the oldest available texts of this philosophy. Nyaya philosophy is known by different names like Tarkasastra or Anviksiki. Tarkasastra means science of reasoning and Anviksiki which means science of critical study. Thus, in brief Nyaya philosophy is mainly concerned with the ways and means of attaining a true knowledge of reality and the science of correct thinking.

<sup>1</sup> One of the six schools of Indian philosophy and are called as sad-darshan in Sanskrit language the other five schools are Mimamsa, Vedanta, Samkhya, Yoga, and Vaisesika.

According to the Puranic view Medhatithi Gautama and Aksapada Gautama are perhaps the two names of the same author of the early formal text on Indian logic and pertain to 550 BCE

**Gautama's Nyaya Sutra** :- The other name of Nyaya philosophy is Pramana sastra or the science of correct knowledge. There are four main basic conditions of knowing which are stated by the Gautama;

- (I) The pramatr or the subject.
- (II) The prameya or the object
- (III) The pramiti or the cognition.
- (IV) The pramana or the nature of knowledge.

Pramana means valid means of knowledge or sources of knowing valid knowledge.<sup>2</sup> According to Nyaya philosophy there are four main sources of knowledge or pramanas as;

- (I) Pratyaksa or perception
- (II) Anumana or inference
- (III) Upamana or analogy or comparison
- (IV) Sabda or verbal testimony

**1. Pratyaksa or Perception** :- Pratyaksa is also called as perception. Gautama regards perception as non-erroneous cognition which is produced by means of sense organs with the objects; it is not accomplished with name and is well defined. According to Gautama in the direct perception there are four factors which are involved such as indriyas or the senses, the contact of objects and senses, artha or their objects and the cognition which is derived by this contact. Eye, ear, nose, skin and tongue are regarded as five sense organs

<sup>2</sup> Vide Tarkasangraha, pp. 32-35, 82-84 Tarkabhasa, p.29; Tat-paryatika,1.1.1.f.

which have five elements light, ether, earth, air and water, as their field, which corresponds to the qualities such as colour, sound, smell, touch and taste. Mind or manas meditates between senses and self and is also regarded as the attribute of the self.

**2. Anumana or Inference :-** Anumana is also called as inference. The word Anumana is derived from the two words anu which means after and mana which means knowledge. Thus Anumana means the knowledge which is based on the previous knowledge. In the Anumana there are three terms; the major term which is called as Sadhya, the minor term which is called as Paksa and the middle term which is called as Hetu or Linga. Thus in Indian logic inference is a syllogism that consists of three categorical propositions. Thus, in the Nyaya syllogism Paksa is that part about which there is an inference, Sadhya is that part which is to be proved by the Paksa and Hetu establishes relationship between them. This can be illustrated by the following syllogism;

There is a fire on hill side

Because there is the smoke on the hill side

Where there is the smoke there is the fire as in the stove.

In this sample example there are three terms Hill, Fire and Smoke, the Hill is Paksa, Fire is Sadhya and Smoke is Hetu. It resembles with Aristotle's syllogism in the first figure of the strongest mood Barbara which is regarded as the perfect, as;

All things which have smoke have fire Major premise

The hill has a smoke Minor premise

Therefore, the hill has a fire.

Conclusion

When the middle term is present in the minor term it is known as Paksadharmata and the invariable association between the Hetu and Sadhya is known as 'Vyapti'.<sup>3</sup> The knowledge of Vyapti is very important factor of Anumana. The

<sup>3</sup> Vide Tarkabhasa, pp. 7 f.; Tarkasangraha, pp. 43f.; Bhasaparccheda and Muktaivali, pp. 137-38.

knowledge of Paksadharmata is only qualified by the Vyapti which is called as Paramarsha. In the Nyaya syllogism there are five propositions as;<sup>4</sup>

- (I) Pratijina or The proposition Aristotle is mortal
- (II) Hetu or The reason Because he is a man
- (III) Udaharana or The example All men are mortal e.g. Frege, Hegel, Rudolf Carnap etc
- (IV) Upanaya or The application Aristotle is also a man
- (V) Nigamana or The conclusion Therefore, Aristotle is mortal

The first proposition which is called Pratijina asserts something, the second proposition which is called Hetu defines the reason for assertion of the Pratijina, the third proposition which is called as Udaharana and is also a universal proposition states the relation between the reason and the asserted fact, the fourth proposition which is called as Upanaya which is the application of Udaharana in the present case and finally the fifth proposition which is called as Nigamana and is the conclusion and follows from the preceding propositions.<sup>5</sup>

**3. Upamana or analogy :-** Upamana means analogy. Upamana is defined as the type of valid knowledge which is derived from the comparison or knowledge by mean of similarity. It is also derived by the relationship which exists between a name and an object hence; it is a knowing by the denotation of the words. Let us consider the example of the wild cow or Gavaya<sup>6</sup>. With the help of the comparison or similarity a forester will tell a person that it is animal like a cow. Then if by chance on someday the said person will visit the forest and see a same animal then he will recognise it is as a Gavaya and this is called as knowledge by the Upamana.

<sup>4</sup> Vide Tarkabhasa, pp. 48-49. For the critical discussion of logical form of Anumana, vide S.C Chatterjee, The Nyaya Theory of Knowledge, ch.XIII.

<sup>5</sup> The Vedantins and the Mimamsakas state that the first three of the last three are sufficient for the inference.

<sup>6</sup> Gavaya is more commonly called as the 'nilgai' in some parts of the indai.

**4. Sabda or verbal testimony** :- Sabda means verbal testimony, according to Gautama it is the chief source of knowledge. This is the knowledge which is derived from the words or sentences. This knowledge is regarded as the statement of the trust worthy person or Divine.<sup>7</sup> Thus, Sabda is mainly dealing with understanding the meaning of the statement of the trustworthy person.<sup>8</sup>

The five parts of the Nyaya syllogism are derived from concept of bandhu which is fundamental to Vedic thought. The Nyaya syllogism firstly sets up the propositional system with its two parts and then it sets up another system to which the first is supposed to have bandhu-like relationship which is third and fourth part. The fifth part which is the conclusion can be made only when the preliminaries have been formally defined. Thus, it is clear that this completes in the five steps.

**Aristotle's syllogism** :- Aristotle (384-322 BCE) was one of the prominent and most important philosopher of the western philosophy. He was also called as polymath because he was the scholar of many subjects and also many fields. In the western tradition Aristotle is considered as the founding father of the logic and he founded logic as Organon as 'formal epistemology'. The word 'Organon' in Greek means 'instrument' or 'tool.' logic is considered a tool to develop others sciences. The Organon is comprised of the following;

1. Categories
2. On Interpretation
3. Prior Analytics
4. Posterior Analytics
5. Topics
6. On Sophistical Refutations

It is agreed by all that Prior Analytics marks the beginning of the formal logic which is studied

till today.<sup>9</sup> Aristotle's syllogism is also referred as categorical syllogism. Aristotle's syllogism is composed of three categorical propositions, in which two are premises and one is conclusion. The subject and the predicate are collectively known as terms.

The predicate term of the conclusion is known as major term, the subject term of the conclusion is known as minor term but the term which appears in both the premises but never in the conclusion is known as middle term. The major term is present in the major premise; the minor term is present in the minor premise. A syllogism is always presented in the standard form which is major premise is stated firstly, then minor premise and at the last conclusion. Thus, consider the following sample of the syllogism;

All Humans are Mortal (Major Premise)  
All Kashmiries are Humans (Minor Premise)  
∴ All Kashmiries are Mortal (Conclusion)

The sample argument consists of three terms; kashmiries, mortal and humans. To understand these terminologies of terms by name firstly look at the conclusion which consists of two terms subject and predicate. In the conclusion the term which occurs at the position of predicate which is mortal is known as major term. In the conclusion the term which occurs at the position of subject which is (kashmiries) is known as minor term. The term Humans which appear in both the premises but never in the conclusion is known as middle term. This syllogism is valid; the validity does not depend on the predicates used in the sample example and if these predicate here kashmiries, mortal and humans are replaced by the other predicates the resulting syllogism will be still a valid syllogism. This will become clear if these predicates are replaced by symbols in by the following sample as;

All X are Y  
All Y are Z  
∴ All X are Z

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<sup>7</sup> Nyaya –sut,1.1.7.

<sup>8</sup> Tarkasangraha, p. 73; Bhasapariccheda and Muktaivali, 81.

<sup>9</sup> See e.g. Cornford 1935, 264; Russell 1946, 219; Ross 1949, 29; Bocheński 1956, 74; Allen 2001, 13; Ebert and Nortmann 2007, 106-7; Striker 2009, p. xi.

**OBJECTIVES :-**

- To gain an insight of Aristotle's logic.
- To gain an insight of Gautama's logic.
- To study early logic of Indian philosophy and Western philosophy.
- To expose similarities between Aristotle's logic and western logic.

**METHODOLOGY :-** The data for this research paper was collected from primary data as well as secondary data in order to make a systematic, scientific and objective study of the problem. Primary sources of data collection include interacting with general public, by undertaking field visits. Secondary sources of data collection are research papers, journals, periodicals, magazines, internet and reference books. To study thoroughly about the proposed study historical method has also been used, which includes written records, letters, diaries, travelers account. This method recognizes uniqueness as well as dynamic nature of all the cultures and the societies and through this method facts could be from the past. The data collected from these sources for this research paper has been analyzed systematically and a well organized report has been written.

**DISCUSSIONS AND RESULTS :-** The appeal to the bandhu in the syllogism is to accept the agency of the subject who can be, without such knowledge, open to false perception. One may clearly see how in a system that does not accept transcendental reality like Aristotle's and Buddha's, an adoption from the five-part to the three-part syllogism can be most natural. Thus, these three terms are similar to the western logic of the Aristotle. Hence inference in Indian logic is a syllogism consisting of three categorical propositions. Thus, it is clear that the terms in Indian philosophy and in western philosophy are same which only three. Paksa is that part about which there is the inference. Sadhya is that part which is proved by the Paksa and Hetu establishes the relationship between the

Sadhya and Paksa. This syllogism can be illustrated by the following example.

There is a fire on hill

Because there is the smoke on the hill

Where there is the smoke there is the fire as in the stove.

In this example 'hill' is the Paksa, because it is relation to it that the Anumana is being made. Fire is Sadhya, because it is being proved by the Paksa (Hill) and smoke is the Hetu.

This syllogism resembles with the Aristotle's syllogism of the first figure of the strongest mood Barbara as

All things which have smoke have fire  
Major premise

The hill has a smoke  
Minor premise

Therefore, the hill has a fire.  
Conclusion

Paksadharmata means the presence of middle term in the minor term or presence of Hetu in the Paksa. The invariable association between Hetu and Sadhya is called as 'Vyapti'.<sup>10</sup> Paramarsha may be defined as the knowledge of Paksadharmata which is qualified only by the Vyapti. The Nyaya syllogism is expressed in five propositions called as avayavas or members, as;<sup>11</sup>

(I) Pratijina or The proposition Pythagoras is mortal

(II) Hetu or The reason Because he is a man

(III) Udaharana or The example All men are mortal e.g. Aristotle, Hegel Gottlob Frege etc

(IV) Upanaya or The application Pythagoras is also a man

(V) Nigamana or The conclusion Therefore, Pythagoras is mortal

The first proposition Pratijina asserts something, the second proposition Hetu defines the reason for assertion of the Pratijina, the third proposition Udaharana which is also a universal

<sup>10</sup> Vide Tarkabhasa, pp. 7 f.; Tarkasangraha, pp. 43f.; Bhasapariccheda and Muktavali, pp. 137-38.

<sup>11</sup> Vide Tarkabhasa, pp. 48-49. For the critical discussion of logical form of Anumana, vide S.C Chatterjee, The Nyaya Theory of Knowledge, ch.XIII.



proposition states the relation between the reason and the asserted fact, fourth proposition Upanaya which is the application of Udaharana to the present case and finally the fifth proposition Nigamana which is the conclusion and follows from the preceding propositions.<sup>12</sup>

**CONCLUSION** :- It is clear that Indian logic dates back to 6<sup>th</sup> century BCE which is based on textual evidence and is universally accepted by most of the scholars<sup>13</sup>. In the Gautama's syllogism there are five propositions while in the Aristotle's syllogism there are only three propositions. It is also evident that Gautama's syllogism correlate to the Aristotelian syllogism of the Barbara mood of the first figure, which is considered as the strongest mood of the perfect figure or strongest figure. The terms in both the syllogisms are only three. In the Aristotle's syllogism the three terms are as; the major term, the minor term and the middle term, while on the other hand the three terms in Gotham's syllogism are as; the Sadhya, the Paksa and the Hetu. Thus, it is clear that in Western philosophy as well as in Indian philosophy the major term is called Sadhya, the minor term is called as Paksa and the middle term is called as Hetu.

Thus, in the Nyaya syllogism out of five propositions, two propositions appear as superfluous it is easily possible to leave either the first two propositions or the last two propositions which are actually the same. The first proposition match with the last proposition and the second proposition matches with the fourth proposition. Hence if the last two propositions are left in the Nyaya syllogism then the first, second and third propositions correspond to conclusion, minor premise and the major premise or if the first two propositions are left, then the third, fourth and fifth propositions correspond to the major

premise, minor premise and the conclusion of the Aristotle's syllogism. Thus, in this back drop it can be concluded that if the first two propositions are left in the Nyaya syllogism which are also contained in the last two propositions then the Nyaya syllogism resembles with Aristotle's syllogism in the first figure which is regarded as the perfect.

The Aristotle's syllogism is formal and deductive but the Gautama's syllogism is deductive, inductive, formal and material. According to Nyaya syllogism inference is from particular to particular through the universal but neither from universal to particular nor from particular to universal. According to Aristotle's syllogism inference is from general to particular. The major and minor terms in the Aristotle's syllogism stand apart in the premises even though they are connected with one another with the help of middle term, while on the other hand the major and the minor terms in the Nyaya syllogism are synthesised in the Upanaya. Thus, Indian tradition as well as the Greek traditions have presented the earliest formal logic to the world, and are studied till date.

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## Matrimonial Violence against Women: An Existing Perspective in India

Sunita Mondal

**Abstract** :- 'Matrimonial Home' is not specifically defined in any matrimonial laws in India. However, with the introduction of Domestic Violence Act, a wife has a right to stay in her 'matrimonial home' but no ownership right gets transferred to her. Again matrimonial violence mostly affect those women who belong to low socio-economic status. But in the present so-called cultured society it is also increasing day by day. Interestingly, 'Wife' is not a defined term in matrimonial laws. According to section 125 of the Cr P C a wife includes a 'Divorced Wife' also. 'Maintenance' is defined in section 3 (b) of Hindu Adoption and Maintenance Act. This paper seeks to expose the complexities and challenges of the problem and also like to suggest the essential restructuring of official / administrative structure for bringing the desired changes in the lives of married women who are victims of matrimonial violence in their everyday life.

The present work has been inspired by every day newspapers reporting which is full of news of some incidents where a married women has been tortured, even murdered by her husband or in-laws because her parents could not fulfill their need of dowry, or where a married women has been forced to commit suicide because of the act of cruelty and violence against her. Purpose of this study is to delve into or examine the causes of various types of matrimonial violence.

**Keywords** :- Matrimonial violence, Physical abuse, Psycho-social Abuse, Economic consequences. Woman harassment.

1. **Introduction** :- In India history tells us that the women are considered a divine force but the multi-cultured Indian society placed women at different positions. The Indian philosophy poses the women with dual character. On the

one hand she is considered aggressor and represents "Shakti". Matrimonial violence is one of the gender based crimes against married women which is linked to their disadvantageous position in the present society. Matrimonial violence refers to violence against women especially in their matrimonial homes. Therefore matrimonial violence is recognized as the significant barrier to the empowerment of women, with consequences of women's health, their health-seeking behaviours and their adoption of small family norm. Background characteristics of education, age, marital duration, place of residence, caste, religion, sex of the head of the household, standard of living, work status of women, exposure to mass media and the autonomy of women with respect to decision making, freedom of movement and access to money are very much linked to matrimonial violence. Again matrimonial violence is more common among women belonging to low socio-economic status.

Matrimonial violence means any act of physical, sexual, or psychological abuse, or the threat of such abuse, inflicted against a woman by a person intimately connected to her through marriage, family relation, or acquaintanceship is universal and has its root in the socio-cultural set up of the present society. The perpetrators of Matrimonial violence have often been found to be the males and the victims, their sexual partners. Looking at the domestic front, starting from Vedic age to twenty first century, women in India perhaps have never experienced equal rights and freedom compared to their male counterparts.

In view of the prevalence as well as the pervasiveness of matrimonial violence, many researchers in the past have attempted to assess the situation besides exploring its possible cause and subsequent consequences for society in

general and women in particular. The number of family members, type of marriage and husband's education besides menstrual problems have significant influence on matrimonial violence. While many researchers come out with findings that lifestyle of men such as smoking, alcoholism and drugs promote men to commit matrimonial violence some are of the view that masculinity and matrimonial violence are closely interlinked. Again, persons with lower socialization and responsibility are found to be the enhancers of the problem. Studies have also revealed that sons of violent parents raised in patriarchal family structure that encourages traditional male gender role are more likely to abuse their intimate partners. Gendered socialization process is what is mainly responsible for matrimonial violence. The low educational level and poverty are important reasons for matrimonial violence. Further, marriage at a younger age makes women vulnerable to matrimonial violence. Besides this, the role of inter spousal relationship, sex of the children, ownership of property, dowry, working status, autonomy, religion and caste of the person can't be ignored.

Many studies are of the view that violence by intimate partner most likely undermines the sexual and reproductive health of the women. This extensive violence has significant harmful effects like unwanted pregnancy, gynecological disorders and physical injuries to private parts besides large-scale mental health impacts (UNICEF, 2000). Again, many of the commonly associated disorders / problems are found to be inadequately addressed. Further, as Freedman has written, violence by husbands against wife should not be seen as a break down in the social order rather than an affirmation to patriarchal social order. Similarly, not only wife torturing is deeply entrenched, but also people justify it. Thus, matrimonial violence is simply not a personal abnormality but rather it is rooted in the cultural norms of the family and the society. Again, looking from another angle, it is found that many of the victims of matrimonial violence has either refused to name the

perpetrator of the assault or attributed the injuries to other reasons. It is not consensual, but rather a pattern of behavior used by an individual to maintain coercive control over another. The abusive behavior may become more frequent and severe. It is divided into five heads such as:

- i. Verbal abuse – like name calling, threatening, intimidating etc;
- ii. Emotional abuse- criticizing constantly, displaying extreme jealousy, publicly humiliating, isolating the partner, domination;
- iii. Financial abuse- controlling the money, concealing joint assets, keeping the other impoverished, using partner's money without consent. These abuses though may be witnessed in an infant form in the initial stages but in later stages they might take an inhumane form as listed below;
- iv. Physical abuse- pushing, slapping, hitting, kicking, choking, pulling hair, biting, using weapons, tying the partner up, locking the partner in a room with denial of food;
- v. Sexual abuse- raping, physically attacking sexual parts, forcing the partner to carry out sexual acts against her consent.

Physical violence can also be classified into two heads such as:

- i. Physical, sexual and psychological acts of violence inflicted on married women within the family (i.e. matrimonial violence) and;
- ii. Physical, sexual and psychological acts of violence inflicted on married women in their communities (i.e. community violence )

In order to develop effective intervention programme and policy, it is vital to know the attitude and perception of the women towards the issue in-depth. In the present paper, an attempt has been made to study whether ever-married women of reproductive age group in India viewed matrimonial violence justified on certain situations. In addition, emphasis is there to examine the prevalence of torturing or physical

mistreatment, regionally and also by background characteristics.

**2. Women's Rights under the Constitution of India** :- The Constitution of India, 1950 include certain provisions relating to women. It also makes some special provisions for the development of women in everyday life. The preamble of the Constitution of India, 1950 deals with various objectives including "the equality of status and opportunity" of all the citizens of India. This objectives give equal status to men and women in terms of the opportunity. The Articles 12 to articles 35, Article 39(a)(d) and Article 42 of the Constitution of India, 1950 gives fundamental rights to all the citizens irrespective of sex and religion. The fundamental rights can be divided into eight heads such as:

- i) **Right to Equality:** Articles 14 and 15 of the Constitution clears the equality of the opportunity, equality before the law, equal protection in the laws, not to discriminate any person on the ground of sex, religion, cast, and place of birth and no discrimination is to be made in case of public employment also specially on the ground of sex as provided in Article –16 of the Constitution.
- ii) **Right to Freedom:** Article 19 to 22 includes right to freedom of speech, right to property, protection in respect of conviction of an offence, protection for life and personal liberty, and also give protection against arrest and detention.
- iii) **Right Against Exploitation:** Article 23 of the Constitution deals with protection from traffic in human beings and forced labour and Article 24 protect children from employment.
- iv) **Right to Freedom of Religion:** Article 25 to 28 of the Constitution includes right to freedom of religion which entitles

professing , practicing and propagating religion freely.

- v) **Educational and Cultural Rights:** Article 29 of the Constitution protect the interest of the minorities and Article 30 further provides the right of minorities specially in educational Institutions.
- vi) **Constitutional Remedies:** Article 32 to 35 deals with each and every citizen's right to Constitutional remedies which is, approaching Courts for enforcing fundamental rights.
- vii) **Right to Livelihood:** Article 39(a)(d) mentions a directive principle of state policy which entitles both men and women the right to a means of livelihood and equal pay for equal work .
- viii) **Right to work and Maternity Relief :** According to Article 42 the State is bound to make provision for ensuring just and humane conditions of work and maternity relief.

**3. Classification of Matrimonial Violences** :- Some of the judicially recognized classifications of matrimonial violence are stated hereunder:

- i) **Dowry death** : Dowry death is the worst form of the matrimonial violence. Dowry related violence is a problem unique in India. It cuts across all background be it social, cultural, economic or religious. It cuts across class, caste and ethnicity. It is considered as one of the greatest social evil<sup>14</sup>. Dowry has been referred to as a social cancer, a cruel custom and an insult to the dignity of women<sup>15</sup>. Dowry harassment cases that erode the entire base of womanhood in India, in several cases

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<sup>14</sup> Journal A.I.R, 2003, p-314-315.

<sup>15</sup> Advani, P; Crime in Marriage: A Broad spectrum, 1994. Also see Dewan, V.K. Lae relating to offences against women, 1996,p-97. Also see Max Radin; Encyclopedia of Social Sciences V of p-230.

culminating in suicide or homicide, are part of tragic drama of matrimonial violence being perpetrated every day in some part of the country. There cannot be any second thought that brides being harassed for dowry are a blot on our society that must be erased-the sooner, the better<sup>16</sup>.

ii) **Cruelty** : Cruelty in the form of matrimonial violence may be physical or mental cruelty. It is not possible to give any precise definition of cruelty. Any conduct of the spouse which causes pain and injury to the mind and consequent detriment to health of other spouse may amount to cruelty<sup>17</sup>.

iii) **Female Foeticide** : Though the gender inequality has its roots in the Patriarchal system the society professes but the misuse of modern technology had added in following the practices of eliminating the female foetus after undergoing sex determination tests<sup>18</sup>.The female children are killed even before they acquire the age of viability in mother's womb. Female foeticide is increasing throughout India. Female foeticide is an extreme manifestation of gender violence against women<sup>19</sup> where women is deprived of her most basic and fundamental right—the right to life<sup>20</sup>.

iv) **Female Infanticide** : The traditional method of getting rid of the unwanted girl was female infanticide where the female baby was done away with after birth in various ways by either poisoning, suffocating the infant under the mother after birth. Female

infanticide, a most inhuman, uncivilized event is taking place silently. The entire society should fight to stop the murder of the female child.

v) **Incest** : Incest is one of the most ghastly crimes. The crime of incest has become rampant in Indian society. The incidence of sexual abuse of girl children is a very common affair. Incest means the sexual violation of the girl child in the family by her own relatives. Such crimes threaten the fabric of family life and are always kept in dark<sup>21</sup>.

So among the many manifestations of the violations of the fundamental rights of women, matrimonial violence is one of the most vicious. Matrimonial violence is undoubtedly a human right issue and serious deterrent to development.

**4. Offence Relating to Matrimonial Violence under Criminal and Civil Laws** :- Matrimonial violences are common phenemonan in India. It is prevailing in all social sector in different forms. There are number of laws have been passed to regulate the same but still the offences are persisting and continuing in this 21<sup>st</sup> century in various forms in India society.

**4.1. Criminal Law** :- Certain provisions under Criminal Laws which deals with offence in the form of matrimonial violence against women are mentioned below.

- Dowry Death: Sec 304B. I.P.C
- Forceful termination of pregnancy : Sec – 313 to 316 of I.P.C
- When women is driven to commit suicide: Sec - 305 and Sec- 306 of I.P.C.
- Causing hurt and grievous hurt :Sec - 319 and Sec - 320 of I.P.C
- Unlawful confinement: Sec - 340 of I.P.C.
- Marital Rape: Sec 376-A of I.P.C.

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<sup>16</sup> The Times of India, January 4, 2008.

<sup>17</sup> Rajendra Singh Joon Vs. Tarawati, A.I.R 1980 Delhi, p – 213-14

<sup>18</sup> Journal of A.I.R, 2003.

<sup>19</sup>Hindustan Times, October 12, 2000, p - 2

<sup>20</sup> Prof. Syed Khalid Rashid, "Protecting the Life and Health of unborn children". International Conference on Global Health Law, 1997, Souvenir- 1997, The ILJ, New Delhi. P -164

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<sup>21</sup>Gupta ,Srinivas, "Incestuous Relations and Sexual Abuse of the Children in India and abroad, Amity Law Review, Vol. 3, Part –I, 2002, p – 79.

- Misappropriation of wife's property: Sec 405 of I.P.C.
- Matrimonial cruelty: Sec - 498A of I.P.C.
- The Dowry Prohibition Act, 1961: Dowry demand for property or valuable security.
- The Commission on Sati Prevention Act, 1987: Sec- 2 of the Commission of Sati Prevention Act, 1987
- The Pre-natal Diagnostic Techniques (Regulation and Prevention of Misuse Act, 1994- Sec 4)
- Indian Evidence Act, 1872
- Code of Criminal Procedure (Cr.P.C.)

**4.2. Civil Law** :- The victims of Matrimonial violence can seek civil relief under the following Laws:

- Dissolution of Muslim Marriage Act, 1939<sup>22</sup>
- The Hindu Marriage Act, 1955<sup>23</sup>
- Other matrimonial enactments as Special Marriage Act<sup>24</sup>
- The Indian Divorce Act<sup>25</sup>
- Parsi Marriage and Divorce Act<sup>26</sup>

The criminal offences, however, are not enough to deal with the complexities of domestic violence because the violence inflicted is not by stranger but an intimate partner or family member. A criminal remedy will only serve to punish the abuser and is not sufficient to address the needs of the victim of violence who has to stay within the family.

The criminal law remedies do not succeed providing immediate or emergency protection to the victims of matrimonial violence. Under civil Law, there is no remedy for matrimonial violence. A closer look reveals that the various personal laws provide remedies only on divorce or separation. The women suffering from matrimonial violence may not opt for divorce and may wish to continue

with their marital relationship, in such circumstances the civil law is silent<sup>27</sup>.

The spiral of matrimonial violence against women is rising at an alarming rate so there was a need of a new law to identify the social and domestic relationship in which today violence is perpetrated with immunity<sup>28</sup>. So, the Protection of women from Domestic Violence Act was passed in 2005 to provide civil remedies to women in abusive violent relationship.

The Act is meant to provide protection to women living in a matrimonial relationship and who alleges to have been subjected to any act of domestic violence. In addition, relationship with family members living together as joint family is also included. Even those women who are sisters, widows, mothers or single women, living with abuser are entitled to legal protection under the enactment.

The term matrimonial violence under law includes elaborately all forms of actual abuse or threat of abuse physical, sexual, verbal, emotional and economic nature that can harm, cause injury to, endanger the health, safety, life, limb or well-being, other mental or physical of aggrieved person. The definition is wide enough to cover child sexual abuse, harassment caused to women or her relatives by unlawful dowry demands and marital rape<sup>29</sup>.

**5. Authorities Responsible to deal with Matrimonial Violence** :- The Act provides for appointment of Protection officers and service providers by the state governments to assist aggrieved person with respect to medical

<sup>22</sup> Section 2, Chapter VIII, D.M.M.A.

<sup>23</sup> Section 13 (1) (1a), H.M.A

<sup>24</sup> Section 27 (1) (d) S.M.A

<sup>25</sup> Section 10, I.D.A

<sup>26</sup> Section 32 (dd) P.M.D.A

<sup>27</sup> Jayna Kothari, "Domestic Violence: The Need for New Law", from the lawyers collective, March 2001.

<sup>28</sup> Dr.RKarthibeyan, "Human rights problems and solution"-p-57 to 87 also see Women and Law in India, Issues and Challenges by Dr. G. S. Reddy - A.I.R 2003 Vol.- II Nov- p-331.

<sup>29</sup> Sec- (2f) and (2g)

examination, legal aid, safe shelter and other assistance for accessing their rights<sup>30</sup>.

**5.1. Procedure of Filing Complaint and the Court's Duty** :- The aggrieved person or any other witness or any other witness of the offence on her behalf can approach a Police Officer, Protection Officer, and service Provider or can directly file a complaint with Magistrate for obtaining orders or reliefs under the Act<sup>31</sup>.

**5.2. Penalty/Punishment** :- The breach of Protection order or interim protection order by the respondent is cognizable and non bailable offence which is punishable with imprisonment for a term which may extend to one year or with fine which may extend to twenty thousand rupees or with both<sup>32</sup>.

**5.3. Appeal** :- An appeal can be made to the Court of Session against any order passed by the magistrate within 30 days from the date of the order being served on either of the parties.<sup>33</sup> From the above survey of existing literatures we have observed the following:

Human rights are those basic entitlements and freedom that make our lives satisfying and meaningful. A serious human right violation could be seen in the form of matrimonial violence against woman which is a serious problem. The women by reasons of violence against them are denied of full enjoyment of their human rights.

In order to address the problem of increasing domestic violence, but has remained largely invisible in the public domain. The Protection of women from Domestic Violence Act was passed in 2005 to provide civil remedies to women in abusive/violent relationship.

Though a plethora of laws have been enacted for the protection of women, they have remained on paper, for, the large majority of women in this country are wholly unaware even of the existence of these statutory provisions and where women become assertive about their rights, very often they are subjected to social ostracism<sup>34</sup>.

Women in rural areas are wholly unaware of their rights so much greater and concentrated efforts for the various measures in order to make them a living reality for these women are required. This can be achieved only through the collective effort of the state, NGO's imparting sound and informal education through media.

No doubt the Protection of Women from Domestic Violence Act,2005 is proposed to fulfill many of the hopes which women have articulated over the years. It is however the first ever comprehensive acknowledgement of matrimonial violence.

India is far ahead of many developed economics in providing progressive legislation and positive intervention on behalf of the women but law can only be an instrument of change that must be effectively used<sup>35</sup>. Society is web of social relationship of which those between male and female are the most intimate and stable. The status of women in any society is the index of the standards of its social organization. The standard of the society rises and fall in correlation with the rise and fall in the status of women.

**6. Conclusion** :- Only the legislation and law enforcement agencies cannot prevent the incident of crime against married women. Social awakening is necessary and change in the attitude of masses, so that they can give due respect and equal status to a married women not only in their family but also in others family. The awakening can be brought

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<sup>30</sup> 5, Sec- 8, Sec-9, Sec-10, Sec-11 and Sec-12 of The Protection of women from Domestic Violence Act, of 2005.

<sup>31</sup> Sec-12 and Sec-14 of The Protection of women from Domestic Violence Act, of 2005.

<sup>32</sup> Sec - 29 of the Protection of Women from Domestic Violence Act, 2005

<sup>33</sup> Sec – 30 of the Protection of Women from Domestic Violence Act, 2005

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<sup>34</sup> NALSA - NYAYA DEEP [volume VII-Issue-3rd july-2006]

<sup>35</sup> Journal of the Indian Law Institute, Vol. – 47, April – June, 2006.



by education, campaign or door to door survey conducted by the Government agencies or NGO 's. Various NGO's can hold a responsible position here by assigning them with the task of highlighting socio-economic causes leading to such crimes and by disseminating information about their catastrophic effect on the womanhood and the society at large. Mass media can also play an active role here as in the present days it has reached every corner of the nation.

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