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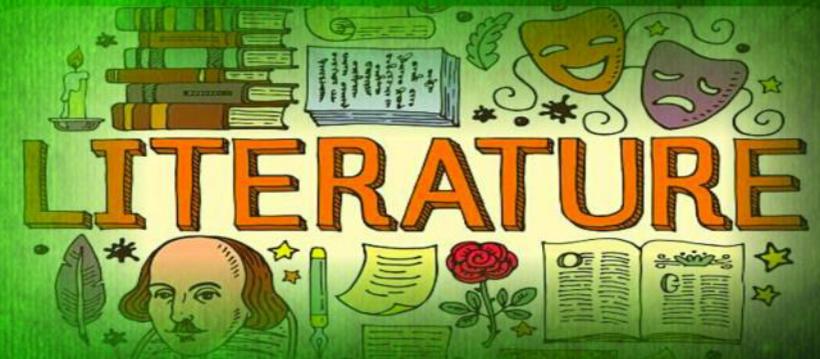


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DEPARTMENT OF ENGLISH

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One Day State Level Seminar

On

Multiculturalism in English Literature

17th Jan. 2018

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FROM PRINCIPAL'S DESK



Dear delegates, I welcome you in the State Level Seminar on the topic “**Multiculturalism in English Literature**” being conducted by the Department of English led by Dr. Rani Sarode in National Senior College, Nashik. I thank you for your academic interest in this seminar. College has recorded one decade of constant development, in the course of which it has accomplished much, making it one of the minority colleges and being accepted for not only its excellence but also achievements. Therefore, college is much sought after by the fresh candidates. National Senior College happily brings together sound academic achievement with extensive, vibrant, co- curriculum programmes that includes sports, elocutions, seminars, competitive coaching and leadership training programmes etc. Altogether it strives to be academically rich by formal and informal learning, stimulating, motivating and engaging students.

This seminar is organized with the sole aims and objectives of that

1. To examine the ways of incorporate multicultural literary study.
2. To view as a way of teaching, promotes principles such as inclusion, diversity, democracy, skill acquisition, inquiry, critical thought, value of perspectives, and self-reflection.[2]
3. It encourages students to bring aspects of their cultures into the classroom and thus, allows teachers to support the child’s intellectual and social/emotional growth
4. To concern with the contribution of students towards effective social action.
5. To investigate and compare the multiculturalism in various genres.

6. To create a classroom atmosphere that promotes open dialogue, develops a tolerance of different cultures and encourages the sharing of different perspectives and interpretations.

A seminar is a group academic meeting led by subject experts that focuses on a specific topic of the subject. Participants get a congenial atmosphere to present their Research Paper/s. Active participation in seminar involves a cooperative discussion with multiple speakers and an academic opportunity to share perspectives and issues related to topic. I am hopeful that this seminar will fetch a numerous benefits, including improving communication skill, gaining expert knowledge, networking with others and renewing motivation and finally confidence to face the academic fraternity. Your participation will lead to higher productivity and fulfillment of professional and academic goals.

At last, I advise to my students to take the full advantage of the opportunity to learn about each and sub topic of the theme to further their subject knowledge in ensuing horizon.

Dr. J A Khan

Principal

EDITOR'S DESK



The Heart of Matter

It gives me an immense pleasure to write editorial for the Two day state level seminar proceedings. Youth Education & Welfare Society's **NATIONAL SENIOR COLLEGE** has organized two day state level seminar on "**Languages**" under the Department of English, entitled with '**Multiculturalism in English Literature**' during 17th and 18th January 2018.

Multiculturalism is an integral approach to the phenomenon of signification through cultural signs to literature. The seminar invites explorations to know culture operates on literature in multicultural way. It also focuses on sociologist's use of concept of multiculturalism and the belief that members of different cultures can be peaceful with each other. With this concept I am Feeling happy to organize the said seminar.

I have received the foreword and blessings from the patrons of the institution Hon'ble Mr. Haji Nasir Pathan, President of YEWS, Hon'ble Mr. Alim S. Shaikh, Vice- President, Hon'ble Secretary, Prof. Mr. Jahid A. Shaikh, Hon'ble Mr. Mohd. Aajaz J. Qazi, Joint Secretary, Hon'ble Mr. Habib S. Pathan, Treasurer of YEWS. Hon'ble Adv. Ajaz H. Sayyed, Hon'ble Mr. Salim Sadik Sayyed, and all honorable members of YEWS. I am thankful to all for their benign support and constant motivation to our academic endeavour.

Here I express the special thanks to our college principal and convener of the seminar respected Dr. Jawad A. Khan sir for his innovative ideas and support.

Special thanks to our college committee members and non-teaching staff for their technical support,

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Dr. Rani Sarode

(Coordinator)

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Cultural Study of Sharankumar Limbale's Akkarmashi: The Outcaste

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Introduction:

Sharankumar Limbale's *Akkarmashi*, a landmark in Marathi Dalit literature, was written by the author at the age of twenty-five and was published in 1984. It was originally written in Marathi and translated as *The Out caste* in English by Santosh Bhoomkar in 2003; and later into several Indian languages. Saptarshi Mandal writes in his research paper, *Dalit Life Narratives as Ethnographies of Justice*,

Akkarmashi which roughly translated means outcaste, and signifies ostracism. The word also denotes exclusion, for an outcaste is essentially excluded from the community and the associated resources, rights and privileges.

[<http://www.google.co.in/>]

The word *Akkarmashi*, used in the specific context of the book also means the illegitimate. Sharankumar was branded as illegitimate by his community, because he was born of a sexual relationship outside marriage, between an upper caste man and a Dalit woman. The usage of the word illegitimate is not specific to the circumstances of Sharankumar's birth alone, but also encapsulates a significant facet of the Dalit's situation of marginality. Therefore, the principle aim of this paper is to focus on the cultural study of Sharankumar Limbale's *The Outcast* as a *Dalit* text. There can be no one can live without a culture. Every one (every society, every group) and every sub-group has a culture of its own, similar and common in many respects with the proximate people, or the group of which they are a sub-group. That is the social-reality world over. *Dalit* and caste Hindus in this Country are two such groups living in proximate places all over the Country for nearly

three millenniums, but still are different, looking diametrically in different directions in many respects, opposed, antagonistic and cannot digest or accept the presence of each other, even though social necessities make the *Dalit* not only necessary but absolutely essential for the caste Hindus survive. Therefore, the culture can be understood under the following points:

Living and Thinking:

Dalit literature is made by *Dalit* experiences. It has developed through the life experiences of *Dalits* in India. It narrates human expressions and *Dalit* experiences. Therefore, *Dalit* literature is a finest example to express *Dalits* life and experiences. It shows the life and *Dalit* culture with the help of own experiences. There is an important place of traditions, folklore, ethics, eticats, believes, living and thinking in *Dalit* literature. The values of way of life and thinking and *Dalit* culture are reflected through the various organs.

House Structure:

Dalits are completely dependent on upper caste people or Patil in rural area. That's why, they couldn't against the villagers. They ate left food and wear the cloths used by upper class society. They are lived in the huts outside the village. They have no concrete house. Thus, Sharankumar talks about Maharwada.

Food:

Majority of the people have two meals daily; one is at morning and second one s at evening. *Dalit* society have seen poverty stricken people as living today and in past. Due to such

environment, Dalit collects leftover food and ate. Regarding to the foods of *Dalit*, there is a slogan in Marathi language, '*Magun anayach ani hatavar khayach.*' It means to beg and eats on the hand. It has a tradition in Dalit society to beg and eat. But don't make the foods at the home. That's why; their concentration was at the leftover food. Sharan kumar remembered his school picnic, when he tried to tell about his school picnic his mother said like of a famine, 'Why didn't you get at least a small portion of it for me? Leftover food is nectar.' [Limbale: 2003: 3] This attitude was not of Masamai only but entire *Dalit* society. Sharankumar narrates about *Dalits* food and said, 'my granny- Chandamai who woke early morning and making black tea using jiggery.' [Ibid: 16] It was a habit of *Dalits* society to make tea at the early morning. Sharankumar was ate *bhakarisoaked* in tea at the early morning. When he returns to home during the short interval, he ate roasted dry meat. It was a favorite dish of the narrator and other *Dalits* in India. Regarding to this Sharankumar said, 'Chandamai always preserved pieces of meat which she placed on the water through on the roof to dry....It still remember that nauseating smell.' [Ibid] Being poor, Dalit society hasn't eaten once in day, therefore, they ate green leafs or *bhakari* which was made by grain collected from dung paste and drink water. They ate meats also.

Education:

Education in its general sense is a form of learning in which knowledge, skills, and habits of a group of people are transferred from one generation to the next through teaching, training, or simply through auto didacticism. Generally, it occurs through any experience that has a formative effect on the way one thinks, feels, or acts. Regarding to Dalit education, there is small stream attracted towards the education.

Language:

Mostly language has used for the communication between parents and their children

at family, neighborhood and society. In *The Outcaste*, narrator used day-today language which used by entire Maharwada. Sharankumar saluted to the driver daily, if driver gave response he became happy but he doesn't gave response he abuse to him in rhyme: '*Motarla killi nhay, driver bulli nahay.*' [Ibid: 41] It means the bus has no key, and he driver has no penis. This is a day-today language has used by the narrator in entire autobiography.

Occupation:

Trade is also known as work today. Work is an activity in which one exerts strength or faculties to do or perform something. It has continual physical or mental effort to overcome obstacles and achieve an objective or result. It is the labour, task, or duty that is one's used to means of livelihood. It is a specific task, duty, function, or assignment often being a part or phase of some larger activity. In relation to Dalit work, they have done subordinate work in compares to upper caste society. The grandfather of narrator Dastgir Dada works at village council, due to lost his job he works as a porter at the bus stand. Shravankumar writes, 'Every bus meant bread and butter for us.' [Ibid] Whenever the bus arrived, he has saluted the driver. If the driver responded to him, he becomes happy otherwise he would abuse him in rhyme: '*Motarla killi nhay, driver bulli nahay.*' [41] It means the bus has no key, and he driver has no penis. Granny of the narrator swept the village street, went around begging massaged the bulging stomachs of pregnant woman and also worked as a midwife. Dada lit the street lamps, distributed newspaper, went to school carrying tiffin for the students- a drunkard who would lie anywhere. He had drags the animal, skin them and eat their flesh. Sharankumar said, 'Santamai worked as a midwife as well. Whenever a woman had labour pains, she was sent for. She would come even at one or two o'clock in the night to call her. She would get up ungrudgingly attend to her duty as a midwife sometimes she was busy the whole night. In the

morning I felt like an orphan if she wasn't around.'
Ibid: [57]

Caste Council-Jat Panchayat:

According to Hari Narke, 'Caste Council has become the center of exploitation.' [Narke: IBN News Chanel: 5/7/13] The role of caste council is most important in *Dalit* society. There is difference in between Village council and caste council. Village council solved the problems of entire village where as caste council solved the problems of only caste people. It works as a similar court system. *Jat Panchayat* is a team of selected members of a caste who settles the disputes of the people in the caste. It works as people court, and to maintain law and orders into *Dalit* society. *The Outcaste* describes about Masamai, *Dalit* woman, and her family clash. She was married to Ithal Kamble- a farm worker at Hanmanta Limbale and gave birth to two sons named Dharma and Suryakant. Though, he was work hard in the fields as well as in the house of landlord, he got seven or eight hundred rupees for yearly. During such atmosphere, Hanmanta Limbale (patil) helped him but while helping Ithal Kamble, the patil's intention was dire. Therefore, the quarrel of Ithal Kamle's family goes to caste council for justice. But instead of justice, the caste council forced Masamai to divorce Kamble. Sharankumar said, 'This separated Masamai from her suckling baby and her four year old son Dharma. Masamai wept when she left her husband's house, without her two children.' [Limbale: 2003: 36] It is nothing but Masamai was the victim of cruel caste council which is a symbol of caste system.

Gavki:

Gavki is a Marathi word which means *Yeskarki*, a Maharlabourers appointed for jobs in villages and were paid with grain in return. It means *Baluta*, hereditary manual work on yearly contract, to be paid for only in kind, a common practice in Indian village. It gives by Patil to *Dalits* or specially Mahar community on the occasion of Pala, a festival of Hindu, in the form of contract of work.

Long stick is a symbol of *Yeskari*. It has an instrument which creates a sweat song. Therefore, this stick is known as the stick of *Yeskari*. When it makes sound, it indicates *Yeakar* comes to home to beg Bhakri. *Yeskarki* has lots of work in the village. So he works day and night. Regarding to this Dr.Gimekar said: '*Yeskari is the home of pain of misery.*' [Gimekar: 2004: 135] Though, *gavki* *Yeskarki* ruined the life of *Dalits* in India, but they feels it is honour give by patil to them. *Pade wark* is another honour given by Patil to *Dalits* in India. It was allotted to different people on a contract basis on the occasion of *Pola*, Hindu festival. It is a Marathi word which means a contract of work and paid grains with return. In *The Outcaste*, narrator says that those who have accepted *Pade warki* or contract of works, they got six measures of *Jawar*, and others received four, and others might be receiving only two measures *Jawar*. Occasional tips were different matter, if there has no male in the family, the woman from such a family sub-contracted to someone else on a share basis. For a fifty percent anybody was prepared to accept the contract. *Padewarki* means a *Baluta*, manual work on yearly contract and get grains with returns.

Custom and Tradition:

As a Hindu custom and tradition, it has a long history. Until, *Dalit* society has followed old customs and traditions of Hindu society. Sharankumar describes an incident of funeral ceremony, where he was touched to dead body. It was a tradition in Hindu religion to throw a coin of rupees on the dead body. Therefore, the narrator goes and involved in the funeral ceremony to takes the coins of rupees. *The Outcaste* depicted such kind of traditions with *Dalits* were lived for long ago.

Santamai fasted on Tuesday on the name of Goddess Ambabai and Friday on the name of Goddess Laxmi. On her fast days she ate only once a day. On the other hand, Dada bathed and visited temple of Lagingshaa every Thursday because it has

its own importance in Muslim religion. Santamai always had a large round *Kum kum* mark on her forehead. She wore a necklace of shells. A corner in their house was reserved for the Goddess Ambabai. Before the image of the goddess was placed a wicker-basket. Regarding to this Sharankumar said, 'On a peg in the wall in that corner there always hung a set on where Santamai burned incense. While saying her prayers Santamai prayed with her palms held together and eyes closed. She went out with her basket to collect alms from houses.' [Limbale: 2003: 51] It was a tradition to beg alms and fast on the name of Goddess in Dalit society.

Mallya was close friend of Sharankumar and a classmate's right from the first standard in the village school up to B.A.. His family was religious, particularly his grandmother, Tukava. There was a custom in Dalit society to offer a child to God. For child Dalits were made various sacred vows. If a daughter is born after offering a vow to goddess Ambabai that girl is named Ambabai, if it is son who s Ambadas. If they make their vow to goddess Laxmi and daughter is born, she is Laxmi otherwise he is Laxman. They also left their children on the name of Goddess Laxmi as *Potraj* and as a *Wagya* and *Murli* on the name of God Khandoba. For Goddess Yallma a boy is called *Jogtya* and a girl is called *Jogin*. Regarding to this Sharankumar said, 'I have never come across a *Potraj* among the Barmin or *Waghya* among the Lingayat, he high castes. Why are such customs laid down for Mahars only? It is true that if Dalits are followed Dr. Babasaheb Ambedkar their children become Doctor, Engineer, Professor or Magistrate otherwise there is no believe that they will become *Potraj*, *Waghya* and *Jogtya*. Those children left on the name of God or Goddess, they never married. Their prime duty is serve God and temple. If a girl is dedicated to God, she never married still she is not married with God. After this ceremony, she can live with somebody who loves her. Such girl is known as *Devdasi* which means servant of God. The children born to *devdas is* are considered impure and are not work in a village but

lives by begging. It is another tradition makes religious exploitation of Dalits in India.

Santamai was worked as massage woman in her village and nearby. She massaged the stuffed stomach of pregnant woman with oil. Regarding to this, Sharankumr said: 'If the baby was not in the right position in the womb, h corrected it. She said her hand inside, held of the baby and pulled it out. They wouldn't let me watch because I was a boy.' [Ibid: 57] Following delivery, it was Hindu custom to give some grain and a little money for bangles and blouse piece. This work is as similar to Doctor and Nurse done by Santamai.

When the narrator studying at tenth standard, he went to hometown and walked with pride. There was a tradition in his village to drink a tea with separate cup for Dalits on Shivram's tea shop. During that time he got maturity and realized self-esteem. He thinks that Shivram's tea shop is an insult of whole Maharwada. Therefore, Sharankumar and his friend Harya decides to oppose this cruel Hindu tradition and make complains against Shivram to the polish station. As a result of this, Shivrm has destroyed the cups which have used by Dalits.

Rituals and Festival:

Due to lack of education, Dalit society doesn't think what is good or wrong? Therefore, most of Dalits' worship Hindu God and temples or believes on old traditions imposed on them by Hindu culture. Therefore, number of God and Goddess has been emerged in Dalit society. Regarding to this, Rajnish Oasho said: '**There are many criminals in India, among them Manu, designer of Manusmriti, is a greatest and become the cursed for country. He has affected million of people in India who lives like animal.**' [<http://www.buzzle.com/>] He, further, writes about the *Manusmriti* and said: '**India has cursed of Manusmriti and tortured to us till today. Five thousand years has gone but still Manu control to us. He has divided Hindu society**

into four class and fourth class edified as slave.’
[Ibid]

It point outs that *Manusmtiti* as a devil spread darkness in the lives of Dalit in India. He has made a system of God and Goddess which is known as Brahamin system, who have made the policy for Dalits to live under the impression of Manu.

Addiction:

Dalit society is not ate meats but also drink wine. Being hard work at day- night, they have needed to use wine for ignored the body pain. Such atmosphere makes addiction to use wine daily. Addictions can include, drug abuse, exercise abuse, sexual activity and gambling. Common hallmarks of addiction include impaired control over substances or behavior, preoccupation with substance or behavior, continued use despite consequences, and denial. Habits and patterns associated with addiction are typically characterized by immediate gratification (short-term reward), coupled with delayed deleterious effects (long-term costs). Then, it becomes the tradition of drink wine at Dalit society. Not only drinks wine but they produce wine at home. Regarding to this, Sharankumar said, ‘four or five other families besides ours were also in the liquor business in our locality, like Damuanna, Manakunna, Kamal akka. [Limbale: 2003: 28] He further writes, ‘Our house was always crammed

with customers. Sometimes they continued drinking late into the night and we went to sleep while they were still there. Sometimes there was a quarrel...They continued to sit unmoved and shameless, talking no notice of her scolding.’ [Limbale: 2003: 29] It shows that such environment has become the reason their weakness and diseases.

Conclusion

In this way, all these factors are responsible to make the culture of any society or community.

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Dalit Autobiography: Cultural Study

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Introduction:

The aim of this research paper is to focus on the concept 'subaltern' in *Dalit* Autobiographies in India with special reference to Laxman Mane's *An Outsider*, and Siddalingaiah's *Ooru Keri*. Chiefly, a subaltern is a British Military term and can be used ranking as a junior officer; being below the rank of captain. The word Subaltern is German word which means subordinate, low rank or secondary importance. The term *subaltern* derived from Antonio Gramsci's Cultural hegemony, which identified the social groups who are excluded from a society's established structures for political representation, the means by which people have a voice in their society.

A subaltern study has become a major field in sociology, historiography, economy and literature. It began its impressive career in India at the end of the 1970s, when Dalit Writers write their own narratives. The word Dalit is used as similar use of the concept Subaltern. The term *Dalit* is derived from the Sanskrit root word *dal* which means held under check, suppressed, crushed, broken and subordinate. The word *Dalit* is similar to the concept subaltern, which means subordinate or secondary importance. As Lai A.C. said in his opening address at the *Dalit Solidarity Conference*, Nagpur: The word *Dalit* is a beautiful word, because it embraces the sufferings, frustrations, expectations, and groaning of the entire cosmos. [Lai: 1995: xiii] Therefore, the term *Dalit* can be discussed and defined by scholars as follows,

Yeshwant Manohar said, 'Exploitation is the caste of *Dalit*. *Dalit* means those who are affected through social, economic and cultural darkness of exploitation.' [Manohar: 1978: 3] It means the exploitation is the base of *Dalits* in India. W. N Wankhede, in *Dalit Sahitya Sammelan* held at

Nagpur in 1976, defines *Dalit* and admits: 'The word *Dalit* does not refer only to Buddhists and Backward class people, but also to all those who are toil and are exploited and oppressed.' [Wankhede: 1976: 5] The man who is exploited economically, socially and mentally, he is *Dalit*. Dr. Babasaheb Ambedkar, *The Untouchable: Who Were They and Why They Became Untouchables*, explains *Dalit* in details as follows:

Dalit is one who denied the supremacy or *Brahmins* and did not receive the *mantra* () from *Brahmins* or other recognized Hindu *gurus*. He has denied the authority or *Vedas* and did not worship the Hindu God and Goddess. He was not served to good *Brahmins* as family priests and had no *Brahmin* priests at all. He was denied the access to the interior of or the Hindu temples.

[Ambedkar: 1948: 22]

Dalits are a mixed population of numerous caste groups all over India. There are many different names proposed for defining this group of people like *Chandala*, *Panchamas*, *Sudra*, *Ati-sudra*, and *Ashprush* and *Harijan*. Thus, *Dalit* is a self-designation for a group of people traditionally regarded as untouchables or subordinate.

The idea of *Dalit* Consciousness is basically an issue that is related with the realization of human sensibility. *Dalit* Consciousness is a reformative thought of *Dalits* life. It includes optimistic point of view, sorrow and pain, and social relationship with society. Being *Dalit* and *Dalit* Consciousness are two different parts. *Dalit* literature is a writing of *Dalits* life which is written in the form of Consciousness. *Dalit* Consciousness is

essentially against exploitation. It has also enmity against the discrimination and pains. Sharadchandra Muktibodh in his Essay entitled, *What is Dalit Literature* laid emphasis on the fact that the state of being *Dalit* is a state of revelation of the anguish of exploitation and humiliation. It is not a literature of caste but of a Consciousness. He, therefore, elaborates his views on *Dalit* Consciousness and states:

The nature of *Dalit* Consciousness is obviously not subjective. It is true that pains and pleasures are lived and experienced by individuals alone but the sufferings of *Dalits* are common reasons. Hence, there content is essentially social.

[Muktibodh: 1994: 267]

It is true that *Dalit* Consciousness is a kind of power of oppressed and exploited people in India, which is given to them a freedom of speaking, writing and living. Concerning to *Dalit* Consciousness Daya Pawar said: '*Dalit* Consciousness is a revolutionary feeling which goes against middle class society. It is a system which makes sympathy about downtrodden people.' [Ibid: 29] *Dalit* Consciousness is not an attitude but feelings of *Dalits* in India. This is the motto of *Dalit* Consciousness. Thus, *Dalit* consciousness is a state of mind, which aroused due to awareness *Dalit* movement.

Dalit Autobiography paves way for the search for identity of the marginalized section of society. *Dalit* writers mostly interpreted their own experiences regarding social injustice in their own autobiographies. It is called *Dalit* Autobiography. This form of literature is best suited to *Dalit* writer. There are many *Dalit* Autobiography produced in post-independence such as –Daya Pawar's *Baluta*, P. V. Sonkamble's *Athvaniche Pakshi*, Laxman Mane's *Upara* and so on. Even *Dalit* women presented their experiences rather more finely than *Dalit* men writers. They are: Shantabai Kamble's *Majya Jalmachi Chittarkatha*, Urmila Pawar's

Aaydan, Baby Kamble's *Jina Amucha* and etc. Thus, *Dalit* literature is produced on large scale after the *Dalit* reform movement created awareness in them and it mostly comes out in Post-Independence period. Therefore, *Dalit* writers have their literary foundation with ideology and publish numerous journals. They also have a number of political organizations supporting them.

An Outsider: Upara is a world celebrated *Dalit* autobiography written by Laxman Mane. *Upara* is a Marathi word which means, '*Outsider*'. [Lal: 2006: 434] It was first published in Marathi language in 1980 and translated into English by A. K. Kamat entitled as, '*Upara: An Outsider*' in 1997. [Sukla: 2006: 63] By telling his own life story, Laxman Mane tells the fluctuations of the whole Kaikadi community. He tells how he struggled from his childhood to youth. *Upara* is the pathetic account of poverty which suffered by Laxman Mane and his community. Laxman recalls: 'Mother had brought lots of *bhakari*. ...' 'Mother had borrowed some buttermilk from somewhere. She had also brought some flat loaves, drum stick curry, sauce, pickle all stale and of course collected as alms. ... We ate all it. This was our everyday meal.' [Mane: 1997: 3] The above passage illustrates the economic, social and cultural conditions of the Kaikadi community. To make and sell baskets of cane is the prime occupation of Kaikadi community in Maharashtra. However, they have to travel one place to another in search of cane for a long time.

Kaikadi community has their own rules, laws, customs and traditions. Their disputes are solved within the community *Panchayat*. If anyone disobeys the judgment of the *Panchayat*, the family is excommunicated from the society. This is an example of social exploitation. Regarding to this, Laxman recalls the month of *Falgun*, Kaikadi community comes to Nirgudi in a couple of weeks. The cow dung houses reopened. Everyone has woven the basket and sell it to the village, which have given to him by community chief on the name of *Balut*. There was a person who makes crime

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become excommunicated. No one can eat with him and didn't attend his any ceremony. It was completely by caught from community by *Panchayat* head. Regarding to this, there was a law of *Panchayat* to that if a woman committed disloyalty; her entire family would be excommunicated. Therefore an excommunicated person has left their house and village too. Other law was that if the Kaikadi woman had't returns home till sunset and her husband was not ready to accept her, she went towards only her parents. Then her father placed her before *Panchayat* and then accepted what happened. As a result of this woman got four times married.

There was a woman named Gajra, who was excommunicated in Kaikadi community. She becomes the symbol of entertain for villagers and Kaikadi. She has used the talk ambiguously with villagers. Once, a barber named Ithu talks to her, 'Gajra! Will you make a sparsely woven basket for my rooster?' [Ibid: 101] She laughed at him and said, 'I shall certainly make one for your rooster! But first look into your pocket and see if you have money.' [Ibid] Because of without money there was no use of his rooster. Once, Laxman was thirsty and drink water from Gajra's house. It was seen by his mother and abused to him, 'Son of bitch! You drink water in this filthy house? Have you mortgaged your sense of property or what?' [Ibid] With burst of anger she gave him a slap and warned him, 'Never cross the threshold of Gajra's door! Don't ever see the face of that big whore!' [Ibid] Laxman could not understand his mother said. One night, a terrible fight was going outside the Gajra's house. Kaikadi felt that it was a quarrel of brothers, but it was different matter. Gagra had slept outside with her daughter-in-law. By saw this; Sadya went to the bed of Gajra's daughter-in-law. Therefore, her brothers-in-law caught him and tried to beat him. After some time the crowd dispersed but other quarrel of Gajra and her sons took place again. They used to wildly abuses, 'Even our whole village is not sufficient for you! Are you mother or a butcher?'

[Ibid: 103] As a result of this, Gajra's house was excommunicated by *Panchayat* chief. Excommunication is nothing but subaltern attitude, such number of events could be found in the *Dalit* Autobiography Upara.

Siddalingaiah is one of the India's foremost *Dalit* writers. He has written *Ooru Keri* first in Kannada language as an article in the Kannada magazine *Rujuvatu*, and the English translation by Dr. D. R. Nagaraj [editor and critic] came out in the magazine section of Deccan Herald during 1995. With five parts of nostalgic memories, *Ooru Keri* was again translated by S.R. Ramakrishna [Founder and Editor, The Music Magazine] in 2003 and was published as *Dalit* autobiography. Siddalingaiah's *Ooru Keri* portrays his life-long- struggles with poverty, hunger, and humiliations in the village Magadi of Karnataka.

Ooru is the place (village, a town) where all non-*Dalit* castes- from the Brahmins and the land-owning castes to the service castes like the barbers- live, and it contains the settlement's main temples. *Keri* is the place where *Dalits* live; it is geographically separated from the main body of a village; socially, it is set off from the mainstream society. Siddalingaiah narrates an incident, which contains severe humiliation. There was a woman who had no husband and children. She was forty years old lady but look like young. She has only one weakness was that she was always drunk. She was a labour by professionally, and returned home with drunk. It was a daily routine of her, because she passed day on the name of work but night always teased her. Therefore, she has used drink at night. Once, she was lay down at the street due to more drunk. It was seen by rowdy and tried to exploit her physically. She was in conscious but could not resist to him. Others have also harassed her as the same way. Thus, as a crowd make and waiting for squeezed her. It was happened all over night and when she comes in consciousness, she goes on work as usually. The narrator described the pain, humiliation and injustice in the form of humour.

Humour was his essential weapon to present society before the world.

Money-lender plays a vital role in the life of Siddalingaiah. Mostly poor people suffered into debt. There was a tradition of moneylender to take away small children for work in the form of interest. Once, a woman had borrowed money on weekly interest. Four weeks passed away but she could not pay the interest therefore her child took away her little son. She sold her ancestors cauldron and refund the interest of moneylender and took away her child. Siddalingaiah's father too suffered through this situation. His father had become a huge debtor. Regarding to this, the narrator said: 'My father had become a huge debtor...One day two toughs beat him on the street.' [Siddhlingaih: 2006: 37] Lack of work, he was unable to refund the loan therefore he drunk regularly. One day, an agent of moneylender comes and thrashed him. Unable to bear the humiliation, he had attempt to suicide once.

Conclusion:

Siddhlingaih memorized his college incident, which shows the the treatment of injustice: 'A lecturer used to feel thirsty in class. He would give me the key to his Godrej almira and ask me to fetch water. I would do as told. He was very orthodox. Why he still chose me to fetch water became a subject of discussion in class. He had mistaken me for a Lingayat. I was liberated from the task of fetching water after he came to know my caste.' [Ibid: 75] It indicates caste remains paramount factors in India. As long as neighbours are not aware of a person's caste, a Dalit is safe and things will be fine. The moment they find out the caste particularly that of Dalithood, everything changes. Dalits are emerging as an indispensable force in India today but their problems could not change. Regarding to this, Bhagwan Das comprehends the livelihoods of Dalits today: 'A

professor, a lawyer, a doctor, an architect born in untouchable family is considered inefficient and inferior without even seeing his performance.' [Das: 1995: 58] Thus, these all make suffered experiences through his life long story.

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Cultural Assertion in Siddalingaiah's *Ooru Keri*

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Introduction:

Dalit Autobiography is the recent development emerged after post-independence in India, which is the most important tool of *Dalit* literature. It is not just a remembering of past, but a shaping and structuring of them in such a way as to help understand one's life. Thus, *Dalit* Writing is essentially expression of the reality of human life and a great piece of literature depicts that reality with communicable lucid language facilitating narrative with reader's aesthetic and literary sense. The present paper aims at to find out the Life Experiences of Pain i.e. cultural assertion in Siddalingaiah's *Ooru Keri*.

Cultural Study of Siddalingaiah's *Ooru Keri*:

Siddalingaiah is one of the India's foremost *Dalit* writers. He has written *Ooru Keri* first in Kannada language as an article in the Kannada magazine *Rujuvatu*, and the English translation by Dr. D. R. Nagaraj [editor and critic] came out in the magazine section of Deccan Herald during 1995. With five parts of nostalgic memories, *Ooru Keri* was again translated by S.R. Ramakrishna [Founder and Editor, The Music Magazine] in 2003 and was published as *Dalit* autobiography.

Siddalingaiah's *Ooru Keri* portrays his life-long- struggles with poverty, hunger, and humiliations in the village Magadi of Karnataka. *Ooru* is the place (village, a town) where all non-*Dalit* castes- from the Brahmins and the land-owning castes to the service castes like the barbers- live, and it contains the settlement's main temples. *Keri* is the place where *Dalits* live; it is geographically separated from the main body of a village; socially, it is set off from the mainstream society. In an article, *Siddalingaiah's Self Sprung Achievement in Ooru Keri- an Autobiography: A Study*, S. Bhartiraja said: '**Siddalingaiah's childhood**

was submerged into poverty. His family belongs to farm labourers and gets low-income, and sometimes nothing.' [Bhartiraja: 2012: 76] Thus, these were not only life- long experiences but its journey of pain travelled by Siddalingaiah that is known as cultural assertion.

Episode of Ainatoru:

The Ainatoru was a land owner (head of village) like patil in Maharashtra. He has a beautiful house with a huge well and a pump set cabin in his field, which prolonged 500 to 600 feet. The water from his pump set irrigated his land. It means he has wastage the water in land but couldn't give to trusty *Dalits* from Magadi. Once, the narrator noticed a strange incident when he climbs on squat walls. There was a man had fastened a yoke into the shoulders of two others, and was ploughing Ainatoru's land. It was an amusing picture two men who were work like bullocks and third one was swinging a whip and making them plough. It was a strange agony gripped him because of one of the men carrying the yoke was his father. Suddenly, a woman come and said:

'What a plight has befallen poor Dyavanna (Father of narrator)!' [Siddalingaiah: 2003: 2]

It makes a agonize feelings in him. Siddalingaiah's parents were illiterate therefore they nurture flowers and vegetables from Sanjeevaiah's garden. By selling it, they earned two *annas*(money) in Magadi market. One day, he go back to garden and stood on the near to the embankment tank. There was a crowd who buses in their work on the tank. Unexpectedly, a stranger has shouted therefore women, men and children were starting to run towards a Brahmin house. Siddalingaiah too runs like others and reached to Brahmin's door. As a result of this, Brahmin had given leftover *poori* and *chitranna*. He was nervous

to be the last get there, but was happy too by seen his parents receiving leftover.

Episode of Minister:

Megalahatti was a tiny place where narrator's family lived. It has Mante swamy tradition which shows the culture of *Dalits*. Once, early morning was abuzz with a festive air. A thatched enclosure was erected and chairs lined up. The streets were decorated with garland of mango leaves. Every house had pooled in money for a public ceremony was saying, 'The minister is coming today.' [Ibid: 9] Being curious *Dalit* children want to see the minister and how he looks like. Therefore, they were at the road till sun rose to the middle of the sky, but minister doesn't come. Everyone saw the crowd of women and children on the road. The hired chairs were sent back. It makes anger towards minister in *Dalit* society.

Portrayal of Mimicry:

Due to the effort of his mother, Siddalingaiah admitted to school. Nagappachar was a class teacher, who was very strict fellow. One day, a school inspector visited his school. Therefore, entire school spent a long time in school and teased the students by asking questions like to write and read. On such occasion, his lips were connected with each other like *chaper...chaper*. It was keenly observed by Siddalingaiah and make fun among his classmates to create mimicry of School inspector. He thus becomes popular among the classmates. Due to bored feeling, teacher said to students that sing a song. Suddenly, a boy said: 'Sir, he can show inspector lips.' [Ibid: 12] By humorsly, he asked: 'What is it... come on, show it to me.' [Ibid] In this way, Siddalingaiah mimicked inspector's speech, gestures, facial expressions and gait. It makes a full of laughter in the class. This incident creates an interest towards education.

Tragic episode of Doddappa:

Doddappa was an elder uncle of Siddalingaiah, who was most educated, courageous

man among the *Dalits*. One evening, a crowd had coming towards his house in the form of procession. It was Doddappa who seated on the horse which makes as a role of procession head. It was a victory procession in honour of uncle Alayya, who won an election of Magadi Municipal council. He comes to home and touched the feet of grandfather. Without spending single money, he won this election. Therefore, he worked sincerely and earned a name and fame. Socially, he was harsh disciplined. Though his wife died before two years ago, but he hadn't married second time. It was his character but couldn't maintain his future safe. Once, he had borrowed money from a woman, who was money lender, and couldn't repay. Therefore, his life ended in tragedy.

Experience at Manchanabele:

Manchanabele was maternal village where Siddalingaiah lived with his family. It was a more colourful than his native place Magadi. Everyone was speaking to him very affectionately. He has a grandfather named Pooraiyah, who was an assertive man. The members of his family were frightened whenever he comes at home. He was spending his long time to fresh at the morning. He always discussed about Mahatma Gandhi because he has attended Gandhi's speech once in very close. His wife, Siddalingaiah's grandmother, was a wealth of folk tales. She always took him along to festivals and weddings in other towns.

One day, Siddalingaiah was running at the street wildly, on the same time a man comes on the opposite side, which dashed me and make quarrel with me. Therefore, she had begged his forgiveness and went ahead. She said to join him his hands and say: '*Namaskara, swami*'. [Ibid: 15] It referred the Indian culture to feel less in compares to elder person. Once, he visited a wedding ceremony with his Ajji-grandmother. The groom was very old than bride. It was his second marriage. His Ajji was an expert in to catch the fishes. She had many cows. Regarding to this, Siddalingaiah said: 'Memories of

Magadi town flooded my heart whenever I was with this cow. I also thought of my father in Bangalore.' [Ibid] There was number of folk stories heard by the narrator. Once, news comes that thieves had come to nearby village and everyone becomes disturbed being heard the news of thieves. Thus, these are the life ling experiences given by Siddalingaiah at his maternal village which can't forget him.

Experience at Srirampura:

Srirampura was a slum area belongs to Bangalore, where people were buses to grow banana, drumstick and papaya. It was a big drain very close to Siddalingaiah's house. It was fresh water passed by this drain, which used for bath, wash clothes and clean vassals. However, this area was new to the narrator. Fighting, thieves, trouble, chaos, affairs, exploitation and family matters were common I this area. Several events have been took place at this area which haven't seen before this by Siddalingaiah. Among them rowdy and drunks was a common problem to his colony. There were many rowdies lived around his house. One night, a rowdy walks on the street where he felt going to lavatory. But suddenly a dog barked at him and tried to barge in. Being heard the voice, narrator's mother used to quarrel with him. As a result, this quarrel becomes riot in between commoners and rowdies. Being drunk they make a noise, dance and fight with his wife. Regarding to this, Siddalingaiah narrates: 'Some sang song in whatever manner they could. Their love for their wives and children brimmed over. Some would try to have sex with their wives in public.' [Ibid: 24] At such circumstances he made the grown up.

Episode of Teacher, Andalamma:

Siddalingaiah's *Ooru Keri* is entirely a document of educational and political development of *Dalits*. He got food and basic needs from a Brahmin teacher Andalamma. In spite of poor background, he did not reveal his poverty. In school, free study materials were given, but Siddalingaiah did not get them. The teacher Andalamma saw the

submissiveness and pleading face of Siddalingaiah and gave him more support in his studies: 'I joined a government primary school near the graveyard. I had completed the first and second standards at Magadi and Manchanabele, so I joined the third standard. [Ibid: 31-32] However, he settled at a slum called Srirampura in Bangalore and began to concentrate on his study. He also developed the art of speaking.

Portrayal of Letter Reading:

By studied school Siddalingaiah got a job to read out the letters in his village. Whenever the letter arrived for reading he has invited with respect and sympathy. It gave him tasty foods like idli, dosa and others. People were so happy on him because he doesn't only read the letter but explained the meaning of this letter. He had got another job to write the letters and thus used this money to buy the books. During that time, his father worked as woodcutter. This job fetched him ten paisa a killo and became his family's source of income. This money was not enough to maintain the family therefore his mother work at Shivanahalli tank.

Portrayal of Hostel Life:

Siddalingaiah had joined the R. Gopala swamylyer, *Dalit* hostel of Srirampura, where his mother worked as a sweeper. It was new experience to him, because there were thousands of students live there. They were coming from different parts of Karnataka therefore they spoke varied languages. The hostel has four acre land which has used for playing volleyball and Kabbadi. He has fond of such games during the hostel life. Due to huge area of hostel there was number of ghost's myth. Marakunna was an adventurous boy, who doesn't afraid of ghosts. Once, he was on the bed and ghosts snatched his chopper with singing a song. He woke up and looks towards the ghosts those who were mocking him and dancing with his chopper. Instead of panic he joined and dance with them. As a result of this, ghosts became the slave of him and their friendship grown up. `

There was a tradition of prayer at early morning. The warden went each of the room and woke up every student for prayer. But among them there was a boy who most likes sleeping than prayer whose name was Govinda. Siddalingaiah also left prayer many times and stay at the cupboard like monkey. During that time, students were goes to morning walk therefore they feel hungry. The food served at the hostel was not enough to feel stomach and hence the boys concentrate on fruit trees from outside. Once, the boys climb on the tree and pluck the mango, guava and chakkota fruits. But suddenly the owner of the tree had come with stick. When house owner comes to the tree he said: 'This house is not your's father, come down, you thief.' [Ibid 49] However, boy couldn't come down he throw the stones towards him. The boy have been crying like, 'Ayyayyo.' [Ibid] Finally, he jumped from the tree and escaped.

The warden doesn't allow eating non-vegetarian at the hostel. Once, when the boys returned from market they have surprised to see the leg piece on dining hall. It indicates someone was eaten the non-vegetarian at the hostel. Therefore, boys feel that it was an insult of the name R. Gopalaswamyler, given to the hostel. During the eighth standard, Siddalingaiah met Rangadhamaiah, who encouraged for study. Regarding to this, he said: You are very bright. Don't go around with those three good for nothing. You are very poor. They are the children of wealthier parents. You are my friend from today. You must listen to what I say.' [Ibid: 55] As a result of this, all hostel felt that he was his guide. But it was not true he was only a good well-wisher.

Eating contest was common phenomenon in hostel life. A boy named Ramanjini was a master of this game, who always participated and won the game. Once, his father sends money for paid school fees. But he used it for contest and accepted the failure. Due to this, he drops out his school and joined waiter ship in Bangalore. There was another tradition to said 'sir' to seniors. One day,

Siddalingaiah was at the outside of hostel where a student have coming to opposite direction. He said, 'Hello, where have you been coming?' [Ibid: 57] being he inquired Siddalingaiah said, 'Just been here, kano.' [Ibid] On heard his voice, the student heat him and pushed in the gutter. This matter goes to warden, where he understood that said 'sir' to seniors at the outside of hostel too.

Portrayal of College Life:

Siddalingaiah admitted the Government Arts College and lives at *Dalit* hostel on Mahatma Gandhi road. Though he studied higher education but his poverty could not escape him. He had a broken trunk and tottered mat carried out to the *Dalit* hostel. The food of college level was good than school level. He got there a rice and chapatti twice in day. Due to this, his external appearance can be changed. He has bad experience at the school level that's why he doesn't said 'no' or 'enough' to food. He has turns his face whenever food was not served. As a result of this, his friends called him 'envious.' During the college life, he met a revolutionary poet Gajigatti, editor of English magazine People's Guard, and write poetry. He has comes contact with D.R. Nagraj, a member of Yuvaka Sangha, who encouraged to writes poetry therefore he could published his book of poetry entitled *Hole Madigara Hadu: Songs of the Holeyas and Madigas*. He has been participated various college debates and won the prize and cups. He has also joined the scheme of earn while you learn at Bangalore.

Siddalingaiah joined the Karnataka Association and was elected the Joint Secretary. He got an opportunity to associate himself with leaders like Dejawog, Mariyappa Bhatta, G. Venkat ashbhaiah and G.S. Shivarudrappa. Later he founded a society called *Vicharavadi Parishat* and visited all *Dalits* hostels around Bangalore. The association brought out the problems of hygiene, food, etc. He demonstrated the plight of *Dalits* to the Government of Karnataka. Under the leadership of Prof. M. D. Nanjundaswamy, Siddalingaiah was

misused by politicians. Prof. M.D Najundaswamy asked Siddalingaiah and his followers to through 'handbills' at *Vidhana Soundha visitors* gallery where Ministers and Legislators participated. After that, police arrested Siddalingaiah and his friends. They were put in the lock-up. At midnight, they were released. Therefore, he understood that it was nothing but the political drama. This incident gives them a moral support to confidence to make a black flag demonstration against Indira Gandhi. It was the time of drought, instead of coming to Karnataka she goes to the *Darshan* of Swamiji. Therefore, on such occasion, the slogan of this association was 'Not to Udupi, go to Bidar.' [Ibid: 86] In this way, he established a society called *Vicharwadi Parishad*. The purpose of this society was to solve the problems of *Dalit* student. Regarding to this, a student said: 'We don't even get food, why do we need lavatories?' [Ibid: 89] Under its banner, *Dalit* students first protest procession taken out in Bangalore. Its demands were to increased scholarship amount, to repaired *Dalit* hostel. This meeting was took place with chief. Minister Devraj Urs, which paved the way for to construct the new buildings besides the two hostels on M G Road. The scholarship amount has been increased.

Once, Biligirangaiah, guru of Siddalingaiah, comes at the hostel and said 'to arrange a function and invite the higher-ups of Syndicate Bank.' [Ibid: 90] On such occasion, he gave a welcome speech and vote of thanks like: 'Thanks to this function, schemes to help *Dalit* students take up higher studies came to be implemented by Syndicate Bank.' [Ibid] Basavalingappa was a controversial Minister in Devraj Urs's cabinet, once he said: 'Gandhiji didn't know the meaning of truth, to fling god's picture in gutter and the Kannada literature was boosa agitation' [Ibid: 94] The reply of these statements was to demands the resign of him by traditionalist and students. Indirectly the congress party was goes against him. It makes him anti-god, anti-Kannada and anti-Gandhi. As a result of this, his resignation made him very popular among *Dalit*

society. Due to this, a traditionalist group wanted the resignation of Siddalingaiah from secretary of Fine Arts. During this time, he came in contact with communist (Marxism) party of India. Not only he works for *Dalit* students but also started night school in slum area. As a night school student, he realized the importance of night school. He started night schools for Bangalore's slum children. The night school enlightened many downtrodden lives. They shout, 'Do something to get us to attend you classes.' [101] in this manner, Siddalingaiah evoked his tragic experiences to educated fellow men and women. In this way, his political affairs improved with rationalists. He also published his poetry in the magazine *Shudra*.

Another association was founded by Siddalingaiah as *Dalit Sangharsh Samiti*, which goes to the last part of society and makes awareness among them. He walked to many parts of Karnataka to establish *Dalit Sangharsh Samiti* movement (DSS). Through this movement, he brought out *Dalits* basic issues to the government. His movement began to progress. As far as his education was concerned, he got first class in M.A., Kannada language, and won the D. L. Narashimhachar Gold Medal. He was honoured with the post of Research Assistant at the Kannada Study Centre. In this way, Siddalingaiah's struggles made him self-empowered and got a desire for formal education from the beginning. Thus, as years passed, he considered that learning to read and write are the first steps toward self-empowerment.

Conclusion:

As Sumit Guha, Professor of History, Brown University, was reviewing *Ooru Keri*:

...A Searching memoir of the life of a sensitive and intelligent *Dalit* youth in Independent India. It tells us how he overcome contempt, humiliation and violence to gain and education and join the slowly growing ranks of *Dalit* intellectuals in India...indispensable to those

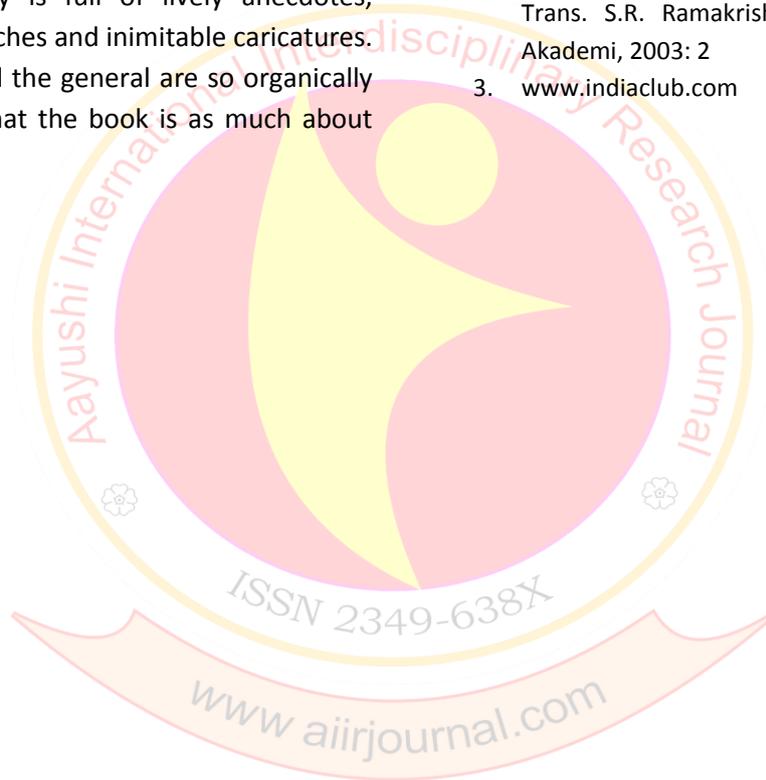
who would understand modern south Asia.
[www.indiaclub.com]

Indeed, he means to say Siddalingaiah have been in search of a record of the life-long struggle of a sensitive and intelligent *Dalit* youth in Independent India. He narrated how he overcome contempt, humiliation and violence to gain and education and join the slowly growing ranks of *Dalit* intellectuals in India. It is an essential to those who would understand modern south Asia. Thus, the entire autobiography is full of lively anecdotes, memorable pen sketches and inimitable caricatures. But the personal and the general are so organically bound each other that the book is as much about

Siddalingaiah the individual as it is about all major social, political and cultural movements of Karnataka in the last four decades.

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Multiculturalism in English Literature

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Nashik

Abstract :

Indian English has been universally accepted as a unique style of discourse with its own nuances giving expression to Indian Multiculturalism. In the works of writer in Indian or those abroad not only the new Indian writers in the west, expatriates, second and third generation writers but also the classical authors like A.K.Ramanujan, NissimEzekeil, Mulk Raj Anand, R.K. Narajan are being interpreted in the new old critical mode as well as the current critical style of multiculturalism. The concept of multiculturalism recognizes the ethnic diversity with in a society and has enlightened worthwhile contributions to society made by people from distance backgrounds. Multiculturalism as a social theory brings together different themes such as a cultural diversity, recognition, mutual concern and peaceful co-existence of many cultures and sub-cultures.

Keywords : Multiculturalism, Ethnic diversity, Contribution, Recognition.

The concept of multiculturalism originated in the 1970s and was used in Canada for the first time to tackle the problem of immigrants. Then it spread to other countries like Australia, USA, U.K., and some countries in the European Union where immigrants of different countries of the world lived and settled. Since assimilation and homogenization failed, multiculturalism has become inevitable and this the governments adopted it as an official, political policy.

Multiculturalism is defined as the state of co-existence of diverse cultures. Cultures includes racial, religious, linguistic, etc. Which may have differences and distinctions in customary behaviors, cultural assumptions and values, pattern of thinking and communicative styles. It also aims at the preservation of different cultures and their identities within a unified society as a state or union.

“Multiculturalism” is now used not only to define disadvantage and marginalized groups like tribals, linguistic cultures-religious minorities, LGBT, disabled, etc. but also immigrants who may come

under ethnic, religious, minorities as well as minority nations and indigenous peoples.

Multiculturalism is applied by the government, philosophers, politicians, writers, critics and scholars for human society alone, but to me it includes non-human beings, plants and the planet itself. As we say that human beings in a society or nation should live as members of a family irrespective of their race, religion, caste, language or gender, it is necessary that we should live in harmony with other beings, both animals and plants. To me this universe is a big concert or symphony, a harmony of diverse notes. All creations play their role in concordance, but man tries to play discordant notes-stands against the rhythmic flow of the system. Let me quote a few lines from my poem “Multicultural Harmony” published in my poetry book Multicultural Symphony.

Multiplicity and diversity
Essence of universe
From atom to the heavens.
Multiculturalism reigns
This unity in diversity
Makes beauty of universe.

(Dominic, Multicultural Symphony 15)

As man is the latest evolutionary being, he should respect other beings and plants which have greater legacy to claim in this universe. Human beings can't live independent of non-human beings or plants. Hence when we try to eliminate or destroy non-human beings and plants we are eliminating ourselves from this planet. Let me quote again from "Multicultural Harmony".

you may lives here
let other things also live
since you are selfish and greedy
you take more than
what is due to you
other beings struggle for necessities
whereas you are after
comforts and luxuries
you become rich
pushing hundreds of your neighbors
to the abyss of starvation

Now coming to the second part of my paper-Multiculturalism in India. India is the best example of multicultural society where people speak 122 major languages and 1599 other languages. Unity in diversity is the beauty of India and the Indian Constitution assigns equal rights, privileges and duties to all people irrespective of gender, caste, class, community, language and religion. The Indian society has been multi-cultural, multi-religious, multi-racial, multi-ethnic and multi-linguistic from time immemorial. At the same time our country has been confronted with forces of divisiveness. Hence the biggest challenge before major multicultural countries like India is to preserve the pluralistic tradition and to bring the various communities into the mainstream society by promoting the spirit of multiculturalism.

Unlike multicultural nations like Canada, Australia, USA, UK and European Union countries, where people of different cultures look very much like in their physical size and facial features, dress, language, food habits, religious practices, way of life etc., people of India show clear distinctions in their physique, dress, language, food habits, religious

practices and rituals. This unique unity of India in the midst of multicultural diversity and enjoying unlimited freedom as the largest democracy in the world is the beauty of India which is a wonder to the world. But as we see around us now there are real tests for our multiculturalism.

There to multiculturalism comes when a group starts thinking in a narrow way, considering themselves as superiors to others and show discrimination and animosity to other groups. In fact can any group-racial, religious or linguistic-claim to be original or chaste ? I have dealt with it in me poem "Multicultural Harmony".

Dear my fellow beings
you boast of your culture
you boast of your language
Is there any culture
which is not hybrid ?
Is there any language
which is not mixed ?
how many millions have been killed
in the name of culture ?

When we analyse the recent religious and communal trends in our country we are greatly alarmed to find that people give undue importance to their religious beliefs and rituals. National feelings and patriotism are being devoured by the monster of religion. The present generation seems to forget the fact they are citizens of the country- the land which gave them birth and sustain and protect till they go back to the very same land. Thus national feelings and affiliation shall be uppermost of all other narrow feelings of religion, community, language, region etc. ust imagine that when we are comfortably sitting here and sleeping well in our houses without any fear, millions of solders are patrolling on our borders fighting with extreme climate and even risking their lives to keep us all safe. Haven't you recently read of the tragic news of ten Indian soldiers killed by huge avalanche at Siachen ? These thoughts are sufficient enough to make us patriotic and loyal to our country.

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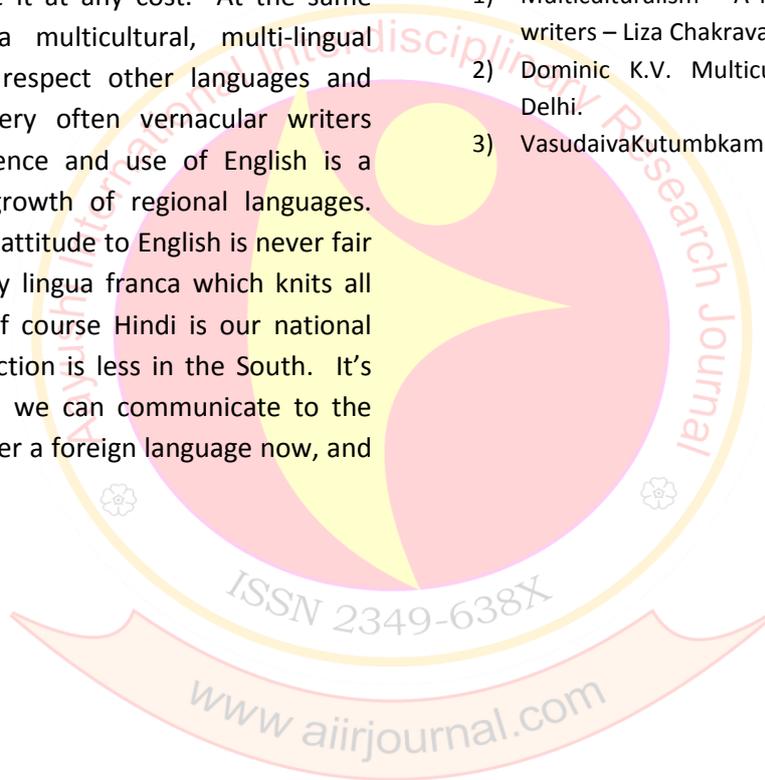
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Language plays a prominent role in multicultural unity. Languages are the special gifts of man which make him distinct from other animals. They are manna from heaven and, people, irrespective of space and narrowness of nation, are permitted to use them as they like. We become more learned and wise as we learn more and more languages. There is a tendency among our vernacular writers to boast of their language and literature. True, we should be proud of our mother tongue and promote it at any cost. At the same time India being a multicultural, multi-lingual country we should respect other languages and their literature. Very often vernacular writers complain that existence and use of English is a hindrance for the growth of regional languages. Such an antagonistic attitude to English is never fair as English is the only lingua franca which knits all Indians together. Of course Hindi is our national language but its function is less in the South. It's only through English we can communicate to the world. English is never a foreign language now, and

Indian literature in English is accepted as one of the literatures of our country. Hence rather than censoring or attacking English we should promote it and try to get maximum number of regional literature books translated into English and thus disseminate Indian ethos and culture to the entire world.

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Multi Culturalism in Indian Armed Forces and Its Contribution In National Integration

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Introduction

Indian Armed Forces is a mosaic of multi-cultural, multi ethnic and multi social background. My 15 years with the Indian Air Force fetched me to travel from Kashmir to Kanyakumari and from Maharashtra to Mizoram. Every military station is equipped with the soldiers, sailors and air warriors from different parts of country. Every community in military station under a closed society and under a prevailing military sociology is very much supportive of multi culturalism. In particular, the multi cultural attitude is being strengthened as an organizational requirement to fight against the common enemy. Multi Culturalism implies such disciplined living as military, makes integrated society possible. It elevates moral and intellectual nature of man to understand other society and its culture. It is partially imparted by traditions, customs and law of the society and partially acquired by learning, training and experience. It is the resultant effect of this and of many more factors. It is a long drawn process and is conditioned by environment in which military operates. The interdependence and mutual interests necessitated, the acceptance of a discipline, which caused the formation of the folkways, customs, norms and values etc.- the foundation of primary cultural pattern. Certain salient features of Indian culture are coded as a reference as it has some impact on the Armed Forces.

Characteristics of Indian Culture

The Vedic people, especially, produce the remarkable sociological structure, the Varnashram, Dharma and the Purushartha. These remain the basic foundation of Indian culture. Indian culture is

deeply connected with the sense of oneness-a nation-an integrated nation. In all the fields of our activity, the impact of physical environment has thus been fully recognized. The nation is always been held as a single physical entity, from the Vishnupuran to the Anandmath. Our ancestors recorded Bharatvarsh to be a country and only one country. Within its geographical boundary, all were regarded as the sons of the Bharat. The ancients in their zeal for unification, raised patriotism to the religious heights as are evidence by numerous religious texts. One such common text reads: **Janani Janma bhoomisch swargadapi Garriyasi, which reads as, 'mother and mother country are greater than Heaven.** Rishi Aurobindo, too felt the echo of it and defined patriotism as the highest form of religion. Even a clear depiction can be seen from the National Song i.e. 'Vande Mataram', which interalia depicts the worshipping of motherland. The National Anthem i.e. "Jan-Gan-Man... Also depicts the concept of oneness. Sarejahan se achcha Hindostan hamara, hamara, by Poet Iqbal depicts clear love to the motherland. We have accepted the country as a spiritual entity above oneself. For an Indian, the country "in his consciousness", is "always and every time" greater than self.

From earliest times to our own day, culture, we have accepted as the tune that brings concord and harmony among all sections of the society. Various outsiders, who found their way into this land, observed this tradition. With the exercise of the common culture, they were not subjected to hostile opposition, thus, integrated into "oneness". The alien rulers, who for their own interest made separate culture the wedge to divide the people,

and a mask to cover their stupidity and barbarity, did not observe the high tradition of "oneness". Over and above, **Whole of India bears the impression of certain common movements of thought and life resulting in development of certain common ideals and institutions which distinguishes the civilization of India from all other civilizations of the world, and marks it out as a unit in the history of social, religious and intellectual development of Mankind.** The effect has been that in spite of political disunion and differences of languages and customs, a uniform Sanskrit stamp was printed upon the literature and thought of all the provinces of the vast country. Thus, Indian culture is broad-based and comprehensive. It is in accordance with our geographical and socio-political conditions. It emphasizes and sustains the fundamentals of our unity and interdependence of our socio-economic, socio-religious and intellectual action.

The beauty of Indian culture is that, it is full with *legends of heroes* from the earliest days. Starting from the legendary heroes of the *Ramayana* and the *Mahabharatha* of ancient age to the India Armed Forces, they have played a great role in defending the country from invaders, as well as upholding the eternal values of India. From ancient times to this day, our war heroes are the testimony of valour and heroism, which has been a very natural and inherent quality of Indian culture and military tradition, where multi cultures becomes the military culture. It may thus be submitted that Indian military culture has incorporated the need of a strong will of its people and recognize the place and necessity of heroism and courage.

Traditions of Gallantry in Multi Ethnic Group

Tradition is the soul of the army. The traditions of the Indian Army were built up not only in the British regime but also in the course of centuries of warfare. The traditions of gallantry, leadership, discipline and *esprit de corps* are of

inestimable value. The Indian soldiers truly represent the tradition of gallantry. They have a proud record of brilliant achievements. They covered themselves with glory in the fields of Flanders, the deserts of North Africa and Rajasthan, the jungle of Burma, snow of *Himalaya*, Rann of Kutch and valley of Kashmir. The sturdy little *Gorkhas*, the indomitable *Jats*, the virile *Punjabi's*, the fierce *Sikhs*, the agile *Marathas and Mahars*, the valiant *Rajputs*, the intrepid *Dogras*, and the steady *Garhwali's* and *Kumaonis, Bihari and Madrasis* have earned a name for themselves by their stubborn valour and reckless courage. These valiant soldiers had disdained to surrender and had preferred death to dishonour. They fought to the last man and the last round in the wars of India. They had stuck to their post and died like heroes. Military rituals and ceremonials are derived from traditional customs and usage of service.

Social Background of the Defence Personnel

Independent India pushed back the so-called martial race theory. The new nation felt that defence must be made a truly national endeavour and responsibility should be shouldered by the entire nation, without any racial discrimination. After independence recruitment to the Armed Forces was made on all India basis, and further quota was fixed for all states (province) in proportion to their population. Commissioned Officers come from a lower-middle/middle/upper-middle class stratum of society and are no longer the preserve of well-connected or princely families, but reflect a very good combination of social background giving it secular and national character. Non- Commissioned Officers (*Jawans*) come from the rural and semi urban background. In post-independence, with all the changes in manpower planning, there is a slight incongruity as class-compositions have been a more pronounced feature in the Infantry. Infantry is equipped with fixed and one class Army whereas rests of the Armed Forces are of mixed class. The policy of Infantry recruitment has its genesis in the colonial

British Indian Army. Policy systemized the exaggerated cultural and socio-psychological distinction among the various societies and created a number of battalions (like *JAT, SIKH, RAJPUT, DOGRA, KUMAON, MARATHA AND GORKHA* etc.), which were formed on the basis of caste and specific regions and such formation gave them a separate identity not only within the military but also within the society.

Indians from all regions of all religious denominations and castes are serving with all units. It is here that the Army can claim real national integration. Homogeneity is absolutely essential for the survival of the Infantry. Each regiment for instance has its own war cry, which binds them together (various war crimes are mentioned in the Chapter Morality and Motivation) and have performed miracles in times of war and stress. The majority of the jawans in each unit is from the same region and conscious of their *Izzat*, which is what sustains them. They proudly identify themselves with the religion and mother tongue of their men and are proud of each other. Meddling with the Armed Forces would be at the peril of the forces and the country.

Changing social recruitment pattern

All out looking and modernizing societies faced the problem of finding a suitable way in which the nation can ensure the military security and integrate different social groups. The Armed Forces like other social institution play an important role in bringing the various social groups into the main stream of the nation. After independence, the Armed Forces realized that the social division between the Armed Forces and the Society must be eliminated if true social integration is aimed. In India the recruitment problem was compounded by the fact that the Armed Forces inherited from their colonial past socially skewed recruitment pattern, which still have an impact on the Infantry Units. It is evident that traditional recruiting areas continue to contribute more than their specified quota of recruits to only class-based Army (Infantry Units)

and not to the entire Army, Navy and the Air Force. But, some trends are evident and overall percentage of recruits from traditional recruiting areas seems to have gone down and newer states notably Kerala, Tamil Nadu, and Maharashtra have already become important non-traditional sources of Armed Forces recruitment. This is confirmed by more recent trend, which shows that today there are more aspirants from these states than ever before. Andhra Pradesh, Assam, West Bengal, Bihar, Madhya Pradesh, Chhattisgarh, Jharkhand and Karnataka are on the verge of getting the status of high-response area. So far high-response areas are Uttar Pradesh, Himanchal Pradesh, Haryana, Punjab and Rajasthan. There was a time when 35-40% strength of the Army used to be from Himanchal Pradesh, Haryana, Punjab and Rajasthan. It was the Defence Minister late Babu Jagjivan Ram, who initiated the quota system of each state for the recruitment in the Armed Forces.

Currently about 70% of the Army, 100% of the Navy and Air Force is organized on a mixed class basis from different parts of the country and only 30% of the Army is organized on one class or fixed class composition. Indian Armed Forces operating in a milieu of open, competitive multi-ethnic society has pursued a policy of retaining some traditional forms of organization and recruitment, while, at the same time, facilitating the induction of new classes and promoting an egalitarian institution. Sound broadening, however, has taken place.

Role of Armed Forces in Promoting National Integration

When various societies formed a group and the various groups formed the nation, the term integration appeared as national integration, and it depicts as **bringing the desperate parts of the society together into a more integrated intact form and so to make out of many small societies, a closure approximation of one nation.**

India is the only country on the world map to have more religions, more regional cultures, and diverse historical traditions, than any other country.

The loyalties of the people are diversified; rivalry towards other groups explodes in the form of disturbances from time to time. The lack of national integration can hamper the economic advancements, political stability and the strength of the country to stand against foreign pressures and influences. Thus, it is necessary for an ambitious India to seek rapid economic development that some solutions to achieve the goal of national integration is found. An integrated India, will emerge when its people possess a common language, culture, religious tolerance, celebrations of historical traditions and socio-political aspirations. Therefore, in a plural society like India where diversity exists in more than one area, some practical solutions have to be instituted to achieve national integration. These practical solutions may be as follows:

Presence of Reference Group (Model)

India needs reference group, which served as model or symbol of unity and solidarity. These groups helped to imbibe amongst its people all possible pre-requisite for national integration, and generate, educate enthusiasm in the rest of the society. In this context, the Armed Forces possibly qualify to be termed as reference group or a model for the rest of the society. Armed Forces are one of the important nationalizing agents, attracting youngsters of different socio-religious background. Induction in the Armed Forces is not from the one-region but from all. In the light of the Armed Forces and Society, where the discussion is affecting on Indian perspectives, the role of the Armed Forces in promoting the national integration has been investigated in this paper/s. The couplet topic has been studied in its different context. These milieu/context are as follows:

Structure of Armed Forces

The Indian Armed Forces consists of Officers and Men belonging to all races, regions and religions. The communal and caste minded people have no place in the Armed Forces. Today Indian

Armed Forces do not believe in the theory of *Manu*-an ancient authority on the cast system, who in the *Varna* system, has talked to the *Kshatriyas* (the martial race) to the war and soldiering. Even British applied the theory of martial race in British Indian Army to their success. The martial races who were enjoying the Armed Forces as their fiefdom is eliminated to a great extent and is not seen more than their legitimate strength in the Armed Forces after independence. All communities and societies are considered equally martial. Armed Forces is bringing all the society close to each other and promoting a feeling of national identity. Thus, Armed Forces, as a social-institution is very much congenial and conducive to promote the feeling of integration at national level. *Esprit-de-corps* plays an important part in making friends among Armed Forces personnel without any bias to caste and creed, religion and region. The highest priority is accorded to the aspect of cohesion and social-solidarity. No bias is seen in the Armed Forces, which might have influenced on race, religion or region, as compared to the civil society.

Inter-Armed Dependence

Army, Navy and Air Force are the different elements, which constitute the Armed Forces. The different wing of the Armed Forces is categorized as fighting arms, supporting arms and services. A critical study of the functional set up of all the organs reveals that these organs cannot exist and function successfully without mutual assistance and cooperation. The main punch of the strength of the Armed Forces lies in all the organs working in unison as one team. The interdependence of the various organs of the Armed Forces calls for a high degree of mutual dependence, appreciation of each other's problems and the need for extending fullest cooperation in all the operational activities undertaken to discharge the assigned task. This high level of professional association, cooperation, solidarity and understanding brings forth a sense of integration and group solidarity in their social life as

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well, thus, promoting a considerable degree of integration.

Socio-Religious Integration of the Armed Forces

Family, wife and children of the Armed Forces personnel are participating in the social and welfare activities of the Unit, and emotionally involved themselves in the social life of the Unit. Not only the officers and men but their families take active part in the Unit's social activities, and this generate a sense of integration among them, and further indirectly help to become a better citizen.

The religious belief and practices followed by officers and men, value attached by them to this aspect in their day-to-day dealing or association with each other was investigated. It was found that officers and men freely invite each other to socio-religious functions. 93% reported that they were always invited to attend socio-religious functions by their friends of different socio-religious background. Stating reasons for inviting friends belonging to other religions, the respondent from the Armed Forces believed that all religions are one. Further, a vast majority of the respondent about 95%, affirm that the sanctity of the religious function was not affected if friends belonging to other religions attending it.

A living case study was carried out at Artillery Centre, Nashik Road Camp, where places of 'Prayer' of Sikh, Hindu, Christian and Muslims are located in one line. Due and equitable respect and regard is been paid to all the religious places by all. On inquiry, it was revealed that Sikh, Hindu, Christians are attending the '*Khutba*' program in Mosque on certain special occasion and sharing the *Sewaiyyan* (a sweat dish) in *Eid*. Muslims, Sikhs and Christians are attending and celebrating the Hindu festivals at '*Temple*'. Hindu, Moslems and Christians attend the '*Baisakhi*' and the Birthday of Sikh's religious leader in '*Gurudwara*'. Accordingly, Sikh, Hindu and Muslims celebrate the Christmas and Good Friday in Church. Thus, it can be seen that the socio-religious elements has rapidly moved towards

modernity and secularism. In Armed Forces, the secularism means, exercising and having faith in their own religion and respecting the other's religion.

Due to frequent switchover from one area to another and with no state boundaries as far as their postings/concern, the Armed Forces colonies/cantonment area possess cosmopolitan characteristics. About matrimonial attitude, 70% indicated that they would have no objection if their children married out of their caste. The degree of modernity is more in Commissioned Officers than in Non-Commissioned Officer, and those who are moderate their children had already gone in for inter-caste or inter-religion marriages. The prescribed pattern of social interaction amongst the Armed Forces lead to an inter-relationship among the diverse elements, bringing them closer to each other and generating a higher degree of socio-religious integration. In turn such integration promotes national integration.

Esprit- De- Corps

The Armed Forces may be considered as one of the important institutions to build up and develop a sense of Esprit-de-Corps. For Armed Forces, the professional training and the pattern of life in the social sector reduce their sectional loyalties resulting to the spirit of Esprit-de-Corps and national interest taking top priority in their minds. Training of the Armed Forces produces self-control, orderliness, obedience and capacity for cooperation for maintenance of required organizational culture in the Armed Forces. The training instills into all Ranks and Files (Officers and Men) a sense of social unity. Military as a profession put great emphasis on discipline and the Esprit-de-Corps, which is evident both in services and in social life.

Further training creates a loyalty; pride and enthusiasm for self- actualization need (the highest need in Maslow-hierarchy needs). The spirit of Esprit de-Corps percolates from the professional environment to the day today social environment

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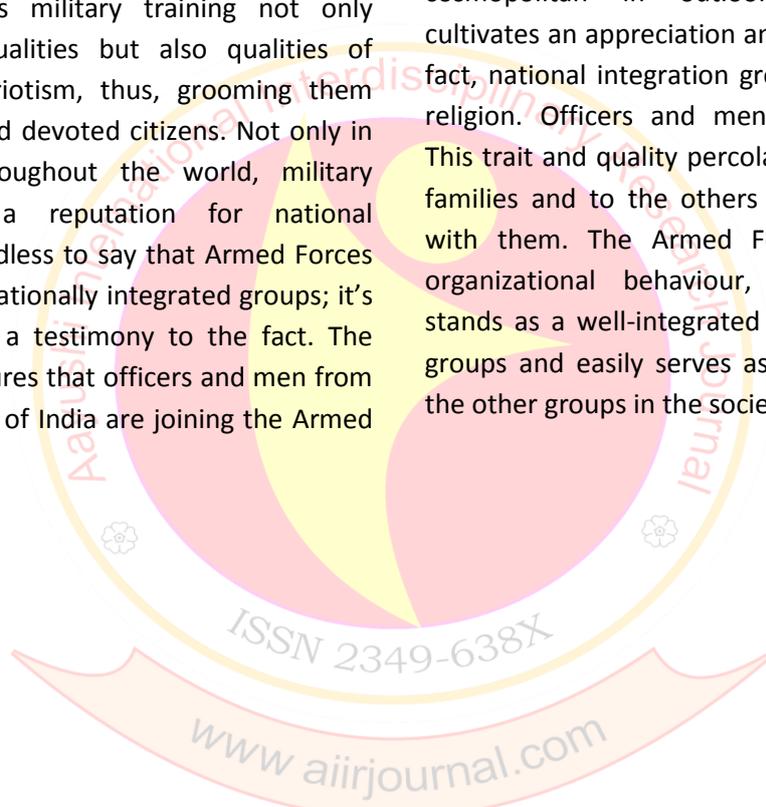
and acts as a binding force among the members of the Armed Forces. In the self-actualization need it in the military organization and generate patriotism and devotion to the national cause. When the war starts, Armed Forces fight for a national cause and for national integrity, this cannot happen if the Armed Forces do not have confidence and the mutual relationship with each other.

Conclusion

The rigorous military training not only imparts soldierly qualities but also qualities of citizenship and patriotism, thus, grooming them more responsible and devoted citizens. Not only in India but also throughout the world, military community have a reputation for national integration. It is needless to say that Armed Forces represent a similar nationally integrated groups; it's very composition is a testimony to the fact. The induction policy ensures that officers and men from all parts and corners of India are joining the Armed

makes the soldiers, sailors and airmen to take pride Forces (except few Infantry Units), irrespective of caste and creed.

The formal structure of the Armed Forces by virtue of its organizational culture not only leads to national integration of a high order but also promotes the same feeling amongst its informal organization. A widely tribal person is likely to be cosmopolitan in outlook, military sociology cultivates an appreciation and regards for others. In fact, national integration grows in him as a special religion. Officers and men eschew parochialism. This trait and quality percolates from them to their families and to the others who comes in contact with them. The Armed Forces with its unique organizational behaviour, culture and climate stands as a well-integrated group among all other groups and easily serves as a reference group for the other groups in the society.



Multiculturalism Ethnic Approach

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Introduction

Multiculturalism is a term with range of meaning in related of sociology, political philosophy and its idiomological and colloquial use. In sociology and every walks of life it's the parallel for "ethnic pluralism", with the two terms often used interchangeably, Ethnic literature is an experience of prejudice, discrimination or racism generational conflicts particularly between immigrant parents and their American-born children or grandchildren, nostalgia for or struggle to recover a lost ethnic identity, pride and celebration of one's heritage versus shame. Generic features of ethnic literature recurrent themes Hybridization mixture of styles and genres mixture of traditions from different cultures Presence of a culture bearer-older character who passes on traditions and wisdom Consciousness of a double audience- insiders from own culture and outsiders from dominant culture multi-lingual incorporation of visions, dreams or other supernatural elements.

Since ancient times, the spiritual land of India has displayed varied types of culture, religion, race, language, and so on. This variety in race, culture, religion, etc. accounts for the existence of different ethnic groups who, although, live within the sanctums of one single nation, profess different social habits and characteristics. Regional territories in India play an important role in differentiating these ethnic groups, with their own social and cultural identities. The religions that are prevalent in the country are Hinduism, Christianity, Islam, Sikhism, Buddhism, and Jainism, with the freedom for citizens to practice any religion they want to. With the governance of 35 different states and union territories in the country, there has

originated a sense of regionalism amongst the various parts, with different states

Ethnic ya multicultural identity is believed to promote group cohesiveness, particularly in communities of immigrants. Sharing ethnic identity within groups or communities provides safety to individuals who might otherwise be shunned within their host country. Over time however ethnic identity is replaced with racial identity. This replacement occurs as each successive generation begins to assimilate with the culture of the host country, which, consequently, goes from being the host country to home. Ethnic literature can no longer be ignored as these reflected the country's rich folk traditions and kept India's diverse languages alive, says acclaimed poet and translator Sitakant Mahapatra who has been honoured for his contribution to give recognition to tribal Santhali literature. The idea of a sovereign state is a myth. The state is surrounded by ethnic cultural identities and has to comprise of indigenous groups, says the 75-year-old former IAS officer known for his two decades of work in bringing tribal Santhali literature into the national consciousness. Literature is also an important aspect in the evolution of tribal people as distinct ethnic groups.

Ethnic literature is an experience of prejudice, discrimination or racism generational conflicts particularly between immigrant parents and their American-born children or grandchildren, nostalgia for or struggle to recover a lost ethnic identity, pride and celebration of one's heritage versus shame. Generic features of ethnic literature recurrent themes Hybridization mixture of styles and genres mixture of traditions from different

cultures Presence of a culture bearer-older character who passes on traditions and wisdom Consciousness of a double audience- insiders from own culture and outsiders from dominant culture multi-lingual incorporation of visions, dreams or other supernatural elements.

Ethnic literature means that literature perspective of a unique background. A person who grew up with a different set of belief from you might experience things differently. Maybe more intensely, less intensely or with a different belief set or experience. So it is a way to connect to the human experience through a different set of lenses. Sometimes, different cultures put a higher or lower weight on different values. So it is like having a telescope and pointing it to a different part of the cosmos and discovering new and interesting things. Ethnic Literature means Literature in which the protagonists or in the case of poetry the speakers are conscious of being members of a group of people sharing a common and distinctive racial, national, religious, linguistic, or cultural heritage.

Theme of ethnic literature experiences of prejudice, discrimination or racism generational conflicts particularly between immigrant parents and their American-born children or grandchildren, nostalgia for or struggle to recover a lost ethnic identity pride in and celebration of one's heritage versus shame and discomfort at being different. The feeling of being caught between two worlds, Conflicts between American values and ethnic values and the conflict and convergence of differing ethnic traditions.

What is the difference between race and ethnicity? Many people tend to think of race and ethnicity as one and the same. Often, the words are used interchangeably. Looking up the definition in a dictionary doesn't usually make it any clearer either. However, these two words do have separate meanings. Understanding their distinct significance is increasingly important, particularly because the diversity in the world is continuing to grow.

Ethnicity of India

With a population of 1,210,193,422 as accounted by the March 1, 2011 population census, India is a colourful canvas portraying a unique assimilation of ethnic groups displaying varied cultures and religions. In fact, this uniqueness in the ethnicity of the country is the factor that makes it different from other nations. Moreover, the vastness of India's nationalism, accounting to a plethora of cultural extravaganza, religions, etc. is the reason that the country is seen more as a seat for a major world civilization than a mere nation-state.

What Is Race?

Stated simply, race is the word used to describe the physical characteristics of a person. These characteristics can include everything from skin color to eye color and facial structure to hair color. This term is physiological in nature and refers to distinct populations within the larger species. Race was once a common scientific field of study. Today, however, most scientists agree that genetic differences among races do not exist.

Ethnicity, on the other hand is the word used to describe the cultural identity of a person. These identities can include language, religion, nationality, ancestry, dress, and customs. The members of a particular ethnicity tend to identify with each other based on these shared cultural traits. This term is considered anthropological in nature because it is based on learned behaviours.

Conclusion:

Multiculturalism is an ethical way the end of either a natural or artificial process and occurs on either a large national scale or a smaller scale within a nation's communities. On a smaller scale this can occur artificially and on large scale it can be occur as a result of legal or illegal immigration. Multiculturalism has many positive and negative aspects. It has combination of different ethics.

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Conservative, liberal, left-liberal and critical multiculturalism are the types of its aspects which is the concept of multiculturalism recognizes the ethnic diversity within a society and has enlightened worthwhile contributions to society made by people from distance backgrounds.

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Biography in Indian Writing in English

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Abstract:

The writing of biography is very traditional in Indian writing, but the writing of biography in English obviously, began with India's contact with England. A large number of biographies have come out during the period of freedom struggle and after independence. For historical reasons, some of the eminent biographers like Nirad Chauduri, Kiplani Krishana, Nihar Ranjan, Basu Nirmal Kumar, D.G.Tendulkar, Gopal Ram, S.L.Karandikar, B.R.Nanda, G.P.Pradhan, Hiren Mukherji, H.G.Jog, Gopal Sarvepalli, Ved Mehta have written immensely interesting lives in English, valuable both as historical and literary documents. The present paper surveys the biographies written in Indian writing in English with an aim to make them available for the researchers for reference.

By the end of the third quarter of 19th century, Indians found themselves unmistakably at the threshold of modern life and literature. It was the dawn of Indian Renaissance. The Renaissance brought a new perspective towards the learning of the ancient world, which liberated educated men from narrowness to the awareness of the variety of opinions on many subjects. The culture and intellectual stirrings, which had begun in 1770 and 1780, witnessed momentous changes in all spheres of life in the 19th century. There was a vigorous interaction between religious and social reforms and literary flowerings. This was a period of awakening of the spirit for Indian and this awakening as Nehru observes was twofold, "she (India) looked to the west and the same time she looked at herself and her own past."(Naik: 1982: 330-331) The literature of this period had homogeneous readership, the writer was an educated member of middle class writing for middle class readers. The spirit was that of the educated liberal humanist and on the side of reformation but not revolutionary. An urge for the discovery of man in a process of the discovery of the world with renewed vigor and inquisitiveness had now begun Individualism, humanism, scientific outlook and rational approach to life became a corollary to the

blossoming of the renaissance period. Indo-English prose of pre mutiny period was obviously utilitarian.

The use of language was not only adequate but in many cases also effective and forceful.

There was a host of luminaries in 19th century literature. Humanists and intellectuals of the age advocated the resurrection of the ancient tradition and the spread of western education. Art and literature flowered. It was indeed a period of a magnificent outburst of creative activity. The work was self-conscious and neatly structured rhetoric. An opening to the western literary genres, led to the explosion of our own literature. It is true that the old traditions survived long in one form or other yet, new tendencies began to manifest themselves. There was a search for a new approach to life evolving new idea and a new means of expression. This resulted on the one hand, in the rapid spread of liberal ideas, scientific thinking and evolution of democratic ideas strengthened and sustained by the exposure of the educated to western culture and literature. On the other hand, the awakening of the social psyche led to a series of reforms and to an incessant clamor for more substantial changes. This period witnessed an unprecedented awakening among women and the depressed classes, the rise of the youth movement and the rapid development

of an urban industrial culture. Prose developed into the common man's medium of expression and made literature accessible to him. Literature became diversified, its horizon expanded and the number of authors increased, new writers started entering the field regularly and through their efforts new movements and forms began to appear. Literature also became closely associated with new ideological approaches, playing an active role in the transformation of the society. New ideas and values were welcomed, innovations were hailed and the atmosphere actively induced creativity.

The socio-political changes evoked a variety of reactions through Indo-English writer. They include nostalgic idealization of the days of the freedom struggle and urge to rediscover one's roots in the ancient ethos. As also to examine this ethos afresh in the light of modern ideas and satirical comment both on the darker side of the freedom movement and its aftermath and on the decline of values in all spheres of life in the present consequent to the general erosion of the idealism of the Gandhi-age. The rightful assumption of a recognized national identity has also come as a great blessing to the Indo-English writers. It has given him greater self-confidence. Widened his vision and sharpened his faculty of self-scrutiny. It is ironical that Indo-English literature has prospered not in the colonial India but in the independent India. However, Indians in English had written stray works during the 1930 and even earlier; it took a viable shape only after independence.

This is a period when biography flowered and prospered because of the urge of the writers to make the great people eternal in the form of their biographies. Biography in Indian writing in English obviously shows the impact of British rules in India as well as the cultural approaches of the west towards this form of writing. The new biography in Indo-English writing is different from the ancient classics in Indian Literature as Ashvaghosha's 'Buddhacharitra' or Bana's 'Harshcharitra'. It is difficult to be precise about the earliest Indo-English

biographical writings but it is fairly certain that before 1885 three biographical works were published. Kaveli Venkata Ramaswami's 'Biographical sketches of the Dekkhan poets' (Calcutta, 1829) was the first of these works. The second an account of Baboo Harishchandra, 'Lights and shadows of the east' (Bombay, 1863) by Framji Bamanji is another work of this kind T. Rama Rao's 'Biographical sketches of the Rajas of Venktgiri' (Madras, 1875) is commissioned biography. These are early and rather amateurish attempts in biographical writing. Indians firmly believe that all human actions are determined by the grace of God and all the evils or misfortunes happen due to God's displeasure. So they took to writing not in praise of man but in praise of God. The motif is plainly Theocentric. Man is a nonentity in the world picture. Man is not the active agent, so there is no necessity to sign in praise of him. Such deep devotion and loyalty to the God is the root cause of the absence of historical truth in earlier biographies in Indian literature Indian point of view is obsessed with other worldliness. Hence, the latent competence of this art could not be exploited and developed. Orientalist Winternitze has justly remarked that, "History and biography have in India never been treated other than the poets and as a branch of epic poetry."(Sen: 1979: 92)

The biographies of political figures, revolutionaries, social reformers, scientists, philosophers, writers, men of God, etc. were written in 20th century. While writing about the subjects dealt by the Indian biographer in English Dr. Nagendra says "with the widening of the horizons of thought in the 20th century the range of subjects of biography has increased. The vision of the biography now reaches all lands and all times. Its informative scope has increased but it cannot be said that the art has reached greater heights of depths. Attempts have also been made towards a new type of biography of modern literary men."(Nagendra: 1988: 224) M. K. Naik has remarked "----- in the creation of prose of

thought the Indian mind was at its best in self scrutiny and the larger form, this scrutiny took of examination of both its own ancient cultural heritage and its present political plight. After decades of confusion and apathy, the Indian has at last learnt to look within and look before and after fruitfully." (Naik: 1982: 235)

The biographies of the Indian leaders were intended to provide ideals for the society to emulate. Great personalities such as Ram Mohan Roy, Keshub Chundr Sen, Behramji Malabari, in the 19th century and outstanding national leaders such as Tilak, Gokhale, Tagore, Ranade, V. S. Srinivas Shastri, Lala Lajpat Rai, Gandhi, Jawaharlal Nehru, Sardar Patel, Rajaji Babu Rajendra Prasad and many others become the great subjects of biographies by various writers. These biographies touch various artistic levels-good, bad and indifferent. One of the earliest biographies in this context is 'The life and Teachings of Keshubchandra Sen' by P. C. Mazumdar (1851) followed by K. Chakravarti's 'Life of Sri Chaitanya' (1897). It is interesting to note that W. E. Dhankoti Raji wrote an adulatory biography of the Queen Victoria 'Queen Empress Victoria' (1887) to mark the golden jubilee of her reign.

The period between 1920 & 1947 was a period when Indian life was stirred to the core in several areas – political, social and economic. It was the time of rapid socio-political changes. In this period excellent biographies by Indian writers have appeared which are notable for deep personal understanding and also for objectivity. Disha Edulji Wacha's Studies of Premchand Roychund (1913) and J.N. Tata (1914) is Victorian in approach and style but Srinivas Shastri Boldly adopted Stratchian methods in drawing the portraits of his heroes in 'Life and Time of Pherozshah Mehta' (1945) 'My Master Gokhale' (1946) and 'Thumb-nail Sketches' (1946). (Shastri's biographies however were actually published years later in forties).

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The Bhakti Idea in Indian Classical Texts

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Abstract

The saint literature is generally associated with Bhakti. In its earlier stage, the collective form of Bhakti turned out as movement in the form of Bhagwat Dharma. The saint's personal experience of Bhakti led them to salvation. The self-knowledge was an opportunity for all the sages to enter into the external and carry the same to the bigger level. The sages attempted to create awareness among people through their actions and compositions. Gradually personal attempts took the shape of the collective movement. The collective efforts of these awakened sages have become heritage for us. Bhakti movement is a collective platform where such awakened people came together and tried to bring social change. Moreover, the person having inclination to devotion and follows 'The Bhagvad Gita' was associated with Bhagwat Dharma. Such person follows all the above and frequently visits the place of deity and is called as Varkari. Many people go every year to the place of their deity. The frequent visits gave birth to the sect called Varkari Sampradaya.

The Vedas, the Upanishadas, The Bhagvad Gita, Bhagwat Purana Mahabharata and Bhakti Sutra of Narada & Shandilya's Bhaktisutra are the classical texts where we could find references and definitions of the term Bhakti. While defining Indian Religion, many scholars tried to trace the origin of Bhakti in Vedas. According to Munshiram Sharma, "There are many parts of Bhakti like Self-expression, Chanting, Devotion; Companionship etc can be seen in Vedic Literature".ⁱ On the contrary, few scholars negate the point that origin of Bhakti is in the Vedas. They believe that the Vedas are in the form of verse. There is no presence of either God or human being. We have only qualitative adjectives as nine ways of Bhakti i.e. 'Navadha Bhakti'.

The next important classical text is 'Upanishads' in which several references and implications of the term Bhakti can be found. There are ample examples of Bhakti in Upanishads, which advocate knowledge over tradition and rituals. The Upanishads are the texts where we had first reference of concrete and abstract forms of 'Brahma'. In 'Taitariya Upanishada' 'Bramha' is referred to as a spiritual, psychological, scientific and delightful entity. 'Shwetawatar Upanishad' saw 'Brahma' in the forms of river and the wheel.

The omnipresence of 'The Brahma' has been accepted in the Upanishada. The Principle of Bhakti can be seen in this Upanishad in the following sutra, "यस्य देवे पराभक्ति यथा दैवे तथा गुरौ. तस्यते कथिता ह्यर्थाः प्रकाशते महात्मन्".ⁱⁱ 'Brihadaranyak Upanishada' projected two essential forms of 'Brahma' i.e. the Abstract and the Concrete. Upanishads are the important texts in the development of Bhakti doctrine. Upanishads stressed the knowledge instead of devotion and worship.

In a view of Damodhar Satvalekar, an editor of a book 'Mahabharata: Shantiparv', "Mahabharata's 'Shantiparva' has reference to many ways of Bhakti like Panchratra, Ekayan, Ekantik, Vasudev, Satvat and Bhagwat."ⁱⁱⁱ Koutilya and Panini had given the reference to Krishna Bhakti. The Vedic ways of devotion were difficult to follow for common people therefore; they found an easier option in Bhagwat Dharma. Some foreign travellers provided reference to Krishna Bhakti. "At the time of invasion of Sikandar, the statue of Hari Krishna was passed around in the troops of King Pouras".^{iv} During this period, an important transformation in Bhakti can be seen through the following statement by A.G. Mitchell, "The sense of concrete form of God had awakened among people

due to devotion to the personal God. And this has provided easy access to God.”^v During this age, the continuous transformation can be noted from collective devotion to personal devotion. In addition, this process had given birth to the several sects. Ramkrishna Bhandarkar puts this process in the following words. The assumption is that such sects existed from third and 4th century. “There was the existence of sects since 3rd & 4th Century AD. The follower of such sect had been termed as Bhagwati.”^{vi}

As stated earlier ‘the Bhagvad Gita’ is the earliest literary exposition of the Bhakti religion. According to Varkari sect, the supremacy of Bhakti (Devotion) over Karma (Duties) and Dnyana (Knowledge) is stated in the Gita. Rather, it is argued that the schemes of salvation (Karma, Dnyana and Bhakti) suggested in earlier Hindu speculations are reinterpreted in the Gita.^{vii} The collective Bhakti responses took turn towards personal devotion in third & 4th Century. The same can be seen in different & more inclusive form in ‘the Gita’. The inspiration of Bhakti in ‘the Gita’ was associated to a form of theistic religion, which advocated personal concept of God. “It is generally suggested that the inspiration of Gita’s Bhakti came not from the Upanishads but from a popular form of a theistic religion-that of Krishna worship”.^{viii} The Gita can be seen as equilibrium because it respects the Vedic principles on the one hand and cares for the common folk on the other. The Gita endows ‘right to Bhakti’ to everyone which was rejected in Vedic times. Saint Dnyaneshwara analyses the 32nd stanza, Chapter 9th of the Gita as,

“एव्हीं दैत्यकुळ साचाकारे
परी इंद्रही सारी न लाहे उपरे
म्हनीनी भक्ति गा एथ सरे.
जाति अप्रमाण ”^{ix}

In this 32nd stanza, Lord Krishna stated that irrespective of the cast, creed, religion and the status whoever comes to me could attain salvation. Dnyaneshwara in the ‘Dnyaneshwari’ reiterates the same. The Gita has taken care of almost all the

earlier and existing principles of Bhakti Religion. The Gita represents emotional and reflective nature of Bhakti. It is noteworthy that knowledge and duty are considered complimentary to Bhakti. Knowledge leads oneself to meditation and ultimately carries towards Bhakti. A complete devotion is the base of Gita’s form of Bhakti. The Gita has undoubtedly led the foundation for Bhakti religion. The Gita stands as a seminal scripture to all the devotees across the world. It is believed that Krishna Bhakti was an effect of Jainism and Buddhism. “The first application of Bhakti as a religious term is found in Buddhist literature. And the same is not in Vedic literature. It is stated in Gatha:

“सो भक्ति मा नामच होति पंडित्वो ग्यात्वा च धम्मसि विसेसि अस्”^x

The theoretical and practical sense of the term Bhakti has been established in 4th century. This happened in the composition of the ‘Bhagwat Purana’. The source of Bhakti in ‘Bhagwat Purana’ is Lord Krishna. This holy scripture engulfed all previous Vedic principles and Gods like Vishnu, Narayan, and Krishna and inspired Bhakti cult. The scripture is known for its treatment to Krishna Bhakti in concrete (Saguna) and abstract (Nirguna) form. It is a blending of two distinct ways of devotion into one. “Vaishnavas bias, both the Saguna and Nirguna ideologies are expounded in the Bhagwat Purana through the personality of Krishna”.^{xi}

The genesis of the two forms of Bhakti i.e. Saguna and Nirguna can be traced back to Upanishad and Bhagwat Purana. There are similarities in both the ways of devotion. Both hold that Bhakta and Bhagawan have a strong relation and intense love to each other. Both ensure deliverance through selfless and disinterested acts. However, Krishna Sharma made a considerable distinction between the two: “In the discussion of Nirguna Bhakti, emphasis is laid on the enquiry after the self and the importance of religious rites and the outer mode of worship is minimized. This form of Bhakti is obviously represented as different from

Saguna Bhakti which is directed towards a personal deity which expresses itself in externalized acts of worship as listed under the requirements of *Navadha Bhakti* in the *Bhagwat Purana*..^{xii} Further, the '*Bhagwat Purana*' has stated the nature of Bhakti and the ways of Bhakti in the following *shloka*.

“श्रवण कीर्तन विष्णो स्मरणं पादसेवनम् अर्चनं वंदन दास्य
सख्यातनिवेदनम्.”^{xiii}

It has discussed the nine ways of devotion known as '*Navvidha Bhakti*' a trademark of *Saguna Bhakti*. These ways include Shraavan (listening) Kirtan (Preaching), Smaran (Chanting) Padsevan, (Bowling at the feet of God), Archan (Worship) , Vandan (Tribute), Dasya (To act like a slave), Sakhya (Friend) and the last Atmanivedan (Self expression). The composer of the scripture '*the Bhagwat Purana*' was Vyas and the same was addressed to his son Shuka. Moreover, Shuka retold it to King Parikshita. There are 12 chapters and 18000 stanzas in this *Purana*. The subject of this epic poem is devotion and eulogy of Lord Krishna. Therefore, '*The Bhagwat Purana*' is the source of inspiration to all Vaishnav Acharyas.

'*The Bhagwat Purana*' stated the three forms of God i.e. Brahma, Parmatma and Bhagwan. Brahma can be attained through Dnyana (Knowledge). That leads you to Paramatma through Yoga (Meditation) and the Karma (Action) is the tool to get the earlier two. The last form of God is *Bhagwan* that is attained only through Bhakti. According to '*Bhagwat Purana*', The knowledge, meditation and the actions are the devices of Bhakti. S. Radhakrishhna acknowledges, "*The paths of both karma and Dnyana find their place in 'Bhagwat Purana', he emphasizes the fact that its main stress is on Bhakti.*"^{xiv}

It seems that '*Bhagwat Purana*' speaks about its cause, nature, subject matter and the consequences. It is stated that the essence of *Bhagwat Purana* is in '*the Vedas*' in the following *shloka*,

“सर्ववेन्दातसारं ही श्रीभागवतमिष्यते तद्रसामृततृप्तस्य नान्यत्र स्याद्रति
क्वचित्.”^{xv}

The above stanza claims that '*The Veda's*' essence is in the book and the one who reads will love it forever. '*The Bhagwat Purana*' is known as a Bhakti hymn. It could not succeed to establish Bhakti doctrine as a separate path. Even in "*The Bhagwat Purana*' ,*Bhakti is not established as a separate path juxtaposed to Dnyana and Karma. Bhakti perceived in terms of either Dnyana or Karma.*"^{xvi} In the *Bhagwat Purana*, the idea of Bhakti as a separate discipline cannot be proved because it is either related to Karma by *Saguna bhaktas* and *Dnyana* by *Nirguna bhaktas*.

The Sage, Narada's thoughts on Bhakti are also important and throw light on the nature and function of Bhakti. The present connotations of the term Bhakti could be related to the Narada's '*BhaktiSutra*'. He draws his inspiration from *Bhagwat Purana*. He emphasizes the ritualistic mode of Bhakti as presented in *Bhagwat Purana*. It seems that his idea of Bhakti is directed towards personal deity. Narada termed Bhakti as

“सा तु अस्मिन् परमप्रेमरूपा.”^{xvii}

He means Bhakti as an intense love towards the personal deity. The Bhakti idea of Narada is related to the intensity of love and integrity. He holds the view that one has to remember God and dedicate his every act to God. He also states that one should be desperate to meet God. If he is able to do so, he becomes enlightened and in the process, he may experience communion with God. Narada has given universal dimension to the term Bhakti by relating it to the capability of an individual to be a selfless devotee. Moreover, he says Bhakti is

“सा न कामायमाना, निरोधरूपत्वात्.”^{xviii}

That means when a person experiences the sense of Bhakti, he loves all, hates nobody and becomes satisfied forever. This sense of sheer devotion is only possible when worldly desires ended. Narada goes on to define the term with

several angles by employing all the human traits to it. He further opines that,

“सा तु कर्मज्ञानयोग्यभ्यः अपि अधिकतरा.”^{xix}

Here Bhakti is more than karma. Because Bhakti emanates from within while karma is a device through which one can devote himself to attain ecstasy.

The medieval sage Shandilya's authority on the Bhakti as sutra can be seen in his 'Shandilya Bhakti Sutra'. In his 'Shandilya Bhakti Sutra' he envisages Bhakti as,

“सा परा अनुरक्तिः इश्वरे.”^{xx}

Shandilya sees Bhakti as the form of intense love to God. Shandilya traces the total dedication to God. His idea of Bhakti is related to knowledge. Meditation is a tool to knowledge. Moreover, knowledge results in Bhakti. Unlike Narada's personal dedication, he advocated the abstract notion of God in a form of knowledge. One can differentiate the two sage's ideas as Saguna Bhakti and Nirguna Bhakti. *Shandilya's approach is more in keeping with Nirguna Bhakti and the classical systems of Sankhya and Vedanta, Narada shows a greater leaning towards the Puranaic tradition and sectarian characteristics of the Bhagwat and their Saguna Mode of Bhakti.*^{xxi}

Thus, in all the classical texts, Bhakti can be found in its highest devotional form. The current connotations of the term Bhakti cannot be fully related to the analysis of classical sages. These classical ideas are highly cited to understand the current form of Bhakti. At least the genesis of the term Bhakti in *Vedas* and in the classical texts could be placed.

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भूमंडलीकरण तथा भाषा का स्वरूप

श्रीमती रेशमा खान

सहायक प्राध्यापक

हिंदी विभाग

वाय.इ.डब्ल्यू.एस.,

नॅशनल सीनियर कॉलेज, नाशिक

भौगोलिक दूरी का समाप्त कर इंटरनेट ने दुनिया को एक कोने से लेकर दूसरे कोने (छोर) तक जोड़ दिया। भूमंडलीकरण (Globalization) उदारीकरण (Liberalization) और निजीकरण (Privatization) के नए आर्थिक परिदृश्य ने सूचना क्रांति की सहायता से पूरे विश्व को एक गाँव में परिवर्तित कर दिया। भूमंडलीकरण ने भारत की आर्थिक, सामाजिक और सांस्कृतिक स्थिति को भी प्रभावित किया। सांस्कृतिक परिवर्तन के साथ-साथ भाषा और साहित्य भी भूमंडलीकरण के प्रभाव से बच नहीं सके। विदेश साहित्य का अनुवाद आज हिंदी भाषा में बढ़ रहा है। लोग अनुवाद को पसंद कर रहे हैं। देश-विदेश की संस्कृति और रचना के विचारों से अवगत होने का अवसर आज पाठकवर्ग को प्राप्त हो रहा है। हिंदी भाषा का स्वरूप अवश्य बदल रहा है। साहित्य भी भाषा, मनोरंजन जगत और विज्ञापन में हिंदी भाषा का प्रयोग बाजारवाद को बढ़ावा देने हेतु ही सीमित है। ऐसा होने से भाषा का मूल रूप लुप्त होने की भी आशंका बनी रहती है। परंतु इसका यह अर्थ भी नहीं निकलता की भाषा की क्रांति में हिंदी पिछड़ जाए। समृद्ध साहित्य के बलपर भूमंडलीय चुनौतियों का सामना हिंदी सक्षम रूप से कर सकती है। इस विषय में आशावादी दृष्टिकोण का प्रमाण देते हुए महान लेखिका अलका सरावगी कहती हैं, 'यह सच है कि अंग्रेजी का वर्चस्व बढ़ता जा रहा है लेकिन साथ ही भाषा के स्तर पर एक नई शब्दावली का भी गठन हो रहा है जो आज के जीवन यवार्थ को पकड़ने में मददगार हो रही है और इस तरह हिंदी एक समृद्ध भाषा बन रही है।' ¹

पूरे विश्व को जोड़ने में हिंदी महत्वपूर्ण कड़ी साबित हो रही है। आज के युवा रचनाकारों ने भी इस कड़ी में महत्वपूर्ण योगदान देने की आवश्यकता है। विश्व के विचार एवं अनुभवों से अवगत होना और अपने पाठकों को अवगत कराने के लिए महत्वपूर्ण सेतु आज का साहित्य है। आज के आभासी युग में (Virtual) भाषा का संबंध विचारों और

अनुभवों द्वारा व्यक्त करना आज के रचनाकारों के लिए अनौचितपूर्ण है।

भाषा की परिभाषा

भोलानाथ तिवारी ने भाषा की परिभाषा को इस तरह स्पष्ट किया है "भाषा मानव — उच्चरणावयवों से उच्चरित यादृच्छिक ध्वनि प्रतीकों की वह संरचनात्मक व्यवस्था है, जिसके द्वारा समाज विशेष के लोग आपस में विचार विनिमय करते हैं, लेखक, कवि या वक्ता रूप में अपने अनुभवों एवं भावों आदि को व्यक्त करते हैं तथा अपने वैयक्तिक और सामाजिक, व्यक्तित्व विशिष्टता तथा अस्मिता (Identify) के संबंध में जाने अनजाने जानकारी देते हैं।" ²

भाषा द्वारा मनुष्य अपने विचारों का आदान प्रदान करते हैं। दूसरों के अनुभव और विचारों को अपनी भाषा में समझकर अन्य भाषा में भी अनुदित किया जा सकता है। व्यक्तित्व की विशेषताओं को जानना तथा उसे अभिव्यक्ति प्रदान करने में भाषा सक्षम साधन के रूप में प्रयुक्त की जाती है। भाषा के बिना मनोभावों को व्यक्त करना आसान नहीं होता।

भूमंडलीकरण का परिचय —

भूमंडलीकरण व्यवसाय में एक उभरती हुई प्रवृत्ति है जो विविध देशों में बनी वस्तुओं को एक स्थान पर ग्राहक तक पहुँचाने में सक्षम है। विविध देश अपनी वस्तुओं को ग्राहक तक पहुँचाने हेतु दूसरे देश में उनकी अपनी मातृभाषा में प्रचार, प्रसार कर उसकी उपयोगिता को बढ़ावा देते हैं। वस्तुओं की माँग बढ़ती है। कई विदेशी कंपनियों द्वारा बनाई गई वस्तुएँ हिंदी या अंग्रेजी भाषा की सहायता से खरीदी जाती हैं। इस प्रकार भूमंडलीकरण की व्यवस्था से भाषा प्रभावित हुई है।

भूमंडलीकरण का रूप नया नहीं है। इसके प्रारंभिक रूप को जानना अनिवार्य होगा। "लगभग २०० ई पूर्व से १०००ई. तक पारस्परिक क्रिया एवं लंबी दूरी तक व्यापार

सिल्करूट के माध्यम से हुआ। सिल्करूट मध्य और दक्षिण पश्चिम एशिया में लगभग ६००० किमी तक फैला हुआ था। तथा चीन को भारत पश्चिमी एशिया और भूमिय क्षेत्र से जोड़ता था। सिल्करूट के साथ वस्तुओं, लोगों और विचारों ने चीन, भारत और युरोप के बीच हजारों किमी की यात्रा की। १००० ई. से १५०० ई. तक एशिया में लंबी यात्राओं द्वारा लोगों में वैचारिक आदान प्रदान होता रहा।”³

भूमंडलीकरण की प्रक्रिया —

भूमंडलीकरण की प्रक्रिया में देश एक दूसरे पर परस्पर निर्भर हो जाते हैं। और लोगों के बीच की दूरियाँ घट जाती हैं। एक देश अपने विकास हेतु दूसरे देशपर निर्भर होता है। जैसे सूती कपड़ा उद्योग के लिए जापान और भारत देश अन्य देशों में पैदा हुई कपास पर निर्भर करते हैं। अमरिका का सूचना प्रौद्योगिक उद्योग (Information Technology Industry) भारत एवं अन्य विकासशील देशोंपर निर्भर करता है। भूमंडलीकरण में वस्तुओं की पूँजी (किमत) का ही नहीं अपितु लोगों का भी संचकन रहता है।

हिंदी भाषा और व्यवसाय जगत —

हिंदी भाषा के स्वरूप को बदलकर प्रस्तुत किया जाना व्यवसाय जगत के लिए वस्तुओं के खरीददारों को लुभाना हो सकता है। वर्तमान युग में हिंदी मनोरंजन के साधन के साथ-साथ विज्ञापन जगत पर भी राज कर रही इसके निम्नलिखित प्रभाव देखे जा सकते हैं।

भूमंडलीकरण का वर्तमान युग हिंदी भाषा के बाजारीकरण को प्रस्तुत करता है। हिंदी के सामने कई चुनौतियाँ हैं। जैसे वर्तमान समय की प्रतिकूल और बिकट परिस्थितियों से जूझकर अपने अस्तित्व को बनाए रखने की या फिर प्रशासकीय व्यवस्था से अंग्रेजी भाषा को मातृभाषा का ताज पहनाने का निर्णय लेना हो ऐसे में हिंदी भाषा और साहित्य के सामने समस्या उपस्थित हुई है। मनुष्य ने भाषा को अपनी सुविधा अनुसार प्रयोग किया और आज भी कर रहा है। लेकिन भाषा ही मनुष्य की सबसे बड़ी समस्या बन गई है। भारत की मातृभाषा ही एक नहीं है। अलग अलग राज्यों में बटा भारत अपनी प्रादेशिक भाषा को ही श्रेष्ठ बनाने में लगा हुआ है। भारत की एक भाषा के लिए कोई आज आगे नहीं आता। अलग अलग राज्यों की भाषा के लिए मौर्चे, आंदोलन अक्सर देखे जा सकते हैं। राष्ट्रभाषा को व्यापक बनाने के प्रयास होने चाहिए। उसके क्षेत्रों और विविध पहलुओं को देखना भी अनिवार्य है।

भारतीय व्यवसाय जगत में विदेशी कंपनियों के बढ़ते जाल ने हिंदी की व्यापकता की दृष्टिसे प्रचार-प्रसार को बढ़ावा

दिया है। भारतीय भाषाओं में अधिकांश गीत, हिंदी पत्र-पत्रिकाएँ, हिंदी टी.वी. चैनल आदि हिंदी भाषा में प्रचार बढ़ रहा है। व्यवसाय जगत ने भी हिंदी को महत्व प्रदान किया है। व्यवसाय जगत में अच्छी सूझ-बूझ रखनेवाली कंपनियाँ इस देश की भाषा, संस्कृति, खान-पान, मानसिकता और उनके उपयोग के अनुसार अपनी वस्तुओं का व्यापार करती हैं। उत्पाद के प्रचार हेतु वे हिंदी भाषा को चुनती हैं।

भूमंडलीकरण ने आज के नवयुवकों के विचारों में भी परिवर्तन लाया है। आभासी (Virtual) जगत में जीनेवाले और अधिक महत्वाकांक्षी युवा वर्ग को अंग्रेजी में अनूदित रचनाओं का आकर्षण अधिक होता है। वे इसे अधिक पसंद कर रहे हैं। टी.वी., इंटरनेट से आज का युवावर्ग अधिक जुड़ा हुआ है। उससे प्रभावित है। इससे हिंदी का भी नए जगत से परिचय हो रहा है। इस नई क्रांति को अपनाने का साहस भी हिंदी साहित्य जगत को सक्षमता प्रदान कर सकेगा। इस विषय में डॉ. यशस्विनी पाण्डेय का मानना है, कि “किसी भी भाषा या धर्म के प्रचार प्रसार में संचार माध्यमों का विशिष्ट योगदान रहा है। विकास हमेशा पुरातन के मोह त्याग की माँग करता है। बाजारीकरण (Marketization), वैश्वीकरण (Globalization), उपभोक्तावाद (Consumerism), संस्कृति को हिंदी का शत्रू नहीं मित्र समझना चाहिए।”⁴ भूमंडलीकरण पुराने मूल्यों को त्यागकर नए मूल्यों को प्रस्थापित करने की होड में पाश्चात्य संस्कृति के हानिकारक प्रभावों को भी अपने साथ स्थापित कर रहा है। यह भारतीयों की विवशता है कि इसे न चाहते हुए भी स्वीकार किया जा रहा है।

भूमंडलीकरण और सामाजिक परिवेश :—

भूमंडलीकरण के दौर में अंग्रेजी भाषा से व्यक्ति सारे विश्व से तो जुड़ा रहता है लेकिन भारत के शोषित, सर्वहारा वर्ग से व्यक्ति का संपर्क टूट जाता है। वैश्विक बाजार की संकल्पना ही अमीर वर्ग को लेकर की गई है। कृषिप्रधान भारत देश का निर्माण ही जय जवान जय किसान नारो से हुआ है। अन्नदाता ही यहाँ उपेक्षित है। भूमंडलीकरण और व्यवसाय से आजादी के ७० साल बाद भी किसान सक्षम रूप से जुड़ा नहीं है। आर्थिक दृष्टि से संपन्न वर्ग में वह नहीं आता। भारत में बढ़ते विदेशी देशी कंपनियों द्वारा यदि किसान और सर्वहारा वर्ग हेतु नीतियों का अवलम्ब किया जाए तो सही अर्थों में व्यवसाय, भाषा तथा भारतीय नागरिक आधुनिक प्रवाह में शामिल हो सकेंगे। देश का भविष्य उज्ज्वल हो सकेगा। नहीं तो साधनहीन सर्वहारा वर्ग कुठित

और उग्र रूप धारण करेगा जिससे सामाजिक क्रांति भी उत्पन्न होगी। अस्थिरता बढ़ेगी। जो समाज और देश के हित के लिए अयोग्य साबित होगी।

भूमंडलीकरण की क्रांति और भाषा साहित्य –

भूमंडलीकरण की गति ने साहित्य की भाषा पर गहरा प्रभाव अंकित किया है। करोड़ों वंचितों, दलितों, स्त्रियों के संघर्ष की भाषा होने कारण देश के महान व्यक्तियों ने जन आंदोलन की भाषा के रूप हिंदी भाषा को बढ़ावा दिया। महात्मा गांधी, जवाहरलाल नेहरू, पंडित मदनमोहन मालवीय आदि कई नाम लिए जा सकते हैं। इनके आदर्श आगे स्वराज आंदोलनों में भी देखे जाते हैं। जनता की भाषा अब केवल साहित्य के पन्नों तक सीमित न होकर, केबल, इंटरनेट, मोबाइल, कंप्यूटर, फिल्मों, धारावाहिकों, विज्ञापनों, समाचार पत्रों तथा नए-नए संचार माध्यमों द्वारा फैल रही है। विज्ञापन उपभोक्ता संस्कृति है – इसमें प्रयुक्त हिंदी जनमानस के हृदय में अपना स्थान बना रही है। विमर्श की चेतना उत्पन्न कर पाने में असमर्थ दिखाई भी दे रही है। मुद्रण तकनीक में प्रगति के उपरांत हिंदी भाषा क्रांति बनकर उभरी है।

आज भाषा को मनोरंजक बनाने हेतु अंग्रेजी भाषा प्रयुक्त की जाती है। भाषा सामाजिक-सांस्कृतिक चेतना की अभिव्यक्ति होती है। साहित्य में सर्वहारा वर्ग को विषय बनाकर उनके जीवन की समस्या उजागर की जाती है। सर्वहारा वर्ग की भाषा पूँजीपतियों की हिंदी भाषा से मेल नहीं खाती। सर्वहारा वर्ग की हिंदी भाषा मिट्टी की सुगंध लिए होती है। धनी वर्ग की भाषा में बनावटी मनोरंजकता अधिक होती है। धनी वर्ग इसी भाषा में अपने-आपको व्यक्त करता है। इस वर्ग में किसान, मजदूर, स्त्री या दलित-शोषित नहीं आते। कबीर, प्रेमचंद, नागार्जुन, धूमिल की भाषा आज के नवरचनाकारों की भाषा से भिन्न है। वर्तमान रचनाकार वही लिखेगा जो पाठक पसंद करेंगे। यहाँ हिंदी साहित्य के महान कवि भारतेन्दु जी की काव्य पंक्तियाँ भाषा के स्वरूप को अधिक स्पष्ट करती हैं—” निज भाषा उन्नति अहै, सब भाषा को मूल बिज निज भाषा ज्ञान के मिटत न हिय को सूल।”⁵ समाजविज्ञान, विज्ञान, तकनीक पर मौलिक लेखन की आवश्यकता है। ऐसे विषय काफी ढूँढने पर ही अल्पमात्रा में मिल पाते हैं। शोध पत्रिका में भी अंग्रेजी भाषा को स्थान दिया जाता है। जिन आदिवासी, दलित, शोषित स्त्रियों पर शोधकार्य किए जाते हैं। वे उनतक ही नहीं पहुँच पाते। हिंदी शोध पत्रिकाओं की संख्या भी पर्याप्त रूप से बढ़नी चाहिए।

लेखकों—नवरचनाकारों को आजके वर्तमान युग की इस अनोखी, मनोरंजक भाषा का प्रयोग करके पिछड़े वर्ग का भी उसमें समावेश करना चाहिए। वंचितों—शोषितों के साहित्य को भी इस आधुनिक प्रवाह में लाने में आवश्यकता है। केदारनाथ अग्रवाल जी कहते हैं, “अब हिंदी की कविता न रस की प्यासी है, न अलंकारों की इच्छुक है और न संगीत, तुकान्त, पदावली की भूखी है अब वह चाहती है, किसान की वाणी। मजदूर की वाणी और जन-जन की वाणी।”⁶

हिंदी भाषा को रोमन लिपी में लिखकर इसे आंतरराष्ट्रीय भाषा बनाने की मीडिया कोशिश कर रहा है। कुछ देशी-विदेशी पत्रिकाएँ हिंदी के लिए वरदान साबित हुई हैं – जैसे न्यूजीलैंड की ई-पत्रिका भारतदर्शन हिंदी का प्रसार-प्रचार कर रही है। हिंदी वेब साइट, ब्लॉग की संख्या में वृद्धि हुई है। भूमंडलीकरण की क्रांति ने नवरचनाकार के सामने लेखनकार्य में विविध विषयों के समावेश की चुनौति रखी है। जिसे हिंदी रचनाकार बखूबी निभा भी रहे हैं। कई अनुवाद हो रहे हैं। नई तकनीक का प्रयोग पत्र-पत्रिकाओं में किया जा रहा है। जिससे भविष्य में हिंदी साहित्य भी नए आधुनिक प्रवाह में अपने अस्तित्व और अस्मिता की गरिमा बनाए रखेगा।

निष्कर्ष :-

भूमंडलीकरण की व्यवस्था से समाज, संस्कृति पुरी तरह प्रभावित है। पश्चिमी सभ्यता का चलन प्रतिदिन बढ़ रहा है। बर्थ-डे से लेकर फ्रेंडशिप-डे तक तथा खान-पान के तौर तरीकों में भी अंग्रेजीपन झलक रहा है। बाजार में हिंदी भाषा का स्वरूप लेबल बनकर न रह जाए। इसलिए भाषा के मूल रूप को सहज बनाना भी आज हिंदी कर्मियों के लिए अनिवार्य बनता जा रहा है। भूमंडलीकरण का बाजारवाद से संबंध है और बाजार का इस समाज में रहनेवाले नागरिकों की भाषा से, यह संबंध विकसित होता है। जिसका अतूट नाता है। जिसमें भाषा की समृद्धि का मार्ग ही प्रगतिपथ पर ले जाने में सहायक साबित हो सकेगा। भारतीय समुदायों के संस्कारों में, मूल्यों में परिवर्तन भी इसके द्योत्यक है। प्रिंट मीडिया, इलेक्ट्रॉनिक मीडिया में भी हिंदी भाषा का प्रभाव बढ़ता हुआ दिख रहा है। मुद्रण कला का विकास और गूगल द्वारा युनिकोड फॉन्ट उपलब्ध करवाया जाना हिंदी के लिए बहुत बड़ा वरदान साबित हुआ है। आज हिंदी भाषा भारत और चीन के सांस्कृतिक रिश्तों की प्रगाढ़ता बढ़ाने में भी सहायक हो रही है

। चीन में हिंदी को सम्मानपूर्वक सीखा जा रहा है । भूमंडलीकरण और भाषा का संबंध अंतरराष्ट्रीयस्तर की प्रगाढ़ता प्रदान करता है। यहाँ हिंदी साहित्य के महान कवि भारतेन्दू जी की काव्य पंक्तियाँ भाषा के स्वरूप को अधिक स्पष्ट करती हैं । “निज भाषा उन्नति अ है, सब भाषा को मूल बिन निज भाषा ज्ञान के मिरत न हिय को सूल”।

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भूमंडलीकरण का हिंदी भाषा और साहित्य पर प्रभाव

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मनुष्य समाजशील प्राणी है। मनुष्य जिस समाज में जी रहा है उसके विचारों के आदान-प्रदान का माध्यम भाषा है। अर्थात् भाषा मनुष्य के अभिव्यक्ति का माध्यम है। इतना ही नहीं तो भाषा भाव और विकास का माध्यम है। भाषाविदों का अनुमान है कि वैश्वीकरण के परिप्रेक्ष्य में भाषा का दुनिया में बड़ी तेजी से क्षरण हो रहा है। जैसे ही एक भाषा विलुप्त होती है, उस भाषा-भाषी समुदाय की पहचान भी लुप्त हो जाती है। किसी भाषा का साहित्य उस देश के अनुकूल होता है। इस संदर्भ में आचार्य रामचन्द्र शुक्ल ने लिखा है- "किसी देश के साहित्य का संबंध उस देश की संस्कृति -परंपरा से होता है। अतः साहित्य की भाषा उस संस्कृति का त्याग करके नहीं चल सकती। भाषा में जो रोचकता या शब्दों में जो सौंदर्य का भाव रहता है, वह देश की प्रकृति के अनुसार होता है।"¹

भूमंडलीकरण का हिंदी भाषा और साहित्य पर प्रभाव इस विषय पर अध्ययन करने से भूमंडलीकरण की संकल्पना, अर्थ, भाषा का महत्व, राष्ट्रभाषा हिंदी, वैश्वीकरण का महत्व, हिंदी की उन्नति, विश्व बाजार और हिंदी, विज्ञापन और हिंदी, विदेशी विश्वविद्यालयों में हिंदी, संचार माध्यम और हिंदी, संगणक और हिंदी, पत्र-पत्रिकाओं का प्रकाशन, चैनलों की हिंदी, विश्वभाषा हिंदी, साहित्य की हिंदी आदि विषयों पर विचार करणीय होता है।

भूमंडलीकरण के लिए वैश्वीकरण, विश्वायन, विश्वीकरण, ग्लोबलायजेशन आदि नामों से जाना जाता है। भूमंडलीकरण का अर्थ है किसी देश की अर्थव्यवस्था को अन्य देशों की अर्थव्यवस्था से जोड़कर विश्वव्यापी व्यवस्था का निर्माण करना है। भूमंडलीकरण एक

व्यापक अवधारणा है, जिसकी कड़ी में एक व्यक्ति दूसरे व्यक्ति से जुड़ता है, एक समाज दूसरे समाज से और एक देश पूरे विश्व के साथ संबंध स्थापित करता है। इस प्रकार भूमंडलीकरण वह प्रक्रिया है, जिससे सभी गुजरते हैं। वास्तव में आदान-प्रदान की प्रक्रिया का नाम ही भूमंडलीकरण है। यह आदान-प्रदान की प्रक्रिया किसी सभ्यता, संस्कृति या वैचारिकता के संदर्भ में भी हो सकती है। भारतीय संदर्भ में, भूमंडलीकरण पर दृष्टिपात करें तो हम देखते हैं कि पहले भूमंडलीकरण शब्द की जगह, वसुधैव कुटुंबकम्, वैश्वीकरण प्रक्रिया का मूलभूत था, जिसके तत्व सहजता, आत्मीयता, संवेदना, सहनशीलता, उदारता, क्षमाशीलता के थे। परंतु आज भूमंडलीकरण का विश्वपटल पर जो चित्र अंकित है, वह भारतीय विद्वानों के दृष्टिकोण से बिल्कुल भिन्न स्थिति में है।

व्यापार पर लगाए बंधनों को शिथिल कर बाहर प्रांत में वस्तुओं को बेचना, देश में मुक्त व्यापार का वातावरण निर्माण करना, तकनीकी ज्ञान, सूचना प्रादयोगिकी को बढ़ावा देना, विश्व के विविध राष्ट्र के मजदूरों को मुक्त संचार का वातावरण बनाना आदि चार आयामों को भूमंडलीकरण ने मुख्य रूप से आवश्यक माना है। भारत में इस भूमंडलीकरण का प्रारंभ अंग्रेजों के आगमन से शुरू हो चुका था। आज भूमंडलीकरण का जो रूप हमें दिखाई देता है, इसकी धारणा 1960 के आसपास शुरू हुई। आज आर्थिक, सामाजिक, राजनीतिक और साहित्यिक सभी क्षेत्रों में इसका प्रसार दिखाई देता है। इस भूमंडलीकरण के संदर्भ में अभयकुमार दुबे कहते हैं कि- "आधुनिक भूमंडलीकरण का पहला और प्रधान अर्थ है एक विश्व

अर्थतंत्र और विश्वबाजार का निर्माण जिससे प्रत्येक राष्ट्र की अर्थव्यवस्था को अनिवार्य तौर से जुड़ना होगा।” 2

सबसे बड़ा बदलता हुआ स्वरूप साहित्य, संस्कृति और भाषा में दिखाई देता है। भाषा मनुष्य के जीवन का आधारस्तंभ होती है। संपूर्ण धरा पर किसी भी देश, जाति, समुदाय या समाज की प्रगति उसकी भाषा के आधार पर आँकी जा सकती है। भाषा का काम लोगों को जोड़ना है, तोड़ना नहीं। हिंदी भारत की राष्ट्रभाषा है, जनभाषा है, संपर्क भाषा है एवं मातृभाषा है।

वर्तमान समय में वैश्वीकरण प्रत्येक क्षेत्र को प्रभावित कर रहा है। उसके केंद्र में बाजारवाद होने के कारण सारा विश्व बाजार में परिवर्तित हो गया है। विश्व का कोई भी देश अपने उत्पादन को अब संसार के किसी भी देश में बेच सकता है तथा उपयोगिता के आधार पर कोई भी देश विश्व के किसी भी देश से अपनी आवश्यकता की चीज खरीद सकता है। व्यवसाय की इसी मुक्तता के कारण इसे विश्व में बाजारीकरण और उदारीकरण के नाम में भी जाना जाता है। डॉ. रत्नकुमार पांडे के अनुसार “आज हिंदी का बाजार ही नहीं है, वरन् हिंदी बाजार की नियामक भी है और लाभ-अभिप्रेरक हिंदी की ओर झुकाव श्रद्धा या मोह के कारण नहीं हुआ, बल्कि लोभ के कारण हुआ है। बाजार, बीमा-कंपनी, बैंक वित्त निगम, मनोरंजन-उद्योग, सॉफ्टवेयर कंपनियाँ, सूचना-प्रादयोगिकी के लिए हिंदी का क्षेत्र एक दुधारु गाय बनकर उभरा है।” 3

उल्लेखनीय है कि भारत के बाजार के साथ ही हिंदी भी वैश्वीकरण के परिप्रेक्ष्य में प्रभावित हो रही है। वैसे भी भाषा चिंतकों के मतानुसार बाजार की शुरुआत से लेकर बाजार के विकास की प्रक्रिया में भाषा का महत्वपूर्ण स्थान रहता है। भाषा के सहारे ही बाजार में जनमानस को तीव्रता से प्रभावित किया जा सकता है। संस्कृति और सभ्यता भी इसी बुनियादी आधार पर प्रभावित होती है। जहाँ बाजार भाषा से प्रभावित होते हैं

वहीं भाषा भी निश्चित रूप से बाजार से प्रभावित होती है।

भूमंडलीकरण के दौर में हिंदी की उन्नति हुई है। इस प्रक्रिया में हिंदी भाषा का शब्दसमूह बढ़ गया है और उसमें दिन-ब-दिन वृद्धि ही हो रही है। आज हिंदी भाषा सारे विश्व में संपर्क भाषा की भूमिका निभा रही है। इस दृष्टि से हिंदी भाषा का विस्तार भारतीय सीमा को लॉघ चुका है। भाषा को नए आयाम दिए हैं। हिंदी भाषा को रोजगाराभिमुख बनाया जा रहा है। हिंदी का पाठ्यक्रम व्यवसायाभिमुख अधिक हो रहा है। इसलिए आज हिंदी पढ़नेवालों की संख्या बढ़ने लगी है। भूमंडलीकरण के इस दौर में हिंदी भाषा के प्रचार-प्रसार एवं सुधार के लिए सरकार, विश्वविद्यालय, संस्था एवं विद्वज्जनों द्वारा विविध प्रयास किये जा रहे हैं।

प्राचीन काल में वस्तु विनिमय की प्रथा रूढ़ थी। कालांतर में परिवर्तन हुआ। बाजारीकरण का विस्तार होने लगा। आज विश्व गाँव बन गया। आज किसी भी वस्तु की पूर्ति वैश्वीकरण या बाजारीकरण के माध्यम से पूर्ण हो रही है और संपर्क के लिए हिंदी भाषा सेतु का काम कर रही है। विश्वबाजार में हिंदी भाषा अपनी महत्त्वपूर्ण भूमिका निभा रही है।

आज अपनी उत्पादन-सामग्री के प्रचार-प्रसार, पैकिंग, गुणवत्ता आदि के लिए हिंदी को अपनाया बहुराष्ट्रीय कंपनियों की विवशता है और उनकी यह विवशता हिंदी की शक्ति और सामर्थ्य की द्योतक है। आज ये कंपनियाँ अपने प्रतिनिधियों को भारत में पदस्थ करने के पूर्व उनके हिंदी-प्रशिक्षण को प्राथमिकता दे रही हैं। हालाँकि यह उनका हिंदी प्रेम नहीं, बल्कि व्यावसायिक आवश्यकता है, किन्तु हिंदी की स्वीकार्यता तो है ही। वे जानते हैं कि बगैर हिंदी के न तो विस्तृत बाजार ही उपलब्ध हो सकता है और न ही आदमी तक पहुँचा जा सकता है। अतः भारतीय बाजार ने हिंदी को विशेष बढ़ावा दिया है। भारत में बेरोजगारी के बढ़ने से जो प्रतिभा पलायन हो रहा है, उससे कई लाख युवक

विदेशों में जा बसे हैं। इन युवाओं ने वहाँ पर भाषा प्रादयोगिकी के क्षेत्र में महत्वपूर्ण कार्य किया है। विश्व हिंदी संमेलनों की जो शृंखला शुरू हुई,उससे हिंदी के वैश्विक चरित्र को बल मिला है।इस बीच जो दस विश्व हिंदी सम्मेलन हुए , इनका भी हिंदी प्रचार की दिशा में अनुकूल प्रभाव पडा है।

भूमंडलीकरण और बाजारवाद के कारण बहुराष्ट्रीय कंपनियों को सारी दुनिया में अपने उत्पादन बेचने की छूट मिल गई है।इसी कारण वे विश्व के सबसे बड़े बाजार में अपने उत्पादों के विज्ञापन जारी कर रही हैं। भारत के लोग उनके विज्ञापनों को भली भाँति समझ सके इसलिए ये बिज्ञापन हिंदी में जारी किये जा रहे हैं।इस कारण भारत में विज्ञापनों पर हिंदी का प्रभुत्व है।अतः इसमें कोई शक नहीं कि बाजारवाद के कारण ही विज्ञापनी हिंदी का विकास हो रहा है।

आज के वैश्वीकरण के दौर में संचार माध्यमों का प्रयोग बहुत हो रहा है। समाचारपत्र, आकाशवाणी, दूरदर्शन, विज्ञापन, संगणक आदि याने प्रिंट मीडिया और इलेक्ट्रॉनिक मीडिया वैश्वीकरण एवं बाजारीकरण में महत्त्वपूर्ण भूमिका निभा रहे हैं। संचार माध्यमों ने हिंदी का प्रयोग करके विश्व बाजारीकरण का रूप धारण कर लिया है। रेडिओ एक ऐसा संचार माध्यम है,जो जन-जन तक विश्व की खबरें हिंदी में पहुँचाने का काम कर रहा है। रेडियो के माध्यम से लगातार समाचार-वाचन, अच्छी कविताओं, कहानियों का प्रसारण होता रहता है । अनेक महत्वपूर्ण हिंदी साहित्यिक संगोष्ठियों, समारोहों के प्रसारण से भी हिंदी को बल मिला है । हिंदी में प्रसारित होनेवाले कार्यक्रम जैसे हिंदी समाचार,विभिन्न विषयों पर आधारित गोष्ठियों, काव्य-पाठ ,गजल,शायरी गीत से संबंधित कार्यक्रम भी हिंदी भाषा में होने के कारण हिंदी आम जन तक पहुँची है, लोकसमाज में मानक हिंदी का प्रचार-प्रसार हुआ है।

सिनेमा और सिनेमा कलाकार का संबंध वैश्विक बाजार से जुडा है।आज स्थिति यह है कि सारे

विश्व के सामने हिंदी सिनेमा का नाम सर्वोपरि है। इककीसवीं सदी में सिनेमा ने अंतर्राष्ट्रीय स्तर पर हिंदी को लोकप्रिय बनाया है। 'कभी खुशी कभी गम' फिल्म का ही उदाहरण ले लीजिए,जिसमें अभिनेता, अभिनेत्री प्रवासी भारतीयों के रूप में दिखाए गये हैं। इस फिल्म में विदेश में भी माता-पिता अपने बच्चों को भारतीय राष्ट्रगान सिखाते हैं, पूजा आरती आदि आध्यात्मिक कार्य करते दिखाई देते हैं। ऐसी फिल्मों को देखकर प्रवासी भारतीयों को अपने देश, संस्कृति और अपनी जड़ों से जुड़ने का एहसास होता है। अतः हिंदी फिल्मों ने हिंदी भाषा, संस्कृति,सभ्यता का भूमंडलीकरण कर दिया है। विदेशों में रहनेवाले भारतवंशियों को अपने अवचेतन में बसी भारतीयता का मानस-चित्र सिनेमा में दिखाई देता है। सिनेमा में दिखाए गये तीज, त्योहार, रीति-रिवाज,पूजा-प्रार्थना,खान-पान,रहन-सहन,गीत, वैवाहिक रस्में, मानवीय मूल्यों आदि उन्हें समग्र भारतीयता के दर्शन कराकर कल्पनात्मक और भावात्मक रूप से हिंदी भाषा और भारत देश से जोड़े रखते हैं।वस्तुतः वैश्विक स्तर पर हिंदी ने अपनी पहचान बनाई है।यही कारण है कि आज देश में अच्छी हिंदी में संवाद करना इज्जतदार और प्रभावपूर्ण माना जाता है।

दूरदर्शन के माध्यम से सारा विश्व एक हो गया है।दूरदर्शन से प्रसारित होनेवाले विज्ञापनों से लाखों लोग एक साथ श्रव्य और दृश्य का लाभ ले रहे हैं। यह विश्व बाजार की दृष्टि से लाभदायक सिद्ध हो रहा है।आज हिंदी इंटरनेट पर अपना बढती जा रहीं है। अंग्रेजी के बाद आज जिस भाषा का इंटरनेट पर वर्चस्व है,वह हिंदी ही है। आज विश्व में व्यापक स्तर पर संगणक का उपयोग किया जा रहा है। संगणक के हिंदीकरण के लिए लगभग एक दर्जन भारतीय संगणक निर्माता प्रयत्नरत हैं।उनके अथक परिश्रम से आज बाजार में हिंदी में कार्य करने के लिए लगभग डेढ़ दर्जन छोटे-बड़े द्विभाषिक प्रोग्राम, सॉफ्टवेयर,हार्डवेयर, हार्डवेयर जिस्ट कार्ड के रूप में उपलब्ध हैं।इनका प्रयोग

करके हिंदी भाषा और प्रकाशन उद्योग को विकसित किया गया है।संगणक ने सूचना प्रादयोगिकी को आगे बढ़ाने में महत्वपूर्ण भूमिका अदा की है। “भूमंडलीकरण व निजीकरण के चलते आज पूरे विश्व की निगाह भारत पर है क्योंकि भारत सबसे बड़ा बाजार है।” 4

प्रिंट मीडिया में समाचारपत्र,पत्रिकाएँ,पुस्तकें आदि आती हैं। समाचार -पत्रों में हिंदी भाषा को विशेष लोकप्रियता मिली है। भारत में हिंदी भाषा-भाषी लोगों की अधिकता है।अतः हिंदी को बोलने और समझनेवाले जनसमूह में हिंदी समाचार पत्रों की खपत अधिक है।पत्रिकाएँ तथा पुस्तकों के रूप में प्रिंट मीडिया के अंतर्गत हिंदी भाषा और साहित्य-संबंधी एक समृद्ध भंडार है।बाजारीकरण के इस दौर ने मीडिया को भी प्रभावित किया है।

भारतीय संस्कृति के महत्व को ध्यान में रखते हुए सी-डैक ने चारों वेद एवं अन्य पौराणिक ग्रंथों को व्यास नामक वेबसाइट पर प्रकाशित किया है। रेडिफ, भारत मेल,जिस्ट मेल,अपना मेल,वी.सी.एन.एल.वेब दुनिया,जागरण आदि अनेक भारतीय एवं विदेशी साईटों पर भी ई-मेल में हिंदी की सुविधा प्रदान की गई है,हिंदी में वेब पोर्टल का विकास और तरह-तरह के सापटवेयर का निर्माण हिंदी भाषा की शक्ति और अनिवार्यता के प्रतीक हैं। प्रिंट और इलेक्ट्रॉनिक मीडिया के साथ-साथ विज्ञापन की जरूरतों तथा उपभोक्ता वस्तुओं का संसार हिंदी को तेजी से बदल रहा है।

यदि हिंदी भाषा को देखा जाए तो हिंदी एक उदारहृदया भाषा है।इसमें अन्य भाषाओं के शब्दों का प्रचुर समावेश हुआ है।अन्य भाषाओं को आत्मसात करने यह गुण ही हिंदी भाषा की जीवंतता का प्राणवायु है। भूमंडलीकरण के इस दौर में जहाँ हिंदी ने प्रगति की दिशा में कदम बढ़ाए हैं,वहीं दूसरी ओर अनेक वास्तविकताएँ ऐसी हैं, जिनको अनदेखा नहीं किया जा सकता। विश्व के मंच पर भले ही हिंदी को विशेष महत्व मिल रहा हो, परंतु इस बात से भी इनकार नहीं किया

जा सकता कि भारत में हिंदी को नई चुनौतियों का सामना करना पड़ रहा है।भूमंडलीकरण ने जहाँ हिंदी भाषा को नए आयाम दिए हैं,वहीं इसकी वजह से हिंदी भाषा के सम्मुख अनेक गूढ़ प्रश्न खड़े हैं।

भूमंडलीकरण का साहित्य पर भी प्रभाव परिलक्षित होता है। समाज की संरचना में बहुत बड़ा विघटन आया है तथा उसकी नीवों में दरार पड़ने लगी है। साहित्य भी इस परिवर्तन की परिधि से असम्पृक्त नहीं है। वर्तमान पर हम नजर डाले तो भूमंडलीकरण के इस दौर में कटते पेड़, कंख होते पेड़, सूखी नदियाँ, खुले आम होते बलात्कार, अमानवीय हत्याएँ, खनखनाता भ्रष्टाचार,बेहोश पड़ते खेत खलिहान, बात-बात पर होती हडतालें ,दूराग्रहों से भरे आंदोलन जैसा भी लिखवा रहे हैं, वैसा लोग लिख रहे हैं। आज बाजारवादी दृष्टि तथा व्यावसायिक प्रलोभनों से लेखकीय प्रतिभा एवं सांस्कृतिक मूल्य भी बच नहीं पाये हैं।समय के परिवर्तन से साहित्य भी खुद-ब-खुद परिवर्तित हो रहा है।भूमंडलीकरण से उत्पन्न उपभोक्तावादी संस्कृति ने साहित्य की अन्तर्वस्तु और कलेवर को परिवर्तित कर दिया है।इलेक्ट्रॉनिक और प्रिंट मीडिया ने लोगों को खुला मंच प्रदान किया है,जिससे साहित्यिक आदान-प्रदान सहज और स्वाभाविक बन पड़ा है।भूमंडलीकरण के कारण आये विविध क्षेत्रों के परिवर्तनों को और सकारात्मक और नकारात्मक परिणामों को साहित्य में व्यापक जगह मिली है।हिंदी साहित्य में लम्बी कहानियों की प्रवृत्ति बढ़ी है।तथा साहित्यिक विधाओं का स्वरूपगत बंधन भी शिथिल हो रहा है।इसी कारण उपन्यास आत्मगत शैली में लिखे तथा आत्मकथा उपन्यास शैली में लिखी जा रही है।

निष्कर्षतः उपर्युक्त संदर्भ से हम कह सकते हैं कि भूमंडलीकरण यह विश्वग्राम की कल्पना होकर एक विश्व व्यवस्था का निर्माण है, जो केवल बाजारवाद पर टिका है। भूमंडलीकरण के द्वारा सकारात्मक और नकारात्मक बिंदु तो सामने आए हैं लेकिन जो इसे अपनाएगा वही आगे बढ़ेगा इसी सूत्र में सभी जीवन जी

रहे हैं। भूमंडलीकरण यह विश्वव्यवस्था, अर्थतंत्र, सूचना प्रादयोगिकी, टेलीविजन आदि का समिश्र प्रभाव ही सही अर्थ में माना जाएगा। इस प्रभाव के कारण नई भूमंडलीय संस्कृति का निर्माण माना गया है, जिससे कई लाभ भी हुए हैं लेकिन बहुत सारी समस्याओं का निर्माण भी हुआ है। भूमंडलीकरण का जादू हर क्षेत्र में दिखाई देता है। साहित्य भी पुरानी विचारधारा को छोड़कर नई विचारधारा को ग्रहण कर रहा है। साहित्य की सभी विधाओं में नए परिवर्तन दृष्टिगत हो रहे हैं। सूचनाओं की सुलभता और विपुलता के कारण साहित्यकारों को खुला मंच मिला है। इसी कारण दूर गाँवों में विद्वतजन एक उत्साह के साथ वर्तमान साहित्यिक प्रश्नों तथा विमर्शों का हिस्सा बन रहे हैं। अतः भूमंडलीकरण का

हिंदी भाषा और साहित्य पर प्रभाव दृष्टिगोचर होता है। स्पष्ट है कि हिंदी का विश्व -आकाश लगातार फैल रहा है।

संदर्भ सूची

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