STATE LEVEL SEMINAR PHOTOS

STATE LEVEL SEMINAR
MULTICULTURALISM IN ENGLISH LITERATURE
17th JAN 2018

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Editor
Dr. Rani Sarode
One Day State Level Seminar
On
Multiculturalism in English Literature
17th Jan. 2018

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EDITOR
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**Warning**
- No part of this publication may be reproduced, reprinted, translated and stored in the retrieval system, transmitted or utilized in any form or by any means, electronic, mechanical, photocopying, recording or otherwise, without the prior permission of the author.
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
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)
# One Day State Level Seminar 17th Jan. 2018
(Special Issue 19th) On Multiculturalism in English Literature

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Cultural Study of Sharankumar Limbale’s Akkarmashi: The Outcaste

Dr. Ramesh K. Lahoti
Dept. of English, Kalikadevi College, Shirur (Ka) Dist Beed

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 Outcaste 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 millennia, 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 to 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, eticetes, 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 is at evening. Dalit society have seen poverty stricken people as living today and in past. Due to such
Sharankumar was busy the whole night. In the morning, he became ungrudgingly ready to do his duty as a midwife. Dada lit the street lamps, distributed the daily newspaper, went to school carrying a tiffin for the students. [Ibid: 41] It means the bus has no key, and he driver has no penis. This is a day-to-day language which has been 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, the bus has no key, and he driver has no penis. This is a day-to-day language which has been used by the narrator in entire autobiography.

**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. Sharankumar 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 bhakari soaked 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-to-day 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.’

[41] It means the bus has no key, and he driver has no penis. This is a day-to-day language which has been used by the narrator in entire autobiography.
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 Ithalkamble- 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 meansBaluta, 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, gavkior 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 subcontracted 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 Laginshea 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 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 Wagya 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, Wagya 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 complaints against Shivram to the polish station. As a result of this, Shivram 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 Manusmriti 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 Brahmmin 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, Sharanankumar said, ‘four or five other families besides ours were also in the liquor business in our locality, like Damuanna, Manakunna, Kamalakka. [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 unmoveed 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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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 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.

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 *Athaneniche Pakshi*, Laxman Mane’s *Upara* and so on. Evan *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 *Falgoon*, 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
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 from Gajra’s house. It was seen by his rowdy and tried to exploit her drunk. It was a daily routine of her, because she 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 humilication and injustice in the form of hu

[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.

Ooruis 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 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 humilication and injustice in the form of hu
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 almirah 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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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 Ainoru:

The Ainoru 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 Ainoru’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 Dyavnna (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 precession. 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 Muncipal 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 Pooraiah, 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 busses 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 swamyiyer, 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. GopalaswamyIyer, given to the hostel. 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 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 Dejagow, 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 throw ‘handbills’ at Vidyana 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, Biligirirangaiah, 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 Siddalingiaah 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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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 writers 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, Nissim Ezekiel, 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 within 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, USK, U.K., and some countries in the European Union where immigrants of different countries of the word 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 soldiers 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.
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 onenness-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 bhoomish 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 Garhwalis’ and Kumaonis, Bihar 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 mainstream 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, Chattisgarh, Jharkhand and Karnataka are on the verge of getting the status of high-response area. So far high-response areas are Uttar Pradesh, Himachal Pradesh, Haryana, Punjab and Rajasthan. There was a time when 35-40% strength of the Army used to be from Himachal 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 milieucontexts 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
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.
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 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.
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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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, Kriplani Krishana, Nihar Ranjan, Basu Nirmal Kumar, D.G.Tendulkar, Gopal Ram, S.L.Karandikar, B.R.Nanda, G.P.Pravdan, 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 ‘Harshacharitra’. 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 Venkagiri’ (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 speared which are notable for deep personal understanding and also for objectively. 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 Stretchian 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).

References:
2) Sen. Seminal Tanner Lecture. 1979
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”. 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 Upnishada’ ‘Bramha’ is referred to as a spiritual, psychological, scientific and delightful entity. ‘Shwetaswatar Upnishad’ saw ‘Brahma’ in the forms of river and the wheel. The omnipresence of ‘The Brahma’ has been accepted in the Upnishada. The Principle of Bhakti can be seen in this Upnishad in the following sutra, “अन्तः देवेः परमांकिक यथा देवे तथा गौरैः, तत्स्ये कथिता यथा: उक्तस्ये महावर्त्तम्”‘Brihadaranyak Upnishada’ 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.” 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”. 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.” 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.”

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. 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”. 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,

“एकवी दैवकृत सावधानकारे
पति इंद्री सरी न लाइ उपरे
महानीर भक्ति गा एव सरे,
आति अभ्यासम्”.vii

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 पंडितोष्ण यत्त्वत्व च धर्ममिति विश्वसितः।”

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”.

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. Further, the ‘Bhagwat Purana’ has stated the nature of Bhakti and the ways of Bhakti in the following shloka.

“श्रवण कीर्तन विष्णु स्मरण पादस्वर अर्चन वदन वाच
सागुनात्मकेदनम्”

It has discussed the nine ways of devotion known as ‘Navvidha Bhakti’ a trademark of Saguna Bhakti. These ways include Shravan (listening), Kirtan (Preaching), Smaran (Chanting), Padsevan, (Bowing 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 Vaishanav 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. Radhakrishna 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.”

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 तू अभिन्न यथप्रबुद्धा”.

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 नं कामायका, निरोधेषुक्तवाद”.

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 कर्मसाधनयोग्य: अधि अधिकता.”

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 ‘Shandily Bhakti Sutra’ he envisages Bhakti as,

“सा परा अनुṣाकि: इच्छे.”

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.

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.

References:

xi. Krishna Sharma,p121.
xii. Ibid,p122.
xiii. Bhagwat Puran.
xv. Bhagwat Puran.Chapter 12th ,Sub 13,Stanza 15
xvi. Krishna Sharma,p123.
xvii. Narad Bhakti Sutra N.2.
xix. Narad Bhakti Sutra N.65.
xx. Shandilya Bhakti Sutra 1.1.2.
xxi. Krishna Sharma,p125.
भूमंडलीकरण तथा भाषा का स्वरूप

श्रीमती रेसमा खान

सहायक प्रणयक
हिंदी विभाग
वार्षिक ड्रेस, एस.
नंगलल सिनियर कॉलेज, नाशिक

भौगोलिक दृष्टि का समापन कर इंटरनेट ने दुनिया को एक कोने से लेकर दूसरे कोने (अरू) तक जोड़ दिया। भूमंडलीकरण (Globalization) उदारीकरण (Liberalization) और निवृत्तीकरण (Privatization) के नए आर्थिक परिदृश्य ने सूचना क्षेत्र की सहायता से पूरे विश्व को एक गांव में परिवर्तित किया। भूमंडलीकरण ने भारत की अर्थव्यवस्था, राजनीति और सांस्कृतिक स्थिति को भी प्रभावित किया। सांस्कृतिक परिवर्तन के साथ-साथ भाषा और साहित्य भी भूमंडलीकरण के प्रभाव से बहुत नहीं सके। विदेश साहित्य का अनुवाद आज हिंदी भाषा में बहुत रहा है। लोग अनुवाद को पसंद कर रहे हैं। देश-देशों की संपर्क होने और रचना के विचारों से अवशेष होने का अनुसरण आज पाठकों 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 बढ़ता रहा है। हिंदी भाषा का मूल रूप लुप्त होने की भी आशंका बनी रहती है। पूर्व इसका यह अर्थ भी नहीं निकलता की भाषा की क्रृति में हिंदी पिछला जाए। समृद्ध साहित्य के बढ़ते भूमंडलीकरण चुनौतियों का समाप्त हिंदी स्वरूप से कर सकती है। इस विषय में आश्वासनी दृष्टिकोण का प्रचार देते हुए महान लेखक अलक लाहवी कहते हैं। उन्होंने कि अपने के वर्तमान बदलाव का जोखिम लिया है लेकिन साथ ही भाषा के स्तर पर एक नई शादीकी का भी गटन हो रहा है। जो आज के जीवन व्यावसाय को पड़ाते हैं मृत्युदार हो रही है और इस नए हिंदी के एक समृद्ध भाषा बन रही है।

पूरे विचार को जोड़ने में हिंदी महात्मापुरुष कडी साबित हो रही है। आज के दृष्टि रचनाकारों ने भी इस कडी में महात्मापुरुष योगदान देने की आवश्यकता है। विचार के विचार एवं अनुभवों से अवशेष होना और अपने पाठकों को अवश्य करने के लिए महात्मापुरुष सेतु आज का साहित्य है। आज के आधुनिक गुण में (Virtual) भाषा का संवेदन विचारों और अनुभवों द्वारा व्यक्त करना आज के रचनाकारों के लिए न्यायपूर्ण है।

भाषा की परिभाषा

भोलानाथ तिरस्कर ने भाषा की परिभाषा को इस तरह स्पष्ट किया है “भाषा मानव – उद्योगवादियों से उत्पन्न महाद्वार की भाषा है। इसके समय से विशेष के लोग अपने विचार विभिन्न करते हैं। लेखक, कवि या बक्ता रूप में भाषा बाद में अपने अनुभवों एवं भाषा से आदि का व्यक्त करते हैं तथा अपने पौराणिक और साहित्य, विज्ञान विश्वासता तथा अभिव्यक्ति (Identify) के संबंध में जोने अपने जानकारी देते हैं।”

भाषा द्वारा मनुष्य अपने विचारों का आदान-प्रदान करते हैं। दृष्टिकोण के अवशेष और विचारों को अपनी भाषा में समझकर अन्य भाषा में भी अनुवाद किया जा सकता है। विज्ञानविद की विशेषज्ञताओं को जानना तथा उसे अभिव्यक्ति शिखर करने में भाषा स्वरूप सामान्य के रूप में फैलने की असल है। भाषा के लिए मनोविभाजन का व्यक्त करना आजादी की होती है।

भूमंडलीकरण का परिवर्तन

भूमंडलीकरण व्यवसाय में एक आवश्यक हुई प्रकृति है जो विचार देशों में वान वस्तुओं को एक तथापि प्राकृतिक रूप पर पहुंचने में सक्षम है। विविध देश अपनी वस्तुओं को बाध्य रूप से भाषा का उत्पादन होता है दूसरे देशों में उनकी अपनी मातृभाषा में प्रचार, प्रसार कर उसकी उपयोगिता को बढ़ाने देते हैं। वस्तुओं को माना बढ़ती है। कई दिशाओं में पक्षियों द्वारा बनाई गई वस्तुओं हिंदी या अपनी भाषा की सहायता से खदीज होती है। इस प्रकार भूमंडलीकरण भाषा की व्यवस्था से भाषा प्रभावित हुई है।

भूमंडलीकरण का रूप नया है। इसके प्रारंभिक रूप का जानना अनिवार्य होगा। "लोगों अपने ३०००००० पूर्व से १०००००००० पूर्व का तक पारसी क्रिया एवं लेखी दूरी के तक व्यापार
भूमध्यक्षण की प्रक्रिया—
भूमध्यक्षण की प्रक्रिया में देश एक दूसरे पर परस्पर निर्भर हो जाती है | और लोगों के बीच की हृदयांतर । एक दूसरा अपने विकासत दूसरे पर निर्भर होता है | अपने दूसरे के लिए जाना और भारत देश अपने देशों में पैदा हुए कारण पर निर्भर करने वाला है | अभिव्यक्ति का सूत्र नवीनीकरण उद्योग (Information Technology Industry) भारत एवं अन्य विकासशील देशों के निर्भरता का है।

हिंदी भाषा और व्यवसाय जगत—
हिंदी भाषा के स्क्रिप्ट को कलात्मक प्रस्तुति किया जाना बाज़ी जगत के लिए दूसरे के खीनकारों को दूसरे हो सकता है | व्यवसाय यून में हिंदी भाषा के साथ साथ किसान जगत पर भी रह कर सकते हैं इसके निम्नलिखित प्रभाव देखें जा सकते हैं:

भूमध्यक्षण का व्यवसाय यून हिंदी भाषा के बाज़ीकरण का प्रस्तुति करता है | हिंदी के सामने कई नयी मांगें हैं। जैसे व्यवसाय समाज की प्रत्यक्ष और विकट परिस्थितियों से जुड़कर अपने अशिक्षित को नवाल रखने की वहि लाभकारी ज्ञान से अभिज्ञ भाषा का मानकान्तिया के ताज पहनने का निर्णय लेना हो और इसमें हिंदी भाषा के और सरकारी विभागों के साथ समय उपयोग है | मुख्य भाषा की दूसरी भाषा का सीखना संभव बना गई है | भारत का मान्यता की ही नहीं है | अन्य अर्थ राज्यों में देश भारत अपने विदेशी भाषा को ही श्रेष्ठ बनाने में लगा हुआ है | भारत की एक भाषा के लिए कोई आज आबंध नहीं आता है | अन्य अर्थ राज्यों की भाषाओं के लिए मीमी, आंदोलन अग्रसर देखे जा सकते हैं | यून भाषा को व्यक्ति बनाने के प्रयास होने चाहिए | उनके क्षेत्रों और विविध पहलुओं के देखने भी अखिलेय है |}

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And the true meaning of the seminar lies in the synergy of different cultures. This event is organized by the Department of English, YEWS National Senior College, Sarda Circle, Nashik.

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वीन में हिंदी को सम्मानपूर्वक सीखा जा रहा है। भुमि लीकरण और भाषा का संबंध अंतरराष्ट्रीय स्तर को प्रगति प्रदान करता है। यह हिंदी साहित्य के महान कवि भारतेंगे जी को कविताओं भाषा के रूप में अधिक सम्मान करता है। ‘निज भाषा उन्नति अ है, सब भाषा को मूल बन निज भाषा ज्ञान के मिश्रन न हिंद को सूल’।

संदर्भसूचि


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5. हिंदी साहित्य को प्रवृत्तियों, हृ.वक्तिक ग्रन्थ, विनोद पुस्तक मंडल, आमा पृ.स. ४०४,
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भूमंडलीकरण का हिंदी भाषा और साहित्य पर प्रभाव

प्रा. डॉ. सी. मिनल प्रमोद बर्व
के. बिंदु रामनव देवासूर कला और वाणिज्य
महिलाओं महाविद्यालय, नासिकरोड़.

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 भाषा और विकास का माध्यम है। भाषाविदों का अनुमान है कि वैश्विकता के परिप्रेक्ष्य में भाषा का दुनिया में बड़ी तेजी से बदल रहा है। इससे ही एक भाषा बिन्दु रही है, उस भाषाः भाभी समुदाय की पहचान भी लुप्त हो जाती है। किसी भाषा का साहित्य उस देश के अनुकूल होता है। इस संदर्भ में आचार्य रामचन्द्र शुकल ने लिखा है: "किसी देश के साहित्य का संबंध उस देश की संस्कृति-परिपार्श्व से होता है। अतः साहित्य की भाषा उस संस्कृति का व्याख्यात करके नहीं ही बनती। भाषा में जो रूचिकरता या शर्मों में जो सीधान्त का भाव रहता है, वह देश की प्रकृति के अनुसार होता है।"

भूमंडलीकरण का हिंदी भाषा और साहित्य पर प्रभाव इस विषय पर आयोजन करने से भूमंडलीकरण की संकेतना, अर्थात्, भाषा का महत्व, राष्ट्रभाषा हिंदी, वेश्विकता का महत्व, हिंदी के उन्नति, विश्ववाज्र और हिंदी, विज्ञापन और हिंदी, विदेशी विश्वविद्यालयों में हिंदी, संसार माध्यम और हिंदी, संगणक और हिंदी, पत्र-पत्रिकाओं का प्रकाशन, वैज्ञानिकी की हिंदी, विश्वभाषा हिंदी, साहित्य की हिंदी आदि विषयों पर विचार करनी होगी।

भूमंडलीकरण के लिए वैश्विकता, विश्ववाद, विश्वविद्यालयों और अन्य देशों की अर्थव्यवस्था को अन्य देशों की अर्थव्यवस्था से जोड़कर विश्ववाद 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 भाषा जुड़ती है। वास्तव में आदान-प्रदान की प्रक्रिया का नाम ही भूमंडलीकरण है। यह आदान-प्रदान की प्रक्रिया किसी संबंधता संस्कृति या वैश्विकता के संदर्भ में भी हो सकती है। भारतीय संदर्भ में, भूमंडलीकरण पर दृष्टिगोचर करने तो हम देखेंगे कि पहले भूमंडलीकरण शब्द की जगह, वस्तुवेद कुलकर्म, वैश्विकता प्रक्रिया का मूलभूत था, जिसके तत्त्व सहजता, आत्मीता, संवन्धन, सहनशीलता, उत्तरता, भाषाशीलता के थे। परंतु आज भूमंडलीकरण का विषय पर जो विचार अंकित है, वह भारतीय विद्वानों के दृष्टिकोण से विकृत भिन्न स्थिति में है।

व्यापार पर लगातार बढ़ती हैं जो शिक्षा का स्थल कर बहार प्रांत में वस्तुओं को बेचना, देश में अनुभव व्यापार का वातावरण निर्माण करना, तकनीकी ज्ञान, सूचना प्राप्त करने की बाजार देखना, विक्रम के विषय राष्ट्र के एवं जनजीवन के अनुसार संपर्क का वातावरण बनाना आदि आयामों के भूमंडलीकरण का अवधारणा 1960 के आसपास शुरू हुई। आज आधिकारिक, 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
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वर्तमान समय में वैज्ञानिक प्रयोग केंद्र को प्रभावित कर रहा है। उसके केंद्र में बाजारवाद होने के कारण सारा विविधता बाजार में परिवर्तित हो गया है। विविधता का कोई भी देश अपने उपयोग की अब संसार के किसी भी देश में वृद्धि सकता है तथा उपयोगप्रयोग के आधार पर कोई भी देश विविधता के किसी भी देश से अपनी आवश्यकता की चीजें खरीद सकता है। व्यवसाय की इसी मुद्दता के कारण इसे देश में व्यवसायीकरण और उद्योगकरण के नाम से भी जाना जाता है। राजनीतिक पार्टी के अनुसार “आज हिंदी का बाजार ही नहीं है, अत्यावश्यक हिंदी का नियमक भी है और लाभ-अभिप्रेत हिंदी की ओर सुकार श्रद्धा या मोह के कारण नहीं हुआ, बल्कि लोग के कारण हुआ है। बाजार, वीमा-कंपनी, बैंक, इत्यादि, मोटर-उद्योग, सोफ्टवेयर कंपनियाँ, सूचना-प्रसारणीय कंपनियाँ के लिए हिंदी का क्षेत्र एक दुर्धारा गाय बनकर उभरा है।”

प्राचीन काल में वस्त्र विनियम की प्रथा रूढी थी। काळांतर में परिवर्तन हुआ। बाजारीकरण का विस्तार होने लगा। आज विवाह गाँव बन गया। आज किसी भी वस्त्र की पूरी वैज्ञानिक या बाजारीकरण के माध्यम से पूर्ण हो रही है और संरचना के लिए हिंदी भाषा सेतु का काम कर रही है। विश्ववास में हिंदी भाषा अपनी महत्त्वपूर्ण भूमिका निभा रही है।

आज अपने उपयोग-सामग्री के प्रचार-प्रसार, यूपी, विश्ववास आदि के लिए हिंदी को अपनाने बहुराष्ट्रीय कंपनियाँ की विशेषता है और उनकी यह विशेषता हिंदी की शक्ति और सामर्थ्य की दयालुता है। आज ये कंपनियाँ अपने प्रतिनिधियों को भारत में पद्धति करने के पूर्व उनके हिंदी -प्रशिक्षण को प्राथमिकता दे रही हैं। हालांकि यह उनका हिंदी प्रेम नहीं, बल्कि व्यावसायिक आवश्यकता के किंतु हिंदी की सीमाओं तो है। वे जानते हैं कि बैंक ने हिंदी के न तो विविधता बाजार ही उत्पादन हो सकता है और न ही आदर तक पहुँचा जा सकता है। अतः भारतीय बाजार ने हिंदी को विवेक बदाया दिया है। भारत में बेरोजगारी के बढ़ने से जो प्रतिभा फैलना हो रहा है, उससे कई लाख युवक
विवेदों में जा बसे हैं। इन युवाओं ने वहाँ पर भाषा प्राद्योगिकी के क्षेत्र में महत्त्वपूर्ण कार्य किया है। विवेद हिंदी संस्थानों की जो शृंखला शुरू हुई, उससे हिंदी के वैशिक चरित्र को बल मिला है। इस बीच जो दस विवेद हिंदी समूह हुए, इनका भी हिंदी प्राचार की विश्व में अनुकूल प्राप्त रहा है।

भूमिकाधिकरण और बाजारवाद के कारण बहुराष्ट्रीय कंपनियों को सारी दुनिया में अपने उत्पादन बेचने की छुट्टी मिल गई है। इसी कारण ने सिख्य सबसे बड़े बाजार में अपने उत्पादों के बिजली जारी कर रहे हैं। भारत के लोग उनके विवेदान्त को भूली भाँति समझ सके। इसलिए ये विवेद हिंदी में जारी किये जा रहे हैं। इस कारण भारत में विवेदान्त पर हिंदी का प्रभुत्व है।

आज के वैश्विककाल के दौर में संचार माध्यमों का प्रयोग बहुत हो रहा है। समाचारपत्र, आकाशावानी, दूरदर्शन, विज्ञापन, संगीत आदि याने प्रिंट मीडिया और इलेक्ट्रॉनिक मीडिया में अपने तत्कालीन रूप से बहुत पूर्व के विवेद नहीं रहे हैं। संचार माध्यमों ने हिंदी का प्रयोग करके विवेद जारी करने का रूप धारण कर लिया है। रेडियो एक ऐसा संचार माध्यम है, जो प्राची में तक विवेद की खबरें हिंदी में पहुंचाने का काम कर रहा है। रेडियो के माध्यम से लगातार समाचार-वाचन, अत्यधिक कार्यक्रम, कहानियों का प्रसारण होता रहता है। अनेक भाषापूर्ण हिंदी साहित्यिक संगठित, समारोहों के प्रसारण से भी हिंदी को बल मिला है। हिंदी में प्रसारित होने लाए हैं अभिज्ञ कार्यक्रम, विभिन्न कहानियों पर प्रसारित गोष्टियाँ, काब्य-पाठ, गजल, शायरी गीत से संबंधित कार्यक्रम भी हिंदी भाषा में होने के कारण हिंदी आज जन तक पहुँची है, लोकसमाज में मानक हिंदी का प्रचार-प्रसार हुआ है।

सिनेमा और सिनेमा कलाकार का संबंध वैशिक बाजार से जुड़ा है। अवजित रहे हैं कि सारे विश्व के सामने हिंदी सिनेमा का नाम सर्वप्रथम है। इक्कीसवीं सदी में सिनेमा ने अंतरराष्ट्रीय स्तर पर हिंदी को लोकप्रिय बनाना है। 'कभी चूँच चूमी गए' फिल्म का ही उदाहरण ले लीजिए, जिसमें अभिनेता, अभिनेत्री वाराणसी भारतीयों के रूप में दिखाए गये हैं। इस फिल्म में विवेद में भी माता-पिता अपने बच्चों को भारतीय राष्ट्रीय स्तर पर दिखाए गए हैं। पूजा आरती आदि आवासिक कार्य करते दिखाए गये हैं। ऐसे फिल्मों को देखकर प्रवासी भारतीयों को अपने देश, संस्कृति और अपनी जड़ों से उड़काने का सहारा होता है। अतः हिंदी फिल्मों ने हिंदी भाषा, संस्कृति, संस्कृति, संस्कृति, संस्कृति की भूमिका कर दी है। विवेद में रहने वाले भारतीयों को अपने आदर्शत्व में सबसे भारतीय साहित्य का मानना-चित्र सिनेमा में दिखाई देता है। सिनेमा में दिखाई गये तीज, त्योहार, रीति-रिचाज, पूजा-पारंपरिक, खान-पान, रहन-सहन, गीत, वैवाहिक रूप, मानवीय मूल्यें आदि उनके साथ भारतीयता के दर्शन कारक करने का काम कर रहे हैं।

अर्थात् वैश्विक स्तर पर हिंदी ने अपनी पहचान बनाई है। यही कारण है कि आज देश में अच्छी हिंदी में संचार करना इज्जतदार और प्रभावपूर्ण माना जाता है।

दूरदर्शन के माध्यम से सारा विवेद एक हो गया है। दूरदर्शन से प्रसारित होने लाए हैं विवेदान्त ओर दहा एक साथ अलग और दृष्टि का लाभ लेते रहे हैं। यह विवेद बाजार की दृष्टि से लाभव्यक क्षेक हो रहा है। आज हिंदी इंटरनेट पर अपना बढ़ा जा रही है। अगर जिस भाषा इंटरनेट पर वचनवर्ध रह जा रही है, वह हिंदी ही है। आज विवेद में व्यक्तिगत स्तर और संगीत पर संगीत का प्रयोग किया जा रहा है। संगीत के हिंदीकारण के लिए लाभ का एक दर्जन भारतीय संगीत निर्माता प्रशस्त हैं। उनके अनुक्रम परिणाम से अब बाजार में हिंदी में कार्य करने के लिए लाभ के रूप में उपलब्ध है। इनका योगदान आज की स्मृति रूप में है।
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The text in the image is written in Hindi and contains information about an event titled "One Day State Level Seminar". The seminar is organized by the Department of English, YEWS National Senior College, Sarda Circle, Nashik. The chief editor is Pramod P. Tandale. The journal is called Aayushi International Interdisciplinary Research Journal (AIIRJ) with ISSN 2349-638x and has an impact factor of 4.574. The text also mentions the address of the college and the website: www.aiirjournal.com. The page number is 42.
रहे हैं। भूमंडलीकरण यह विश्वव्यवस्था, अर्थतः, सूचना प्राप्तव्यापकी, टेलीविजन आदि का संभव 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 एक परिवर्तन दृष्टिगत हो रहे हैं। सूचनाओं की सुलभता और निपुंसता के कारण साहित्यकारों को खुला मंच मिला है। इसी कारण दूर गाँवों में विद्युतजनक एक उत्साह के साथ वर्तमान साहित्यिक प्रवर्तन तथा विमल 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 फेल रहा है।

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