0974-9012

INDIAN JOURNAL OF SOCIAL ENQUIRY

A Peer Reviewed Publication

Indian Journal of Social Enquiry

Editorial Advisory Board

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Editorial

Dr Gitanjali Chawla

Evolving areas of research in the recent times have not only looked ahead but also backwards in an attempt to come up with innovative solutions to contemporary problems. This is the case not just in medicine or climatology or agronomy but also in social sciences. Cultural studies, likewise is no exception as the focus of research on indigenous literatures is increasingly becoming popular. The study of the cultural practices of the natives, their strong association with their land which is invested with notions of identity and being along with their communicative practices throws up interesting insights into human behaviour and life. What is of special interest to litterateurs and academic scholars is their art of storytelling which is perhaps as ancient as mankind itself. An art form, which a close scrutiny reveals to be self-reflexive and highly evolved. Generations have heard these stories, which have found continuum in orality as elders narrated them whether in the form of performative practices or bedtime tales. Culture and history was transmitted along with earthy wisdom as wide eyed audience, be it adults or children imbibed age old truths and wisdom.

These stories are rich sociological archives which record the linkages between the individual, community and social structures. They chart the historiography of beliefs and living practices and at the same time establish interconnectedness between the past, present and future. Indigenous belief systems are embedded in their stories and are at the core of epistemology and knowledge systems. These were not static tales but organic and dynamic as the shifts occasioned by

the relationship between the storyteller and his/her audience led to significant modifications. And by virtue of its ever-changing nature inherent in orality one single story led to several morphed forms reflecting the changes in the prevailing socio-economic environment. Research is increasingly training its lens on not only the originaries of these cultural practices but its trajectories too.

In India, the documentation of the spoken word was found muchlater in transcriptions by the British, by both missionaries and commissioned officers, whose limited knowledge of the culture and the dialect led to misappropriation of the folk narrative. Discourses of hegemony and marginalisation were imbedded in this transition from orality to print as the speaker's voice and agency were both appropriated by outsiders. Vested interests along with lack of understanding of indigenous cultures and languages led to distortion of cultural and literary histories. This led not only to silencing of voices but a rewriting of history and culture from the perspectives of those in power, an increased marginalisation of the marginalised, an exclusion of those on the periphery. R.C. Temple, William Crooke, Flora Annie Steel, Cecil Henry Bompa, Robinson Edward Jewitt, John F. A. McNair, Mary Frere, Thomas Lambert Barlow, E. M. Gordon and Verrier Elwin are just a few leading oriental folklorists in a long list whose attempts to document stories of the indigenous are still valuable resources despite the inherent distortions. Nationalism in India brought along essential shifts in the perspective towards these tales and songs. Lakshminath Bezbaruah, Dinesh Chandra Sen, Suryakaran Pariks, Narottam Swamy, Ramnaresh Tripathi, A.K. Ramanujan and Devendra Satyarthi are a few stalwarts amongst several others whose attempts to restore the indigeneity in these narratives are truly commendable. A much needed shift which brought back several communities and their narratives back into the fold.

Daniel Heath Justice, Chair of the First Nations Studies Program and an Associate Professor at the University of British Columbia points out, "Indigenous writing—by Indigenous peoples, with self-determined concerns, ideas, and priorities at the center—offers an important corrective to these reductive ideas. There's as much diversity and disagreement in Indigenous communities as in any other groups; there's never one single voice or perspective that speaks for all, no single way of being that captures the complexity of experience." Be it the Aborigines of Australia or the indigenous

communities in America, Canada or elsewhere, the concerns of palimpsest are the same and as pertinent as the rewriting of narratives of marginalised tribes in India.

Till the recent past, attempts at historicizing and analysing the songs and stories of the indigenous communities have been through the theoretical prisms of western models - through a dichotomous and rational approach of mapping, categorising and subsequent analysis. This is true of scholars in India as well. Instead of turning the lens inwards, more harm is done than good as the voice of the native gets subsumed in academic rigour and discipline. A paradigmatic shift in research is needed, a methodology which takes into account the diversity, pluralities, and inter-disciplinary and trans-disciplinary engagements of the cultural and communicative practices of the indigenous tribes. The art of storytelling for them is sacral in nature and religion, ritual and the banal form a comfortable alliance in this art form. Research objectives, methodology and practices must account for folk memories as a powerhouse of archives, deconstruct earlier interpretations and build strong bonds with indigenous communities to unravel the layers of discourse and ideologies for a far more nuanced understanding. Several universities have set up departments of folklore and indigenous studies to encourage a systematic and methodical approach to understanding and analysing the narratives and cultural practices of the indigenous. Initiatives and funding by the Government and Institutions will encourage and accelerate research to safeguard the rich diversity inherent in the literatures of the indigenous. We have come a long way but there is a lot more ground to be covered to benefit from the voices of the indigenous and their stories.

The Nation and its Women: Representation of Women in Bangla Plays of the Partition Era

Debosmita Paul Lahiri

Abstract

The Partition of Bengal in 1905 sowed the seeds of anti-colonial nationalism in India. The ensuing anti-Partition movement went on to become the precursor of the Indian National Movement. The movement, as a result, established the codes on which the creation of the 'imagined political community' was attempted. Nevertheless, this process of 'making of the nation' by the anti-Partition nationalist movement faced resistance from sections of the Bengali society. Bangla literature also responded to the conflict visible in the political world as it depicted multilayered response to the Partition, the anti-Partition movement and the model of Indian nationalism posited by the varied sections. This paper attempts to trace and thereby understand the varied responses to the anti-Partition movement through the depiction of women in the Bangla historical plays written during the Partition era(1905-1911).

The period between 1905 (the year of the declaration of the Bengal division of the Presidency of Fort William) and 1911 (the year of its annulment) stands out as not only one of the most significant phases in the history of Bengal but of the Indian subcontinent. The decision of the colonial government to divide the Bengal Province on September 1, 1905 (annulled in 1911) directly impacted the socio-political history of the Indian subcontinent. On the one hand, it gave a boost to the Indian National Movement by causing a surge of anti-colonial sentiments and on the other hand, it irreparably fragmented Indian society along communal lines, resulting in the Partition of the subcontinent in 1947.

Theories on the concepts of 'nation' and 'nationalism' posit the importance of the national movements in the forging of nations. Hobsbawm (1992) states that nations are conceived by "governments and the spokesmen and activities of nationalists (or non-nationalists) movements" (p. 11). They are also popular constructs as conceived by "the ordinary persons who are the objects of their (government's and nationalist's) actions and propaganda" (p. 11).The Partition period saw the emergence of varied responses to the Partition. While anti-colonial sentiments gave birth to the Swadeshi and Boycott Movement, political movements in support of the Partition were also established during this period. Another response, anti-colonial/Partition but simultaneously anti-Swadeshi in nature was also recorded in this period. These varied ideological movements attempted to conceive, according to Anderson (1991)"imagined political communities"(p. 6) on the political sphere as well as create a mass-appeal towards their principles. Bangla literature played a vital role in popularising the principles of these ideological/political movements. This paper is a study of depiction of women in Bangla historical plays of this period through which it attempts to identify the concept of the 'imagined community' conceived by these movements[1].

The social, political and historical plays of that time became a medium through which the ideologies of the various movements were spread amongst the masses. Pratapaditya of Jessore, Sirajuddaulah and Mir Kasim of Murshidabad were brought back to the memory of the Bengalis by these playwrights and made into icons through which the ideologies were propagated. However, a lack of legendary heroes from Bengal made writers borrow non-Bengali icons. Maratha hero Shivaji,[2] (Girishchandra Ghosh's *Chatrapati Shivaji* 1907), the Rajput warrior Rana Pratap Singh (D.L. Ray's *Rana Pratap Singha*, 1905) among many others were made heroes of Bengali plays.

The anti-Partition agitation, popularly known as the Swadeshi and Boycott Movement was initiated with "the purpose of annulling the partition of Bengal," (Chopra et al., 2005, p. 196). It harbingered anti-colonial sentiments and became the precursor to the Indian National Movement. The Swadeshi Movement also attempted to forge a nation by dictating the codes it was to be based on through its political, economic and ethno-cultural programmes. Swadeshi playwrights like Girishchandra Ghosh wrote several plays like *Sirajuddaullah* (1905) and *Mirkasim* (1906) with the intention of making them

the icons of Swadeshi nationalism.

Girishchandra's *Chatrapati Shivaji* traces the Maratha hero's chivalrous fight against oppressive powers to liberate the masses. The play begins with Shivaji's victory against the Muslim invaders of Poona and goes on to focus on his clash with the exploitative and cruel Mughal ruler Aurangzeb. Aurangzeb's cunning is no match to Shivaji's grit and intelligence as Shivaji succeeds in his mission of establishing the ideal state under his rule where all religions and communities live in harmony. Shivaji says "My subjects are like my children, there is no question of Hindu or Muslim" (Ghosh, 1999, p. 422). If Shivaji along with his ministers Tanaji and Moropant, his Brahmin teachers Dadaji Kondadev and Gangaji and his son, Sambhajifight against oppression directly; the Maratha women like Sivaji's mother Jijabai, his wives Saibai and Putlabai and Tanaji's wife Lakshmibai act as the source of inspiration for the men who are fighting to safeguard the nation from oppressive forces. Hence, these women characters, in the words of Partha Chatterji (1999), are depicted as the protectors of the spiritual and cultural domain of the nation, that is, the *ghar*. Their duty is to strengthen the inner core of the nation by inculcating within women and children the values of nationalism, while the men fight against the colonisers and oppressors in the material domain of the '*bahir*'.

Jijabai is Shivaji's guide as she instructs him to fight against the oppressive Muslims. When she hears about the capture of Poona by the Mughals, she instigates her son to fight for its freedom and protect its cultural purity:

> Shibba, I heard that Poona is in the hands of the enemies; why are you here? The room where you played as a child, is now a place of entertainment of a *nautch* girl of another religion; the room where I prayed to Bhabani by blowing the conch, is now echoing with the shouts of the Mughals; the place where hundreds of Brahmins have been fed, the Muslims now eat cow-meat; the premises which would be filled with the aroma of milk-curd-*kheer*, could now be smelling of cow-meat. Shibba, why are you here in this situation? Why is the enemy still not intimidated by your lion-like roar, why is your sword not stained with the blood of the enemy? (Ghosh, 1999, p. 371)

Shivaji's two wives are also his pillars of strength. The relationship among the three is an exemplification of the mutual sharing of responsibilities. Whenever Shivaji begins a mission, they not only pray for his victory but also seek strength

for themselves so that they can carry out their duties as women of the nation. When Shivaji is about to leave for Delhi on Aurangzeb's invitation, his wives and mother pray to Goddess Bhabani, the chief deity of the royal family. Saibai says:

> O Mother Goddess! Motherland! Please bless us. O Mother, I am letting my son and husband go under the inauspicious constellation – O Motherland, please bless us. Mother grant us with a heart full of reverence – O Mother may the sense of duty increase within the hearts of the women of India. May the women of India give birth to brave children! May death be more necessary than submission for the women of India – may they be capable of feeding their children with a sense of nationalism along with their milk – may they be capable of teaching their children to be determined – may dutifulness be the sole knowledge of India – may the teachings of women of India bring back India's golden era. My Lord! My heart is filled with peace, you may leave to pursue your duties. (Ghosh, 1999, p. 390)

Such division of labour during a nationalist struggle may have attempted to assert equality between men and women citizens of the nation but its illusory nature is simultaneously exposed. During Shivaji's war against the Mughals, Saibai acknowledges the lack of physical strength in women, the *grihalakshmis*. She says that "We are women. Our weak muscles are incapable of resisting the enemies, we are even incapable of self-defence, but we can protect our most precious treasure, our purity" (Ghosh, p. 378). A martial image of a woman is conceived or is conceivable in the form of Goddess Bhabani, who according to the nationalist iconography is the masculine-feminine, dwelling at the threshold of the domestic sphere and not inside it. Bhabani is not completely feminine because she has physical power to slay demons, an attribute of the men. Although Lakshmibai is described as "the lioness" (Ghosh, p. 410), her chivalry is limited to maternal activities which she takes up only after her husband instructs her to do so:

> If you see a famished person in Maharashtra, offer your food to him. If you see an orphaned child in Maharashtra, take care of him like your own son, teach your friends to inspire their husbands to walk on the path of nationalism. (Ghosh, 1999, p. 358).

Her responsibilities, like the other women continue to be confined to the *ghar* as

she is not given a say in the political matters of the nation. Such portrayals give the nation a gendered image. Simultaneously, some of the other characteristics of the nation imagined by the Swadeshi nationalists are revealed through these women characters. Reverence to the Hindu deity as the protector of the Maratha kingdom of Shivaji, the prototype of the ideal nation of the Swadesh is, asserts the Hindu predominance in the nation. Moreover, the presence of mainly upper class/caste women as the valiant nurturers of the nation and the ideal compatriots of the chivalrous upper class/caste Marathas make the imagined nation as upper class/caste dominated. However, the nature of the nation does not exclude other religious/class/caste communities from its ambit as is seen in the vision of his ideal state by Shivaji discussed earlier[3].

The dominance of the upper class/caste Hindu ideologies in the Swadeshi Movement led to the emergence of counter-movements/ideologies. The lower class/castes distanced themselves from the Swadeshi Movement, and a section of the Muslim community established the Muslim League in 1907. These ideological conflicts resulted in a series of riots in 1907 and 1908 leading to the disillusionment of a section of the Bengali intellectuals about the ideal of nationalism, the most prominent of them being Rabindranath Tagore. D.L. Ray followed Tagore and both these playwrights preached their counter-Swadeshi ideology through their historical plays.

D.L. Ray's *Mevar Patan* (Fall of Mevar, 1908) is another historical play with protagonists of non-Bengali origin. This play is set in Chittorgarh during the reign of Rana Amarsingh of Mevar, a descendant of the great warrior-king Maharana Pratap Singh. After remaining independent for almost seventy-five years, the kingdom is again under the threat of a Mughal invasion. It is in this backdrop that the characters portray the problems of nationalism and its alternative are proposed through the characters of Manasi, the princess of Mevar, Satyawati, a mendicant poet and the daughter of king of Agra and Kalyani, the wife of Mahabat Khan.

The rhetoric of women as the guardian of the cultural entity of the nation used by the nationalists is visible in Ray's *Mevar Patan* as well. Satyawati, a nationalist, becomes the epitome of the protector of the spiritual domain of the nation. She exemplifies the ideals of national pride. She takes up the role of spreading nationalist consciousness amongst the people of Mevar and thereby helps in strengthening its spiritual core. The princess-mendicant sings about

the national icons like Pratap Singh and Ranjit Singh. When the final battle between Mahabat Khan's army and Mevar begins, she and her son Arun, go to the countryside to inspire the people of Mevar to join the war. Satyawati, Lakshmibai in Ghosh's play, is the 'lioness' of the *ghar* and serves the cause of nationalism. Yet, her sacrifice does not reach a glorified end as the final battle is described as apocalyptic. It leaves the Mevar side devoid of chivalrous heroes.

Kalyani, also portrays the flip-side of nationalism. She depicts the real status of the women of the nation – the silenced/marginalised half. She does not protest when her husband, Mahabat Khan, the prince of Agra, joined the Mughal army and converted to Islam, nor does she voice a word of protest when her son is killed by Mahabat Khan's army. She becomes the victim of the egoistical battle of national pride being fought in the political world of the *bahir*. Kalyani and Satyawati portray the ideals of nationalism as restricting rather than liberating leading only to annihilation of the ideals of humanism.

Manasi, the princess of Mevar, like Satyawati, wanders on the roads of Mevar and helps the needy nation. However, contrary to the character of Satyawati, Manasi is against ideals of nationalism. The militant nature of the nationalist consciousness of the people of Mevarmakes her take the path of pacifism and she is more interested in the ideals of universalism. She is anguished to see the unreasonable loss of innocent lives, "O, bloodshed all around! These groans! – What a pity sight! O Lord! In your kingdom by what law does a human being eat another?" (p. 19). When a beggar woman praises her, she says "the beggar woman's cry of 'Hail Mother!' sounds so sweet. It's stronger than the shouts of victory, it is purer than mother's love, and it's sweeter than the first lisping words of a child" (p. 12). She valorises charity and humanitarianism instead of victory in battle fields. In her interpretation of the clarion call of 'Hail Mother!' the ideologies of humanism and love become significant and replace the violence associated with nationalism.

Rather than women being the silenced 'nurturers' in the nation, Manasi's universalism makes her the 'nurturer,' as she visits the site where Mevar is fighting against the Mughals and nurses the injured. She says: "I will do my duty, I can't help those who die in the war. But I will nurse those who will be injured" (p. 18). Manasi spreads the ideals of universal love and humanitarianism rather the nationalism as she nurses the injured Mughal and Mevar soldiers side by side. She is liberated of the narrow-minded idealism of

nationalism.

Manasi's character finds resonance in the character of Surama in Tagore's historical play *Prayaschitta* (Expiation). Written in 1909, this play is based on the historical character of King Pratapaditya of Jessore, who in several pro-Swadeshi works was declared the icon of nationalism. Tagore's portrayal of Pratapaditya is that of a ruthless and unscrupulous authoritarian. Not only are the people of Madhavpur, a small hamlet in Jessore, a victim of his torture, but his old uncle, Basanta Ray, his son Udayaditya, daughter-in-law, Surama, and his daughter Vibha also bear the brunt of his vengeance. An ascetic Dhananjay Bairagi and Surama end up as the heroes of the play who rescue the masses from the atrocities of the dictator.

The women in *Prayaschitta* are the victims of the vengeance and violence played out in the battle for national pride in the '*bahir*.' Political tensions in the material world affect the women who are confined within the 'home.' The narrow egotism of racial pride seeps feelings of jealousy and vengeance within the home. The Queen, as the wife of Pratapaditya and a woman of the nation imagined by him, is a victim of an oppressive husband as well as of the patriarchal domination. She follows the orders of her husband when she asks Surama to leave the palace. Marginalised within her home, she is jealous of Surama who gets the love and support of her husband. Her act of poisoning of Surama at the instruction of her husband exposes the ruthlessness inherent in the ideals of nationalism. Vibha, although portrayed as a strong character, is a victim of the injustices perpetrated on her by her father and husband as the two men are entangled in a clash of ego under the garb of national pride.

Surama's sufferings are also a result of the tense political relations between Pratapaditya and her father, the king of Sripur, as the latter refused to accept the sovereignty of Jessore. Surama assumes the role of the ideal woman who silently tolerates the tortures of her father-in-law but being the *grihalakshmi* – the protector of the *ghar*–safeguards the people of her kingdom from the atrocities of Pratapadittya. However, being a follower of the ideals of humanitarianism, Surama's role is not restricted to the affairs of the *ghar*, she finds a role in the political world of the *bahir*. She resists the oppression perpetrated by the king on his subjects and whosoever is a victim of the king's tyranny. Surama helps Ramchandra Ray, Vibha's husband, escape from

Jessore. She later helps the palace guard, Sitaram and his wife, after the latter helps her to release Vibha's husband, Ramchandra Ray from the prison:

> Surama: Did you get the clothes and money I sent to you early in the morning?
>
> Sitaram's wife: I have. But how long will they last, mother? You have ruined us!
>
> Surama: Don't you fear, Kamini! I will provide you food and clothes till the time I have them! Take something with you today as well. Don't stay here for long. (p. 719)

In fact, "Bau Thakurani" in Tagore's novel *Bau Thakuranir Haat* (The Young Queen's Market), which is also the source of this play, is Surama. This was Tagore's way to pay tribute to the courage and sacrifice of Surama. Her character evades the stereotypical nationalist iconography. She is neither the desolate victim of oppression nor is she the all-destroying vengeful one. Her chivalry lies in her spirit to sacrifice for the sake of humanity and in her unfailing courage to resist the ruthless exploitation of the powerful. She, like Dhananjay Bairagi, becomes the apostle of universal love and peace. Bairagi's renunciation of Jessore and Surama's sacrifice are equivalent to penance to create the ideal human society, the *mahajati*[4]. This is the dream for which Manasi in D.L Ray's play also attempts to achieve.

A study of the portrayal of women in Bangla theatre of the Partition era, therefore, reveals the Hindu, upper class/caste nature of Swadeshi nationalism as it attempted to imagine its nation on the basis of these ideologies. Although not exclusive in nature, their model of anti-Partition/colonial nationalism and imagined national community was disowned by non-Hindu, non-upper-class/caste communities, leading to the failure of the Swadeshi Movement in achieving pan-Bengali/Indian support. The alternative anti-Partition/colonial model suggested by Tagore, however, abandons the concept of nationalism and nation and preaches the need to evolve universalism which transcends the restrictive boundaries of nation. The ideal world of Tagore and Ray does provide a greater role for the women in the *bahir,* when compared with the role given to the women of the nation by the Swadeshi nationalists. However, it would be pertinent to state that in the idea of the nation as well as in the concept of the *mahajati*, women and their role is dictated by the patriarchy.

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Endnotes

1. This paper is derived from my Ph D thesis on "The First Partition of Bengal and the Problematic of Indian Nationalism: A Study of Select Bangla Writings (1905-1916)" submitted to Dept of English, Jamia Millia Islamia, Delhi under the guidance of Prof Nishat Zaidi.

2. The depiction of Shivaji as an idol for the Bengalis fighting for their identity is itself problematic because of the history of the relationship of the Maratha warriors and the people of Bengal region. As is known, many Maratha robbers invaded and plundered Bengal at various points of history. They were known to the people of Bengal as "Borgi". The famous children's lullaby/chhara also depicts the fear and helplessness of the common man during these Borgi raids.

Sona ghumalo, para juralo

Borgi elo deshe.

Bulbuli te dhan kheyeche

Khajna debo kishe?

(Little darling is asleep, the neighbourhood is calm

The Borgis have raided to the country.

Bulbul bird has also eaten the grains

How do I pay the taxes?)

Bankimchandra Chatterji's novel *Anandamath* also refers to the Borgi raiders.

3. Refer to Partha Chatterji's *The Present History of West Bengal: Essays in Political Criticism*.

4. Refer to Arabinda Poddar's *Tagore: The Political Personality for a discussion on the concept of mahajati*.

Role of Folk Songs for Peaceful Living Among the Zeme Tribes of Assam*

Kingaule Newme

Abstract

The importance of traditional folk media cannot be overlooked in this era. It can contribute to social change, societal reconciliation and reduce conflict. The oral tradition is kept alive through folk tales and folk songs which can help build peace efforts through its thought provoking tales and songs that help in maintaining peace within the community and with the neighbours. In India, traditional folk media is recognized as a potential alternative media to connect with the rural masses and to convey messages at the grassroot level. Despite rapid technological advancement, traditional folk media has not lost its stand till today. It represents the traditional way of life of a community based on customs, beliefs and arts that make up a distinctive culture allowing the whole community to be a part of it, irrespective of caste or creed which builds peace and harmony in the society. Since time immemorial, different cultures have used folk songs as an important means of communication. Among the Zeme Naga community, folk songs have been playing a crucial role in social communication. It is considered to be the most important means of communication which helps in bringing change in an individual and in a community. The folk songs speak about the history, narrate the stories of past incidents, heroic deeds, tragedy, peaceful living, oneness etc. which serves as a lesson to the present generation. This paper will attempt to study the role and importance of folk songs of the Zeme Nagas in peacemaking and reducing further conflict through selected folk songs.

Keywords: *Folk songs, Peacemaking, Traditional folk media, Zeme Nagas*

Introduction

The importance of traditional folk media cannot be overlooked in this era. It can contribute to social change, societal reconciliation and reduce conflict. The oral tradition is kept alive through folk tales and folk songs which can help build peace efforts through its thought provoking tales and songs that help in maintaining peace within the community. In India, traditional folk media is recognized as a potential alternative media to connect with the rural masses and to convey messages at the grass root level. Despite rapid technological advancement, traditional media has not lost its validity till today. Its importance and success is increasingly felt by a greater number of people who are trying to use it along with modern technology for development purposes.

Traditional media represents the traditional way of life of a community based on customs, beliefs and arts that make up a distinctive culture. It covers a wide range of traditional communication channels like songs, dances, storytelling etc. which have mass appeal and caters to the lowest level, allowing the whole community to be a part of it, irrespective of caste or creed which builds peace and harmony in society. Although traditional society was organized and structured in ways that encouraged cohesiveness and peaceful coexistence, like any other society it also experienced conflict. It may be between individuals, within family or different families, different tribes etc. It is close to the lived experiences of people and the signs and symbols, folk tales, songs etc. are from their own life**.** Traditional media generally covers folk songs, folk tales etc. that depict the stories of the rural dwellers. It cultivates the rural lifestyle and culture specifically so as to match their needs. They are not alienated or distanced from them and their society. Madhu Bala (2012) wrote that despite great advancement of communication and information technologies, traditional media has not lost its glory as many Indians live in rural area and no media can reach every area without the help of traditional folk media. Traditional media is more efficacious than modern media in rural areas because of its localised nature, personal touch and familiarity of the audience and the economy involved. It deeply touches the hearts and minds of the people and so is able to carry the messages of social change, development and growth in a more effective way. According to W.W Manoj Pushpa Kumara Jinadasa (2011) folk media has evolved from its rural surroundings, hence they denote the rural socio-economic dimensions of the same society. Traditional folk media has been produced by the rural community with their prevalent social

needs and issues which have been passed down from generation to generation. Traditional media constitutes a potential source of conveying messages for socio and economic development and have been utilized for social purposes like health and family campaigns, education campaigns, peaceful living, unity etc. Shyam Parmar (1994) wrote that traditional folk media provides channels for expressing socio-ritual, moral and emotional needs of a society or societies to which they especially belong. According to S.C. Dube (1990) tradition has had a negative role and has been a barrier to change. Acceleration of change and progress could not be ensured unless the hold of tradition was weakened. But as tradition began asserting itself and in some cases adopted aggressive postures, the social scientists and development planners re-thought goals and strategies of development, and assigning a place to tradition became a necessity. He further said that although modern mass media has diminished its power, traditional media still occupies an important place. There is considerable variability and flexibility in the form and content of traditional media and its use of idiom that is familiar to common people and their grasp over the masses makes it possible to transmit new ideas more effectively.

Folk songs, folk tales, folk dance, rituals performance etc. are respected and performed by the community. Traditional media can mould or motivate illiterate folks effectively in an easy and understandable manner. The presentations come in the form of entertainment, enjoyment and education as well. Traditional media can educate the rural folk by disseminating information regarding health care, child and women education, employment etc. Instant interaction between the audience and the communicator is possible in an easy environment and leads in developing rural society. Rural development is a developmental process that benefits the rural people and accords recognition to them. It is needless to say that traditional media has been recognised as the most important medium for rural society which represents their essence. But continuous study and innovation is required for the better establishment of such media which is revered by the rural community. If traditional media thrives, a significant change in society can be expected.

Folk Songs

Folk music is also considered to be an effective medium of communication. Music has played a crucial part in everyday life from time immemorial. Shyam

Parmar (1994) notes, that the more prominent folk musical forms include Baul and Bhatiali of Bengal, Duha and Garba of Gujarat, Powada and Lavani of Maharashtra, Chaiti and Kjari of Uttar Pradesh, Kolkali Pattus of Kerela, Bihu of Assam, Mand and Panihari of Rajasthan, Rauf and Chakri of Kashmir, Sua and Dandari of Madhya Pradesh and Mando and Dhalo of Goa amongst several others. Every community has fondness for music and it is a significant part of their culture. It has been an integral part of marriages, festivals and celebrations. No religious ceremony is complete without music or song. Traditional music of India is the most natural representation of the emotions of the masses. Songs are associated with every event of life like festivals, new seasons, marriages, births, admiring nature or loved ones etc. During the British rule, many folk music and songs were composed by poets and singers to motivate people against foreign domination. Till today, we get to hear about the heroic deeds of the past heroes in the folk songs. Folk music or songs are used to spread the messages of development as well as for exposing the social evils that exist in society. Through folk song and music, messages are communicated with a blend of entertainment and education. Folk songs are transmitted through oral tradition and are familiar to audiences and creates a positive environment when they hear them. The music and songs are often related to national culture and are distinct from a particular region or culture. Indigenous Australians like Australian Aborigines and Torres Strait Islanders incorporate a variety of distinctive traditional music styles of the indigenous Australian peoples.

Folk songs of the Zeme Naga tribe

The Zeme Nagas are an indigenous group of people belonging to the Mongoloid race and they are sub-lineages of Zeliangrong Naga tribe (Zeme, Liangmai and Rongmei), one of the sub-groups of the greater Naga community. They are found in Nagaland, Manipur and Assam in the district of Dima Hasao. The Zeme Nagas are culturally rich and they maintain their ethnic identity through their distinctive cultural life. They have a great respect for their cultural traditions handed down through the ages. The cultural life of the Zemes speaks a lot about their ethnicity, vibrancy and variety.

The Zeme Nagas communicate through songs more than any other means. They have religious songs, songs associated with festivals and celebrations, songs for children, work songs, romantic songs, peacemaking songs and so on.

Clan settlement was common among them, so they also have songs which praise the clan and the land that they worship and also teaches them the concept of peaceful living. Three folk songs have been selected for this study which elucidate the virtues of peaceful living.

Song 1

The first song is called *Samralung leu*, named after its composer. He composed many songs praising the land and teaching the residentsthe attributes of peaceful living. The song given below is about a request to the warriors who were all set to fight against each other. Four hundred years back, when the two villages *Tungje* and *Nianglo* were not in good terms which led to enmity and the two sides came to fight, well prepared with the *daos* and spear for a war. At that time an old man *Samralung* who was blind and old requested them to take him to the place where the fight was going to take place and put him in between two sides. He sat down on a cloth spread for him to sit and asked all the people gathered to listen to his song before they started their war and he sang this song. The song written below is an excerpt and not the complete song.

Samralung Leu 1

Tingkangkedeireigehenam tew ze,

Mikinamze mi hungkam lei

Mikiriangkejang meng, mina lui ai lungkeukam de lei.

Ngineizai a ningnui bin ne rai lau, Ningchai sui lui lei

Hera ze I hing lei...

Amungtungjengnewmone, Nriamnamntukekumnejeu,

Hekin pet se nggihepum tew neu tew du

Laulak le ria langkai

Nriamnamkumnkuira gadi mei

Anuinamjairing sungbing dun je kebamlungkai

Minamkereuchungneidesang ne ngamluhun jeu.

Heratingrangjeu meraikeuketkedeigetingpetseu

Nriamnamkumnkuira gadi mei

Anairamjairing sung sungbing dun je kebam lung kai

Minam je hiangmbeuduidikedikum

> *Mina chunkehingkum bam dere mi*
>
> *Ntau ha mijengianggereteitaura run lei.***

The literal meaning of the song goes like this- Under the high sky, in the earth we make our settlement, our village. Everyone loves their own place. We takecare of our clan's lineage and see who are in our past generation but we are all same. If you want to fight a war, let your hand be the first one to start, I will follow you.But I fear God that I couldn't be the first one to start the fight. My people, stay happy and joyful with no ill feelings for each other. But when the disturbances rise up, everyone is ready to fight. Is there no one left to settle things peacefully?

Our place is like the river filled with fresh water, good in everything, better than ten villages together. The stranger cannot take over which was constructed by our creator. Is there no one left in this place to settle thingspeacefully. Our place is big like the Barak river, others didnot have the guts to encounter and so they give respect. So in the same way, we should come together and settle things peacefully.

Song 2

This song was also composed by the same composer. This song also teaches the land dwellers to cohabit peacefully with their neighbours and not to spoil the beauty of the land with evil thoughts and motives.

Samralung leu 2

> *Ndaapau ne henamtewchu*
> *Kedeikamdesuak sun ram tinggimgeu*
> *Heka nup chu mezin*
> *Keheunam, gekunam, mi kanchenam, tewdiaklui lei*
> *Achukengenmbeubekelungleine*
> *Aram kin bamdindialui lei*
> *Gepangra chi tui le lau*
> *Paukansiamemiengaulau*
> *Tungjenamkedeibambagerakum*
> *Anuitewdiguamiemegusukisim rim bou*
> *Kehochujeuahun liang mepeuasuanglenghing je*
> *Kebamakilluangheranamtewreigengam be namge lung lei*
> *Keta yi tui lei, kedeihelung bin chu*

Michikeng sang penambesang
Aram rachinrimra bun getewkum lei
Tingnaimikpuigesangyikegut, dinsau me lei akilo
Naikilozairingkeyigazairamting sung luzeu
I neu adittewsangahunzeng ne zeu lung geka je
Nramengduidi kin kemuanghiamchanglulak
Ndaapau ram suangdihunneizanggui pin tew kamlak
Ketewnneilak lei duilim
Luangtaketakum lei abam lung gai
Meuchidangwangge chai peilau.
Ketuaikegiakgepei ai hejaikajeuge lung pet
Nkiangpui jeu kum kilo lung betainnei chu lung ra
Chudi di sum razeutaguangpaulungchang chu
Kiruiringbungkuangkebamgaje
Naikijeng gai chudireigaihetunpunjeu
Kiluangjen run tuiwang
Nairammenameneu rim apausam lei je tingnasam din diak la lei
Aram menagauheguangsam jeu kehingbekumpeilau
Apau led a hega lei, mina chi kelangmenung
Hebaizadesam din kemenggutesangkengunsia se lau
Geching me ai pesingsai di zetingnasamdinpuilak lei
Kedeireikelung ai minamyinei je tew bam bene
Patingnatewlu chi kemak me
Henamnra chu tesamkeng pet lipuina liang
Pebam cham rip chekebam be ju ai njomeleiaramsengyi
Asamseng ai tesamket led din teluiriangnkum
Teningpikechuikelukum lei
Aram sengyi lei hepum tew kelung me lung wang lau
Anui ne pepumtewmakpuina liang meje
Kelaknsangjaula pun pet je
*Gesakbenam la cheu lau.***

The literal meaning of the song is- Our grandfather starts a village, lacking nothing, like the clouds in heaven. A land of the rich, a land of the brave, a land which is envied by all. It was started by our grandfather with wisdom. Those who are trying to push me away, all those who are living on the bank of Barak

River, the deaf, who did not understand everything, remember this. Those who do not know things clearly and only know gossip, learn from your foolishness. Ourland is like a river of fresh water, overflowing with fullness of everything, every fruit is the best. We go hunting; we enjoy and return very proudly. We live in a land blessed by our heavenly father and we won every battle. Everything is perfect in the land we live. Every sunrise and every sunset, we cannot stop praising our land. We have a land full of life giving water and blue skies which fill the heaven. I proudly take care of my fellowmen and no bad things will be allowed to flow in. A long time back in our grandparent's place, we got everything we wished for and cannot finish up the food and fruits that provides sustenance. It is like water flowing endlessly. We have paddy which we cannot finish. Early in the morning, youth came out like the early birds, all the people are lively and joyful. Our grandparent's words are kept and pronounce it to publicise among all.

My people respect and fear the word of the heavenly king. Our grandparent's words are like diamonds. People who didn't know, do not spoil the words spoken by your elders, they are growing old and cannot say all that they want to teach you. Those whodid not respect and take the word of elders, pronounce for all, they are the ones who bring illness and deform the land. They speak like children and womenfolk and not like a man. They separate people from standing united and peacefully. Our land is good like the necklace where all beads are placed one after another, standing united. The way we live is good, we did not complain to each other but shared the rice beer that we prepared and drank together.

Song 3

This song is called *Nkiwangding Leu*. This song also speaks about the peaceful living respecting the words of the elders and forgiveness.

Nkiwangding leu

Naikilo ai ngeuki di pecheutewmeje
Geurakpecheugechen de laianamruang gai ramtingkumcheng lei
Timbunbechua je michichemeiramtingkehu
Kedeijumengaigechunaineu
Ketsam lei anamkediaijubalui lei
Sangjengmepeupekunketew lei neu
samaleuruang rim nking le lau

I gesiasam din meng je kang se lau
Mipeu kai ntewsam din kemeng be peu je
Kang se launaukesiasamra din du ze
Tingnaimikpuinezelulau
Tesangpeu sang lei petinsaupebangpui
Peteuriangngguize
Ningsamzengbeneumikduinaikingeu lei
Heguachineizaiheladrehiamlau
Haumepeupatebai li lupeteuriangtinggeu
Agim gai hepun geta peu kai
Tesang hang zeubingkumlai
*Redau be lurayirechen lei.***

The translation of the above song goes thus -Our land is like a big river with no rough sound, just flowing peacefully. Like the peaceful river, I want my land to be better and bigger than the strangers' land with no sound of disturbances. All strangers who have ears listen to my words. Did I say bad words? Don't try to resist my saying? Do not resist those whoever came on behalf of all and speak on behalf of all. If he had spoken bitter words by any chance, keep it only for a day, do not allow yourself to pass another day with those words in your heart. Think that it is the ways of strangers, who leave their own wives and hold the necklaces of the maids. His words will make the eyes shed tears. But if you want to learn to live, choose the good and right path. Like the business man who changes his place in search for his living. We should search and live and convince the strangers/ neighbours for peaceful living and living together is much better than separation.

Role of the folk songs of the Zeme Nagas

Singing folk songs have always been the means of communication among the Zeme Nagas. From the above three folk songs, it can be seen that the folk songs of the Zeme Nagashave been the healing force for the hatred that existed between the two groups. As Dorit Amir (1997) writes,

> singing can be regarded as a holistic experience: it consists of body, breath, voice, rhythm, melody and words. As the main instrument of soul, the body determines the quantity and quality of sounds and communicates about the state of the self. Through history, songs from all over the world represent universal themes, for example the

relationship between human kind and nature, the connections of human beings to their land, the relationship between humankind and God, the expressions of love sadness, longing, mourning, pain, excitement, happiness, joy, beauty and wonder. (p. 111)

Similarly the folk songs of the Zeme Nagas relates to many activities such as agricultural activities, festivals, about the clan and the land, peaceful living, history, separation, romance etc. But the songs selected were about a request for peaceful living. Through the songs we can understand that the Zeme love their land and are attached to it

In the first part of all the three songs it can be seen that they speak about the beauty of the land and praise it. The first song reinforces that we may be dwelling in different geographical areas but we all live under one sky. Though we may trace our lineage and clan, we are the same. The second and the third songs also praise the land and its beauty saying that it is a blessing by the creator which was selected for settlement by the great grandparents with wisdom. It also says that the land is a peaceful land filled with rich fruits, brave people and young and energetic youths.

The second part of the first song speaks of the goodness of the place and that no one dares to encounter its dwellers. At the same time he puts forth a question - In such a beautiful and blessed land is there no one left to settle things in a peaceful way without a fight? Since others have no guts to encounter the dweller, it is the dwellers that have to come together and settle things in a peaceful way by not spoiling the land with evil things.

Similarly, the second song followed the praising of the land with a request to the people not to pay importance to gossip and to the word of the deaf who didnot understand everything but learn from the mistakes they have committed. The song also brings in words of praise again saying that it is a land blessed by the heavenly father. And since everything is perfect, we can take care of the fellowmen by not allowing bad things to flow in our land. Then a request to fellowmen is made to fear and respect God and to give importance to the words of grandparents who are like diamonds. It also speaks about the dangers of the people who did not respect the words of the elders because they are the ones who bring illness and deform the land. Then the song concludes with the praising of the land and its people who live peacefully and united.

The third song makes a request to the strangers/neighbours to give ear to his

words and not resist him. And a request is also brought in to listen to the one who speaks on behalf of all. And in any case, if he might have spoken wrong words, that they will move on to another day with the words in their hearts. Furthermore, he insists that if they want to live, they should learn to choose the right path. Just as the business man changes his place to earn his living, trying to make good terms with the land dwellers, we should also convince the strangers and the neighbours to live together peacefully.

From the three songs discussed above, we can understand that the folk songs have so much to say about the land the Zeme Nagas live in, loving their own land, with the words of praises on their lips. It is also found that they have so much respect for the words of the village elders who always have words full of wisdom. Being the elders of the village they do not shout or scold but praise the land. The words spoken to the people may not be effective like the songs, as the words spoken are gone once spoken but the songs are more effective as they are sung repeatedly again and again till today.

*This paper is a part of my PhD research titled 'Role of Traditional Media in the Zeme Nagas of Dima Hasao District of Assam' under the guidance of Dr Raghavendra Mishra submitted in the year 2016.

**The songs analysed in this paper were sourced as part of the field research done by the author of the article.

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Locating Women in the Patriarchal Society Through the lens of Feminist Theory and Criticism

Nabanita Deka

Abstract

Literature being a microcosm of society is a very powerful and empowering tool. It reflects the socio-political conditions and the existing relations of power in the society. However, it also has power to change the dynamics and destabilize the existing status quo. Literature in this context then, is not only a great tool to educate the masses but also a propagandist tool. Literature through its mesmerising use of language can either make or break a society and this is where literary theory comes in. This paper seeks to examine the role of literary theory in probing, critiquing, unmasking and subverting the constitutive relations between power and forms of discourses. Using feminist theory, the paper seeks to strip patriarchy of its hypocrisy and highlight the marginalised position of women in society so as to critique the so-called 'normative' patriarchal society by examining Sadat Hasan Manto's short story 'Open it' and Eunice De Souza's poem 'Marriages are made'. The role of education in uplifting women from the shackles of patriarchy plays an important role in subverting the power structures. In light of this, the paper will examine the importance of including texts written by women in literary curriculum and most importantly, how language can be used by women to defy the power structures to resist patriarchy and liberate themselves.

Keywords: *Literature, Language, Literary theory, Feminist theory, Gender, Women and education, Partition studies*

Literature is a microcosm of society. It reflects the socio-political conditions and the existing relations of power in the society. The beauty of literature is that it can use language in peculiar ways. The eighteenth century England, just recovering from a bloody civil war, used literature to unite the raw middle

classes with the ruling aristocracy, to inculcate habits of 'refined' taste and common cultural norms. Literature was thereby used to educate the masses, for if the "masses are not thrown a few novels, they may react by throwing up a few barricades" (Eagleton, 1996, p. 21). However, if literature is used to educate the masses, it also acts as an agent of propaganda, and this is where theory comes in. This paper seeks to examine the role of literary theory in probing, critiquing, unmasking and subverting the constitutive relations between power and forms of discourses. Using feminist theory, the paper seeks to strip patriarchy of its hypocrisy and highlight the marginalised position of women in society so as to critique the so-called 'normative' patriarchal society by examining Sadat Hasan Manto's short story "Open it" and Eunice De Souza's poem "Marriages are made". The role of education in uplifting women from the shackles of patriarchy plays an important role in subverting the power structures. In light of this, the paper will examine the importance of including texts written by women in literary curriculum and most importantly, how language can be used by women to defy the power structures to resist patriarchy and liberate themselves.

Synthesis of Literature and Literary Theory

Literature, as Terry Eagleton (1996) says is "an ideology. It has the most intimate relations to questions of social power" (pp. 19-20). Through its powerful use of language, literature can either make or break a society. Language is not just a mere means of communication. Language also restrains and constraints us by using the power of ideology. Ideologies are beliefs or set of beliefs that have come down to be regarded as natural and normal. Ideology carries forward the power of a dominant group and thereby helps to maintain its hegemony. This is where literary theory comes in. Literary theory helps us to understand structures and decode them. Circulation and production of knowledge is related to structures but question arises as to who controls and defines those structures. This is what is known as politics of language and structure and by applying theory and reading strategies like Post-colonialism, Feminism, Marxism, Postmodernism and so on to literary texts, many of these power structures have already been decoded and the process still continues. Case in point being that Indians and most colonized subjects have been taught Shakespeare, Milton, Byron, Austen and so on to foster the idea of 'universal' man, 'modern' man and inculcate in the colonized subject the values of European/Western society. But what a white European man wants vis-à-vis what a black man wants is completely different. The idea of edifice of a

'universal' man then stands exposed. Shakespeare is a celebrated playwright and his plays are taught across universities but when we sit down to analyse his writings, we can actually decode them by applying theories of post-colonialism, feminism and so on. Shakespeare's play 'The Tempest' for instance, when studied by applying post-colonial theory opens up new discussions. Prospero enslaving Caliban and usurping his island, who is in fact the original inhabitant of that island, can be critically read as Europeans colonizing foreign lands.

Literary theory thus, can be applied anywhere as it seeks to delve into the realm of problematic spaces to investigate ideological and cultural implications. In seeking to probe the complex nature of power then, theory travels beyond the simple assumption of literature as an act of creativity whose sole purpose is to entertain people. Theory instead, strips literature of its claims and critiques and unmasks the structures of power governing society. By applying theory to texts, hegemonic structures thus can be exposed and subverted.

Feminist Theory and its Application

Feminist theory is one such literary discourse that exposes hegemonic power structures. In seeking to understand and highlight the nature of gender inequality, feminist theory examines the cultural baggage accompanying the sexes. It examines the complex machinations of gender power and in doing so it highlights the marginalised position of women in a society governed by patriarchy. Feminist literary criticism is a product of the feminist movement of 1960s. However even before that, texts like Mary Wollstonecraft's *A Vindication of the Rights of Women* (1792), Virginia Woolf's *A Room of One's Own* (1929) and Simone de Beauvoir's *The Second Sex* (1949), where Beauvoir famously states that one is not born a woman but instead becomes one, highlight the problem of gender inequality and the unequal treatment given to women seeking education, which is considered as a gateway to independence. The feminist literary criticism of today owes it to the women's movement of the 1960s as the movement realised "the significance of the images of women promulgated by literature and saw it as vital to combat them and question their authority and their coherence" (Barry, 2012, p. 116). Literature as previously highlighted also acts as an agent of propaganda. The representation of women in literature was considered important forms of conditioning and socialisation. Acting as the mouthpiece of patriarchy, literature thereby propagated ideas of 'ideal' womanhood, acceptable feminine behaviour and "legitimate feminine goals and aspirations" (Barry, 2012, p. 117). Take for instance, *Manusmriti*

which preaches on the virtues of women and the standard 'proper' conduct of a woman. Girls, as Manu writes in the book, should be in the sole custody of her father before her marriage, under the custody of her husband after marriage and under the custody of her son if she is a widow. He prescribes a woman's head to be shaved off or her two fingers cut off and is to be made to ride on a donkey if she tears the hymen of her vagina. *Manusmriti* thus, codified and systematized the subordinate status of women, enshrined its preaching as 'the' rules that a virtuous woman needs to follow obediently and situated a woman's place firmly within the home. Like *Manusmriti*, the *Vedas*, *Ramayana* and the *Mahabharata* have greatly influenced in shaping "attitudes to women and of women themselves. It is not surprising, therefore, that Indians extol the Vedic age as the golden age of Hindu womanhood" (Chanda, 2008, p. 26).

Purity and chastity is considered thus the greatest virtue of a woman. Her body thereby, is sacred. However, feminist criticism points out that the woman's sacred and vulnerable body is a site where patriarchy wrestles and asserts its power. A feminist reading of Partition studies show that amidst the conflation of woman and nation, women became the site of national identity, where men fought their power hungry battles. Purshottam Agarwal (1995) points out that "violence in general and sexual violence in particular, has always been an integral part of any authoritarian world view" (p. 30). He further argues that rape is not just mere sexual lust but an assertion of power over the 'sacred' body.

Gender violence during Partition

The Partition as the harbinger of death, not only killed innocents but also brought out the worst impulses of men. Gender violence committed during Partition led to lifelong traumatic scars in the women survivors. Manto's story 'Open it' (1948), is a brilliant reflection of the havoc that accompanied Partition. The story opens with the lines: "The special train left Amritsar at two in the afternoon, taking eight hours to reach Mughalpura. Quite a few passengers were killed along the way, several received injuries, and some just wandered off to God knows where" (p. 74). Sirajuddin, the central character, is searching for his daughter, Sakina who got left behind in Amritsar. He asks a group of eight men in a refugee camp in Pakistan to help him find his daughter. The 'social workers' later find her, rape her and abandon her. She was found unconscious near the railway tracks and brought to the refugee camp in Pakistan. Later, when the doctor checks her pulse and pointing to the window says, "Open it!" (p. 76), Sakina like a battered animal unknots her waistband

and pulls her salwar down. Her story is one of the many stories of women who had to bear the brunt of Partition at the cost of their female bodies. Partition for women like Sakina then, is not just a mutilation of land but a mutilation of their bodies too. As Ananya Jahanara Kabir (2005) says:

> …it was in the systematic rape of women that trauma and the body were most obviously linked. Women were raped and mutilated during the mayhem of partition because their female bodies provided a 'space over which the competitive games of men were played out', whereby Hindu, Sikh, and Muslim men sought to humiliate and annihilate the 'other' while imprinting their own identity on the bearer of future generations. (p. 179)

Decoding and Exposing Patriarchal Language

Women's body like the nation is something over which men play their petty politics. In this set-up then, the patriarchal society, which has always been the dominant group not only controls and contests over women's bodies but regulates and maintains their language too. In describing the ideal woman, the patriarchal society highlights how a girl should always be polite and refine in her speech and language. Women are advised not to 'speak up'; they need to 'adjust'. Speaking of their experiences (largely consisting of abuse, harassment, marginalization by the patriarchal society) would bring shame to the girl and her family. Men silence women in a variety of ways as Cavalcanti (2000) points out:

> … [by] strongly regulated forms of address and turn-taking; enforced use of formulaic or contrived speech…prohibition of access to public speech, reading and/or writing, especially creative writing; denial of representation in political forums; or, more effectively, the cutting out of women's tongues. All these expose the interweaving of linguistic manipulation and dominant patriarchal ideologies in the dystopic spaces…" (p. 152)

Thus, what a man's language is, a woman's language is not. There is thereby a historical silencing of women. Feminist criticism and reading strategies thereby lays out bare the hypocritical machinations of patriarchy.

Women and Education

Feminist criticism exposes the dystopic patriarchal structure and the subservient status of women in the society. In this context however, it needs to be stressed that although feminist criticism and theory can be applied to any

text but, when applied to texts written by women, a vivid experience ensues. Books written by women project the real experiences of women which involves inequality, lack of access to education and opportunities, sexual assault, humiliation and marginalisation at the hands of patriarchy. Reading of such female experiences then fosters a common bond and makes more and more women aware of the patriarchal atrocities on them. Education has always played a key role in securing independence and creating for oneself a niche space in society. In this context then, the question arises as to why women were denied education and if at all they managed to gain access to it, why weren't women writers included in the literary curriculum as Elaine Showalter highlights in her essay 'Women and the literary curriculum' (1971). Showalter in the essay points out that in the twenty-one courses offered by the English department of the college where she attended as an undergraduate, the literary curriculum had "313 male writers, including such luminaries as William Shenstone, James Barrie and Dion Boucicault; and seventeen women writers: Lady Mary Wortley Montagu, Anne Bradstreet…and Djuna Barnes" (p. 856). Female students thus are studying the long tradition of literary misogyny whereby they are devoid of and estranged from their own experience. They in fact start their education and involvement in society with the view that "masculine viewpoint is considered normative, and the feminine viewpoint divergent" (p. 856). The society in general and women in particular will hardly get to know the female experience; society will hardly get to know what it means to be a woman in a patriarchal society because "they do not see it mirrored and given resonance by literature. Instead they are expected to identify as readers with a masculine experience and perspective, which is presented as the human one" (p. 856). The experience of education for men and women in this context then is completely different when instead, the ideal for education has been to treat students equally and teach the curriculum in the same way to everybody.

Women writers' contribution to literary history has been ignored. Feminine novelist, as Showalter points out in 'The female tradition' (1977), were portrayed as "vain, publicity-seeking, and self-assertive" (p. 130). The concept of Women's Studies thus is a refreshing step in acknowledging the contribution of women writers and by including texts written by women, their experiences, their understanding of womanhood, their relationship to other women, to men, how the marginalised status of women in status affect their lives and career- all these issues can be examined and critically studied. It is only by highlighting the

faults of the society, can change be ushered in.

Eunice De Souza in her poem 'Marriages are made' brilliantly captures the faults of the patriarchal society when it comes to the issue of women and marriage. The narrator of the poem talks about the impending marriage of her cousin, Elena. Elena's family history has been examined "for T.B and madness…her father declared solvent" (p. 99). The patriarchal society which has already constructed its reality and fixed norms deems it fit to examine the soon-to-be bride before the marriage. The so-called examination is almost a ritual that every woman has to go through:

> her eyes examined for squints
>
> her teeth for cavities
>
> her stools for the possible
>
> non-Brahmin worm. (p. 99)

Elena is not "tall" and "full" enough but her fair complexion would compensate for it. The patriarchal society's obsession with fair woman is another low blow to the already existing unjust codes fixed by patriarchy. Such kind of a raw and brutal female experience hence needs to be projected by including texts written by women in school and university curriculums. This is also important because it will make women aware of the patriarchal atrocities and create in them a collective consciousness to raise their voice against the atrocities and unjust practices. And herein comes the image of a modern woman.

Language and the Modern Woman

A modern woman, like the modern man is sceptical. She will ask questions, raise her voice and empower other women to raise their voices and concerns too. It is in this context that language comes to the rescue. Women have been made to stay silent since ages. It is high time then, women speak up and flout the linguistic practices used by men to dominate and suppress women's voices.

Women novelists have been using the power of language to voice their concerns and expose the unjust power structures. Writing, is a "subversive activity especially in patriarchal societies and this 'ultimate transgression' can render them homeless" (Chanda, 2008, p. 8). By writing then, women novelists have already subverted and destabilised the power structures. Texts like *'Open it' and 'Marriages are made'* then, highlight the politics of patriarchy and linguistics tensions and project the liberating potential of language to resist male

domination.

Conclusion

Words indeed, are all we have as Samuel Beckett famously said. It is through language, through narration then women can express their struggle and resistance. The recent 'Me Too' movement is a scintillating testimony to it which has not only exposed the cracks of today's polarized society but has also given women a platform to speak out against sexual assault and harassment. Famous personalities like Angelina Jolie, Gwyneth Paltrow, Rose McGowan, Tanushree Dutta, Sona Mahapatra and KanganaRanaut have publicly shared their 'Me Too' stories thereby giving a ray of hope to other women to 'speak up' against male atrocities. By depicting such experiences in their works, women novelists have explored and defined 'womanhood' which stands in sharp contrast to the patriarchal definition of womanhood and in "their rejection of self-sacrifice, and even in their outspoken hostility to men, the feminist writers represented an important stage, a declaration of independence, in the female tradition" (Showalter, 1977, p. 139). Feminist reading of texts thereby acquaint us with the marginalised and subservient status of women in the society and allows us to interrogate the power structures so carefully created and placed by patriarchy. In the process of enlightenment then, feminist reading strategies helps us to destabilize those structures and use our voice to fight for our rights.

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Changing Socio-Political Dynamics of Delhi: Role of Migrants

Sanjeev Kumar Tiwari

Abstract

This article emphasises the changing social and political scenario that has transformed the role of migrants in Delhi.The socio-political and economic dynamics of Delhi has witnessed a sea change due to rapid influx of migrants in the city. The rise in number of slums and unauthorized areas over time which have migrants as main occupants hasa direct impact on the agendas of political parties. The results of elections held since 2013 reveals that the pro-poor agenda had translated into votes for political parties besides the traditional vote bank. Apart from this, the political aspiration of migrants is also crucial for electoral fortunes of political parties. This research paper examines the causes and impact of rapid migration on Delhi's socio-political milieu. It also focuses onthe economic and political behaviour of Delhi in the recent past. The research work has used both primary and secondary sources for the purpose. This paperforegroundsa descriptive as well as statistical analysis of Delhi's demography, composition and basis of birth, about the colonies and electoral politics and moreover the dominance of migrants has been highlighted in such a manner that an analysis of the statistical data with descriptive perusal makes it more reliable and understandable.

Keywords: *Delhi, Socio-Political, Demography and Delhi, Dominance and Delhi, Migrants, Delhi Migrants, Changing Delhi, Electoral Politics*

Introduction

The National Capital Territory of Delhi is the capital city of Union of India and one of the important cities of the world in present times. It carries an unparalleled importance in all spheres of life. Over its history of many

thousands of years it assumed many names and colours and was attacked, ruined and resettled a number of times by different rulers from different parts of the world since the Mahabharata Period[1]. However, Delhi has preserved its overall original character narrating its social, political and economic depth and importance.

The present day socio-cultural composition of Delhi makes it representative of the whole nation emanating a national, social, cultural and political portrait of India. People living in Delhi belong to diverse colours, languages, regions, religions and professions from all over the world. They have been professing and pursing their interests and lives fearlessly (at least since the Independence) portraying the huge diversity in all the spheres of life reflecting India's cultural and philosophical heritage and legacy. Each and every event in this city has an important message for everyone and has a huge national impact.

Just after independence the demographic dynamism of Delhi started changing when it received more than 4,70,000 refugees from Pakistan whereas 3,20,000 Muslims migrated to Pakistan in 1947[2]. However, since 1982 there has been a remarkable change in its demographic character when India hosted the Asian Games. To make this event successful so as to showcase the prowess of India, the government of that time had thrown all its weight behind the event. It invited dignitaries from across the world and as a result, Delhi witnessed a huge inflow of experts and professionals. People from India and other countries made Delhi their home during the period and many of those people (mainly Indians) did not return and became a part of Delhi.

People from different parts of India mainly Uttar Pradesh and Bihar came as skilled and unskilled labourers who eventually settled in different parts of Delhi changing the demographics of Delhi forever. This demographic change has been reflected in the social, cultural and political life of Delhi as well as leading to new forms of social grouping mainly on the basis of region. The newly migrated population eventually became an important vote bank for every political party in Delhi.

People from different states and regions have settled in specific areas of Delhi over time, turning them into powerful political groups in those areas. This has resulted into a number of groups such as Poorvanchali (Natives of Eastern Uttar Pradesh and Bihar), Uttrakhandi, Haryanvi, Kashmiri, Oriya, Bengali, Assamese and Keralites etc. Rao (1986) found that

Migrants belonging to a particular region, language, religion, caste and tribe tend to live together in separate neighbourhood in cities and they form ethnic groups on the basis of shared elements of culture and ideology, merging lower levels of differences based on sub-caste or sub-religion[3].

According to the census of 2011, nearly 80 lakhs and around 47% of the total population in Delhi are migrants from different states of which the share of Uttar Pradesh is the highest and Bihar is catching up and the collective population from these two states is around 41% making it the most powerful vote bank in Delhi politics. This reflects the changing nature of politics in Delhi. Gimpel& Jason also found this in their study, "Migration is said to have a lot of effect in electoral politics. It is often said to be one of the several underlying political change[4].

Demographic Dynamism of Delhi

The population of Delhi has witnessed remarkable change over time from 1951. Its population has increased by around 10 times in the last 60 years. Population in 1951 was around 1.74 million that increased to 16.75 million in 2011 and at present (2016) it is around 17.8 million. This has brought a lot of changes in the overall demographic composition.

Table 1

Population[5]		
Year	Population	Decennial Growth
1951	17,44,072	90%
1961	26,58,612	52%
1971	40,65,698	53%
1981	62,20,406	53%
1991	94,20,644	51%
2001	1,38,50,507	47%
2011	1,67,53,235	21%

Table 2
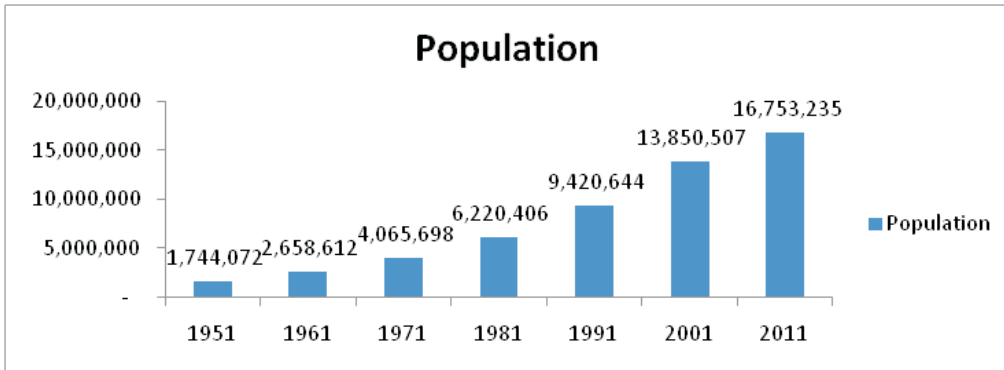
Delhi which happens to be the destination for government employees, professionals and students from upper class strata, started finding an inflow of unskilled and semiskilled workers and students even from middle and lower middle classes[6]. Mal-governance, poor economy and rising unemployment pushed the landless labourer, semi-skilled craftsmen and workers to join the migration late when the economy of Bihar and then Uttar Pradesh reached the pinnacle of dysfunction. The breaking of caste system in metro cities for livelihood which allowed higher caste to work as vegetable vendors and rickshaw pullers etc. encourages migration[7]. These factors have contributed to the change in demographic composition of Delhi. At present around 47% of Delhi's population consist of migrants.

Demographic Composition of Delhi on Basis of Birth

Since 1951, on the basis of the place of birth, Delhi has been a city of migrants. 58.9% of Delhi residents were migrants in 1951 of which a huge number comprisedof refugees from Pakistan. But the inflow from different parts of the country and world to Delhi sustained in the following years and most of those people became permanent residents of city but at the same time they remained committed to their respective native places from where they migrated and in fact have assumed regional identities like Poorvanchali, Uttrakhandi, Bihari, Bengali, South Indian and Kashmiri etc. on the basis of shared values, culture and interests[8]. As per the 2011 census the proportion of migrant population is 47% of the total population. Also the huge migration from Bihar and Eastern Uttar Pradesh to Delhi has increased the share of migrant population in Delhi and this has resulted into domination of Poorvanchali population in Delhi at around 41% of the total population.

Table 3

Demographic Composition on the Basis of Place of Birth[9]					
	1951	**1981**	**1991**	**2001**	**2011**
Delhi	7,17,310	32,31,285	57,00,000	82,04,230	88,79,215
Migrants	10,26,762	29,89,121	37,00,000	56,46,277	78,74,020
Total	17,44,072	62,20,406	94,20,644	1,38,50,507	1,67,53,235

Government of Delhi, 2012, Delhi Statistical Handbook   .

Table 4
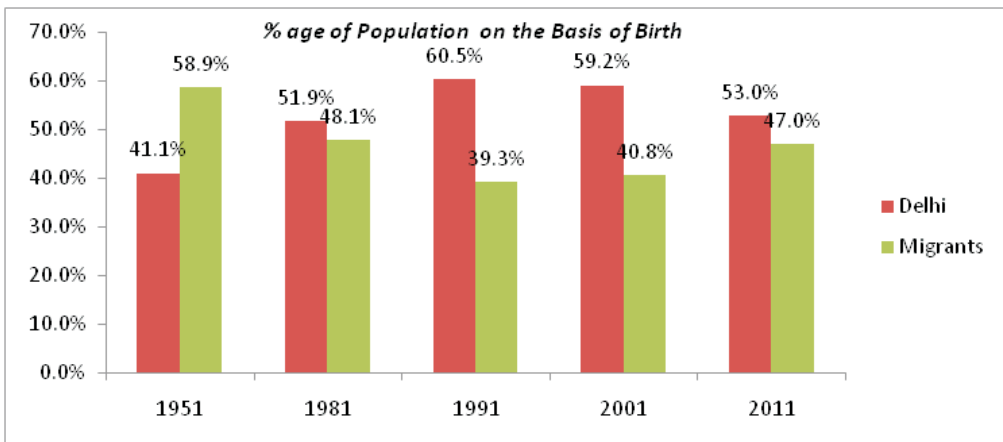
Delhi as a Political Entity

Delhi is one of the seven union territories of India and has its own Vidhan Sabha as a unicameral law making body with seventy Members of Legislative Assembly, seven Lok Sabha members and 3 Rajya Sabha members under the Indian constitution.Since the first legislative assembly which was constituted on 7 March 1952 with 48 members, it has been dominated by the Congress till 2013 when Aam Adami Party (AAP) came into power except during the period from 1993 to 1998 when Bhartiya Janta Party (BJP) was in power. With the arrival of AAP, the politics of Delhi has witnessed a sea change. The role of JJ clusters, unauthorized colonies and migrants have changed in Delhi politics from just a voter to political activists and this is considered to be the turning point of Delhi politics.

J J Clusters, Unauthorized Colonies and Electoral Politics of Delhi

Delhi is one of the largest urban settlements of the world with a population of around 17.5 million. Government agencies in the city have tried their best to provide proper residential and civic infrastructures but their efforts have not been enough to satisfy the swelling city whose population has increased by ten times in the last six decades. According to the 2010 estimate by Municipal Corporation of Delhi, around 49% of the total population lives in JJ Clusters and unauthorized colonies in different parts of Delhi and around 87 lakh people are living in these areas, increasing their political importance.

Table 5

JJ Cluster and Unauthorized Colonies[10]			
	No of Colonies/Clusters	No of Families	No of People
Unauthorized Colonies	1155	7,50,000	48,00,000
JJ Clusters	675	4,00,000	20,00,000

Government of Delhi, 2018, Economic Survey of Delhi 2016

Since long JJ clusters and unauthorized colonies has been very important for the electoral fortunes of political parties in Delhi. There was a popular perception that Congress was the party of the poor and its policies were often pro-poor and BJP to be the party of middle class and business community[11]. But the arrival of AAP and emergence of BJP in national politics seems to have changed the electoral dynamics of Delhi. The popular perception is that deprived off most from the basic civic amenities, the residents of these settlements go behind promises of better civic amenities in these areas and the results of 2015 Legislative Assembly seems to confirm the same. AAP came up with the most lucrative and pro-poor agenda and swept the election limiting BJP to just three members and Congress to zero members. Although the promises made by AAP have long term civic consequences but people in these areas have ignored these.

Dominance of Migrants

About 80 lakhs people from other states live in Delhi which is 47% of the total population of the national capital[12] and these migrants comprise of people from all parts of the country and the world. As far as electoral participation is considered, the population from every state or region of India is a considerable number which is capable of affecting electoral results but for most of these migrant groups it is limited to one or a few assembly constituencies[13]. Although there are a few groups which have altered the political grammar of the state, those are primarily from Bihar, Uttar Pradesh and Uttarakhand. People from Uttarakhand comprise of nearly 10 to 12 per cent in 10 constituencies with a vote bank of around 13 lakhs and thus are able to decide the fate of the candidates effectively.

Table 6
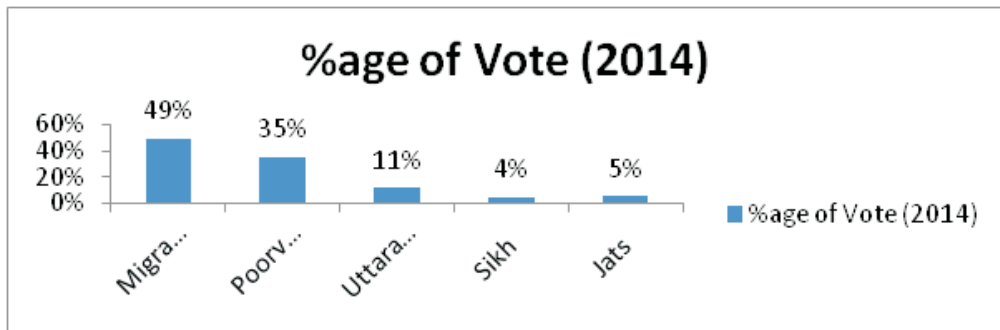
There are over 30 lakh voters from Bihar and Eastern UP region in Delhi of the 1.15 crore electorate. Their numbers are as high as 25-48 per cent in over 30 assembly constituencies of Delhi's total 70 Assembly constituencies, implying the decisive role they would play in these localities. For example in Deoli constituency of South Delhi, this percentage stands at a staggering 48%. Similarly Uttam Nagar in West Delhi has 41% of voters from Purvanchal. More than a dozen other seats have more than 30% Poorvanchali voters. These include Sangam Vihar, Vikaspuri, Patparganj, Shahdara, R K Puram, Matiala, Kirari, Burari, Dwarka, Palam, Badli, Karawal Nagar, Laxmi Nagar, Ghonda, Mangolpuri and Badarpur etc among others. Also there are more than a dozen assembly constituencies that have Poorvanchali voters up to 20-30%. This clearly indicates that any alignment on the basis of regional identities can

significantly change the electoral fortunes of any political party[14]. And if two dominant migrant groups, namely, Poorvanchali and Uttarakhandi, come together, they themselves can completely change the electoral fortunes in Delhi. Perhaps that is the reason why all the political groups have been trying to attract these two groups along with others to their respective camps.

The Way Ahead

It is imperative for any political organization to have a strong support base in the areas it aspires to remain a force. Moreover if it wants to be in power, it has to ensure that their support base in most of the groups remains intact. It is important for the political leadership of Delhi to understand the needs of the poor migrants who are mostly engaged in earning their bread and butter. The leaders are required to come out with viable schemes to facilitate the poor migrants in settlement and betterment of their lives. The situation in Delhi has changed and these people are settled in the city for some time and have enough awareness about their collective bargaining power. Their ability and importance in political power play is well recognised. The migrants play a significant role as a pressure group. But in the recent past, their aspirations and demands has led to a change in their perspective. From a mere vote bank and pressure group they have been demanding a more participative and responsible role for themselves. Because of their economic stability and social recognition now, they have been gradually demanding positions in party organisations. They are also in the fray of tickets from political parties in elections. AAP has recognised the strength of the migrants and Poorvanchalis. In the two assemblies, one parliamentary and corporation elections in which AAP has participated, it has recognised and provided chance to the migrants to contest elections on the AAP tickets. However, this trend of recognising the presence and influence of Poorvanchalis in Delhi's political dynamics is well recognised by both Congress and BJP. But giving them enough opportunities to contest the elections on party symbol has not been given due care and attention. The symbolism is there byway of giving party tickets hither and thither to the Poorvanchalis but the demand from the migrants for their share in the political cake is yet to be met.

A lot of water has flown in the river Yamuna since 2013 assembly elections. The political scene in Delhi seems to have changed as AAP was the second largest party in assembly election. But in the Parliamentary election, BJP swept the poll

by winning all the seven constituencies in 2014. But strangely in 2015, AAP sent 67 members to assembly out of 70 leaving only 3 for BJP and Congress could not score at all. The result of Municipal Corporation on the other hand clearly speaks louder about AAP's unpopularity. In therecently concluded Municipal Corporation elections in Delhi, the BJP has successfully retained all the three corporations by winning 181 seats and 36.08% of popular votes. While AAP could maintain the distant second by winning just 48 seats and it's votes share has drastically came down to 26.23%. The Congress could win just 30 seats and 21.09 % of the popular votes[15]. It is rightly said that politics is the game of making impossible possible. But from these electoral and political developments there is a message. In Delhi politics now, the BJP and AAP are the two main forces and Congress seems to have been losing its ground. In such a situation, political parties like BJP, Congress and AAP have to respond to the new realities. If these parties want to remain in power or to regain the lost position, they have to garner support from every possible corner in general but they certainly require some specific strategies to attract migrant groups in particular. Their focus must be on all the possible migrant groups but they have to devise better plans to win back and maintain the Poorvanchali and Uttarakhandi groups. This was well established by the results of assembly elections 2013 and 2015 and emergence of AAP on political scene of Delhi. The results also suggest that these groups have not only worked as vote banks or informal groups but they have played an important role in shaping and providing political representation to these regional interest groups.

Conclusion

Precisely over the period of last three decades, the migrants have shaped the socio-economic and political scenario of Delhi. Although initially they migrated as casual labourers and government servants but later on education, livelihood and business opportunities became the major reasons of attracting the people from the different parts of the country. In the last three decades in general, the migrants started participating in politics in large numbers. The politics of inclusion of migrants by BJP in early 1990s had resulted into formation of first government of BJP after 1993 Delhi assembly elections.The rise of Congress to power in 1998 and continuation for three consecutive terms from 1998 to 2013 was a result of association of newly migrant population to the Congress party. The phenomenal emergence of AAP and its success in two consecutive assembly

elections of 2013 and 2015 was only possible due to new alignment of migrant population in Delhi's politics. Abysmal performance by both Congress and BJP in the assembly elections of 2015 has prompted definite organisational changes in both the parties. Elevation of a Poorvanchali (migrants whose origin could be traced to eastern UP and Bihar) to the post of Delhi state party president in 2018 is the testimony of the changing role of migrants in the Delhi's politics. The bold step by BJP in the recent past has resulted in an immediate electoral dividend. Thumping victory of BJP in MCD elections of 2018 by a huge margin could be interpreted as realignment of migrants in Delhi politics. The use of Poorvanchalis as mere vote bank is the thing of the past. They are now the faces of the main political parties like AAP, BJP and Congress in Delhi. Their role has drastically changed in the recent past. Thus the change in demographic profile of Delhi has resulted in the changing role of the migrants in Delhi's socio-political dynamics which is clearly visible since last three decades. The present socio-political scenario and assertion of migrants will continue. This assertion is clearly visible within the party structure and outside amongst the electorates. There is a pressing demand from this newly emerged pressure group to accommodate their aspirations and to provide them with opportunities so that the slogan, "*Vote hamara raj tumhara, nahichalega*" (Our votes and your rule, no more) could be nullified and neutralised. The incorporation and assimilation of migrants will pave the way for a harmonious and prosperous National Capital Territory of Delhi.

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The Althea Gibson Narrative and Race, Class, and Gender in the Twentieth Century America

Rajendra Parihar

Abstract

African American narratives are rooted in identity, and identity is rooted in history. While reading and analysing the autobiography of an African American sportswoman from mid-twentieth century as an African American narrative, this paper will critically analyse the autobiography of Althea Gibson, the pioneer African American athlete and her rise from the impoverished childhood in Harlem and breaking the colour barrier in her sport and her travails as an "outsider" in the lily-white sport of tennis in mid-twentieth century. It will be read through theoretical frameworks of (black) feminism reading, and critical race theory, and specifically in terms of the intersectionality of race, class and gender in the context of racial segregation in mid-twentieth century America.Althea Gibson's autobiography is used as an example for black sport autobiography as literature that can be used to examine modern sport in relation to its broader social-political contexts, and in voicing a certain kind of counter-hegemonic ways of knowing and telling- of challenging assumptions.

Keywords: *African American, Autobiography, Racism, Gender, Sport, Society*

It seemed a long way from 143rd street [in Harlem, New York], shaking hands with the queen of England was a long way from being forced to sit in the colored section of the bus going into downtown Wilmington, North Carolina.

(Gibson, *I always wanted to be somebody*, p. 139)

The pioneer African American woman athlete Althea Gibson (1927-2003) wrote two autobiographical books. The above lines quoted at the opening of this

paperis taken from her autobiography *I Always Wanted to be somebody*, published in 1958. The line encapsulates the story of her life, the remarkable journey of a poor black girl from the streets of Harlem, surviving the barriers of race, class and gender to become the champion at Wimbledon, the most prestigious tournament of the lily-white sport of tennis in the mid-twentieth century.There are two important images in the quoted line- one, a memory of the past, another, a moment in the present. Having made 'to sit in the colored section of the bus' in Wilmington (North Carolina) and 'shaking hands with the Queen of England' at Wimbledon (London) is a journey across landscapes of racial history in America and the world. The memory of Wilmington is the reminder of the history of the Jim Crow exclusion of the blacks from sharing public spaces with the whites, and Wimbledon, the venue for her moment of glory, ironically was also the site of race-based and class-based exclusion for much of the twentieth century, till Althea interrupted that tradition altogether.

The term 'Jim Crow' refers to a set of laws passed in many states in the United States, predominantly in the South, that placed severe restrictions on the rights and privileges of African Americans after the end of the Reconstruction era in 1877. (Marsico, p. 8) Being African American is closely associated with the experience of racism, white supremacy, slavery, and the continuance of second-class/subordinate citizenship due to the Jim Crow laws. According to the

Jim Crow Encyclopaedia, Jim Crow can be defined as a caste system of enormous social and economic magnitude, and indeed, what slavery was to the generations after the Civil War, Jim Crow is to the generations following the Civil Rights movement (Brown&Barry, p. 19)

In this paper, while presenting a brief critical biography of Althea Gibson, passages from her autobiography *I Always Wanted to be Somebody* will be examined to illustrate how black athlete's autobiography is literature that can be used to examine modern sport in relation to its broader social-political contexts, and in voicing a certain kind of counter-hegemonic ways of knowing and telling- of challenging assumptions. Althea's life narrative is seen as a framework to understand the cultural and political world in and around it. This paper will explore the intersection between the popular institution of sport and the tool of autobiography- an athlete's account of her life and experiences in and outside of their sports field, and the usage of certain language and rhetorical patterns to tell her narrative.

Althea Gibson's ancestors came from the dark history of slavery. Her great grandfather January Gibson's mother was only sixteen when she was brought to the USA by a slave ship in the early nineteenth century. She was sold to a slave owner who fathered January and later he (January) and his mother were abandoned by the biological father and owner. (Gray &Lamb, p.4) This was a general practice that slave owners often had sexual relationships with black women they owned, and once they gave birth to a child, the woman and child were abandoned or sold away to another slave owner. The time of Althea's birth in 1927 in Silver, South Carolina, in a family of sharecroppers, was the period of the start of the Great Depression in America, and it hit the black community in the South severely. A high percentage of blacks lost jobs and black farmers were unable to sustain their livelihoods. The Gibson family was one such who suffered the worst and had to join the mass exodus of blacks from rural South to Northern cities. Thus, in 1930, when Althea was three, the Gibson family left the cotton-field cabin of Silver and moved to an apartment in New York City's rough block – Harlem to avoid the meager life of sharecropping as well as the racist climate of the Jim Crow in the South.

Life in Harlem with four siblings and parents in a small apartment was anything but comfortable for Althea. Used to living in poverty and deprivation since birth, she learnt to deal with loneliness at home and the segregation of the all-black school by escaping to subways and by making the back alleys of Harlem her home. She was a street urchin who liked roaming the streets of New York more than she liked going to school or spending time in the suffocation of home where her father was often abusive to her. In the alleys of Harlem, she discovered paddle tennis, a game similar to tennis but played on a smaller area with a wooden paddle. She loved it and soon excelled in it as in many other sports she played later in her life. "When other girls were putting on lipstick, she was playing sports," and generally with boys, and she often got a "whipping for it from her father" (Hillman, p. 48). In her lonely and troubled childhood which was marked by race and poverty, just when she found some joy in sports, she got "whippings" as girls were not expected to play sports in streets with boys. "Daddy would beat me, too, and I'm not talking about spankings. He would whip me good, with a strap on my bare skin," she wrote in her autobiography(p. 8).In one incident when after her father unleashed beatings on her, she had to seek refuge at the Society for the Prevention of Cruelty to Children. (p. 20) Thus,

from an early age, her subversion of traditional gender role, marked her life narrative along with her experiences due to her race and class. Although she never termed her father's mistreatment of her as 'abuse', there is a distinct lack of emotional connection to her biological parents in her autobiography which cannot go unnoticed.

At the age of nine, Althea won her first medal of any kind, in a competition of paddle tennis in her own block in Harlem, proving that she was cut out for sports, however, it was only when she was thirteen when Buddy Walker, a Harlem society musician, noticed her natural athletic abilities, and invited her to learn lawn tennis. Tennis would change her life. In her words, "I was living in a never-never land through the courtesy of the City of New York, that I was introduced to tennis. My whole life was changed, just like, and I never even knew it was happening" (Gibson, p. 25). Walker inspired Althea to try tennis, because in tennis, she would meet "a better class of people and have "a chance to make something out myself." (p. 27) Here's a clear distinction between playing stickball and paddle tennis, games played on the streets, and generally associated with lower class. Lawn tennis, on the other hand, was recognised as a sport of sophistication and played by "better class of people" in the black community. Tennis clearly offered Althea a potential of social mobility in her own community of African Americans. At that time, in United States, tennis was played in two separate "segregated" worlds, country clubs of upper class and upper middle class white people, and then, upper class blacks who had their own clubs and parks. Overall, "tennis was "a rich man's game. The black folks who started playing tennis were mostly teachers, doctors. The so-called elite blacks tried to play tennis because it was a social thing to do." (Djata, p. 25) Elite level sports were marked by class distinction that except boxing and to some extent baseball, poor blacks, and poor whites for that matter, had practically no chance to join the sports clubs.

However, the black club owners, players and coaches in the 1940s transformed tennis by opening doors for players of humbler backgrounds, and Althea became one such beneficiary. At this point, tennis offered Althea the chance of social mobility in the black social hierarchy and dream of earning recognition for a poor Harlem girl. Althea was invited to learn and practice tennis at the Cosmopolitan Club, which was an exclusive all-black club with its set of membership guidelines. The club attracted 'the highest class' of Harlem

residents –professionals, intellectuals and society types, the kind of people whom W.E.B. Du Bois described as the "Talented Tenth" in his essay of the same title, where he argues that a group of educated, "exceptional men" with their commitment to the social service of the community will save the negro race from the worst. (*The Negro Problem, p.* 31)

Early on, Althea's brash "tomboy" (ish) personality (p. 48) inadvertently challenged the cultural image of a girl as being mild and feminine; the class-consciousculture of Cosmopolitan Club did not appreciate it. But most people didn't know that Althea didn't belong to their 'class', and only a few knew that she was so drawn to 'the theatre of the streets' spending most of her off-court time as a rebel kid on the streets of Harlem. Within a year of learning and honing her skills as a tennis player, Althea was a champion at the blacks-only ATA (American Tennis Association); she was soon defeating virtually everybody she played, winning her first tournament in 1942. Once she proved herself to be the best player in competition for multiple years, she became part of a historical 'plan' thought out by her mentors, Hubert A. Eaton and Robert Walter Johnson, two doctors, to prepare Althea to make a cross-racial breakthrough. They, in fact, thought that Althea might possibly turn out to be the Negro player they had been looking for. In Althea's words, "Eaton and Johnson were getting ready to change my whole life" (p. 37). They thought her talent was too great to be wasted by limiting her to just the segregated leagues where she had virtually no equals. She could do something similar in tennis to what Jackie Robinson did in baseball- breaking the color barrier. Robinson's breakthrough in Major League Baseball in 1947 is twentieth-century America's most important event in fighting the Jim Crow in sport. Althea had the potential to de-segregate tennis. But the task at hand was even more difficult than Jackie Robinson's

For context, it is important to remember the impact of racial segregation on tennis in the USA. When tennis was formally organised in the United States in 1881 with the formation of United States Lawn Tennis Association, blacks were barred from participating in tournaments and other activities run by the organization. These policies were in sync with the Jim Crow laws of racial segregation which continued these discriminatory practices till the 1960s. Blacks (referred to as 'negroes' till the 1960s) created their own organisation ATA (American Tennis Association) because they could not play white tournaments. Tennis was long considered the territory of the privileged whites

owned country-clubs, and just like Jim Crow laws in the society, tennis functioned on the class based and racial segregation structure since its arrival in USA in late nineteenth century. Althea and her black mentors, Dr. Eaton and Dr. Walter Johnson, hoped and planned that she could one day play in America's national championships where no black man or woman had been allowed or invited to play. What chances would an underprivileged black girl have, saddled with the triple oppression of being *Underprivileged*, *Black* and a *Girl* to stop the segregation in her sport?

In fact, most of the major American sports, baseball, football, basketball, and ice hockey, remained largely segregated until the 1960s. Of the theories that were used to keep blacks without access to elite sports through segregation policies, one was the anxiety that if given a chance, they just might dominate it. On the contrary, another theory warranted how the competition was structured on the premise that the white man would win anyway. bell hooks writes in *Outlaw Culture: Resisting representations* that though, of course, this competition was structured on the premise that 'the white man' would win and where this did not happen, blacks were formally excluded from competing against whites, such as the so-called 'color-line' that was drawn in boxing after the success of Jack Johnson (hooks, p. 31) For much of the 19th century, the large percentage of American blacks, who were concentrated in southern plantations, sports were limited to contests among slaves. Slave owners staged boxing, track events. Until the end of slavery, however, playing organized sports was less a dream than a fantasy for most American blacks. (Entine, p. 140) Playing elite white sport, like tennis or golf, was beyond their dreams.

Althea was thirteen when she started playing tennis. She had lived a street urchin existence till then. So the company of the people with rigid ideas about what was socially accepted was shockingly new to her. They were probably stricter than white people of similar positions. It even made her uncomfortable for a while, at times ashamed of her 'cocky' 'wild' carefree personality (Gibson, p.29). Her first coach tried to smooth out her rough edges and tone down her cockiness to make her suitable for the tennis ladies. Initially, she hated this insistence on discipline to be a fine lady player, because she preferred practicing against male players. It took her awhile to realize that female competition could be equally challenging as playing against boys which she mostly had done so far:

After a while I began to understand that you could walk out on the court

> like a lady, all dressed up in immaculate white, be polite to everybody, and still play like a tiger and beat the liver and light out of the ball. (p. 29)

"Everything was white. The balls, the clothes, the people, the socks, the shoes, everything!".This is how Billie Jean King, a great women's champion of the 1960s and 70s, sums up the years when she started playing tennis in the early 1950s (American Masters: *ALTHEA* 2015). King, of course, is a white American. Her description also sums up the barriers Althea had to fight and overcome to be able to compete against all-comers in the United States in the late 1940s and 1950s.

The superiority of white race was established on sports like tennis, golf, horse-racing,etc, and rationalised by the theory that blacks were more suitable to physical sports like baseball, football, basketball where running, jumping and throwing were the only activities involved, whereas sports where intelligence, skills and finesse were required, blacks naturally didn't possess these traits.A similar connection can be made with regards to how South Asians have disrupted cricket. Vijay Amitraj, the former Indian tennis player, has stated that as a race, Indians are also handsomely endowed with hand-to-eye-coordination, which is why so many (Indians) excel naturally at sports like cricket, squash, and tennis (Amritraj &Evans, p. 116). This statement essentially counters the long-standing dubious theory that rationalized white race's genetic pertinence to own and excel at these sports. As far back as the late nineteenth century it was suspected that tennis was "too sophisticated and intellectual" for young blacks, women in

particular: one can imagine that Althea as a black female athlete encountered all the barriers faced by black male athletes and then some, because of her gender.

The plan by Althea's mentors was obviously to prepare her to break the color barrier in tennis, however before that, it was also important that she became emotionally and academically mature to take on that task.It was decided by them that she should move to North Carolina and finish her unfinished high school, get a degree, and at the same time not let go of the dream of tennis achievements. It was important for her to be mentally tough to face the racism of the white establishments and the mental challenges of task. In Wilmington, North Carolina, although she enjoyed going to school and studying, she also discovered and experienced racial discrimination in a more direct form. She

compares the South with New York and finds the latter as "a strange country" where terrible things were done to Negros just because they were Negros, and nobody was ever punished for them. Even though she personally did not encounter any terrible form of racial violence there, but she met with indignities of discrimination on a daily basis. There were bathrooms with 'Whites Only' signs; restaurants, where whites would be seen eating at the corner, and blacks were not allowed to eat. "They didn't mind taking your dime, no matter how black you were - but you had to take it out onto the street. You couldn't eat it in the store." (*Gibson*,p. 46) In buses, whites would sit in front and colored in rear; at movie halls, she hated having to make do and sit in the balcony. There were a number of public courts in Wilmington, but no Negro could play on them. Althea learnt to conform to such rules and programmes because she had come to Wilmington for getting a degree and to improve her game on the side. However, she hated every minute of the South's segregated public life and the unfriendliness in the air due to segregation laws. She made up her mind that once she finished her degree, she would go to live anywhere else but the South; at least not as long as Jim Crow laws were in existence(p.47). The school experience in Wilmington was not great either: due to her unfeminine appearance and her passion for playing sports like basketball and baseball, that too with the boys, she was not liked by the other girl students of the school. Althea calls herself the "worst tomboy" they had ever seen (p. 48).Even among blacks, the standards of femininity are unsparingly normative, proof that race/racism/racial deprivation does not automatically cancel or correct the problems caused by patriarchal culture or misogyny.

Apart from regular school, Althea continued tennis practice in Wilmington, and during the summer she played in different cities in a dozen tournaments, remaining an unrivalled champion in the ATA competitionand becoming known as the queen of black tennis. By 1949, many people believed that she had the potential to make history by competing in tennis's most prestigious tournament - the US Nationals at Forest Hills. Eaton and Johnson had done all they could do to prepare Althea for the next level –to play the USLTA. With her complete dominance in black tennis for many years, Althea became ATA's choice for the big push to Forest Hills which hosted America's biggest championships.However, there were unwritten barriers to black participation in USLTA, and the USLTA sanctioned, only in the exceptional case, non-white participation. Althea's dominance in ATA in the late 1940s encouraged ATA

officials to finally present a black woman player to the USLTA who would be difficult for them to deny was worthy of interracial competition at the highest level of tennis in America. Althea offered an opportunity, a hope, in the history of Negro tennis as well as in the history of sport in America, how through her presence she could potentially integrate tennis. This development was a critical moment.

Only in March 1948, after several years of lobbying by the ATA, Reginald Weir a five-time men's ATA champion gained entry into an indoor tournament in New York, thus becoming the first African American to compete at a USTA tournament (*A Hard Road to Glory*, p. 61). The racial policies of USLTA finally had begun to soften, however, the ATA, wanted Althea to make the biggest leap now - to play the biggest tournament - the national championships of "white" America. They lobbied for Althea aggressively, after Jackie Robinson's great leap in Major League Baseball in 1947. After Robinson's feat, the struggle to integrate other top-level sports, especially amateur sports still had to undergo a lot of difficulties. Unlike sports like baseball, football and basketball, which were generally team sports that were played in large stadiums, the segregation policies in individual sports like tennis and golf were far stringent due to their location in country clubs and similar spaces. Also, it was more difficult for Althea than Jackie Robinson given the profit-driven professional baseball league was more open to black male talent due to the stereotypical association of black men with physical force. Tennis was not only a country club sport; it did not have a professional tour where men and women could make financial gains. In 1949, the ATA officials managed to secure Althea two invitations into two USLTA tournaments, where she represented herself and the African American women well by reaching quarterfinals in both (Lansbury, p. 92). In both these tournaments where she competed as the only Negro in otherwise all-white draws, she made her presence felt by progressing to the quarterfinals. In 1950, she made a bigger stride by reaching the final of an indoor tournament, and it was anticipated by all of the African American community, that she would definitely be playing America's national championship with whites, as her biographers would later note, "Althea would make it easier for the sons and daughters of slaves to take part by stepping onto the court at Forest Hills" (Gray &Lamb,p. 42).

However, acceptance didn't come promptly. In Althea's case, this is an

understatement of her life story. Despite having done well in the few events she was invited to play in the early 1950, she had hoped to be certainly invited to play the important tournaments in the summer including the US Nationals. But nothing happened. The USLTA acted as though Althea wasn't there. She was like a "wallflower" (Gibson, p.62). Since she wasn't invited to play the summer events, the chance of proving herself by doing well in them and offering her candidature for competing in the US Nationals was non-existent. If she wasn't given a chance to play, how could she ever prove herself? It seemed to Althea that nobody at the USLTA was ready to understand this.The intervention of Alice Marble, a former white tennis champion, at this juncture, helped to advance Althea's fight for equal opportunity. In fact, Marble's intervention was very pivotal, not only as an ally, but also for her public critique of segregation in sport as a white female champion from within the tennis establishment. She wrote a letter which appeared in the July 1950 issue of *American Lawn Tennis* magazine. She addressed the subject of racial prejudice and called out the blatant racism in USLTA. She noted that a black American (Althea) was not allowed to participate in the US Championship championships for no reason other than bigotry. She wrote:

> I think it's time we faced a few facts. If tennis is a game for ladies and gentlemen, it's also time we acted a little more like gentlepeople and less like sanctimonious hypocrites. If there is anything left in the name of sportsmanship, it's more than time to display what it means to us. If Althea represents a challenge to the present crop of women players, it's only fair that they should meet that challenge on the courts, where tennis is played.(Marble, 1950, p. 14)

In her letter, Marble argued that whether Althea can achieve championship status, or she will fail to live up to her potential, can only be seen if she is given a chance to prove herself. But if she is refused a chance to succeed or to fail, then there is an ineradicable mark against a game which prides itself as the game of "gentlepeople". Marble deployed the class-based idea of "gentlepeople" to critique the hypocrisy of the tennis establishment. This is an interesting inversion of the ways ideas of 'ladies and gentlemen' were often compatible with racism.Right after Marble's letter appeared, Althea tried to enter a tournament in New Jersey, but she was refused. She was quite discouraged by this point. However, suddenly positive news came in. A club in South Orange, New Jersey

accepted her entry and invited her to play a major-league grass court tournament, which was only second to the Nationals in importance. Altheahad found the opportunity to show her game which would be sure to be accepted at Forest Hills. After playing tournaments in New Jersey and doing well there, the big news from USLTA came in August 1950 that Althea had been accepted as one of the fifty-two women to play at the national championship in New York. She had been accepted for her ability, and that was all she had asked for (p. 68). Finally on August 28, 1950, three years after Jackie Robinson had broken the color barrier in baseball, Althea became the first black player - male or female, to compete in the national tennis championship of America. In the words of journalist David Eisenberg who watched her play, she was the "lonely and nervous colored girl" at Forest Hills. (*The New Gibson Girl*). She beat Barbara Knapp of England in the first round as journalist Lester Rodney reported this moment in these words:

> No Negro player, man or woman, has ever set foot on one of these courts. In many ways, it's even a tougher personal Jim Crow-busting assignment than was Jackie Robinson's when he first stepped out on the Brooklyn Dodgers dugout.(Gray& Lamb, p. 58)

The color barrier was thus officially broken in tennis by Althea. She became the Jackie Robinson of tennis although for a long time she was not recognised for what she and her mentors had achieved in that moment. The magnitude of Althea's feat will be realised much later in coming decades - even today, the vanguard role of women as pioneers in most sports is scarcely recognised in everyday conversation about the sport. She opened doors for Arthur Ashe, and Venus and Serena Williams in the coming decades. Althea made journeys a bit easier for the coming generations of blacks in tennis. In 2004, Venus Williams wrote in the Afterward of Althea's biography, *Born to Win*:

> Although some of the challenges that she faced still exist, it's much easier for all of us who have come after her. I am grateful to Althea Gibson for having the strength and courage to break the racial barriers in tennis. She knocked down walls, which gave us more freedom to concentrate on the game.(Gray &Lamb, p. 216)

In March 1951, she made another breakthrough, in the heart of America's racial segregation, the South, by becoming not only the first black player to compete in a major tournament, in Miami, but also by winning it. With her encouraging

performance at Forest Hills and win in the South, Althea left for England to play Wimbledon, the most prestigious tournament in the world for the first time in the summer of 1951. With Althea's entry at Wimbledon in 1951, another dent was made in the world of prejudice. The sight of a black girl playing on the hallowed grass courts of Wimbledon had not happened in its seventy years history. Althea, a girl from Harlem, changed that. She debuted on the Centre Court and won her first-round match. Though she would lose in her third round match that year, after her successful first appearance at Wimbledon, many sports writers noticed Althea's potential, and as John Walters predicted, "Give that girl (Althea) a year or two and she will become one of the world's foremost amateurs and one day she will wear the championship slippers" (Gray &Lamb, p. 71).

However, the story of Althea's life from there, for the next four years was full of setbacks. From 1952 to 1955, she was a top-ten player, but without any major victory. Realising that she wasn't achieving her full potential as a tennis player, she decided to focus on getting a college degree and securing a future. It is important to remember that in contrast to the present, Althea made no money playing tennis since she played in the amateur era. For a single black woman, it was very important to look out for financial security even while playing tennis nationally and internationally as an amateur. In Althea's account, between the years 1951-54, while graduating in Florida on a scholarship, when she had no remarkable success at the USLTA events she was allowed to play, she focused more on having a career away from tennis. Tennis was not a professional sport then, and being a black woman, her chances of her making it to pro tour someday and getting sponsorships were non-existent. By 1955 she wasn't even playing tennis that much anymore. She thought she wasn't good enough for international level competition. In 1954, after graduating from Florida A&M University, she accepted a job in the physical education department of Lincoln University in Missouri. She taught there as a professor for two years. Despite being a professor, she faced segregation there as well as gender-based discrimination. Once when she went bowling, she was told she could not bowl at that place: "No colored allowed to bowl there. This is for whites only" (p. 84). When she complained to the owner of the place, she was told that she would not be allowed to bowl there anymore as some of the whites complained about her using the place.

Construction of gender in American society is another aspect of being black female athlete that Althea's autobiography draws our attention to. Althea was a tall, lean and athletic woman who played every sport well. Not only the racquet sports which are traditionally considered suitable for females, but she played basketball, she pitched on the baseball field, and played outfield for the faculty softball team. She was the only woman player on the team at Lincoln University. In fact, she played on the men's golf team and women's tennis team. She wanted to play on the faculty basketball team during her stint at Lincoln, but the men didn't let her join the team as a player. The head of the Physical Education department told a reporter that he had to look twice or thrice at Althea to convince himself that she was a girl. "She played all the games so well. You couldn't tell she was a girl the way she pitched" (Gibson, p. 85). While the head of the department might have said this either in jest or as a compliment, this comment reveals the deep-seated biases against black female athletes that not only include racism, but also misogyny and body shaming.

Althea was also a victim of the historical rejection of the black women as ideal feminine; because she introduced an aggressive style of play in women's game, she was assumed 'manly'therefore in 1957, she was reportedly forced to take a gender test to test if she had an extra chromosome. (Rhoden, *NYT*, 9 April 2007) There is no account of any other white female athlete having to undergo such a gender test in amateur tennis, and Althea was the first one to undergo such a controversial and humiliating test. According to *Sports Illustrated*, during her match at Forest Hills in 1950, "among the spectators were hecklers shouting, "Knock her out of there" and Beat the nigger!" (Clay &Lamb, p. 63).

After the prolonged wait and struggle to reach Forest Hills, Althea's failures on the tennis court in the following three years compelled her to re-evaluate her priorities. To many observers it seemed that her heart was not there. She considered retiring from the sport after playing the US Nationals 1955. But amidst all this, she got an invitation from the U.S. State Department which became the turning point in her career. She was invited a tour of South Asia and South-East Asia as a goodwill ambassador in December 1955, where she travelled to India, Pakistan, Sri Lanka, Burma and Thailand playing exhibition matches.

It is important to contextualize Althea's participation in this global tennis tour in Cold War cultural diplomacy. Goodwill scholarships presented women's

importance to American propaganda and cultural diplomacy programs as limited to their roles as wives and mothers on the home front. Female tennis players as goodwill ambassadors could be projected as a new progressive image of American women outside the traditional role of wives and mothers. In fact, goodwill tours at the height of the cold war were basically exhibition journeys to showcase the popular and influential aspects of American womanhood. Alice Marble and Dorris Hart, two popular white champions, had played that part in the past, and Althea's selection, in particular, would project a message to the third world that American black women were highly skilled, independent, influential and respected figures in America. According to Ashley Brown, these sportive peregrinations enabled players to enhance their skills, travel the world, and vie for titles while serving their country. Still, players were subjected to the gendered and racialized politics, pressures, and restrictions faced by American women at large (Brown, 2015).

Meanwhile, Althea's selection for the goodwill tour was a win-win situation for America, as it helped it project an image of diverse and inclusive America for the newly *de-colonised* Southeast Asia. The tour benefitted Althea as well. A new Althea emerged during this tour as it not only psychologically helped her as a person; it also reintroduced confidence, excitement and hunger back in her tennis game. Reception in India during the goodwill trip was very positive and unique. In India, she won all-India women's singles at New Delhi, and the Asian championship at Calcutta.It was important for her to interact with non-white people in the third world, the newly independent nations. Because she was a Negro, the Asians not only were particularly interested in her, they were also especially proud of her. (Vadukut, 2015)Apart from playing exhibitions, Althea, played a number of tournaments in Asia and Europe and swept through the competition winning more than a dozen titles in India, Ceylon, Egypt, Sweden, Germany, Italy, England, and then won the French Championships, thus becoming the first black player, male or female, to win a grand slam title (one of the four biggest championships). She lost early at the Wimbledon in 1956, but won the doubles title.

In 1957, Althea returned to Wimbledon, and this time, won the singles crown at the biggest and the most prestigious of all trophies. It was exactly a decade after Jackie Robinson had made baseball history. Althea made an impossible tennis history - a black woman, rose from poverty, and lifted the Wimbledon trophy -

the Venus Rosewater dish, the most celebrated trophy of the elite white world of tennis. What were the odds? She remembers the magnitude of that moment in the following words:

> It seemed a long way from 143rd street, shaking hands with the queen of England was a long way being forced to sit in the colored section of the bus going into downtown Wilmington. North Carolina. Dancing with the Duke of Devonshire was a long way from not being allowed to bowl in Jefferson City, Missouri, because the white customers complained about it. (Gibson, p. 139)

To sum up her journey to the conquering the lily-white world of tennis in 1957, after winning Wimbledon, Althea went on to win the US Nationals too, at Forest Hills in September, winning which had a special significance. It was the national championships of her country, something she had to wait for many years just to be allowed to compete in because of her skin color. She was presented the trophy by the vice-president Richard Nixon. Finally, the best player in tennis in America was a black woman. This occasion is even more significant because it was also in the same month of September 1957 in which, despite virulent opposition from pro-segregation groups, nine black students desegregated Little Rock Central High under national guards.

What a journey, Althea! What is more, is that, it was only the first half of the story!

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Augmenting Pedagogical Practices Through Innovative Technological Interventions

Maneesha, Praveen Kant Pandey* and Tripti Gupta

Abstract

The ubiquitous educational technologies due to technological growth and development has led to significant advancement in practices adapted by teachers globally to educate children. Students are 'learning by doing' and 'technology enhanced learning'. In such a scenario, laboratories become a core requirement, in particular in science education for skill training and better understanding of concepts. The present paper seeks to research and analyze comprehensively the various educational technologies available addressing the concern for the flexible use of teaching spaces along with ensuring aquality learning experience for Undergraduate students when on campus and off campus. Cost effective models have been proposed for both students on campus as well as for the under privileged section of students to provide quality education by reaching out to such needy children through participatory and interactive methods. Each model was accomplished by engaging students at every level of the project, i.e., designing, creation of digital content, controlling and monitoring and its management and evaluation assessment.

Keywords: *Educational Technologies, Technology Enhanced Learning, Student Centric Learning, Scientific Inquiry*

Introduction

The drastic changes in the education system has given rise to significant advancement in practices adopted by teachers for teaching and learning due to all-pervading educational technologies. The use of new and innovative education technologies and strategies entail a paradigm shift from simple chalk and talk methods to practical and hands-on based learning in classrooms. This

facilitates the faculty to integrate teaching learning and research more effectively achieving success at varying levels.

Exposing students to quality learning opportunities outside the walls of classroom provides opportunities to practice skills of enquiry, analysis and problem solving in everyday situations. The learning when moved out of the boundaries of the classroom becomes inherently student centric as students are able to actually practice in the real world what they have studied in the class rooms, thereby enhancing their learning potential. Learning beyond the walls of classroom offers students with high quality learning activities with opportunities to practice skills of enquiry, value analysis and clarification and problem solving in everyday situations. It is seen that such students have higher level of driving force, exhibit improved academic progress as they are able to retain information about the course material more lucidly.

Studentcentered learning involves learning and teaching that stresses upon student responsibility for various actions such as planning, learning, interacting with teachers and other students, researching, and assessing learning. As technological innovations open up many new ways of teaching and learning, the students' learning processes involve more eclectic ICT tools such as the web, laptops, online encyclopedias, electronic dictionaries and so on. Such technology enhanced learning provides increased opportunities and options to learners for flexible learning, thus they have greater control over their learning in terms of time, pace, place, content and mode of learning.

Diffusion of Educational Technologies in Student Learning

To address this problem, a comprehensive analysis of the various educational technologies available and the quality of technology-enhanced learning environments, in addition to the normal face-to-face lectures was done under the aegis of a student driven innovation project,'Fostering Diffusion of Educational Technologies in Undergraduate Learning for the Students', funded by University of Delhi.

Through this paper, an attempt has been made to develop a flexible model that can effectively achieve this task and simultaneously adapt to its environment. In order to effectively implement this prognosis based on technological interventions into student learning, the research paper explores the existing solutions to this challenge, while presenting potential futuristic and innovative solutions to be implemented in diverse scenarios.

Innovative Prototype Models Designed and Developed at Maharaja Agrasen College for Quality Learning Experience

The requirements for these innovative solutions were studied and analysed for (i) individual learning space, (ii) curriculum-based laboratory work space, and (iii) quality learning space for underprivileged sections of society. Following innovative models were proposed and developed in the innovation research project MAC 205 'Fostering Diffusion of Educational Technologies in Undergraduate Learning for the Students, by the Students'funded by University of Delhi. Taking into account the flexible use of teaching spaces, the following prototypes were developed in order to ensure a quality learning experience for undergraduate students at Maharaja Agrasen College when on campus and off campus.

1. Watts-App: A green e-library for individual learning space

Concept: Guided by the vision of sustainability, 'Watts app' was yet another small step towards advancing green practices at MAC, by putting in place innovative offsetting measures through judicious and efficient use of material and energy resources to reduce our carbon footprint.

Innovation aspect: Through the prototype of 'Watts app', a green library was set up for the learning community of MAC by converting a stationary exercise bicycle into a source of electricity through the use of technology. The electrical energy generated through this project was proposed to be utilized for following meaningful applications in the college:

The watts generated by the students during the course of exercise shall be used not only to illuminate the exercise room but at the same time to charge the tablet coupled to the bicycle through which the student can surf the net and be connected with the world while exercising.

The green library comprising of a tablet coupled to the exercise machine serve as a bank of electronic knowledge and information which the student can access while exercising, keeping the student mentally agile and aware as well as physically fit.

The tablet at the cycle shall also display the power generation as it is occurring and the students can know exactly how many units of power they have

generated. Depending upon the amount of power generated by the students, they shall be issued vouchers as an incentive which they can redeem in the college cafeteria or the reprographic centre.
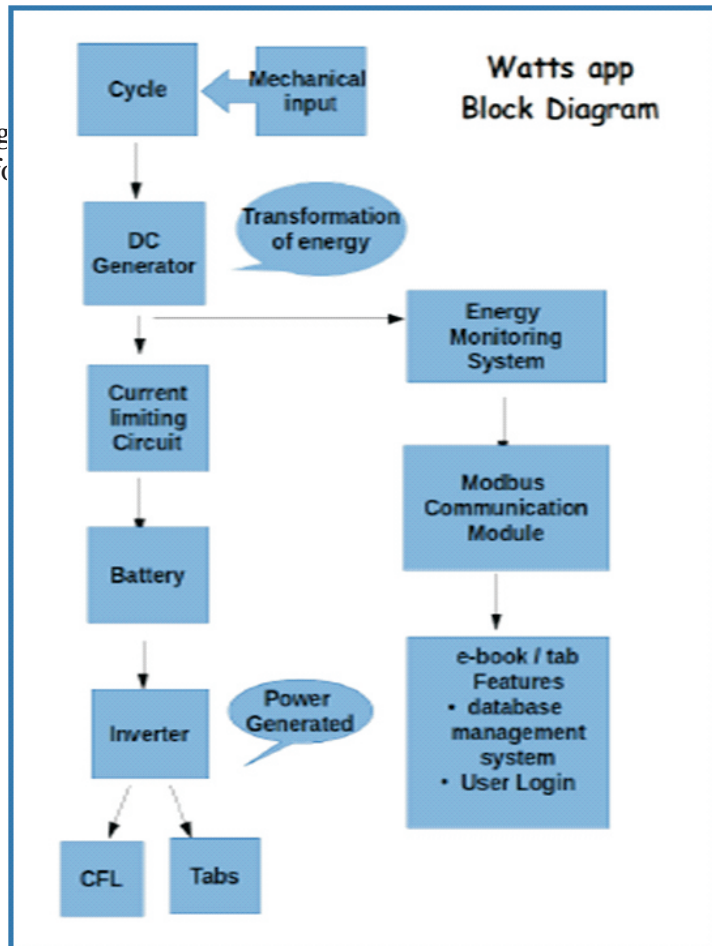
Figure 1

This innovative mitig shall provide a platf

Figure 2

Block Diagram

learning community of Maharaja Agrasen College to engage in resource conservation by generating electricity through pedal power while staying both mentally and physically fit. The fraction of the energy generated by biking is probably pretty small, but using this concept, a lot of carbon-free energy could be generated in places like gyms, and college campuses, if all stationary bikes could be converted into electricity generators.

2. Innovative solution for curriculum-based laboratory workspace: Lab in the wall

Concept: The idea of 'Lab in the Wall' was conceptualized in line with Maharaja Agrasen College's commitment to the development of flexible and innovative teaching and learning milieu. The prototype of the model was designed to provide a student-centered learning panorama which leads to improved student learning experience using innovative approaches. 'Lab in the Wall' is an innovative model which was envisaged to provide opportunities for flexible learning through incorporating flexible delivery of learning experiences. This flexible learning initiative is an attempt to offer more choice to students in terms of when, where, and how they want to learn. The logistical flexibility in the 'Lab in the Wall' provides the choice of pace, place and mode of delivery to the diverse set of students in the institution. The concept of flexible pedagogy behind the innovative approach is aimed to facilitate significant advancement in student learning panorama with the use of proper technology.

Innovation Aspect: The 'Lab in the wall' concept provides integration of traditional face to face classroom teaching along with flexible learning to address the needs of diverse student environment.

Design: The prototype for the 'Lab in the Wall' has been designed for the students of B.Tech. Electronics and B.Sc. (H) Electronics. In the prototype, a replica of a laboratory complete with breadboard and all major measuring instruments like DSO, function generator, power supplies were fitted on a panel on a wall. A provision for hanging the wires, cutters, nippers, probes, etc. and a separate section for commonly required components like ICs, resistances, capacitances, diodes, transistors, etc. used for performing

Figure 3

experiments was also provided on the panel. A separate pocket in the panel served as a charging station of laptops for the students. The complete panel was designed on top of a waste segregation station which had a separate section for e-waste collection apart from biodegradable and non-biodegradable sections.

The aim of designing this panel at Maharaja Agrasen College was to provide the students of B.Tech Electronics flexibility in the manner in which they perform their practicals in the laboratory. The complete panel was put up in a corridor adjacent to the electronics lab, thus it provided the students the flexibility of performing practicals at their own pace and time cutting across bureaucratic hurdles and timetable limitations. The slow learners in the class who were not able to complete their experiments during the allotted classes could do so with the help of the 'Lab in the Wall'. It also provided the students a platform to do and try out new experiments beyond the curriculum promoting independent innovative and creative learning by giving greater control to them.

3. Quality learning space for underprivileged sections of society

This concept was mooted with a driving theme of sustainable literacy amongst the deprived and underprivileged sections of society as part of its corporate social responsibility. Due to shortage of resources and infrastructure and gaps in system, children from under privileged society are often at a disadvantage in school. The idea was conceived to bridge this gap by providing quality education by reaching out such needy children through participatory and interactive methods. As educators with expertise in this domain and with access to appropriate resources, we are well equipped to bridge this digital divide prevalent in the society as part of our corporate social responsibility. Under the project, prototype of a mobile learning space was set up with a vision to provide holistic education and support to the children of pavement and slum dwellers, and other disadvantaged families in the surrounding area of Maharaja Agrasen College. The innovative idea can serve as a vital tool to bridge the digital divide and also act as a catalyst in enhancing their employability profile.

The prototype comprises of a mobile custom built learning space which can be carried to the needy students so as to equip them with educational tools, thereby, overcoming the infrastructure and resources constraint. The customized design coalesce all the important components of learning needs and essentially comprises of IT section and Books section. The IT section

provides the underprivileged students with an exposure to devices such as laptop computers, projector, etc. thereby training them in IT skills. Books are the number one educational tool as a book provides a child with valuable vocabulary, expanding their 'word bank', stimulates children's imagination, develops social skills, offer the children a more wide knowledge and experience and enhance their curiosity for deeper subjects or abstract ideas. The section equipped with general reading books so as to expose the children to the wonderful world of books. The student members of the MAC 205 innovation project along with the MAC- NSS volunteers were engaged in driving the prototype to the nearby Dhallupura area of East Delhi under the 'reach and teach' scheme.

Students' involvement in designing these prototypes at every step right from idea to implementation helped in enhancing student's employability, by equipping them with skills that enable them to compete with the global workforce, exposure to industry-relevant experience, improved technical, employability skills, and entrepreneurship skills.

The prototype of products developed under the project won the award for best innovative idea and the project won a certificate of appreciation for best display under the theme social welfare at the academic and cultural festival 'Antardhvani 2015' of University of Delhi.

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The Status and Role of English language in Contemporary Times: A Paradox of Demand and Mistrust

Ruchi Kaushik

Abstract

This paper examines the role of English language in the global context as well as within India and explores the love-hate status that it has been accorded by linguists, scholars and researchers over the years. On the one hand, English, a widely used language in science, technology and commerce serves as a lingua franca and is perceived as the language of opportunity and upward social mobility. On the other, it is seen as a potent threat to local languages and is condemned as the weapon of the rich and the elite to maintain the staus-quo. The author examines different views towards English language and concludes by advocating multilingualism as an effective resource in a language classroom to encourage in learners a simultaneous acquisition of several languages.

Keywords: *Linguafranca, Language of opportunity, Acquisition, Language classroom, Multilingualism*

English as the Global Language: A Double-Edged Sword?

While defining the term global language, Halliday (2006, p. 342) writes that a global language is a "tongue" which transcends "its region to become national" or a "tongue" which transcends "its nationto become international; it is taken over, as second tongue, by speakers of other languages." Moreover, Halliday (as quoted in Briguglio and Watson, 2014) highlights the current position of English as the global language when he states:

> The way it has turned out, English has become a world language in both senses of the term, international and global: international as a medium of literary and other cultural life; global, as the co-genitor of the new

> technological age, the age of information [...] That was not the case 50 years ago and it may well not be the case 50 years from now; but for the moment, that is how it is.(p. 16)

The question to be pondered over is why and how did English acquire this status? According to Crystal (1997), English was "apparently at the right place at the right time." Elaborating on this point, he goes on to say:

> By the beginning of the nineteenth century, Britain had become the world's leading industrial and trading country...British political imperialism had sent English around the globe, during the nineteenth century, so that it was a language 'on which the sun never sets.' During the twentieth century, this world presence was maintained and promoted almost single-handedly through the economic supremacy of the new American superpower. Economics replaced politics as the chief driving force. And the language behind the US dollar was English.(p. 10)

In the present context, where economic liberalization and cultural globalization have transformed the world into a global village, English has emerged as the undisputed lingua franca of the world. In recent times, the term 'English as a lingua franca' has been used to refer to the interaction in English between non-native speakers of English who neither have a common tongue nor a common culture, and for whom English is the preferred foreign language of communication (Firth, 1996). The internationalization of economy has resulted in innumerable multicultural and multilingual workplaces which, in turn, have impacted professional communication in several ways (Schnurr, 2012). This includes the use of English and other languages as the link language in intercultural exchanges. The major factors that have contributed to the growth of English have been its wide use in science, technology and commerce; the flexibility of the English language to assimilate vocabulary from other languages; and the existence of numerous English dialects. Moreover, every country that has used English for formal and informal exchanges has incorporated features of its own language and culture into itsusage (Hasman, 2004).

Despite the growing popularity of English as the global language, researchers have written about the threatening impact of English on other languages (Crystal, 2000; Dalby, 2002) apprehending that approximately half of the world's 6000 languages will die due to the "killer language English." There are

concerns that the world's linguistic diversity needs to be protected. Addressing this concern, Pennycook (2007, p. 115) advocates the use of English for "communication across boundaries" but opposes the relegation of vernacular languages to local expression and use. He advocates a vision of holistic education wherein there is additional learning of foreign languages, including English, along with the native languages. The unprecedented global impact of English has also been critiqued for its socio-cultural and politico-economic impact on non-English speaking countries. Condemning the widespread use of English, Phillipson (1992) defines it as "English linguistic imperialism" where "the dominance of English is asserted and maintained by the establishment and continuous reconstruction of structural and cultural inequalities between English and other languages" (p. 47). Similarly, English linguistic imperialism is seen as a subtype of "linguicism" and is defined by Skutnabb-Kangas as "ideologies, structures, and practices which are used to legitimate, effectuate, and reproduce an unequal division of power and resources (both material and immaterial) between groups which are defined on the basis of language" (1988, p. 13).

However, several scholars from post-colonial countries have questioned Phillipson's claim of English linguistic imperialism arguing that it should not be over-generalized. According to Bisong (1995) "linguistic imperialism" projects "an imperialistic view" of English language learners and non-native speakers as "passive victims of powerful global processes, thereby failing to acknowledge how English may be used and changed by learners for their own purposes" (p. 129). Many other scholars too have written in support of English as a shared language of communication not necessarily linked to any specific community or region. Widdow son (1998) feels that Standard English is an international language that serves a whole range of different communities and their institutional purposes. He writes:

> The very fact that English is an international language means that no nation can have custody over it...It is not a possession which they [native speakers] lease out to others while still retaining the freehold. Other people actually own it.(p. 397)

Similarly, Canagarajah (1999) argues that there is a need to explore various English language teaching voices in the "periphery" language classrooms. He notes that communities might adopt strategies of appropriation to negotiate

"meaning, identity and status in contextually suitable and socially strategic ways" and therein alter "the communicative and linguistic rules of English according to local cultural and ideological imperatives" (p. 76). However, since English is the global language and the necessity of global English is confirmed, it is more important, as Jenkins writes, to look ahead and consider how to make English "more cross-culturally democratic" for all the users worldwide instead of disputing about the "socio-historical inequality in English spread" (2000, p. 4). In a developing economy such as India, some of the trends that seem to be contributing to the increasing use of English include "the growing middle class, increasing urbanisation, widening access to higher education, improved communication sand more children attending private schools" (Graddol, 2010, p. 64).

The Status and Role of English in India

It was in 1963 that the Official Languages Act of India laid down that English is to be used for official purposes of the Union as well as in Parliament for an indefinite period of time. From that time onwards to the current times, the role and the status of English language has reached an unprecedented height despite political and socio-cultural opposition from time to time. The urban Indian youth, in particular, "appreciates the association of English with higher education, employment opportunities, social mobility, career advancement and access to knowledge" (Agnihotri &Khanna,1997, p. 142). Other important developments that have led to the exponential growth of English in the second half of the 20th century include the increasing use of computer and Internet Technology in India in all walks of life leading to English being considered"the preferred language of the global information highway- and, consequently, its learning and teaching" (Sheorey, 2006, p. 24). On the other hand, Gupta (2014, pp. 14-15) observes that the rising popularity of English has not really been driven by economic considerations such as the success of Business Process Outsourcing (BPO) industry in India alone. The inclusion of English words and phrases into vernacular languages as evidently manifested in advertisements, popular songs, newspapers etc. along with the growth of Indian fiction in English have also contributed immensely to the growth of English. The *Position Paper of National Focus Group on the Teaching of English* (2006) aptly sums up the popularity of English language in today's context. It says:

English is in India today a symbol of people's aspirations for quality in

education and a fuller participation in national and international life. Its colonial origins now forgotten or irrelevant, its initial role in independent India, tailored to higher education (as a "library language", a "window on the world"), now felt to be insufficiently inclusive socially and linguistically, the current status of English stems from its overwhelming presence on the world stage and the reflection of this in the national arena. It is predicted that by 2010, a surge in English-language learning will include a third of the world's people (Graddol, 1997). The opening up of the Indian economy in the 1990s has coincided with an explosion in the demand for English in our schools because English is perceived to open up opportunities. (Das, 2005, p. 1)

Likewise, the *National Curriculum Framework* (2005), describes the significant role of English as the link language in India by defining it as "a global language in a multilingual country" (p. 38). It recognizes that the teaching of English language has become more like a prerequisite response to meeting people's aspirations than an academic requirement. Thus, it defines the goals for a second-language curriculum as "attainment of a basic proficiency...and the development of language into an instrument for abstract thought and knowledge acquisition through (for example) literacy."It suggests an across-the-curriculum approach in second language curriculum "that breaks down the barriers between English and other subjects, and English and other Indian languages" (p. 39). However, the grass-roots reality of Indian classrooms tells another story. One, most students across India fail to achieve basic proficiency in English leave alone the ability to use it in order to express abstract thought and acquire knowledge. There is a huge disparity between the urban and rural, private and public, vernacular and English-speaking institutions in India, widening the gap between children who can and children who cannot express themselves in English. Second, English language has, by and large, been beyond the reach of the poor and deprived sections of the society. This has been observed in the *National Knowledge* Commission *Report* (*NKC*, 2007):

There is an irony in the situation. English has been a part of our education system for more than a century. Yet English is beyond the reach of most of our young people, which makes for highly unequal access. Indeed, even now, more than one percent of our people use it as a second language, let alone a first language. But NKC believes that the time has come for us to teach our people, ordinary people, English as a language in schools. Early

action in this sphere would help us build an inclusive society and transform India into a knowledge society. (p. 47)

Similarly, Agnihotri (2010) draws our attention to English perceived as the language of power when he writes that it is "on the one hand the language of opportunity, social status and upward social mobility and on the other hand, in glove with the processes that consistently enlarge the distance between the elite and the marginalized" (p. 7). Representing one of the disadvantaged groups of the society, Ilaiah, renowned Dalit author-activist, believes that exposure to English will empower the marginalized and bring them at par with the privileged. Observing that the rich had for very long kept the down-trodden away from English language which is the "language of administration and global communication," he writes that only way of bridging the gap between the affluent and the poor is through English education. According to him, "even if 10% of our children got English education, the intellectual field would have changed...My hope is education, not reservation" (2013, p. 41). However, this notion of English as the language of empowerment is seen as a challenge to India's linguistic diversity by many researchers who advocate a multilingual pedagogical approach in classrooms in order to overcome it. English language curricula, syllabi and materials ought to facilitate contexts of empowerment to students so that they feel equipped to use the language for knowledge construction.

Creating Contexts of Empowerment: Multilingualism as a Resource in the Classroom

Given the different debates surrounding English language and also given the fact that English is widely used in India be it for official purposes, businesses or as the medium of instruction in colleges/schools, the truth that we need to accept is that English is here to stay; and the question that we, as teachers, need to grapple with is what can be done to ensure that learners "learn English, not at the cost of their languages but along with them" (Agnihotri, 2010, p. 11). According to Garcia et al. (2006), a multilingual school/college is a space that "takes into account and builds further on the diversity of languages and literacy practices that children and youth bring" (p. 14). Learners' own languages support teaching and learning of English and the *Position Paper of National Focus Group on the Teaching of English* suggests that teachers must exploit learners' linguistic and cultural resources and adopt a translingual pedagogy in

an English classroom (2006, pp. 12-13).

Translanguaging views language as a fluid entity and the process of language as a continuous one. Several strategies such as code-switching, code-mixing and translation may be used to promote a multilingual approach in the classroom in place of English-only approach. It is not an uncommon phenomenon for teachers, especially those of us teaching in regional schools or rural settings, to use the local language or to lecture in a bi-lingual mode. However, these practices have been adopted simply to facilitate comprehension or to engage the learners. It is high time that we seriously embrace inclusive learning practices by adopting a multilingual pedagogy so that the learners may acquire English along with several other languages in an environment where their own language(s) and culture(s) are valued and respected which would be instrumental in building their confidence and self-image.

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Development Administration:
A Conceptual Understanding

Sanjay Kumar Agrawal

Abstract

Development administration has evolved as a branch of public administration and is primarily concerned with the governments and administration of developing countries of Asia, Africa and Latin America which emerged after the second world war. It focuses on developing the activities of governments to bring change especially towards achieving progression in social, economic and political fields. Development administration actually puts forward any social or political system and structure on the path of development. It is also concernedwith well organised, integrated and directed efforts of national governments to bring socio-economic progress, welfare and well-being of people at large. To understand development administration, this paper discusses both 'Administration ' and 'Development' which are wide-ranging terms and highlights that the scope of 'development administration' is equally wide. After having analyzed the scope and subject matter of development administration, the objective of development administration is described here.The basic objective of development administration is to understand the administrative problems related to development which in turn creates various impediments in the way of development. These impediments include poverty, illiteracy, population increase, resource crunch, environmental protection, food production, energy crisis, deterioration of human environment, decrease of middle class, absence of national unity, decrease in per capita income etc. Further this paper also indicates various features for success of development administration and its usefulness to bring fruitful and satisfactory results by removing bottlenecks and impediments related to development.

Sanjay Kumar Agrawal

Keywords: *Development, Administration, Coordination, Capacity building, Accountability, Innovativeness, Social welfare, Nation building, Ecology and Environment*

Introduction

Development is an aspect of positive change in which emphasis is given to improve quality of life of people along with nations civilisations and culture. It is concerned with multifaceted phenomena which is participatory in nature and covers both quantitative and qualitative aspect of improvement. Actually, in 1950s and early 1960s development is equated with economic growth, which deals with the 'basic needs approach' in terms of sustained increase in real per capita gross national income. Despite, its utility, success and usefulness, it has not brought its 'trickle down' effect. So, in late 1960s and early 1970s, emphasis was laid to cover the context of Human Development Index in a United Nations framework and, is changed to 'growth with redistribution' which covers the essential needs of self-reliance, empowerment, security, more equality of opportunity, promotion of employment, greater individual freedom, improvement in the carrying capacity, including health and nutrition, sanitation and shelter, education and water supply etc.Accordingly, development is an agent of socio-economic progress (transformation) and nation-building.

With diverse meaning of the term 'development', it is a very complex task to define it. It is a dynamic and changing concept and it has its origin inhuman civilisation and culture. Different scholars approach it differently. "Development never will be, and never can be, defined to universal satisfaction", states the Brandt Commission Report (p. 48). Many economists defined 'development' in terms of economic productivity; Sociologists use this term in the context of social transformation; some political thinkers include democratisation, political capacity, expanding and increasing the capacity of the government and political system in it and still others like administrators think of it in terms of developing administrative capacity and skill. Thus, development comprises of various dimensions of economic, political, administrative and social aspects. Moving further, it is now necessary to understand development in aholistic framework

According to Weidner, development is a process of growth "in the direction of modernity and particularly in the direction of nation-building and socio-

economic progress" (p. 8). According to T. N. Chaturvedi (1984), development is a "multi side phenomena" which aims atseveral aspects such as economic development, productivity, socio-cultural transformation and social justice. Hahn-Been Lee defines development in terms of both process and purpose,"as a process of acquiring a sustained growth of a system's capability to cope with new, continuous changes toward the achievement of progressive political, economic and social objectives"(p. 108).Fred W Riggs defines development as "rising level of autonomy or discretion, in the sense of ability to choose among alternatives, not, of course, in sense of caution or moderation"(p. 27). He introduces the concept of development as "an increase in level of discretion of social system". For Dudley Seers, development is "the realisation of the potential of human personality" and further argued and suggested that this was best achieved through the "reduction of poverty, unemployment and inequality" and later realisedthe necessity to include self-reliance and increased cultural independence (pp. 2-6). Furthermore, Michael Todaro described development as a multi-dimensional process involving changes in structures, attitudes, and institutions as well as the acceleration of economic growth, the reduction of inequality, and eradication of absolute poverty (p. 96).

In brief, it is now clear that development is a multi-dimensional process, which includes, the element of social, economic, political, administrative and human in which we give utmost priority and importance to the humanistic aspect in terms of improving the well-being of the people. Further holistic and detailed meaning of development is related to the expansion in the capacity, performance, suitability and eligibility of the economic and political system of every nation including democratisation, social correction, development, improvement and transformation. So, development is a complex process and development administration has been the corner stone to fulfil these roles of development which is discussed in the following paragraphs.

Development Administration: Meaning and Definition

Development administration is a positive change driven and moving perspective, which is functional for bringing socio-economic change in society. Development administration was a new approach which emerged immediately after the second world war. It is concerned with government and administration of developing countries of Asia, Africa and Latin America. It evolved as a branch of public administration. Its focus was to develop the

activity of the government to bring change especially towards achieving a progressive objective in the social, economic and political fields. Development administration actually put forward any social or political system and structure on the path of development. It is also concerned with organised and managed efforts of national governmentsto bring welfare and well-being of people. Many scholars have defined development administration in different ways:- Merle Fainsod, defined development administration as

> a carrier of innovative values...t embraces the array of new functionsassumed by developing countries embarking on the path of modernisation and industrialisation. Development administration ordinarily involves the establishment of machinery for planning, economic growth and mobilising and allocating resources to expand national income.(p. 2)

According to Edward Weidner, development administration is an "action oriented, goal oriented administrative system... guiding an organisation towards the achievement of progressive political, economic, and social activities" (p. 399). Another exponent, John Montgomery, defines it as "carrying out planned change in the economy (in agriculture or industry, or capital infrastructure supporting either of those), and to a lesser extent, in the social services of the state(especially education and public health)"(p. 259).On the other hand, Fred W Riggs, defines development administration as "organised efforts to carry out programs or projects thought by those involved to serve developmental objectives" (p. 75).According to George F Gant, development administration denotes a "complex of agencies, management systems and the processes that a government establishes to achieve its developmental goals. Development administration has an innovative dimension, as it is flexible enough to design new methods, procedures, policies, which could save time, increase effectiveness and quality"(pp. 20-21). Furthermore, George Gant put forward characteristics of development administration by its purposes, its loyalties and its attitudes. The purpose of development administration is to stimulate and facilitate definite and defined programs to bring socio-economic progress. The loyalty of development administration has to be accountable to the people at large and attitudes of development administration should be positive, persuasive and innovative.

So, it is now clear that if we take stock of development administration in an

elaborate and detailed framework then we find that it includes the aspect of total nation-building based on and by following all processes, plans, policies, programmes and projects for socio-economic progress and to achieve national goals. It is concerned with modernisation, institution building, democratisation and establishment of just and equal social and political order so that benefits can bring a trickle down effect. It is a planned change to strengthen administrative capacity and administration of development plans, policies, programmes and projects including improving/removing environmental, traditional and parochial cultural constraints. Accordingly, development administration is concerned with three major components namely: (a) prevalent enthusiasm, zeal and willingness to do development, (b) employing new forward moving techniques, and (c) suitable skill and capacity building to achieve various aims and objectives of development.

Scope of Development Administration

As discussed above, it is clear that 'Administration' and 'Development' is a wide-ranging term and 'development administration' being a part of both, it is natural that its scope is too wide. Like administration, the scope of development administration is very wide, under which development related determinants of economic, social and political policies and objectives, organization of organized developmental activities, establishment of organizational structure for improvement and development and all the activities, including arrangements for administrative development system of means and tools necessary for the attainment of economic objectives, are included. Just as there is a difference in the definition of development administration, similarly there is a difference in the determination of its subject area and scope.

Both Fainsod and John D. Montogomery have analysed the scope of development administration as planned economic development. Both of them relate development administration with economic development of country and said that all kinds of economic development related activities are included in its scope. Scholars with different views, like Lucien Pye, F.W. Riggs and Weidner, pointed towards the wider areas of developmental administration. They have stated that the administrative process of fulfilling the political, economic and social objectives set by an appropriate officer or government is called development administration. According to them the scope of development administration is not limited only to economic development but social and

political development are also included in its subject matter. Development administration is related to all those programmes, schemes, purposes and organizations that work for the overall development and nation-building of the country.It is such a developmental and progressive process that fulfils the developmental goals of administration by using the new, modern and up-to-date means, tools and abilities.

Accordingly, with the analysis of thinkers of both classes we find that the area is determined by both of them in its own way. But both are unanimous that area, scope and subject matter of development administration is related with nation-building.Under the area of development administration, forms of work and efforts made for nation-building are implemented by public organizations and government administration. According to J.N. Khosla, development administration is a difficult administrative structure in which economic, social, political and administrative means and powers are combined for the fulfilment of objectives and goal.

In this context, it is the need of the hour to understand that the scope of development administration is expanding day to day in a positive direction to cover societal basic needs and welfare. It is related to achieving a wide spectrum of goals which is developmental in nature. It not only, brings social, cultural, political and economic changes but also, adjuvating purposeful planning and programming through active people's participation. For proper utilisation of natural resources and also to achieve a wide variety of developmental goals, development administration constantly interacts with the environment. A brief scope under the following headings is given for the convenience of studies on the basis of subject matter related deliberations of developmental administration.

Treatment of Economic Problems and Poverty Alleviation

Solution of economic problems like poverty, hunger, poor economic opportunities, systematic social deprivation and neglect of public services like clean water, housing, clothing and health is also possible under development administration. In this context, it is important and the utmost duty of developmental administration to solve these problems for the smooth operation of the economy.Satisfaction of human needs is the basic objective of economic life in the context of limited resources.Economic resources are

limited due to demand and alternative experiments, and on the other hand, there are different types of demands in society. George F. Gant while defining development administration included poverty alleviation as an important goal. Amartya Sen, on the other hand in his book *Development as a Freedom* (1999) while highlighting aspects of capability approach also relates economic poverty and substantive freedom from capability perspective as opposed to measuring it in terms of per capita income. He stressed on intrinsically important deprivations, which causes capability deprivation, that is, on real poverty, and on relations between low income and low capability. Therefore, an important concern of development administration is to use the limited resources according to human needs and social satisfaction and that can lead to smooth operation of economic system.

Fulfilments of Goals for Rational Increasing Needs and Opportunities

The problem of rational use of limited resources and solution to the problem of meeting the eternal and endless needs also comes under the area and subject matter of development administration. It is in this context important to understand that development is not only limited to basic quantitative aspect of poverty alleviation and meeting the physical needs only. In a contemporary perspective, it covers improvement in both quantitative and qualitative aspects of human life and dignity, empowerment and capacity building including important aspects of human development index like quality of life, education, health and human rights. Equality of opportunities and sufficient choices can only satisfy their life's basic necessary needs and aspirations. Amartya Sen says,

> Expansion of freedom is viewed, in this approach, both as the primary end and as the principal means of development. Development consists of the removal of various types of unfreedoms that leave people little choice and little opportunity of exercising their reasoning agency.(p.xii)

i.   Development administration, political culture and Ideology

Political culture and ideology provides functioning and working efficiency and effectiveness for development administration. It guides and monitors implementation of various developmental policies and programmes. For that purpose, development administration performs duties or services as a steering wheel that governs society to firmly laid down and well demarcated goals of political leaders and staff attached in the development process. It removes the

barriers and lose grounds between development necessities and administrative development.

ii.   Nation-building, social welfare and traditional and parochial social structure

Development administration also covers the task of nation-building and social welfare. It needs to mould, reconstruct parochial social structure and relationship based on religion, kinship pattern, caste etc. in a globalised modern era. Therefore, development administration needs to focus more on democracy, industrialisation, promotion and development of technology, education, equity, social justice, job creation and other interlinked aspect of social welfare for nation development. Social change is necessary and for this social traditional customs that impede the process of development needs to be converted and improved for ever increasing task of nation-building.

iii.   Implementation of development administrative policies

There is no importance in the policies of development administration till it is followed or there is proper implementing system. In the field of administration, various administrative policies are followed to solve various problems arising in the field of recruitment, training, promotion, rules of conduct, classification, etc. It gives tangible form and right direction to development administration by creating certain fixed and positive policies of the government in this regard.

iv.   Institution building, planning and programming

Proper and suitable institutional framework is needed to implement developmental projects, planning and programming so that it converts these into action to bring balanced growth which is acceptable to society at large. For this it is important to give prominence to the proper assessment and utilisation of resources, firmness of plan precedence, appropriate formulation, fair implementation, suitable monitoring and reasonable evaluation of plan and project with efficiency, economy and effectiveness. Accordingly, various components of institutional framework needs to be well coordinated for effective development administration with an aim to achieve maximum results with minimum cost and time.

v.   Development administration, ecology and environment

As we know administration works under the provision of the constitution as

well as the political and legal framework. Moving further during 1960s, a comparative analysis indicates that development administration is ecological in its nature. It needs to change in consonance with changing political, social, economic, and cultural scenario because it cannot survive in a vacuum. It affects the environment around it and is in turn affected by it. No growth model and development scheme, no sophisticated technology and even the adoption of best technological assistance from foreign country can be planted on a developing system blindly. For that system has to be ready to receive changes. All such changes have to be suitable to its local conditions.

vi.   Development administration is transboundary in its nature

Development administration is transboundary in nature as it is not only limited to the national level but it also crosses the boundary. For proper developmental planning, strategy and adoption technological know-how we have to depend on the foreign countries for trade, necessary financial aid and technology. Therefore, development administration goes beyond the boundaries.

It is obvious from the above discussion that the area, scope and subject matter of development administration is very wide and includes all the schemes related to national development programs, through which economic, social, political and administrative development of the country can be done. Not only this, the solution to problems of production, consumption, exchange, distribution and revenue also comes under the area of development administration**.**

Objectives of Development Administration

After having analysed the area, scope and subject matter of development administration, the objective of development administration is described here. The basic objective of development administration is to understand the administrative problems related to development which in turn creates various impediments in the way of development. These impediments include poverty, illiteracy, population increase, resources crunch, environmental protection, food production, energy crisis, deterioration of human environment, decrease of middle class, absence of national unity, decrease in per capita income etc. These and more impediments collectively when accumulated put pressure and impact on the capacity and skill of administration and by which they become less effective. That is why development administration has become important and compulsory elements for the whole nation so that they can act for social,

economic and political development of nation as such. Despite various impediments, it is important to give emphasis and create such environmental situation for administrative institutions by implementing developmental programmes, which can bring fruitful and satisfactory results. The usefulness and success of development administration depends on the following objective in mind-

- Carrying out development-oriented goal through organised efforts including regulatory administration of government.
- Strengthening the administrative machinery which would bring about socio-politico-economic development.
- Developing, building and improving public administration system in the direction of nation-building.
- Establishing social justice through equitable distribution of benefits among masses.
- Addressing equity and redistributive issues with focus on the implementation problems.
- Dealing with issues of fundamental right, human rights and basic human needs.
- Strengthening and increasing the administrative capacity for development.
- Administration of development plans, policies, programmes and projects including improving/removing environmental constraints.
- Mobilising resources and their allocation for various development activities on large scale.
- Increasing responsibility to carry out intended change in the direction of social, political and economic arena.
- Developing coordination among various functional units of developmental projects for proper and timely implementation.
- Knowing the actual local problem by administration so that they can formulate developmental policies and programmes according to needs and aspiration of local people.
- Dedicated administrative leadership is necessary to generate awareness, commitment, discipline and feeling of unity for success of

economic planning and community development plan.

- Active and voluntary participation of people at large is necessary for developmental programmes functional.
- Efficient, skilled, competent, trained bureaucracy is necessary to bring suitable new changes and transformation in society.
- Developing proper and amicable relationship between permanent executive and political executive for public policy formulation and implementation.

Though, development administration is necessary for developing country's development, modernisation, democratisation, socio-economic transformation and nation-building, but the irony is that speed and pace of development is very slow. Traditional society, lack of education, unbalanced development, political instability, unskilled administration, absence of new technology in developing countries is primarily responsible for slow development. Therefore, usefulness and success of development administration depends on fulfilment of various objectives to bring fruitful and satisfactory results.

Features of Development Administration

As we can understand the importance of objectives of development administration in bringing substantial results by removing bottlenecks and impediments related to development, it is now pertinent to know its various features. A number of scholars have defined development administration but it is difficult to find a commonly agreed upon definition. Though development administration is a new concept in the field of study of social sciences. Over the years, its meaning has undergone a change with new developments and experiences. But even then, development administration not only highlights the problem but suggests and coordinates the government in its solution. By providing solutions, development administration helps in national development. On the basis of analysis of various definitions, a number of features of development administration can be identified from the point of view of study, which is as under:

i.   Result and change oriented

To my mind, result oriented is the first and most important feature of development administration. People of any nation want immediate and rapid

results. Development administration at the same time wants to solve problems in a definite time frame and for that it employs various welfare oriented productive facilities related to increase in per capita income, education, health etc.

Textual meaning of development is also related to change. To bring that change, development administration acts as a base pillar. Its prime concern is to bring desirable, constructive, fruitful, and effective, intended planned change in the direction of nation-building and socio-economic progress. For development this kind of nation-building and socio-economic change is utmost important. These changes can be possible by development administration.

ii.   Client and goal oriented

Administration basically serves the people at large and for this it is the utmost responsibility of administration to engage with welfare-oriented work for them. People also monitor their various efforts. In this context development administration's central concern is towards satisfying the basic needs of its client (people) and work positively for the upliftment of poor and weaker sections of society. It is needed to be flexible and action oriented in its approach for delivery and administration of community development programs. For this purpose, development administration requires requisite capacity to mediate and respond to the substantive demands of the people and environmental challenges. Therefore, these clients are not only the functional responsibility of development administration but due to getting benefits they actively participate in the public welfare programmes.

Another distinctive feature of development administrationis that it is goal oriented. It implies achievement of targeted socio-economic goals of certain specific programmes to bring desired results. Development administration and its structure acts as an instrument of development process. For this, changes in the direction of modernity of administrative structure, its capacity to handle development-oriented activities and goals, requires autonomy toapply rules and procedure with discretion to accelerate the way for economic, political, and social development.

iii.   Progressive and plan oriented

Progressive development for achievement of socio-economic goals is also an important task of government in the developing world. This is being done by the instruments of development administration, which implies training and

development of administration. This in turn forecasts new competencies in the context of changing technology and methods.

Development administration is also concerned with intended planned change in the direction of nation-building and socio-economic progress.It strengthens administrative capacity and strengthens administration of development plans, policies, programmes and projects including improving/removing environmental constraints. In developing countries, where human and material resources are scarce, governments are required to adapt and adopt development planning techniques as an invaluable aid in promoting social and economic development (Sapru, p. 126). The identification of major functions to be carried out and their alignments are basic ingredients of development administration.

iv. Coordination and participation oriented

Development administration is actually concerned with organised and coordinated efforts to carry out various developmental activities. These activities are channelized for building of human and material resources for development. Coordination is important to bring organised efforts, discipline among various administrative units and also for proper monitoring and investigation. Accordingly, development administration decides, priorities, and applies suitable and appropriate methods of control and coordination at different functional levels. It is then we can expect proper implementation of various policies and programmes.

On the other hand, for the development of any society or nation, active and greater participation of people is very important to achieve development goals. Without their meaningful participation in the developmental process it would be impossible to realise desired socio-economic progress. People's proper participation can create an atmosphere for mutual cooperation, sacrifice, surrender, mercy, love and toleration which is a necessary condition for development. Particularly for development administration it is important that people give effective cooperation in the implementation of governments' developmental programs. For this the administration needs to create and promote conditions to facilitate greater and effective participation of people in the process of change and delivery of public goods and services. Their participation in public policy making, implementation, evaluation and monitoring is with the purpose of benefitting them.

v. Capacity building and commitment oriented

Development administration creates, enhance, and build capacities as a means for achieving many developmental goals. The inherited administrative system needs to change to respond accumulated and combined challenges. Therefore, it focuses on developing skill and improving knowledge of development-oriented administrators according to the needs and pressures of the masses.

It is also important characteristics of development administration to do particular work with full commitment and enthusiasm. Bureaucracy is expected to involved and perform always with full commitment toward their duties and responsibilities. It is expected to complete the projects in a given time and space. Commitment actually put development administration into developed form and expand ways for all round development.

v. Creativity and innovativeness oriented

Creativity is also an important feature of development administration. It is an ability and power to develop new ideas. Therefore, it is the techniques and new and novel ways of doing things, which is one of the essential requirements for development administration.

An important aspect of development administration is innovativeness. It means application and adoption of new ideas, structure, procedures, methods, policies, plans and programs with the objective to achieve developmental goals to the maximum extent possible with minimum resources. The refore, development administration promotes and carries out qualitative innovation to increase effectiveness.

vi. Environment and welfare oriented

Development administration is planned change to strengthen administrative capacity and improve/remove environmental constraints. For this it actively needs to interact and respond to the demands and challenges arising from its environment. Fred W. Riggs has highlighted how changes in administration affects its environment and environmental changes have impacted various activities of administration. Development administration requires to be responsive, accountable and flexible enough to design new methods, procedures, and policies. The main purpose of development administration is all round development. Developmental goals and priorities should bein consonance with all-round development and public welfare. This form of

development administration is visible since state's objective is public welfare oriented.

vii.   Time bound accountability and orientation to social realities

Time orientation is one of the important characteristics of development administration. It involves completion of various welfare oriented developmental programme as quickly as possible. A definite time frame is very essential for development administration, as fast development of society is possible only when it can bring meaningful and progressive socio-economic change in the least possible time. Therefore, all activities of development by development administration is done keeping in mind the importance of time.

Development administration should be accountable, responsive, dynamic, innovative, development-conscious and flexible enough to design and perform their developmental roles. A top-down and bottom-up flow of communication pattern and initiative is an important feature of accountable administration. Highly centralised public policy making is a major constraint which we inherited from colonial administration. Flexibility, creativity, positivity, persuasiveness, innovation and adaptability is crucial in planning of development activities. In turn it actually requires committed, enthusiastic, dedicated, and motivated administration at various levels to accomplish progressive development goals. Development administration should be in touch with social realities at the local and grass root level. Due to heterogenous differences between rural and urban areas, between various socio-economic, political and ethnic groups, development administration needs to in constant touch with rapidly growing, changing and shifting social realities.

Challenges of Development Administration

Development administration is an important element of every country's national development. Development can and never be uninterrupted, unrestrained, continuous, incessant, but time, situation, culture, change in humanity etc. are problematic for the pace of development and can bring various challenges in the functioning of development administration. Various problems arise because the developmental path which the developing countries (new nations) have set to follow are new and, therefore, differ from the traditional path. However, in the realisation of new developmental goals, new nations are faced with many problems and challenges. It is difficult to analyse and discuss all challenges of development administration. From the point of

view of study and for interpretation, a number of challenges of development administration can be identified which is as under:

- Existence of Traditional society
- Lack of education
- Political instability
- Unskilled and untrained administration
- Absence of new technology
- Lack of modern techniques of management
- Administrative and procedural delay
- Lack of enthusiasm, zeal and commitment in planning and implementation
- Lack of sufficient discipline
- Lack of proper coordination and objective relationship between specialist and generalist
- Highly centralised public policy making
- Poor direction, training and guidance
- Adopting poor methods and forward moving vision in public policy making
- Mismanaged and poor organisation of public enterprises, government departments, boards and regulatory organisation and financial institutions,
- Poor response of the people at large
- Existence of traditional attitudes, old customs, inappropriate languages and religious belief
- Poor response of people and lack of political support to development programmes
- Lack of finances and material resources etc.

Conclusion

It may be concluded that with above problems and challenges of development administration, we may not be in a position to move forward in a desired direction. As outward movement is not possible, rather accumulation of these diverse challenges pushes it backward. If we actually want to move forward

then we have to remove our old customs and traditions and there is need to bring suitable changes according to the need of the hour. It is also needed to understand how to improve and strengthen the capabilities of administrators. Furthermore, at the same time, we have to control unorganised society, turbulent environment, establish coordination and reconcile human beings also. It is also imperative to remove chaos, confusion and disorder in society by carrying out policies and programmes related to developmental goals of nation-building and socio-economic progress. Otherwise existence of development administration is in dilemma.

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