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## **Availability of Household Assets and Amenities Across Clans in Chura Caste: A Study of Jhajjar District in Haryana**

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### **Abstract**

Safe drinking water and sanitation facilities reduce the prevalence of gastrointestinal diseases in any society. Likewise, new fuels and improved stoves provide a cleaner environment and better health. Availability of piped water within the household and use of liquefied petroleum gas for cooking reduces drudgery of women in domestic chores, thus allowing more time for other activities. Better electric appliances and furniture facilitate effective education among children. Finally, availability of automobiles, communication and mass media strengthen the household's connection to the country as a whole. Access to these amenities thus reflects a household's quality of life. They act as a sign of social status and instrument for a better life among various social groups in modern life.

On the basis of four parameters, fifteen villages have been selected with the help of stratified random sampling. Primary data has been collected from 460 sample households from these villages. With the help of data collected through primary survey twelve clans/gotras were identified. Initially, the weighted score has been assigned to 36 selected variables covering nine broad aspects. Individual amenities were assigned weights depending upon their function and relative value to derive composite weighted score. Thereafter, the differentials among the clans with regard to these amenities were worked out. Finally, it is found that among various clans the highest composite average weighted score is obtained by Geychand clan followed by Lauth, Dulgach, Sarser and Bagri while the lowest is obtained by the Kangda in the study area.

**Keywords:** Clans, Chura, Basic Amenities and Facilities, and Average Composite Weighted Score.

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## **Introduction**

Safe drinking water and sanitation facilities reduce the prevalence of gastrointestinal diseases in any society. Likewise, new fuels and improved stoves provide a cleaner environment and better health. Availability of piped water within the household and use of liquefied petroleum gas for cooking reduces drudgery of women in domestic chores, thus allowing more time for other activities. Better electric appliances and furniture facilitate effective education among children. Finally, availability of automobiles, communication and mass media strengthen the household's connection to the country as a whole. Access to these amenities thus reflects a household's quality of life. They act as a sign of social status and instrument for a better life among various social groups in modern life (Desai et al, 2010).

Many studies have been undertaken on the availability of basic amenities or facilities in different forms in India. Tiwari and Nayak, (2013) examined the drinking water and sanitation facilities in Uttar Pradesh. They described the inter-regional disparity in Uttar Pradesh in the availability of drinking water and sanitation facilities. Prabhuswamy (2014) studied the availability and accessibility of basic amenities to the households in the state of Karnataka with the help of prominent households amenities like housing conditions, drinking water, separate kitchen, LPG connection and toilet facilities during 2001 to 2011. It was found that there is an improvement in relation to availability and accessibility of most basic amenities, both quantitatively and qualitatively during the period. Sangeeta (2014) analyzed the socio-economic characteristics of Balmiki community in Rohtak district. Based on primary data, it is found that nearly four-fifth households have the facilities of LPG, about one-fifth has computer/laptop and internet facilities and 16 per cent have flush toilets.

While some studies explore regional inequalities in the quality of living space in the rural areas of Haryana using tehsil level census data (Bairagi and Chamar, 2019; Chamar and Bairagi, 2019). Others are based on data collected from primary survey at micro level. In the year 2013, Chamar and Chamar studied rural dwellings, and house types in a village in Jind district in Haryana. The study revealed that the scheduled castes in the village have undergone rapid transformation in their socio-economic conditions during the recent past due to their occupational mobility. Using a similar approach some studies have examined differentials in quality of living space among different clans in scheduled castes in different rural areas of Haryana at micro level (see Chamar and Rekha, 2016; Chamar and Chamar, 2018; Chamar and Chamar; 2019; Rani and Chamar; 2019).

## **Need of the Study**

During recent times scheduled castes as a whole have witnessed improvement in their socio-economic conditions. Their occupational structure has undergone transformation with improvement in their levels of educational attainment. As a result, housing conditions

and household assets including availability of amenities have improved to some extent. This is true for Chura caste in rural areas also. However, notable variations in quality of life continue to exist among different clans (Gotra) in a particular caste. In view of this, based on primary data the present work makes an attempt to examine the differentials in availability of household assets and amenities among different clans of Chura caste in Jhajjar district of Haryana.

## **STUDY AREA**

### **Location and boundaries**

Formerly a part of Rohtak district, Jhajjar came into existence as a separate district on July 15th, 1997. One of the most developing districts of the state, Jhajjar is located very close to Delhi. The Jhajjar district is extended between 28° 21' 31" to 28° 50' 19" north latitudes and 76° 17' 06" to 76° 58' 15" east longitudes. It may be noted that all the 37 Scheduled Castes of the state have been existing in district Jhajjar. As per Census 2011 the total scheduled caste population in Haryana state is 37.20 lakh. With an absolute size of 6.43 lakh, Chura caste account for 17.29 per cent of the scheduled castes in Haryana. The male and female population among chura caste is 3.39 lakh (52.67 %) and 3.04 lakh (47.33 %) respectively. The total scheduled caste population of Jhajjar district is 2.29 lakh person out of which 24372 (10.65 %) person belong to Chura caste comprising 12846 males (52.71%) and 11526 (46.29 %) females.

### **Source of Data and Research Methodology**

The study is mainly based on primary data. The data has been collected through personal interview of the head of the household using well-structured schedules. On the basis of four parameters such as total literacy rate, total work participation rate, percentage of scheduled caste population and number of households of Chura community, fifteen villages have been selected with the help of stratified random sampling. Of these four parameters, data for first three are directly available from primary census abstract. For the last parameter, information was obtained from the sarpanches, teachers and old residents of the respective villages. Primary data has been collected from 460 sample households from these villages. With the help of data collected through primary survey twelve clans/gotras were identified. Initially, the weighted score has been assigned to 36 selected variables covering nine broad aspects such as drinking water facilities, sanitation facilities, types of fuel used for cooking, furniture, electric appliances, automobiles, communication facilities, number of rooms and house types. Individual amenities were assigned weights depending upon their function and relative value to derive composite weighted score. Further to identify the average composite weighted score of various selected aspects, the total composite weighted score has been divided by the number of households of each clan. Finally, the differentials among

the clans with regard to all the selected aspects have been worked out.

## **RESULT AND DISCUSSION**

### **Population Characteristics**

From the sample villages data pertaining to 460 households with a total population of 2248 persons comprising 1232 males and 1016 females was collected. The total population of 0-6 year is 249 persons comprising 133 males and 116 females. The rest 1999 persons comprising 1099 males and 900 females are above six years of age. The sex ratio is 825 females/1000 males. The average size of household is 4.9 persons. The total literacy rate of Chura caste in Jhajjar district is 72 per cent, while male literacy rate is 79 per cent and female literacy rate is 63 per cent. The highest literacy rate is recorded in Lauth clan (85 %) and the lowest in Pihwar (65 %) clan. Among male, the highest literacy rate is recorded in Chandalia clan (91 %) while among female, the highest literacy is found in Lauth clan that is 83 per cent. The population characteristics of chura caste are summarized in **Table-1**.

The list of selected broad nine aspects and 36 variables along with weights depending upon their function and relative value has been shown in **Table- 2**.

### **Clan- Wise Composite Weighted Score of Selected Aspects**

The clan wise number of households corresponding to each of the selected variables and composite weighted scores has been indicated in **Table- 3A and 3B**.

It is recorded that more than three-fourth households have access to tap water for drinking purposes in the study area. Importantly, cent per cent households belonging to Dulgach and Deeka clans have the facility of tap water. It is also observed that about two-fifth households use water from hand pump and only 2.4 per cent households use tube wells for drinking water. The largest dependence on hand pumps is among tank clan (78%). Only Bidhlan and Kangda clans use tube wells for drinking water. Out of total sample households, nearly half of the households use pit toilets and only 22 per cent possess flush toilets. More than half of the households belonging to Bohat, Kangda, Sarsar, and Dulgach clans have used pit toilets. The largest share of households (42 %) with flush toilets is found among Lauth clan followed by Pihwar (34 %) and Bagri (33 %) clans. It may also be noted that about 28 per cent households do not have access to any type of sanitation facilities. In other words people from these households use open space defecation. It is observed that about 57 per cent of the sample households use LPG as cooking fuel. About 92 per cent households of Lauth clan have the facility of LPG followed by Geychand, Dulgach, Sarsar, Deeka and Bidhlan clans. It is found that about one-fourth households possess double beds and nearly 20 per cent possess sofa sets.

The Tank and Lauth clans have largest share of households having double beds (56 %) and sofa sets (67 %) respectively. It is observed that households belonging to only Bidhlan and Sarsar clans own air conditioners while the Geychand clan reports the largest share of households having inverters. Nearly 45 per cent households use refrigerators and about 88 per cent households possess television. More than one-third households belonging to Dulgach and Geychand clans have used the washing machines in the study area. It is observed that households belonging to Bidhlan, Pihwar, Dulgach, Chandalia, Geychand and Bagri clans possess car. In addition, households belonging to Bidhlan and Geychand clans also possess three wheelers which is used as source of their livelihood. About one-fourth households (23 %) reportedly possess motorcycle/scooters. However, nearly 27 per cent households do not own such type of automobile facilities. It is noticed that the about 64 per cent, 24 per cent and 94 per cent households have access to the facilities of cable, dish television and mobile phones respectively. Only one percent households have computer/laptop facility in the study area. The size of the rural dwellings also denotes the economic level of the people.

**Table- 1**  
**Jhajjar District**  
**Clan Wise Population Characteristics of Chura Caste**

Clan/ Gotra	HH. No.	Total Population			0-6 Years Pop.			> 6Years Pop.			Literate Persons			Sex Ratio	HH Size
		Total	Male	Fem.	Total	Male	Fem.	Total	Male	Fem.	Total	Male	Fem.		
Bidhlan	106	525	304	221	51	27	24	474	277	197	341	220	121	727	5.0
(%)		100.0	57.9	42.1	09.7	08.9	10.9	90.3	91.1	89.1	71.9	79.4	61.4		
Kangda	71	343	197	146	34	17	17	309	180	129	229	143	86	741	4.8
(%)		100.0	57.4	42.6	09.9	08.7	11.6	90.1	91.4	88.4	74.1	79.4	66.7		
Pihwar	50	238	123	115	28	13	15	210	110	100	136	77	59	935	4.8
(%)		100.0	51.7	48.3	11.8	10.6	13.0	88.2	89.4	87.0	64.8	70.0	59.0		
Sarsar	50	248	128	120	26	12	14	222	116	106	155	95	60	938	5.0
(%)		100.0	51.6	48.4	10.5	09.3	11.8	89.5	90.6	88.3	69.8	81.9	56.6		
Dulgach	37	177	91	86	17	11	06	160	80	80	107	61	46	945	4.8
(%)		100.0	51.4	48.6	09.6	12.1	07.0	90.4	87.9	93.0	66.9	76.3	57.5		
Bohat	34	168	86	82	24	11	13	144	75	69	98	57	41	953	4.9
(%)		100.0	51.2	48.8	14.3	12.8	15.9	85.7	87.2	84.1	68.1	76.0	69.4		
Chandalia	30	143	73	70	21	14	07	122	59	63	101	54	47	959	4.8
(%)		100.0	51.0	49.0	14.7	19.2	10.0	85.3	80.8	90.0	82.8	91.5	74.4		
Geychand	30	160	89	71	25	13	12	135	76	59	102	64	38	798	5.3
(%)		100.0	55.6	44.4	15.6	14.6	16.9	84.4	85.4	83.1	75.6	84.2	64.4		
Bagri	18	83	44	39	07	03	04	76	41	35	58	32	26	886	4.6
(%)		100.0	53.0	47.0	08.4	07.0	10.0	91.6	93.2	89.7	76.3	78.0	74.3		
Deeka	13	66	40	26	08	04	04	58	36	22	44	30	14	650	5.1
(%)		100.0	60.6	39.4	12.1	10.0	15.4	87.9	90.0	84.6	75.9	83.3	63.6		
Lauth	12	60	36	24	05	05	00	55	31	24	47	27	20	667	5.0
(%)		100.0	60.0	40.0	08.3	13.9	00.0	91.7	86.1	100.0	85.5	87.1	83.3		
Tank	09	37	21	16	03	03	00	34	18	16	25	14	11	762	4.1
(%)		100.0	56.8	43.2	08.1	14.3	00.0	91.9	85.7	100.0	73.5	77.8	68.8		
<b>Total</b>	<b>460</b>	<b>2248</b>	<b>1232</b>	<b>1016</b>	<b>249</b>	<b>133</b>	<b>116</b>	<b>1999</b>	<b>1099</b>	<b>900</b>	<b>1443</b>	<b>874</b>	<b>569</b>	<b>825</b>	<b>4.9</b>
(%)		<b>100.0</b>	<b>54.8</b>	<b>45.2</b>	<b>11.1</b>	<b>10.8</b>	<b>11.4</b>	<b>88.9</b>	<b>89.2</b>	<b>88.6</b>	<b>72.2</b>	<b>79.5</b>	<b>63.2</b>		

Source: Compiled by authors, based on field work, 2016.



**Table- 2**  
**Jhajjar District**  
**Selected Variables and Weighted Scores**

Selected Aspects	Sr. No.	Selected Variables	Weighted Score
Drinking Water Facility	1.	Tube Well	1.0
	2.	Hand Pump	2.0
	3.	Tap Water	3.0
Sanitation Facility	1.	Latrine/ Pit Toilet	1.0
	2.	Flush Toilet	2.0
Type of Fuel Used for Cooking	1.	Dung Cakes	1.0
	2.	Wood	3.0
	3.	LPG	5.0
Furniture	1.	Chair	0.1
	2.	Sofa Set	1.0
	3.	Double Bed	2.0
Electric Appliances	1.	Fan	0.1
	2.	Press	0.3
	3.	Maxi Juicer	0.5
	4.	Cooler	0.8
	5.	Television	1.0
	6.	Washing Machine	2.0
	7.	Refrigerator	3.0
	8.	Inverter	4.0
	9.	Air Conditioner	5.0
Automobiles	1.	Scooter/ Motorcycle	1.0
	2.	Three Wheeler	5.0
	3.	Car	10.0
Communication Facility	1.	Cable	1.0
	2.	Dish Television	2.0
	3.	Telephone	3.0
	4.	Mobile	4.0
	5.	Comp./Laptop	5.0
Number of Rooms	1.	One Room	1.0
	2.	Two Rooms	2.0
	3.	Three Rooms	3.0
	4.	Four Rooms	4.0
	5.	Five and above Rooms	5.0
House Types	1.	Kaccha House	1.0
	2.	Mix House	5.0
	3.	Pacca House	10.0

Source: Compiled by Authors.

**Table- 3A**  
**Jhajjar District**  
**Clan-Wise No. of Households, Selected Variables and Composite Weighted Scores of Chura Caste**

Selected Aspects	Bithlan		Kangda		Pihwar		Sarsar		Dulgach		Bohat		Chandatalia		Geychand		Bagri		Deeka		Lauth		Tank		Total HH
	HH	W.S	H	W.S	H	W.S	H	W.S	H	W.S	HH	W.S	H	W.S	H	W.S	H	W.S	H	W.S	H	W.S	H	W.S	
Drinking Water Facility	05	05.0	06	06.0	00	00.0	11	22.0	00	00.0	02	04.0	06	12.0	10	20.0	07	14.0	00	00.0	00	00.0	00	00.0	11
	30	60.0	12	24.0	10	20.0	39	117	37	111	32	96.0	24	72.0	20	60.0	11	33.0	13	39.0	10	30.0	02	06.0	352
	<b>HH</b>	<b>CWS</b>	<b>106</b>	<b>278</b>	<b>71</b>	<b>189</b>	<b>50</b>	<b>139</b>	<b>37</b>	<b>111</b>	<b>34</b>	<b>100</b>	<b>30</b>	<b>84.0</b>	<b>30</b>	<b>80.0</b>	<b>18</b>	<b>47.0</b>	<b>13</b>	<b>39.0</b>	<b>12</b>	<b>34.0</b>	<b>09</b>	<b>20.0</b>	<b>460</b>
Sanitation Facilities	49	49.0	40	40.0	21	21.0	27	27.0	19	19.0	20	20.0	15	15.0	15	15.0	07	07.0	06	06.0	05	05.0	02	02.0	226
	30	60.0	06	12.0	17	34.0	06	12.0	09	18.0	07	14.0	07	14.0	06	12.0	06	12.0	03	06.0	05	10.0	01	02.0	103
	27	00.0	25	00.0	12	00.0	17	00.0	09	00.0	07	00.0	08	00.0	09	00.0	05	00.0	04	00.0	02	00.0	06	00.0	131
Types of Fuel Used for Cooking	<b>HH</b>	<b>CWS</b>	<b>106</b>	<b>109</b>	<b>71</b>	<b>52.0</b>	<b>50</b>	<b>55.0</b>	<b>50</b>	<b>39.0</b>	<b>37</b>	<b>37.0</b>	<b>34</b>	<b>34.0</b>	<b>30</b>	<b>29.0</b>	<b>30</b>	<b>27.0</b>	<b>18</b>	<b>19.0</b>	<b>13</b>	<b>12.0</b>	<b>12</b>	<b>15.0</b>	<b>460</b>
	56	56.0	24	24.0	12	12.0	32	32.0	26	26.0	24	24.0	25	25.0	09	09.0	15	15.0	10	10.0	11	11.0	07	07.0	251
	65	195	64	192	24	72.0	37	111	26	78.0	24	72.0	25	75.0	09	27.0	15	45.0	09	27.0	11	33.0	07	21.0	316
Furniture	65	325	28	140	27	135	31	155	23	115	20	100	15	75.0	22	110	10	50.0	08	40.0	11	55.0	02	10.0	262
	<b>HH</b>	<b>CWS</b>	<b>106</b>	<b>576</b>	<b>71</b>	<b>356</b>	<b>50</b>	<b>298</b>	<b>37</b>	<b>219</b>	<b>34</b>	<b>196</b>	<b>30</b>	<b>175</b>	<b>30</b>	<b>146</b>	<b>18</b>	<b>110</b>	<b>13</b>	<b>77.0</b>	<b>12</b>	<b>99.0</b>	<b>09</b>	<b>38.0</b>	<b>460</b>
	64	06.4	36	03.6	37	03.7	46	04.6	33	03.3	32	03.2	25	02.5	27	02.7	18	01.8	11	01.1	04	00.4	09	00.9	342
Electric Appliances	19	19.0	00	00.0	05	05.0	13	13.0	13	13.0	05	05.0	05	05.0	11	11.0	07	07.0	00	00.0	08	08.0	05	05.0	91
	22	44.0	06	12.0	10	20.0	21	42.0	13	26.0	05	10.0	05	10.0	12	24.0	08	16.0	01	02.0	05	10.0	05	10.0	113
	33	00.0	35	00.0	10	00.0	02	00.0	03	00.0	02	00.0	04	00.0	03	00.0	00	00.0	02	00.0	02	00.0	00	00.0	96
Fan	<b>HH</b>	<b>CWS</b>	<b>106</b>	<b>69.4</b>	<b>71</b>	<b>15.6</b>	<b>50</b>	<b>28.7</b>	<b>50</b>	<b>59.6</b>	<b>37</b>	<b>42.3</b>	<b>34</b>	<b>18.2</b>	<b>30</b>	<b>17.5</b>	<b>30</b>	<b>37.7</b>	<b>18</b>	<b>24.8</b>	<b>13</b>	<b>03.1</b>	<b>12</b>	<b>18.4</b>	<b>460</b>
	87	08.7	63	06.3	32	03.2	50	05.0	36	03.6	31	03.1	26	02.6	25	02.5	14	01.4	11	01.1	12	01.2	09	00.9	396
	22	06.6	03	00.9	04	01.2	22	06.6	07	02.1	03	00.9	04	01.2	12	03.6	08	02.4	00	00.0	06	01.8	02	00.6	93
Maxi Juicer	07	03.5	00	00.0	01	00.5	06	03.0	00	00.0	01	00.5	04	02.0	11	05.5	04	02.0	00	00.0	00	00.0	00	00.0	34
	21	16.8	07	05.6	01	00.8	11	08.9	07	05.6	02	01.6	04	03.2	11	08.8	09	07.2	00	00.0	07	05.6	02	01.6	82
	90	90.0	60	60.0	41	41.0	50	50.0	36	36.0	31	31.0	26	26.0	25	25.0	13	13.0	11	11.0	12	12.0	09	09.0	404
W. Machine	16	32.0	05	10.0	02	04.0	08	16.0	13	26.0	01	02.0	04	08.0	11	22.0	05	10.0	02	04.0	03	06.0	00	00.0	70
	48	144	17	51.0	25	75.0	23	69.0	24	72.0	14	42.0	13	39.0	16	48.0	09	27.0	07	21.0	08	24.0	02	06.0	206
	08	32.0	03	12.0	01	04.0	06	24.0	02	08.0	02	08.0	04	16.0	11	44.0	00	00.0	02	08.0	00	00.0	00	00.0	39
Inverter A.C	01	05.0	00	00.0	00	00.0	01	05.0	00	00.0	00	00.0	00	00.0	00	00.0	00	00.0	00	00.0	00	00.0	00	00.0	02
	10	00.0	08	00.0	04	00.0	00	00.0	01	00.0	03	00.0	04	00.0	05	00.0	04	00.0	02	00.0	00	00.0	00	00.0	41
	<b>HH</b>	<b>CWS</b>	<b>106</b>	<b>338.6</b>	<b>71</b>	<b>145.8</b>	<b>50</b>	<b>129.7</b>	<b>50</b>	<b>187.4</b>	<b>37</b>	<b>153.3</b>	<b>34</b>	<b>89.1</b>	<b>30</b>	<b>98.0</b>	<b>30</b>	<b>159.4</b>	<b>18</b>	<b>63.0</b>	<b>13</b>	<b>45.1</b>	<b>12</b>	<b>50.6</b>	<b>460</b>

Source: Compiled by authors, based on field work, 2016. Note: HH: No. of Households, C.W. S: Composite Weighted Score. To be continued.

**Table- 3B**  
**Jhajjar District**  
**Clan-Wise No. of Households, Selected Variables and Composite Weighted Scores of Chura Caste**

Selected Aspects	Selected Variables	Bidhian		Kangda		Pihwar		Sarsar		Dulgech		Bohat		Chandalia		Geychand		Bagri		Deeka		Lanth		Tank		Total HH		
		HH	W.S	H	W.S	H	W.S	H	W.S	H	W.S	H	W.S	H	W.S	H	W.S	H	W.S	H	W.S	H	W.S	H	W.S		H	W.S
Automobiles	Scooter/Motorcycle	30	30.0	05	05.0	16	16.0	10	10.0	06	06.0	05	05.0	06	06.0	07	07.0	09	09.0	05	05.0	07	07.0	00	00.0	00	00.0	106
	Three Wheeler	02	10.0	00	00.0	00	00.0	00	00.0	00	00.0	00	00.0	00	00.0	02	10.0	00	00.0	00	00.0	00	00.0	00	00.0	00	00.0	04
	Car	01	10.0	00	00.0	01	10.0	00	00.0	01	10.0	00	00.0	02	20.0	02	20.0	01	10.0	00	00.0	00	00.0	00	00.0	00	00.0	08
	No Facility	41	00.0	05	00.0	15	00.0	10	00.0	07	00.0	07	00.0	05	00.0	08	00.0	11	00.0	10	00.0	05	00.0	07	00.0	00	00.0	124
Communication Facility	HH	<b>106</b>	<b>50.0</b>	<b>71</b>	<b>05.0</b>	<b>50</b>	<b>26.0</b>	<b>50</b>	<b>10.0</b>	<b>37</b>	<b>16.0</b>	<b>34</b>	<b>05.0</b>	<b>30</b>	<b>26.0</b>	<b>30</b>	<b>37.0</b>	<b>18</b>	<b>19.0</b>	<b>13</b>	<b>05.0</b>	<b>12</b>	<b>07.0</b>	<b>09</b>	<b>00.0</b>	<b>460</b>		
	Cable	60	60.0	50	50.0	29	29.0	38	38.0	27	27.0	24	24.0	18	18.0	15	15.0	09	09.0	06	06.0	09	09.0	08	08.0	293		
	Dish TV	32	64.0	12	24.0	08	16.0	11	22.0	10	20.0	06	12.0	09	18.0	11	22.0	05	10.0	05	10.0	01	02.0	01	02.0	111		
	Telephone	05	15.0	00	00.0	00	00.0	00	00.0	00	00.0	00	00.0	00	00.0	00	00.0	01	03.0	00	00.0	00	00.0	00	00.0	06		
House Types	Mobile	96	384	69	276	47	188	48	192	37	148	31	124	29	116	27	108	16	64.0	13	52.0	10	40.0	09	36.0	432		
	Comp./Laptop	02	10.0	00	00.0	02	10.0	00	00.0	00	00.0	00	00.0	01	05.0	00	00.0	00	00.0	00	00.0	00	00.0	00	00.0	05		
	No Facility	02	00.0	02	00.0	02	00.0	01	00.0	00	00.0	03	00.0	01	00.0	03	00.0	00	00.0	00	00.0	02	00.0	00	00.0	16		
	HH	<b>106</b>	<b>533</b>	<b>71</b>	<b>350</b>	<b>50</b>	<b>243</b>	<b>50</b>	<b>252</b>	<b>37</b>	<b>195</b>	<b>34</b>	<b>160</b>	<b>30</b>	<b>157</b>	<b>30</b>	<b>145</b>	<b>18</b>	<b>86.0</b>	<b>13</b>	<b>68.0</b>	<b>12</b>	<b>51.0</b>	<b>09</b>	<b>46.0</b>	<b>460</b>		
Number of Rooms	One Room	30	30.0	34	34.0	17	17.0	09	09.0	08	08.0	14	14.0	07	07.0	02	02.0	01	01.0	02	02.0	02	02.0	00	00.0	126		
	Two Rooms	33	66.0	23	46.0	23	46.0	13	26.0	17	34.0	11	22.0	13	26.0	09	18.0	03	06.0	07	14.0	02	04.0	02	04.0	282		
	Three Rooms	32	96.0	08	24.0	05	15.0	13	39.0	05	15.0	08	24.0	06	18.0	12	36.0	09	27.0	02	06.0	01	03.0	03	09.0	104		
	Four	07	28.0	05	20.0	03	12.0	09	36.0	04	16.0	00	00.0	02	08.0	01	04.0	03	12.0	01	04.0	05	20.0	02	08.0	146		
House Types	Five & more Rooms	04	20.0	01	05.0	02	10.0	06	30.0	03	15.0	01	05.0	02	10.0	06	30.0	02	10.0	01	05.0	02	10.0	02	10.0	32		
	HH	<b>106</b>	<b>240</b>	<b>71</b>	<b>129</b>	<b>50</b>	<b>100</b>	<b>50</b>	<b>140</b>	<b>37</b>	<b>88.0</b>	<b>34</b>	<b>65.0</b>	<b>30</b>	<b>69.0</b>	<b>30</b>	<b>90.0</b>	<b>18</b>	<b>56.0</b>	<b>13</b>	<b>31.0</b>	<b>12</b>	<b>39.0</b>	<b>09</b>	<b>31.0</b>	<b>460</b>		
	Kaccha	04	04.0	03	03.0	01	01.0	01	01.0	02	02.0	00	00.0	00	00.0	02	02.0	08	08.0	00	00.0	01	01.0	00	00.0	22		
	Mixed	69	345	55	275	33	165	29	145	17	85.0	16	80.0	20	100	11	55.0	03	15.0	08	40.0	11	55.0	04	20.0	276		
Pucca		33	330	13	130	16	160	20	200	18	180	18	180	10	100	17	170	07	70.0	05	50.0	00	00.0	05	50.0	162		
	HH	<b>106</b>	<b>679</b>	<b>71</b>	<b>408</b>	<b>50</b>	<b>326</b>	<b>50</b>	<b>346</b>	<b>37</b>	<b>267</b>	<b>34</b>	<b>260</b>	<b>30</b>	<b>200</b>	<b>30</b>	<b>227</b>	<b>18</b>	<b>93.0</b>	<b>13</b>	<b>90.0</b>	<b>12</b>	<b>56.0</b>	<b>09</b>	<b>70.0</b>	<b>460</b>		

Source: Compiled by authors, based on field work, 2016. Note: HH, No. of Households, CWS, Composite Weighted Score.

It is found that about 61 per cent dwellings have one or two rooms, while nearly seven per cent dwellings have five or more rooms in the study area. More than 80 per cent dwellings of Kangda and Pihwar clans have only two rooms while dwellings belonging to Geychand and Tank clans report more than four rooms. Households with comparatively better socio-economic conditions own pacca houses among the chura caste. It is noticed that about 35 per cent houses are pacca and 60 per cent have mixed houses. More than half of such pacca houses belong to the Bohat, Geychand and Tank clans.

In the preceding sections the relative position of each of the clans in terms of individual variables of the selected nine aspects has already been explained. In the present section, therefore, an attempt is made to analyze average score of each of the nine selected aspects for individual clans (**Table- 4**).

#### **Clan- Wise Average Composite Weighted Score of Selected Aspects**

On the whole, as seen in the table-4 the Geychand clan has the largest average composite weighted scores while Kangda reports the lowest position. The clans namely Lauth, Dulgach, Sarser, Bagri, Chandalia and Deeka report higher average composite scores than the overall average while Pihwar, Tank, Bidhlan and Bohat clans score lower than the average composite scores among the chura caste. The Tank clan reports the largest average composite weighted scores in the aspects of furniture (1.77), number of rooms (3.44) and type of houses (7.78), while Lauth scores first rank in the aspect of sanitation facilities (1.25) and type of fuel used for cooking (8.25).

**Table- 4**  
**Jhajjar District**  
**Clan Wise Composite Weighted Score and Average Composite Weighted Score of selected Aspects.**

Clan/ Gotra	HH No.	No. of HHs/ C.W. Score/ A.C. Score.	Selected Aspects													A C W Score
			Drinking Water Facility	Sanitation Facility	Fuel Used for Cooking	Furni- ture	Electric Appliances	Auto mobiles	Commu- nication Facility	Number of Rooms	House Types					
Bidhlan	106	CW Score	278.0	109.0	576.0	69.4	338.6	50.0	533.0	240.0	679.0	2873.0				
		ACW Score	2.62	1.03	5.43	0.65	3.19	0.47	5.03	2.26	6.41	27.10				
Kangda	71	CW Score	189.0	52.0	356.0	15.6	145.8	5.0	350.0	129.0	408.0	1650.4				
		ACW Score	2.66	0.73	5.01	0.22	2.05	0.07	4.93	1.82	5.75	23.25				
Pihwar	50	CW Score	140.0	55.0	219.0	28.7	129.7	26.0	243.0	100.0	326.0	1267.4				
		ACW Score	2.80	1.10	4.38	0.57	2.59	0.52	4.86	2.00	6.52	25.35				
Sarsar	50	CW Score	139.0	39.0	298.0	59.6	187.4	10.0	252.0	140.0	346.0	1471.0				
		ACW Score	2.78	0.78	5.96	1.19	3.75	0.20	5.04	2.80	6.92	29.42				
Dulgach	37	CW Score	111.0	37.0	219.0	42.3	153.3	16.0	195.0	88.0	267.0	1128.6				
		ACW Score	3.00	1.00	5.92	1.14	4.14	0.43	5.27	2.38	7.22	30.50				
Bohat	34	CW Score	100.0	34.0	196.0	18.2	89.1	5.0	160.0	65.0	260.0	927.3				
		ACW Score	2.94	1.00	5.76	0.54	2.62	0.15	4.71	1.91	7.65	27.27				
Chandalia	30	CW Score	84.0	29.0	175.0	17.5	98.0	26.0	157.0	69.0	200.0	855.5				
		ACW Score	2.80	0.97	5.83	0.58	3.27	0.87	5.23	2.30	6.67	28.52				
Greychand	30	CW Score	80.0	27.0	146.0	37.7	159.4	37.0	145.0	90.0	227.0	949.1				
		ACW Score	2.67	0.90	4.87	1.26	5.31	1.23	4.83	3.00	7.57	31.64				
Bagri	18	CW Score	47.0	19.0	110.0	24.8	63.0	19.0	86.0	56.0	93.0	517.8				
		ACW Score	2.61	1.06	6.11	1.38	3.50	1.06	4.78	3.11	5.17	28.77				
Deeka	13	CW Score	39.0	12.0	77.0	03.1	45.1	5.0	68.0	31.0	90.0	370.2				
		ACW Score	3.00	0.92	5.92	0.24	3.47	0.38	5.23	2.38	6.92	28.48				
Lauth	12	CW Score	34.0	15.0	99.0	18.4	50.6	7.00	51.0	39.0	56.0	370.0				
		ACW Score	2.83	1.25	8.25	1.53	4.22	0.58	4.25	3.25	4.67	30.83				
Tank	09	CW Score	20.0	04.0	38.0	15.9	18.1	0.00	46.0	31.0	70.0	243.0				
		ACW Score	2.22	0.44	4.22	1.77	2.01	0.00	5.11	3.44	7.78	27.00				
District Jhajjar	460	CW Score	1261.0	432.0	2509.0	351.2	1478.1	206.0	2286.0	1078.0	3022.0	12623.3				
		ACW Score	2.74	0.94	5.45	0.76	3.21	0.45	4.97	2.34	6.57	27.44				

Source: Compiled by authors based on field work, 2016. Note: HH, Household, ACW; Average Composite Weighted.

Further, it is also observed that the highest average composite weighted scores in the aspects of electric appliances (5.31) and automobiles facilities (1.23) are seen among Geychand clan; drinking water (3.00) and communication facilities (5.27) among Dulgach clan; drinking water facilities (3.00) in Deeka clans respectively. The lowest average composite weighted scores in the aspects of drinking water, sanitation facilities, fuel used for cooking, electric appliances and automobiles facilities are observed among Tank clan. Further, it is also recorded that the largest average composite weighted scores in fuel used for cooking among all the aspects in Lauth clan (8.25) while lowest in the aspect of automobiles facilities in Tank clan (0.0). The clan wise average composite weighed scores of various selected aspects have also been represented (**Fig- 1 and Fig- 2**).

#### **Clan- Wise Average Composite Weighted Score of Selected Aspects**

**Table- 5** summarizes the clan wise average composite weighted score of selected aspects of chura caste in the study area. It is found that the Dulgach clan has composite weighted score above the average in all the aspects except automobiles. The households belonging to Dulgach clan have better facilities and amenities in the aspects like drinking water, communication and house types. However, Dulgach clan have good condition of facilities and amenities in sanitation, fuel used for cooking, furniture, electric appliances and number of rooms in the houses. The households belonging to Sarser clan have good conditions in the facilities and amenities in the seven aspects out of nine, except sanitation and automobiles, while Chandalia clan has better facilities and amenities in communication facilities and good conditions in half of the (six) aspects. Lauth clan is marked with better facilities and amenities in the four aspects like sanitation facility, fuel used for cooking, electric appliances and number of rooms.

Likewise the households belonging to Bagri and Geychand clans have better facilities and amenities like furniture, electric appliances, automobiles facilities and number of rooms in the study area. The households belonging to Deeka clan reports better facilities and amenities like drinking water and communication facilities while good conditions in fuel used for cooking, electric appliances, number of rooms and house types. Similarly, the households of Tank clan have better facilities and amenities like furniture, number of rooms and house types and good condition in communication facilities. It is also recorded that the households belonging to Bidhlan and Pihwar clans have better facility and amenities in the aspect of sanitation. It may also be noted that the Kangda clan scores lower than the average score in all the nine aspects, while in Bidhlan and Bohat score lower than average in six and five aspects respectively.

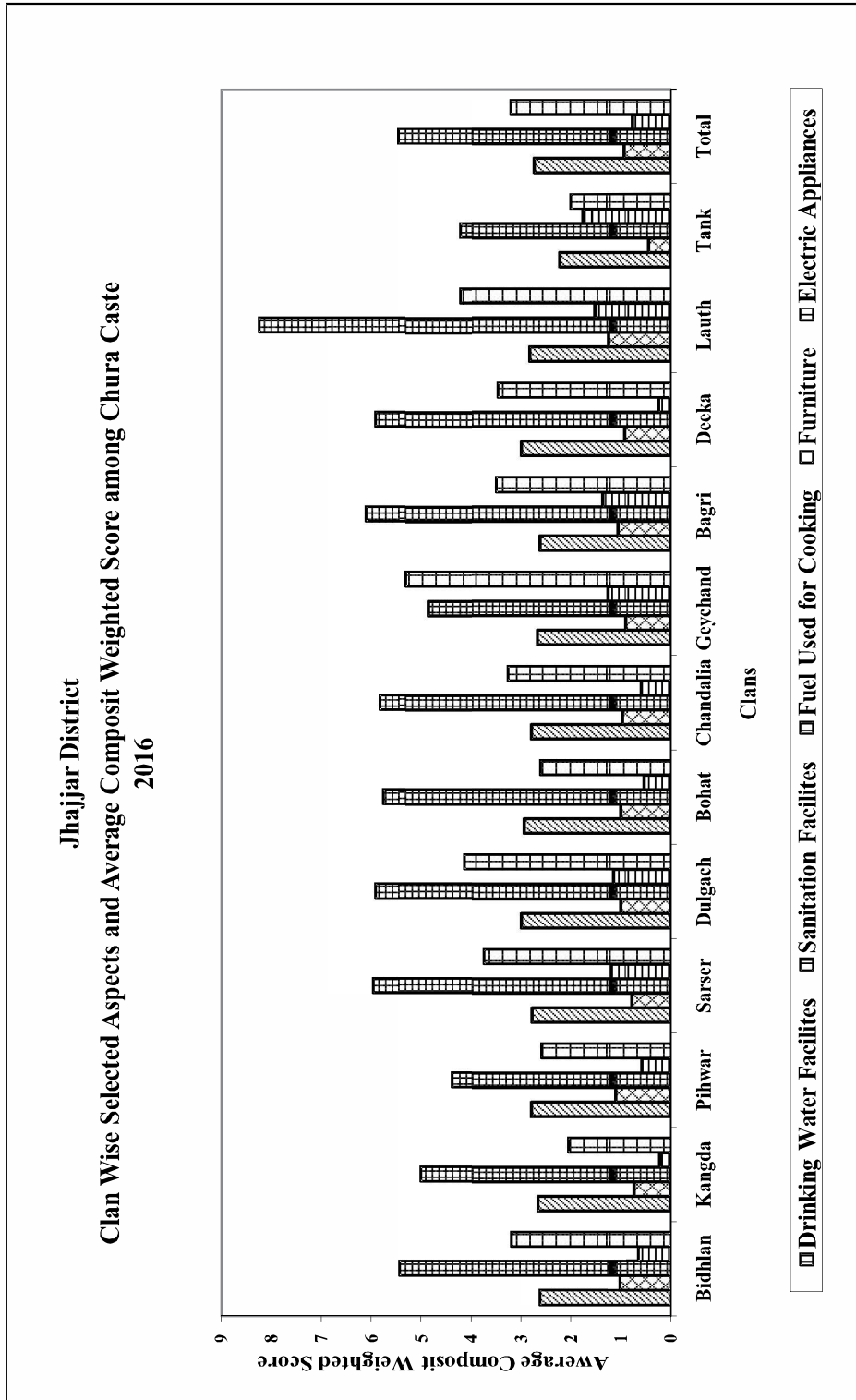


Fig. 1

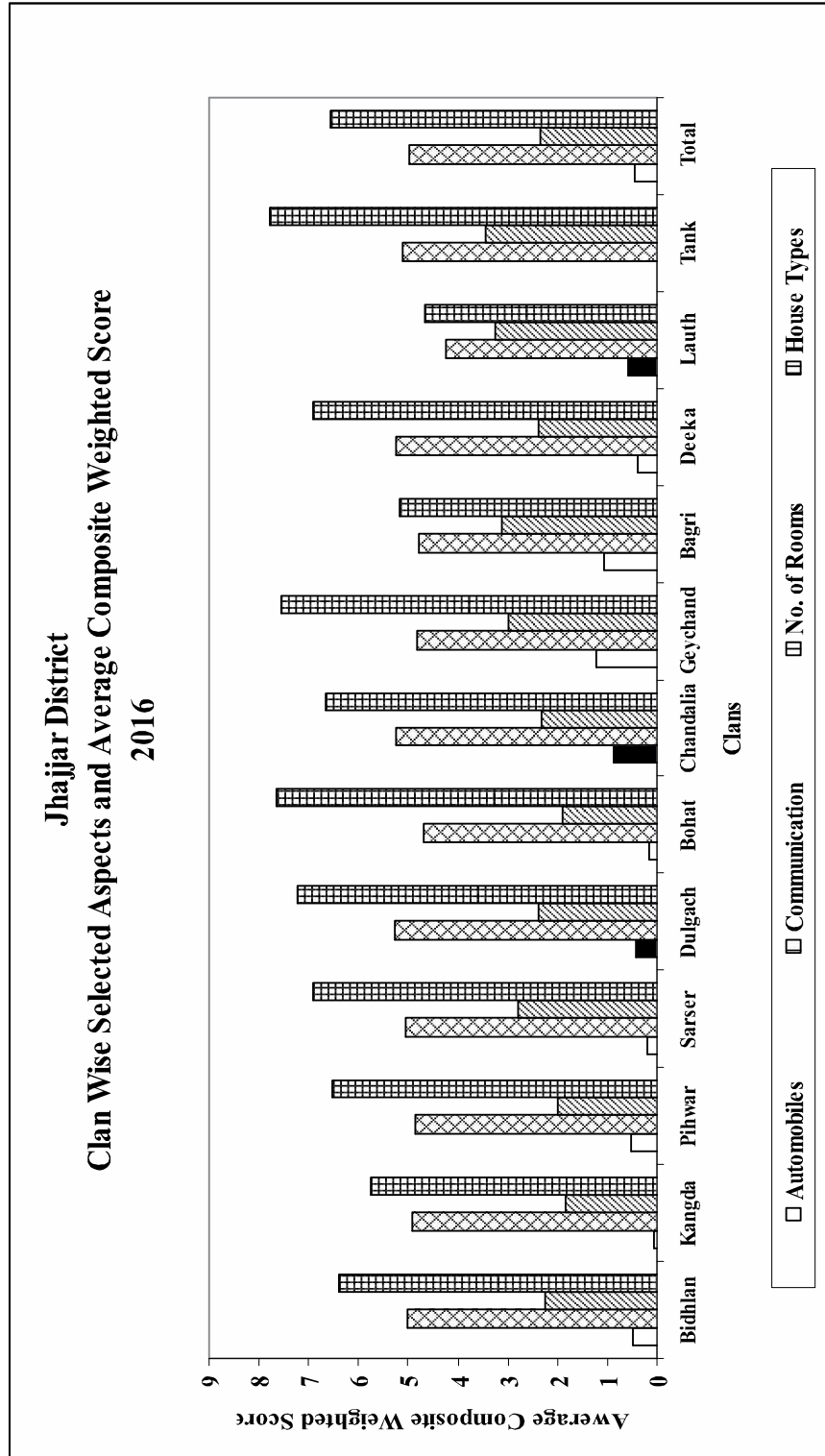


Fig. 2



**Table- 5**  
**Jhajjar District**  
**Clan Wise Average Composite Score of Selected Aspects among Chura Caste**

Selected Aspects	Clans											ACWS Jhajjar Distt.	Name of the Clans Above from the ACWS	
	Bidhlan	Kangda	Pihwar	Sarsar	Dulgach	Bohat	Chandalia	Geychand	Bagri	Deeka	Lauth			Tank
Drinking Water Facility	2.62	2.66	2.80	2.78	3.00	2.94	2.80	2.67	2.61	3.00	2.83	2.22	2.74	Dulgach, Deeka , Bohat, Lauth, Chandalia, Pihwar and Sarsar (07)
Sanitation Facility	1.03	0.73	1.10	0.78	1.00	1.00	0.97	0.90	1.06	0.92	1.25	0.44	0.94	Lauth, Pihwar, Bagri, Bidhlan, Dulgach and Bohat
Fuel Used for Cooking	5.43	5.01	4.38	5.96	5.92	5.76	5.83	4.87	6.11	5.92	8.25	4.22	5.45	Lauth, Bagri, Sarsar, Dulgach, Deeka, Chandalia, and Bohat
Furniture	0.65	0.22	0.57	1.19	1.14	0.54	0.58	1.26	1.38	0.24	1.53	1.77	0.76	Tank, Lauth, Bagri Geychand, Sarsar and Dulgach
Electric Appliances	3.19	2.05	2.59	3.75	4.14	2.62	3.27	5.31	3.50	3.47	4.22	2.01	3.21	Geychand, Lauth , Dulgach, Sarsar, Bagri, Deeka and Chandalia
Automobiles Facility	0.47	0.07	0.52	0.20	0.43	0.15	0.87	1.23	1.06	0.38	0.58	0.00	0.45	Geychand , Bagri, Chandalia, Lauth, Pihwar and Bidhlan
Communication Facility	5.03	4.93	4.86	5.04	5.27	4.71	5.23	4.83	4.78	5.23	4.25	5.11	4.97	Dulgach, Deeka, Chandalia, Tank, Bidhlan and Sarsar
Number of Rooms	2.26	1.82	2.00	2.80	2.38	1.91	2.30	3.00	3.11	2.38	3.25	3.44	2.34	Tank, Lauth, Bagri , Geychand, Sarsar and Dulgach
House Types	6.41	5.75	6.52	6.92	7.22	7.65	6.67	7.57	5.17	6.92	4.67	7.78	6.57	Tank, Bohat, Geychand, Dulgach, Deeka, and Sarsar
Jhajjar District	27.10	23.25	25.35	29.42	30.50	27.27	28.52	31.64	28.77	28.48	30.83	27.00	27.44	Geychand, Lauth, Dulgach, Sarsar, Bagri and Deeka

Source: Compiled by authors, based on field work, 2016.

Finally, it is recorded that the first rank obtained by Geychand clan with total composite average weighted score of 31.64 followed by Lauth, Dulgach, Sarser, Bagri, Chandalia and Deeka while the lowest total composite average weighted score is obtained by the Kangda clan that is 23.25 followed by Pihwar, Tank, Bidhlan and Bohat in the study area.

#### **Differentials in Average Composite Weighted Score among the Clans**

It is noted that there is a remarkable difference in the highest and the lowest average composite weighted scores among the clans belonging to Chura caste in the study area. Out of nine, six aspects reveal a difference of more than unity, while the rest have difference up to 1.0. It is found that the difference in average composite weighted score between the highest (Lauth) and the lowest (Tank) in the aspect of fuel used for cooking works out to be 4.0. In the same manner, in respect to electric appliances and house types the difference in score is 3.2 with the highest and lowest values reported from Geychand and Tank clans respectively. This closely followed by house types where the gap is 3.1 among Tank and Lauth. For furniture the value is 1.77 with the Tank on the upper end and the Kangda at the lower end (0.22). In the aspect of number of rooms, the score in between the highest (Tank) and lowest (Kangda) is recorded 1.6. In respect to the remaining aspects, the difference is less than unity-1. These include drinking water facilities (0.8) between the Dulgach & Deeka and the Tank; sanitation facilities (0.9) between the Lauth and Tank; while in communication facilities it is 1.0 between the Dulgach on the one side and the Lauth on the other. In case of automobiles, the highest score (1.2) is among the Geychand while it is zero among the Tank (**Table- 6**).

#### **Conclusions**

Chura community occupies the lowest rung among scheduled castes in Haryana. The differential can be noted among its different clans with respect to household assets and amenities. On the whole, Geychand, Lauth and Dulgach report better access to household assets and amenities as compared to others. On the other extreme, Kangda occupies the lowest position, particularly with regard to assets like furniture, automobile facility and availability of rooms. It is recorded that the first rank obtained by Geychand clan with total composite average weighted score of 31.64 while lowest is obtained by the Kangda clan (23.25) in the study area. Finally, it is suggested that the government should provide need base amenities and facilities to Chura caste to improve their status in rural areas.

**Table- 6**  
**Jhajjar District**  
**Differentials in Availability of Amenities among Clans**

Selected Aspects	Name of the Clans		Difference
	Highest Value	Lowest Value	
Drinking Water Facilities	Dulgach and Deeka (3.00)	Tank (2.22)	0.8
Sanitation Facilities	Lauth (1.25)	Tank (0.44)	0.9
Fuel Used For Cooking	Lauth (8.25)	Tank (4.22)	4.0
Furniture	Tank (1.77)	Kangda (0.22)	1.6
Electric Appliances	Geychand (5.31)	Tank (2.01)	3.2
Automobiles	Geychand (1.23)	Tank (0.0)	1.2
Communication Facilities	Dulgach (5.27)	Lauth (4.25)	1.0
Number of Rooms	Tank (3.44)	Kangda (1.82)	1.6
House Types	Tank (7.78)	Lauth (4.67)	3.1

Source: Field Survey, 2016. Compiled by Authors.

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# Impulsiveness and Fear of Failure as predictors of Academic Procrastination

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## Abstract

Academic goal in the life of students always play a stringent role in their career. Hence to reach a goal is affected not only by environmental factors but also by their mental frame. While keeping these ideas in mind the present study is an attempt to explore the level of academic procrastination and its antecedents related to personal dispositions. A purposive sample of 400 university postgraduates both male and female, within the age range of 21-27 years was drawn who voluntarily participated in the study and completed Academic Procrastination Scale, Barratt Impulsiveness Scale, and Performance Failure Appraisal Inventory. Data were analyzed by using descriptive statistics (mean and SD), Pearson correlation, and stepwise regression analysis. Findings revealed the moderate level in academic procrastination, normal level of impulsiveness and low level in fear of failure. Further correlation analysis indicated a significant positive correlation of impulsiveness and fear of failure with academic procrastination, thereby, indicating that as impulsiveness and fear of failure increased, the academic procrastination among students also increased. Impulsiveness emerged as a strong predictor of academic procrastination, as impulsive students procrastinate because they underestimate the satisfactory gain of achieving long term goals and hence postponement of desired action takes place in them. However fear of failure emerged as a weak predictor of academic procrastination.

**Keywords:** Personal dispositions, impulsiveness, fear of failure, academic procrastination.

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## Introduction

A postgraduate degree opens a new world of opportunities for an individual. It deepens knowledge in subject of interest, enhances basic skills and improves career prospectus. According to All India Survey of Higher Education (2019) 10.81% of the students are enrolled in postgraduate courses in India. Master's courses here are generally taught at universities. It is the most memorable and charming phase in the life of a student. They enjoy more independence and freedom but at the same time university could be academically demanding and challenging for them. Students find themselves juggling between assignments, projects, readings and attending classes. They encounter numerous problems to complete academic tasks and academic procrastination is one of those. Senecal, Koestner and Vallerand (1995) defined academic procrastination as an unnecessary act of delay in starting or finishing a piece of work or completing an already started task on or before time. "Solomon and Rothblum" (1984) reported that students procrastinate on administrative chores and attending classes. Onwuegbuzie (1999) found that postgraduate students postpone reading weekly assignments, put off writing a term paper to last minute, and delay studying for exams. A study conducted by Sichan. He (2017) revealed that nearly 86% of the university students experience academic procrastination from 'sometimes' to 'always', 12% and 36% of the students stated the delay in academic tasks as 'always' and 'very often' respectively. And at the Master's level 43% of students reported 'sometimes' to undergo academic procrastination sometimes during their academic span.

Occasionally students spend majority of their daily time in more fun activities like hanging out with friends, watching TV, scrolling down social media on their smart phones or tablets which leads to less time available for more important academic task e.g. studying for an upcoming exam, completing assignments or projects etc. Pychyl, Coplan & Reid (2002) suggested that everyday students spent one-third of their time in other activities than academic tasks. Muslikah, Mulawarman, & Andriyani (2018) indicated the use of social media to be negatively related to academic procrastination among students. As academic procrastination is associated with negative academic results, as well as missing assignment submitting deadlines, delay in carrying out self-paced quizzes, low grades, and course withdrawal (Beswick, Rothblum, & Mann, 1988).

McCown & Johnson (1991) stated that, if procrastination became chronic or dysfunctional it could hamper the ability to perform day to day tasks. It gave rise to embarrassment and inferiority complex among students as it curtails confidence and their eagerness to finishing the task (Steel, 2007). It also results in improper sleep, unhealthy diet and exercise habits (Sirois and Pychyl, 2002) and increases stress, worry, and fear leading to an unhappy or uncomfortable life (Hoover, 2005). According to Sichan. He (2017) 90% of Students at

Master's level feels anxious or disturbed upon delaying their academic tasks and 46% of students reported stress as the key cause for their procrastination on academic jobs. However, Lack of self-discipline, overconfidence, language barriers, indolence, sickness, confusion above values and goals, lack of guidance, too much internet use and negative influence of peers are reported as reasons for academic procrastination by students at the postgraduate level. Several different models of procrastination are proposed in field of psychology from behavioral operant conditioning to meta cognitive perspective. According to conceptual model of procrastination, personality factors such as sensation seeking, conscientiousness, self-esteem, impulsiveness and fear of failure plays a prominent role in procrastination (Procee et al., 2013).

In general, procrastination appears to occur from an impulsive tendency of doing tasks that feels easy-peasy and provide short term and instant gratification. Impulsiveness and procrastination appears to be two different aspects of same problem of not doing desired task. Although impulsivity is an immediate action where as procrastination is a delay of action. Quarton's (1992) qualitative analysis of procrastination study reported it as impulsive and unintentional. Moeller et al. (2001) defined impulsivity as a "propensity towards hasty, spontaneous reactions to internal or external stimuli without giving much attention to aversive outcomes due to these reactions for the individual or others." The fundamental features of impulsiveness are propensity to execute premature plans, struggling to stay at a task or inhibiting actions, and tendency to seek instant gratification at the cost of long term benefits (Schachar, Tannock, and Logan, 1993). Researchers reported a positive relationship between impulsivity and procrastination in their studies (e.g. Ferrari, 2000; Bhutto, Mohsin and Niazi, 2011). Steel (2007) found an average correlation between impulsiveness and procrastination in the meta-analytic and theoretical review.

Fear of failure is an irrational fear of failing. Conroy, Metzler and Hofer (2003) defined fear of failure as "a tendency to appraise threat and feel anxious during situations that involve the possibility of failing". Failing is part of academic life. It helps in the growth and development of a student for future and real life challenges but a consistent and harsh criticism could develop shame and humiliation in them. To avoid these unpleasant feelings students tend to postpone tasks on which they think they could not perform better. The susceptibility to avoid failure encourages individuals to protect themselves against their low self-esteem, loss of social respect, and fear of embarrassment (Birney et al., 1969). Kachgal, Hansen & Nutter (2001) reported that greater than 20% of students agreed on items related to fear of failure as a major reason for procrastination. University students reported fear of failure, task aversiveness and laziness as major reasons for procrastination in academic settings (Solomon and Rothblum, 1984).



To date, limited empirical research exists on the phenomenon of academic procrastination, impulsiveness and fear of failure among Indian university students. An integrated investigation of these factors in a single research may prove beneficial about the nature of the relationship between these variables.

### **Objectives**

- To assess and explore the relationship of academic procrastination with impulsiveness and fear of failure.
- To find out the predicting power of impulsiveness and fear of failure with regard to academic procrastination.

### **Method**

#### **Design**

A correlational design was used in the study.

#### **Sample**

A purposive sample of 400 postgraduate students both male and female in the age range of 21-27 years from various departments of Maharshi Dayanand University, Rohtak, Haryana was taken.

#### **Tools**

##### **1) Academic Procrastination Scale ( McCloskey .J.D., 2011)**

It consists of 25 items to be responded on 5 point Likert scale from 'strongly disagree' to 'strongly agree'. Range of scores ranges from 25-125. The higher scores, higher the procrastination. Internal consistency of scale is 0.94.

##### **2) Barratt Impulsiveness Scale (BIS-11; Patton, J. H., Stanford, M. S. and Barratt, E. S, 1995)**

It consists of 30 statements to be responded on 4 point Likert scale from 'rarely/never' to 'almost always/ always.' It measures impulsiveness on 3 facets: attention, motor and non-planning impulsiveness. The scale exhibits good validity (Standford et al., 2009) and reliability of scales ranges from 0.79 to 0.83.

##### **3) The Performance Failure Appraisal Inventory (PFAI; Conroy, D.E, 2002)**

It consists of 25 items to be responded on 5 point scale, responses varying from 'do not believe at all' to 'believe 100% of the time'. It consists of five domains: (a) fear of experiencing shame and embarrassment, (b) fear of devaluing one's self-estimate, (c) fear of having an uncertain future, (d) fear of important others losing interest, and (e) fear of upsetting important others. Reliability of subscales ranges from .49 to .87.

## Procedure

Students were approached from different departments (sciences, social sciences, and humanities) of university the M.D.U, Rohtak. A rapport was established with them and information about the study was given. After their consent, hard copies of the questionnaire were handed. All the instructions about the scales were conveyed. Participants filled the questionnaire according to given instruction in single seating. Further scoring was done as per norms of each scale/questionnaire and data was put to statistical analysis by using SPSS 25.

## Results and Discussion

In order to attain 1st objective of the study i.e. "To assess and explore the relationship of academic procrastination with impulsiveness (overall and its various facets) and fear of failure (overall and its various domains)", descriptive statistic (mean and SD) and Pearson correlation analysis was carried out and has been shown in Table 1.

**Table 1**

*Mean, SD, and Correlation of Academic Procrastination with Impulsiveness (overall and its various facets) and Fear of Failure (overall and its various domains)*

Variables	AP	Im	FF	AI	MI	NPI	FSE	FDSE	FUF	FIOLI	FUIO
AP	1	.373**	.244**	.296**	.254**	.247**	.242**	.162**	.195**	.218**	.183**
Im		1	.213**	.717**	.696**	.701**	.198**	.153**	.239**	.140**	.181**
FF			1	.165**	.161**	.126*	.746**	.685**	.666**	.674**	.707**
AI				1	.329**	.308**	.194**	.180**	.184**	.083	.120*
MI					1	.112*	.138**	.064	.167**	.133**	.164**
NPI						1	.100*	.097	.158**	.077	.098
FSE							1	.526**	.446**	.588**	.548**
FDSE								1	.464**	.370**	.431**
FUF									1	.391**	.499**
FIOLI										1	.446**
FUIO											1
Mean	72.47	66.40	-1.30	18.49	24.20	23.72	-.073	-.34	-.15	-.14	.03
SD	13.44	8.84	.72	3.42	4.51	4.64	.86	.96	.87	.99	.82

Note: \*p < 0.05, \*\*p < 0.01

Source: Compiled by Author

AP (academic procrastination), Im (impulsiveness (overall)), FF (fear of failure), AI (attentional impulsiveness), MI (motor impulsiveness), NPI (non-planning impulsiveness), FSE (Experiencing Shame and Embarrassment), FDSE (Fear of Devaluing One's Self Estimate), FUF (Fear of Uncertain Future), FIOI (Fear of Important Others Losing Interest), and FUIO (Fear of Upsetting Important Others).

It is apparent from the Table 1, that postgraduate students scored 72.47 mean scores on academic procrastination thereby, indicating the moderate tendency towards academic procrastination. It may be due to their age and education as students age and level of education increased their tendency of procrastination decreased (Sichan He, 2017; Svartdal et.al., 2016; Steel and Ferrari, 2013). As far as 1st objective is concerned students who had scored 66.40 mean scores on impulsiveness thereby revealing normal tendency on impulsiveness (overall). It may be attributed to their high emotional intelligence at this stage of life. Further, a look at the various facets of impulsiveness, it is found that maximum impulsiveness is found in the motor impulsiveness followed by non-planning impulsiveness and least in attentional impulsiveness, thereby, revealing the fact that they used to act without thinking and prior forethought resulting in quick decision making The findings of the present results are in line with Standfort et. al. (2009), who also reported normal levels of impulsiveness.

In order to execute the later part of the 1st objective, students scored -.1304 mean scores on Fear of Failure (overall) (Table 1) thereby revealing the low level of fear of failure as experienced by them. The students at the master's level become more independent and can meet their day-to-day academic challenges by themselves (Alkhazaleh and Mahasneh, 2016).

Further in order to explore the relationship of academic procrastination with impulsiveness and fear of failure, a look at Table 1, reveals that academic procrastination has been found to be positively significantly ( $0.373, p < 0.01$ ) correlated with Impulsiveness (overall), though magnitude appears to be of low moderate level. A further look at Table 1 indicates that various facets of impulsiveness such as attentional impulsiveness, motor impulsiveness and non planning impulsiveness have been found to be positively significantly correlated with academic procrastination as  $r( .296^{**}, .254^{**}$  and  $.247^{**}$  respectively). These findings highlighted the fact that as impulsiveness increased so increased academic procrastination. The present findings corroborated the previous findings of Steel (2007) and Bhutto et al. (2011).

As far as the relationship between fear of failure and academic procrastination is concerned, Table 1 reveals a low positive significant ( $0.244, p < 0.01$ ) correlation between academic procrastination and fear of failure (overall). The results are in agreement with previous studies of Solomon and Rothblum (1984), Burka and Yemen (2008) and Zarrin, Gracia and Paixão (2020). A further look at Table 1 connotes a positive significant but weak correlation between academic procrastination and various domains of fear of failure. The maximum correlation is found with experiencing shame and embarrassment  $r (.242)$ , followed by fear of important others losing interest  $r (.218)$ , fear of uncertain future  $r (.195)$ , and fear

of upsetting important others  $r (.183)$  and least with fear of devaluing one's self estimate  $r (.162)$ . Therefore, fear of experiencing shame and embarrassment matters much for their academic procrastination. It appears to be associated with aversive and threatening consequences such as shame and embarrassment in evaluative situations. To avoid negative and overwhelming feelings of shame and embarrassment upon failing, students tend to procrastinate in order to avoid self blame for their proposed failure. In this way they protect their self image as well as self worth (Covington, 1992).

Stepwise multiple regression analysis was carried out to meet 2<sup>nd</sup> objective i.e. "To find out the predicting power of impulsiveness and fear of failure with regard to academic procrastination" which has been displayed in Table 2.

**Table 2**

*Stepwise Multiple Regression analysis of Academic Procrastination on Impulsiveness (overall) and Fear of Failure (overall)*

Model	Dependent variable	Independent variable	R	R <sup>2</sup>	Std. error of the estimate	Standardized Beta	F	Significant level
1.	Academic Procrastination	Impulsiveness	.373	.139	12.484	.373	64.430	.001
2.		Impulsiveness	.410	.168	12.291	.337	40.026	.001
		Fear of Failure				.173		

*Source: Compiled by Author*

It is clear from Table 2 that, in model 1 impulsiveness (overall) emerged as a robust predictor ( $F=64.430$   $p<.001$ ) of academic procrastination. The R square value i.e.  $.139$  indicates that 13.9 percent variance in academic procrastination is accounted by impulsiveness (overall), whereas  $\beta$  value i.e.  $.373$  depicts that 37.3% increased in academic procrastination tendency with one unit increased in impulsiveness (overall). Thus, it may be inferred that impulsiveness played a pivotal role in determining academic procrastination which manifestly led to comfort by escaping from so called academic stress. The present findings supported the previous findings of Steel (2007) and Bhutto et al. (2011).

Furthermore, in model 2, fear of failure also emerged as a significant predictor ( $F=40.026$ ,  $p<.001$ ) of academic procrastination. Where the value of R square ( $.168$ ) indicates that both impulsiveness (overall) as well as fear of failure (overall) are accounted for 16.8% variance in academic procrastination, while corresponding  $\beta$  value ( $.173$ ) depicts that with

one unit increased in fear of failure led to 17.3% increase in academic procrastination. The results were in line with previous studies of Solomon and Rothblum (1984), Burka and Yemen (2008) and Zarrin, Gracia and Paixão (2020). Fear of failure facilitated procrastination may be due to failure to come up with the desired standards set by concerned person or it may be attributed to one's past experiences. Thus, procrastination serves as a protective shield for their self-worth which appears to be threatened (Covington, 1992).

After finding impulsiveness (overall) and fear of failure (overall), it appears to be essential to explore and highlight the role of various facets and domains of impulsiveness and fear of failure respectively.

Stepwise multiple regression analysis was carried out with various facets of impulsiveness and various domains of fear of failure to find predictors of academic procrastination. The results are shown in Table 3.

**Table 3**

*Stepwise regression analysis of Academic Procrastination on domains of Impulsiveness and Fear of Failure*

Model	Dependent variable	Independent variable	R	R square	Std. error of the estimate	Standardized coefficients Beta	F	Sig. level
1.	Academic Procrastination	AI	.296	.087	12.856	.296	38.089	.001
2.		AI	.354	.125	12.603	.276	28.389	.001
		FIOLI				.195		
3.	Academic Procrastination	AI	.386	.149	12.448	.230	23.048	.001
		FIOLI				.187		
		NPI				.161		
4.	Academic Procrastination	AI	.412	.169	12.311	.181	20.139	.001
		FIOLI				.170		
		NPI				.161		
		MI				.154		

*Source: Compiled by Author*

Excluded variables: Experiencing Shame and Embarrassment (FSE), Fear of Devaluing One's Self Estimate (FDSE), Fear of Uncertain Future (FUF) and Fear of Upsetting Important Others (FUIO)

It is apparent from Table 3, that out of 3 facets of impulsiveness all the three facets (i.e. attentional impulsiveness, non-planning impulsiveness and motor impulsiveness) emerged as predictors of academic procrastination, whereas, only one domain of fear of failure (i.e. fear of important others losing interest) emerged as predictor of academic procrastination.

Thus, findings indicated that attentional impulsiveness played a significant role in academic procrastination followed by fear of important others losing interest. As Onwuegbuzie (2000) reported that academic procrastination due to fear of failure may be attributed to self-oriented as well as socially prescribed perfection. Socially prescribed perfectionist believes that significant others such as friends and family hold unrealistic standards for them, rigorously evaluate them, and pressured them to be perfect (Hewitt and Flett, 1991). Students who fear that they would not be able to perform well on academic task believe that if they fail significant people in their lives would show less interest and attention towards them. To protect their social devaluation they tend to delay task so that they can inculcate lack of time for their failure on task rather than their inability to perform.

The emergence of non-planning impulsiveness as predictor of academic procrastination thereby indicates that planning in one's life plays a primary role to have a success in life. For instance in the current era where students are generally engage in hub of activities at the same time resulting in non-planning and believe in spontaneous actions which later on trigger fear of failure resulting in shift from one course to another way frequently.

From the present study it is clear that impulsiveness as well as fear of failure play significant role in academic procrastination. Workshops and intervention programs could be organized by universities to create awareness among students about academic procrastination in order to protect them from its negative consequences on their personal, professional, and social lives.

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**Conceptualising 'Idealism' and  
'Identity' in Bangladeshi Writing in  
English: A Reading of Tahmima  
Anam's *The Good Muslim***

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**Abstract**

The Liberation War of 1971 is a landmark, not only in the political history of Bangladesh, but also in the socio-cultural life of the people as it resulted in the transformation of the identity of the nation. Balancing the story of the nascent nation against that of a fractured family, Tahmima Anam's second novel *The Good Muslim* (2011) teases out the question, as to how it feels to its denizens when 'Liberty' is questioned by individual idealism. Focussing on the metamorphosis taking place on the identity and cultural issues of the 'Bengali' Muslim youths who joined the War of Liberation, as depicted Anam, this proposed paper is an attempt to look beyond the violence and traumas of the War of Independence and to explore those identities for an understanding of the values of the new nation. The paper would attempt to locate through Maya and Sohail Haque, (the two major characters of the narrative) the doctrines of Islam that gets entwined with their Bengali origin. The paper would probe into the psychological depths of the characters and trace the degree of individual transformations contributing to the identity of the 'Good' Muslim'.

**Keywords:** Liberation War, Identity, Language, Radicalism, Transformations.

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## Introduction

Postmodern fiction as a distinguished genre of literary articulation has been able to substantially address issues and perspectives under newer and broader lights. Themes such as war, victory, death and loss, trauma of war-all have found place in literary articulations from pre-colonial times. But, the sub-genre of postcolonial post-war fiction gained momentum mainly during the postmodern period, bringing along multiple issues. In the Western context, the horrors of World War II and the aftermaths of the holocaust formed the basic plot of post-war fiction writing. To reiterate upon some such novels, George Orwell's *Animal Farm* (1945) and Albert Camus' *The Plague* (1947) stand as apt examples from the Western perspective.

In the similar vein, postmodernism and postcolonial post-war issues started to be contextualized in the eastern continent of Asia. The devastating atomic bomb dropped on Hiroshima and Nagasaki marked the end of World War II, but it initiated a literary renaissance in the history of Japanese literature. The historical fiction *Black Rain* (1966) by Ibuse Masuji is a substantial example.

## Literature and Civil War

But literature depicting the violence and trauma of 'civil' war is a rather unique phenomenon. There are quite sufficient postcolonial post-war (in the sense of civil war) literary articulations in Nigeria after the Biafra (1967-1970), in South Africa after the movement of Apartheid (1912-1992), in Sri Lanka during the LTTE days (1976-2009). From such collision of historical consciousness with the art of fiction writing, evolved creative giants, one among them being the Nobel Laureate from South Africa, Nandine Gordimer (Nobel prize winner in 1991 for literature). The convention into which Gordimer puts the concept of anti-apartheid movement blending along her literary knack, makes Stephen Clingman (1992) remark: "Coming as it did with the apparent ending of apartheid, it was another kind of vindication of the triumph of art over oppression, of the ethics of writing in the context of evil, of baring the truths of the present and imagining alternative futures" (pp. ix-x).

To discuss the Nigerian civil war literature, Nwahunanya in his editorial remark of the book *A Harvest from Tragedy* (1997) quite emphatically states the remarkable capability of war literature upon the war affected society:

In its re-creation and interpretation of history Nigerian war literature has enriched the existing body of historical writing from Africa, especially historical fiction. In this way the writers have made literature continue to function as the mirror of society and criticizing its pitfalls, the war literature also serves as a compass for social redirection.  
(p. 14)

Subsequently, the Liberation War of 1971 in present day Bangladesh captured the attention of literary artists to articulate civil war-literature through the genre of fiction writing. However, after a serious interrogation on the resources available on 'Bangladeshi writing in English', it was found that the materials were quite inadequate. Author's<sup>i</sup> personal search in the libraries of different universities of Dhaka, for 'Bangladeshi writing in English', especially on the issues revolving around the Liberation War was found quantitatively less. Few writings that did catch the attention of the author in those libraries were: the novels *Black Ice*, (originally written in Bengali as *Kalo Borof* by Mahumudul Haque, published in the year 1977, was later translated into English by Mahmud Rahman and was published in 2012) and *Green Fire* by Shahidul Alam, published in 2010, and a collection of short stories called *Fault Lines: Stories of 1971* by Niaz Zaman, published in 2017.

### **Bangladeshi Writing in English: Nature, Scope and Influence of The Civil War**

Narrowing in to the scope of the paper, the basic thrust is to implore the contribution of 'Bangladeshi Writing in English' in conceptualising 'civil war' and how far is it successful in extricating the idea of the South-Asian history in progress. Also, the paper would encapsulate the affect of war upon a nation (here Bangladesh), which stands as the 'dystopia' where the individual identity of the common denizens are put to question. For this, Tahmima Anam's *The Good Muslim* (2011) will be taken into consideration. This novel, the second in a trilogy authored by Anam would basically help to configure the spectrum of perspectives involved in the nascent nation after the nine-month civil war.

The moral rupture that was caused due to political unrest in the nation which finally divided Pakistan, may be mainly due to Pakistan's election of 1970. The nation witnessed a huge electoral success of the Awami League which prioritized the formation of the government in East Pakistan and initiated the conflict with West Pakistan. Hence, their army started entering the eastern province and the *muktibahini*<sup>ii</sup> also began to mobilize. The fierce war that broke out between the two wings of Pakistan came to be popularly known as the Liberation War. For the detailed cause of the retaliation, Yasmin Saikia (2011) extends a better insight:

The disproportionate allocation of resources in favour of West Pakistan; the political ambition of the West Pakistani elite; the rabid demands of political Islam in the public sphere accompanied by further marginalization of minority communities, such as the Hindus in East Pakistan; the ethnic tensions between the Bengalis and the Punjabis; and the interference and support of India motivating the Bengalis to secede from Pakistan are factors that lie at the heart of the clashes leading to the outbreak of wars. (p. 4).

The material as well as the non-material loss cost high upon each and every inmate of the state. The postmodern critics speak volubly and substantially on this aftermath of war. Saikia's observation of the postmodern, post-war perspective specifies the present context: "Also, at times the sheer power of violence is such that it can devastate survivors' ability to speak, according to Holocaust scholars" (Felman and Agamben cited in Saikia, p. 8). Taking this postmodern stand, this article will raise multifaceted issues that lead to the complexities in re-moulding the identities of the war victims and survivors.

The post-war socio-political reminiscences could better be traced in *The Good Muslim*, by paying especial emphasis on Anam's debut novel *A Golden Age* (2007). The basic focus of *A Golden Age* incorporates the contribution of the common citizens in the creation of Bangladesh, while *The Good Muslim* centres on the aftermaths of 1971. Both the novels are third person narratives and the traumas of the civil war have been captured mainly from the perspectives of women. In case of *A Golden Age* the narration centres around Rehana Haque and in *The Good Muslim*, the sequel to the former sets Rehana's daughter Maya as the major character in the story. Thus, Anam's basic focus of the novel remains, from the insider's perspective (by taking women at the centre stage), while the major bulk of the post-war novels generally portray 'men' at the centre-stage. Anam specialises in providing insights by replicating traumas of war on the war bitten 'heroines' of the nation.

However, what is lacking in Anam's work is the detailed presentation of the scenario of the Liberation War. It is probably due to the lack of first-hand experience on Anam's side, that the reader has to assume many events and incidents related to the war. On the absence of reality of the war-situation, Jannat Ara Shifa (2015) has a reasonable understanding: "The protagonist of the novel Mrs Rehana Haque is based on her grandmother's life in 1971. As the author herself had not been born during the 1971 war, she had to rely on the oral story from her grandmother and also on some basic research on the war" (p. 36). Therefore, Anam in this context becomes the interlocutor, trying to fill the historical abyss of the war aftermaths in the social as well as in the political realms. In the process of this fictionalising of history, she might be trying to emphasise the fractures in the representations of the events and traumas of the time. Antony Easthope (1998, 2001) while discussing the postmodern perspectives, comes close to the situational ambiguity of Anam, as far as the complexities of representation is concerned: "What now appears to be lost is any critical distance on culture and the social formation which would allow collective action for change; the fear is that 'we are submerged' as it becomes ever more difficult to represent our present to ourselves" (p. 23).

Paradoxically, this lack of war insight on the part of Anam provides ample scope for the

readers and critics to expand their boundaries of imagination regarding the effects of war and its aftermath, hence making Bangladeshi Writing in English more intriguing. Secondly, by portraying women as the chief actors on stage, the basic perspective is to remain rooted at the ground level and make an intense interrogation towards the formation of those identities that are entrapped in the politics of war, in a new born nation that brings in new religio-political mayhem. The character portrayal of Rehana Haque, mother of Maya and Sohail Haque substantiates the issue of socio-cultural displacement of a widow, who has to bear all the odds in face of war turmoil, in order to safeguard her children from all kinds of external (social) as well as internal (familial) threats. The political division of East (Bangladesh) and West Pakistan becomes symbolic for Rehana in her personal life, when she legally loses the custody of her kids after her husband's death. Her poverty and helplessness forces her to give her kids away to their paternal uncle, Faiz to Lahore (capital of divided Pakistan). However, after few years she wrests her kids back home from her childless brother and sister-in-law's guardianship who being childless, "looked hungrily at the children" (*A Golden Age*, p. 16).

#### **War Insight and Psychological Dimension in Tahmima Anam's Perspective**

This event gives critical insight to identify the psychological displacements in the characters of Maya and Sohail Haque in *The Good Muslim*. In *A Golden Age*, 'Lahore' was the metaphoric exile for Maya and Sohail, while Rehana had to fight all odds and restore them back to (Dhaka) their paternal land. This strange feeling of restoration gets back upon Maya and Sohail in *The Good Muslim* when they fight against the dictatorial leadership of Pakistan (West) and help restore liberty and peace to Bangladesh (East Pakistan) after the Liberation War in 1972. Secondly, 'Lahore' the political capital of the divided Pakistan (where the two were taken away), stands as a symbol of tyranny and social injustice for them, against which they find a cause to fight. Hence, Maya and Sohail stand as the quintessence of the youth, victimised by the socio-political chaos of war.

*The Good Muslim*, moves forth to foreground the hopes and aspirations of the two children of Rehana regarding the liberated identity of their new born nation, and it intensely replicates futuristic notions of the 'Golden Age' on the young minds. However, this futuristic notion of the 'Golden Age' dwindles just a decade after they returned from war. They don't find their nation as they had dreamt of after the liberation. Maya's observation of Dhaka after she returns from Rajshahi after twelve years indicates the dwindling of expectation that the youth of the time had:

But, as she stepped out of the station at Dhaka, she saw that everything was loud and crude, as though someone had reached over and raised the volume. It smelled of people and garbage and soot. She saw how tall everything had grown - some buildings

reached five or six storeys - and how her rickshaw-puller struggled to weave through the thicket of cars on Mirpur Road, horns blaring impatiently. (*The Good Muslim*, p. 13)

The participation of youth during the political unrest is quite substantially depicted by Anam. The US Central Intelligence Agency (CIA) (2013) records the same story:

Youthful dissidence, involving students and non-students alike, is a world-wide phenomenon. It is shaped in every instance by local conditions, but nonetheless there are striking similarities....Student protest is visible, highly vocal, increasingly militant and feared by many to be interconnected world-wide...Student Power is no longer a chimera (Original emphasis; qtd in "The Turning Point", p.15).

Srinath Raghavan, in this context acknowledges the role of students in initialising the uprising in Pakistan and further declares the 1968 tumult as "the most successful of all revolts in that momentous year" (p. 15).

However, the depiction of the great historical event in *The Good Muslim* doesn't stagnate to identify the people involved. It goes way ahead, that is twelve years after the historical civil war. Perhaps the same reason instigates Anam not to maintain chronology in narrating the events. She introduces the plot depicting the year 1984, when Maya has returned to Dhaka from Rajshahi after 12 years, a flashback takes the reader back to 1972, one year after Bangladesh wrested its liberation from Pakistan. Anam does this probably to set the consequences of war explicit and perhaps to decipher the short and long term traumas the warriors underwent. This short, as well as long term trauma is explicit in the depiction of Sohail's changed attitude towards life. The same Sohail, whose energy and zest for life were evident in *A Golden Age*, gets strangely transformed after his return from the frontier and he seems to have created a cocoon of seclusion, under the garb of religious fundamentalism.

Maya on the other hand clings on to her secular ideologies. Reading Maya's character intensely, reveals that she inwardly struggles hard to keep her secular and Marxist ideologies intact, and rejects any belief that seems to threaten her conviction. The sudden Islamisation of the Bengali Muslims, inwardly disturbs her secular convictions. She is completely nonplussed to find how in the post war communities, social hypocrisy and political ignorance has deeply seeped in, where people, at the party organised by her friends, are found drinking 'whisky' (prohibited in Islam) and exclaiming in between, words like '*Innalillah*', '*Alhamdulillah*', '*Yalla*', etc. Maya is further disgusted to know that no one in the party is actually interested to speak or even remember the 'old days'.

Indeed, Maya's character is quintessential of the many women who fought hand-in-hand



with men to liberate themselves from the tyrannies of the Western wing of Pakistan. Abantee Harun (2005) substantiates the multiple roles played by the 'war heroines' thus: "

Their forms of protest were typical and marked with cultural symbols. They also took active part in the processions of Martyr Day, in the student movements of 1965 and 1969. In the turbulent days of March 1971, women were pro-active in the protests, processions, and meetings, donation for the victims and in organizing people of the country. In the Liberation War, they contributed to the war in different ways. Many of them fought directly against the Pakistan Army (Pak Army) along with their co-male fighters; many provided substantial support, which is nevertheless considered secondary, rather than an essential part of the war (pp. 103-04).

Maya, like many other women, found solidarity with the cause, and in her own way joined the struggle. Being practically decisive, she opts her career as a doctor. Her humanitarian ideologies and preference to remain at the ground level makes her admit: "I was a year away from finishing. I completed the internship at Rajshahi Medical. Then I just became a simple country doctor. But that's what people need out there, someone to help them deliver babies" (*TGM* 51). She joins the liberation war as 'the crusading doctor', aborting babies of the rape victims and also trying to rehabilitate them from the aftermaths of such traumas.

### **Secularism Verses Fundamentalism: The Tug of War**

The major threat that continued to overshadow the common people of the nation even after its liberty from Pakistan, was its changing religio-political ideologies. In 1971, Bangladesh was declared as a secular state, but under the martial law of Hussain Mohammed Ershad starting from 1982-90, Islamic fundamentalism grew and finally in 1988 the nation was declared as the Islamic nation. A report in a web newsletter called Global Security.org states that:

Army Chief of Staff Lt. Gen. H.M. Ershad assumed power in a bloodless coup in March 1982. Like his predecessors, Ershad suspended the constitution and - citing pervasive corruption, ineffectual government, and economic mismanagement - declared martial law. The following year, Ershad assumed the presiding, retaining his positions as army chief and CMLA (Chief Martial Law Administrator)... in June 1988, a controversial constitutional amendment making Islam Bangladesh's state religion (Original emphasis; "Hussain Mohammed Ershad, 1982-90").

This tug-of-war of the secular verses the religious resulted in the formation of the axis that divided the ideologies of the then Bangladeshi identities. The same religio-political tumult seems to lay heavy upon the characters etched out by Anam. Further, in the novel, Maya's return to Dhaka after 12 years, happens to be the year 1984, i.e. two years after the

ascendance of the Martial Law Administrator, President Ershad and quite often Maya addresses Ershad as 'the dictator'.

However, quite diligently, Anam tries to blur the boundaries of fundamentalism. She does this by sketching the identity of Rehana. The 'in-betweenness' in Rehana's character makes her an epitome of a 'Good Muslim', and abiding both the religious and secular duties in a 'matter of course' way unlike Sohail, who quite influenced by the religious uprising, preferred joining to *Ijtemas*<sup>iii</sup> and changing his attire, just to comply with his guilt consciousness and hope for redemption. On the other hand, Rehana is found (in both the narratives), following religious obligations as a part of her daily duties. She is quite often found spreading the rug and doing her timely *Salah*, as is the daily and casual practice of any Muslim. But unlike Sohail, she doesn't turn to God in the hope of redemption, particularly. For her, prayer is a means of spiritual contentment and inner bliss. The lines following, justifies her identity as a believer from a different line than that of Sohail's:

She prayed every day, at least once, at Magreb, the most important prayer-time of the day. When Iqbal died, she had used the prayer to give her something to do, something that didn't immediately remind her of the cruel hand she'd just been dealt, and she was unashamed about the solace it had given her. Life had punished her enough; the God she prayed to was not a punishing, not a vengeful, brutal God; He was a God of comfort, a God of consolation. She accepted the relief with entitlement, with confidence, and in turn she demanded very little from Him - no absolution, no change of destiny. She knew, from experience, that this could not be achieved. (*A Golden Age*, pp. 162-63)

She is a stern believer in the protective power of *Aytul Kursi*<sup>iv</sup>, in fact Rehana was the one who read out verses from the Quran in order to relinquish the traumatised war-returned Sohail. Apart from her religious convictions, she was also quite into the shoes of the contemporary revolutions, as she's an amalgamation of a Muslim identity belonging to South Asia (Bangladesh). Hence, she depicts a common Bengali woman, who despite being a Muslim, doesn't choose to wear a *hijab*, and prefers working outside and even watching American TV shows like *Magnum* and *P.I.* For Rehana, religion is an integrated part of her identity, yet she has her part of secular beliefs too. Her deep friendship with the Sengupta's (her Hindu tenants) is a case in point. Her convictions and life style quite appropriately fits in the contemporary commonly practised secularism, as well as religion. This statement could be well justified by Sufia M. Uddin's notion (2006): "The secular does not merely represent an absence of the religious in the public sphere but rather constitutes a move to transcend the differences of religious group identity in the public sphere, which happens in a number of ways and to different degrees globally" (p. 12).

### Language and Identity Politics

Language plays a crucial role in the formation of identity of a person. But Bangladesh has always been in confusion regarding its major lingua franca. Before it was separated from India, the majority of the Bangladeshi spoke Bengali, but after its separation, Urdu was imposed as their official language. This language discrepancy also brought resistance among the Bangladeshis, which further instigated them to revolt against the Pakistani domination. Interestingly in *The Good Muslim*, Rehana is found to be an ambiguous amelioration of three geo-political domains, namely: 'India', 'Pakistan' and 'Bangladesh'. Hence, she is the queer exemplary of "language", "ethnicity" and "adaptability". Precisely, she is the best example of multi-cultural identities that played their own parts in her life to mould her character so as to face the situations in the way she did as a young widow in times of social and political turbulence. Although she lives in Dhaka (as found in both the narratives), as it is her husband's place, it is not 'hers'. She is a native of Calcutta. Her sisters, as she is found reflecting, are in Karachi and her brother and sister-in-law in Lahore. The war that has torn her apart from her sisters is best depicted in the following way: "She imagined the letter she would write. Dear sisters, she would say. Our countries are at war; yours and mine. We are on different sides now. I am making pickles for the war effort. You see how much I belong here and not to you" (*A Golden Age*, p. 104).

The politics involved in the first language of the people living in Bangladesh is quite pertinent in case of Rehana. She is found to be originally a speaker of 'Urdu' with Bengali as her second language. The discrepancy with regard to language, as one of the basic factors incorporating the formation of identity is best depicted through Rehana's assumptions:

She spoke, with fluency, the Urdu of the enemy. She was unable to pretend, as she saw so many others doing, that she could replace her mixed tongue with a pure Bengali one, so that the Muslim salutation, *As-Salaam Alaikum* was replaced by the neutral *Adaab*, or even *Nomoshkar*, the Hindu greeting. Rehana's tongue was too confused for these changes. She could not give up her love of Urdu, its lyrical lilt, its double meanings, its furrowed beat (*A Golden Age*, p. 47).

Though one of the major perspectives of the narrative dedicates to the friction caused by the secular and the religious. Anam's central idea is perhaps not to objectify the 'Good Muslim' or the 'Bad Muslim'. Rather, she is trying to project Bangladesh as the central geographical entity that fought against its left wing, predominantly on the basis of 'language' and 'ethnic' discrepancy, but after it gained liberty, faltered to upkeep the social ideologies intact, as it had, before liberation.

War and its reminiscences bring in multiple damages. It traumatises its denizens to such an extent that the vision of social rehabilitation and adaptability is blurred. In this respect,

Sohail stands as a distinguished example. The killing that he witnessed as the guerrilla during the war, makes him so much guilt conscious that makes him wonder: "I've dodged so many bullets that now I'm immune?" (*The Good Muslim*, p. 67) He happens to be one of the most talented speakers during his college days, he was in fact, "Twice the All-Pakistan Debating Champion" (p. 78), but quite ironically his wit and intelligence became the cause to lead him to the war, "The event that led him to become president of his university hall, and the object of much speculation among the girls, and eventually a protestor on the streets, shouting through a megaphone against the army. It was the day that led him, finally to the war" (p. 79). On the contrary, the same Sohail and his smart ways become quite ambiguously altered after he returns from war. Once loud and clear man now prefers few words to speak. Rehana and Maya could quickly identify, the change in him after he returns from war: "It didn't take them long to see that he had fallen into himself - become a man of few and exact words, fastidious" (p. 66).

#### **Postcolonial identity and the troubled gender**

The characters that Anam is displaying, whether it is of Sohail or Maya or Rehana, obliquely fall under the postcolonial ideology, where 'identity' and the issues of its representation is considered to be of prime importance. Considering the postcolonial perspectives of the present narrative, Christin Hoene (2015) aptly quotes Ajit Maan:

[a]n essential component of post-colonial identity is preliminary deconstruction of what one has been taught about who one is. Post-colonial agency is exercised by undermining traditional identity constructions and processes of self-representation. The post-colonial may engage in subversive identity performances or parodies of the Master voice. The method of the post-colonial subject is performative re-association across borders, languages, and conceptual systems. (p. 103)

The incident that completely shuts Sohail in his secluded life is his affair with Piya, one of the war-victims during the time. She had been captivated, raped and then her hair being shaved off. Being physically and mentally devastated, Piya turned down Sohail's proposal for marriage, as she was feeling herself incapable of starting life anew due to pregnancy. Maya and Rehana had met Piya earlier in Women's Rehabilitation Centre, and witnessed Piya's plight at the clinic. Rehana points out Piya's condition: "She wanted she wanted to get rid of it. She was afraid of the operation, she wasn't sure....And you know, a few days later, she was gone. She disappeared" (*The Good Muslim*, p. 141).

The uneasy silence that prevailed after the war is best depicted by the characters, mainly of Sohail (as the man who returned from the war) and from Piya (as the woman who was a rape victim, during the war). This uneasy silence is quite substantially justified by Saikia (2011): "The troublesome memories that produce unease and even a sense of guilt do not

become a part of the 'truth collection' (p. 4). Maya expected a detailed account from Sohail after he returns from the war, but Sohail seems quite lost with his own self: "Those first weeks Maya waited every evening for him to tell her about the war, hoping he would begin his story as soon as Ammoo had said goodnight and taken the lamp away, telling them both not to stay up too late." (*The Good Muslim* p. 66) But Maya waited and waited for Sohail to open up, but his silence made her understand that "...he had no intention of telling her anything, that he was going to keep it all to himself and parse it out over the years, and in the meantime it would lie between them, silent and angry" (p. 67). Piya on the other hand, hesitates to speak anything when Sohail insists her to forget everything and start life anew: "She grew silent, but they could hear her breathing, as though the words were struggling to get out of her and she was struggling to keep them in" (p. 76).

Subsequently, through the character of Piya, Anam tries to address some of the feminist issues that involved during the war. She shows her serious concern towards the issue of dislocation of feminine identities caused as the aftermath of the war. She lays especial emphasis on the plight of many such women like Piya, who suffered intolerably in the name of the liberation against tyranny, and in this case Piya could be considered as a case study in the narrative. Anam, thus points out: "Some had been raped in their villages, in front of their husbands and fathers, others kidnapped and held in the army barracks for the duration of the war" (p. 69). The Father of The Nation (Sheikh Mujibur Rahman) declared them 'war heroines', but they found no place in society or even at their homes. Moreover, despite the fact that the rape victims were declared the 'war heroines' Saikia (2011) informs that only a couple of them got proper recognition, which marginalised the contribution of women in the war:

Only two women thus far have been recognised as muktijoudhas - Taranum Bibi and Dr. Sitara Begum. The countless other women who fought, supported, and actively facilitated the war are unsung heroes whose silence and inability to claim their place in the annals of Bangladesh's history is a telling reminder of the marginalisation of women during and after the liberation of Bangladesh (p. xix).

The stigma that they received even after the war seems equally unbearable for them as they were not allowed to enter their homes after being raped. Their circumstance is overwhelming enough to obliterate their existential norms. Many of these even left their nation, married and migrated to Pakistan with the Pakistani soldiers, oblivious of the consequences of migrating to the newly divided side of the nation. When insisted by the volunteers to stay back, they vent out their anger thus: "One Stepped forward. 'They said they don't want us (family members). Where are we supposed to go? What do we eat?'....Another woman spoke up. 'We don't want to be heroines. We are ashamed. We

want to leave our shame behind, start again' (*The Good Muslim* pp. 69-70).

### **The true identity of A 'Good Muslim'**

What may be considered as one of the charms of Anam's narration in *The Good Muslim* is how she tackles the multi-dimensional and psycho-social dynamics of identity amongst the common people of the nation, particularly those who belong to South Asia, where religious dogmas as well as secular doctrines play apparently parallel roles. The insights that the war brought to the victims as well as to the witnesses may provide a clear understanding of the fractures culminating to the humanitarian ethos, where religious fanaticism and political motives undermine the basic notion of humanity. Despite the instinctual political trappings, human beings are especially possessed with the unique power of rehabilitation and social adaptability, where after any personal or social mayhem human beings prefer to rest in peace and hope. Anam brings a climax to *The Good Muslim*, where in a congregation, the war victims are made to speak about the past events, so that they overcome their long-standing traumas of the violence of the War. Anam even points out the contribution of the historical writer, Jahanara Imam, who at this congregation is vociferously demanding restitution from the war criminals and justice to the victims.

Hence, preservation of human rights is the duty of every individual. Peaceful sustenance is the fundamental right of an individual and a breach of it in any respect may prove hazardous to the whole nation, as is the case represented in this essay. Therefore, it is the responsibility at the individualistic level to preserve the right of others so that a harmonious existence of all could be possible.

### **Conclusion**

Connecting the Liberation War with the concept of human rights would not only be suggestive of the closure of the disturbing aftermaths of the war, but also would be connotative of the (re)forming of one's identity to a higher order, irrespective of any diversity relating to class, gender, race, etc., and paying concern to whatever is kind, caring, loving, gentle, forgiving, cooperative and fair attitude: the attributes which, in the present context, would define the identity, in its true sense of a 'Good' Muslim.

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### **Notes**

<sup>i</sup> Author (Munira Salim) had been to Dhaka to present paper in the 8th Belta International Conference, held from 12-14 January, 2018. Her visit to Bangladesh enabled her to access different libraries of Dhaka, particularly the central libraries of the Dhaka University and the Independent University of Bangladesh respectively. For this opportunity, she owes her debt to Prof Harunur Khan (President of Belta) for inviting her to the Conference. She acknowledges Prof. Towhid Bin Muzzaffar, Head, Department of English,

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- ii The Mukti Bahini, translates as 'Freedom Fighters', or liberation army, also known as the Bangladesh Forces. It is a popular Bengali term which refers to the guerilla resistance movement formed by the Bangladeshi military and civilians during the War of Liberation that transformed East Pakistan into Bangladesh in 1971.
- iii Ijtema is an Islamic congregation. It is an essential part of the Tablighi Jamaat around the world as it plays a significant role on the lives of Muslims.
- iv Aytul Kursi is one of the most revered verses of the Holy Quran. It appears as the 255<sup>th</sup> ayat of Surah Baqarah. The reason why it is given the protective power is because, in this verse, the Almighty Allah has elaborately defined His might and glory. It is believed that continuous recitation would bring a person into the direct protection of Allah.

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# **Welfare State in Kautilya's Arthashastra: An Analytical Study**

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## **Abstract**

Kautilya's Arthashastra was one of the great political books of ancient world. This book seeks to introduce readers to Kautilya's social, political and economic thought and tries to put Kautilya's political theory in to the cultural and historical context of his time. Kautilya's stated principles for the welfare of his citizens have inspired Indians for centuries. Kautilya in his book Arthashastra has given measures to establish good governance and public welfare state. This paper discusses how Kautilya's Arthashastra lessons on good governance and administration can be incorporated in Indian context to achieve the welfare state. This research paper attempts to explore the idea of welfare state in the Kautilya's Arthashastra of which is important treatises relating to polity of ancient India.

**Keywords:** Kautilya, Welfare State, Sustainable Development, Yogakshema, Good Governance, Arthashastra, Intricately.

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## Introduction

The concept of welfare state is thought to be of later origin and that earlier states were police states. In a welfare state duty of Government is not only limited to the maintenance of law and order in the society but to work for the overall development of people. Though in ancient India the types of government were monarchy, yet the concept of welfare state was present at that time. It is of general view that the concept of welfare state is of later origin. Earlier the states were police state where the chief function of the government was the maintenance of law and order in the society. It is a model in which the state assumes primary responsibilities for welfare of its subjects. From very ancient times, rajadharma is the subject of discussion on dharmasastras and Arthashastra. Though in ancient India the types of government was monarchy, yet it cannot be said that the concept of welfare state was absent at that time. The concept of welfare state is brought closer to political thinking by the dharmasastras and the Arthashastra. They introduce us to the programmed of universal protection and state relief of the poor destitute and kindness. The concept of state was well developed and the duties of King and leaders of the society were comprehensively depicted in these works. Here the rules of war, protection of state, duties of state and King etc. are expressed clearly.

Kautilya was the priest and prime minister the king Chandragupta Maurya. Arthashastra was written by Kautilya as a method of Governance. It details the principles of politics as well as their experiments. Kautilya envisions an ideal state whose king is philanthropist, whose ministers are worthy and honest to public welfare. The sole purpose of this ideal state was to provide welfare to the subjects.

According to Jha and Jha Kautilya was a great statesman as well as a great scholar. He played a important role in the establishment and construction of the Maurya Empire. Subsequently under his guidance, growth with stability was attained in the empire with the help of strong administration and efficient fiscal management. His attainment in the sphere of scholarship is undoubtedly laudable. The 'Arthashastra' consists of detailed analysis of different aspects of ancient Indian economy."<sup>1</sup> "This science has been composed by him, who in resentment quickly regenerated the science and the weapon and the earth that was under control of the Nanda kings."<sup>2</sup> Kautilya has given a description of such a system of governance in Arthashastra by which the ruler can rule happy while welfare of the citizens.<sup>3</sup> Kautilya made politics an independent discipline. He emphasized that out of four science-first Anviksiki, or philosophy including the materialistic lokayate system. Secondly, the Tray, or triple Vedas, Rik, sama and yajus. Thirdly varta or economics was concerned with agriculture, cattle and trade. Lastly Dandniti or politics was the science of government of the enforcement of law and order.<sup>4</sup>

The Arthashastra is based only on available texts on polity but also on the experience that Kautilya acquired by his personal observation. He corrected his knowledge with the help of experiences of practices and forms of the institutions of all the governments of that time. Kautilya's Arthashastra carries significance because for the first time it liberated the science of politics from all sorts of limitations and developed a systematic tool of administration of the state. The state described in Kautilya Arthashastra is even more elaborate and seeks to control every aspects of national activity. Social life, trade, finance, civic activities, cultivation, in fact almost every part of man's or gained life was considered by the Kautilya to be within the legitimate sphere of administration.<sup>5</sup> According the Arthashastra, the state and royalty were based on popular goodwill in the public. Kautilya had viewed state as an organic unit it which had its constituent units such as monarch (swami), Amatya, Janapada, Drug, Koshna, Army and Mitra. These constituent elements of the State were more comprehensive than the modern political thinkers think of i.e. land, population, government and sovereignty.

Kautilya's Arthashastra creates a stable country with welfare hierarchy. The king was the head of the entire administrative system. Like Manu, Kautilya also decent realized the units of administration. The most important objective of the government was to guarantee security & public welfare to the citizens through an honest, loyal and effective administration.<sup>6</sup> Kautilya also arranged his official administration on the basis of the modern principles of administration like, hierarchy, Spin of Control, delegation of authority, unity of command and suggested his king to make his officers honest and sincere in their duties.<sup>7</sup> Kautilya's first principle of recruitment laid down that the state officials must be native of the country. The qualifications lay down by Kautilya. It is same in modern writers lay emphasis on these qualifications.<sup>8</sup> Kautilya advocated certain qualities for the Chief Executive, strong be an athlete, courageous and one who is guided by reason, not by emotion. He must control his lust, anger and greed. He must be guardian of his people. It is an accepted fact in the modern times. It was the moral duty of the Kautilya's king to provide national security, judicial fairness and prosperity.

### **Concept of Welfare State**

The term 'welfare' can be understood as a state or condition of well being, good fortune, happiness or prosperity of an individual in a community. Welfare in the life of the state indicates a guarantee of collective social care of its citizens. In the modern neo-liberal environment of recent years, the concept of welfare state is losing ground where the idea of state withdrawing from the service sector becomes more and more favorable. The concept of welfare state is associated with the use of the prerogative of the 'state' to meet the 'needs' of the members of the society. The term 'state' is sometimes used to refer to

the territorial-domain of a particular political region under its jurisdiction. However, the concept of the state, associated with welfare state pertains to the implementation of welfare or social policies by some instrumentality of certain authority to apply uniformly to all persons within the territorial domain of a Nation-State. The concept of welfare state denotes the assumption of responsibility by the state for the promotion of all-round well-being of its citizen. The welfare state believes that the satisfaction of socio-economic needs of man is the prime objective of all human activities. They, therefore, define the ends and functions of the state in accordance with this belief. In a layman's language, every state is or ought to be a welfare state. The term encompasses the many ways by which the State, through a host of different services (various needs of life), tries to raise the standard of living of its people and help them to meet the various problems through which most of us have to pass at one time or another in our lives.

It is a commonly held notion that the concept of welfare state originated in the west. According to Bo Sodersten, the welfare state came into existence after the first great burst of globalization in the period between 1820-1914. The credit for developing the modern concept of public welfare state goes to Western European states in the twentieth century. The majority of the people there also played an important role in developing the concept of this welfare state.<sup>9</sup> However, a close perusal of ancient Indian texts on polity and society reveals that the idea of state sponsored welfare, though of recent origin in the Occident, was not unknown in ancient India.

Quite unlike the modern welfare state, which developed as a response to the industrial development and post-first world war situation in the west and in the post colonial situation in India, the Kautilyan concept of 'Yogakshema'-welfare of citizens- did not evolve as a consequence of any revolution or war. On the contrary, the idea was predominantly guided by the practical concerns of good governance. The state as part of good governance, played an effective role over individual's social, political, economic, cultural, moral and even spiritual life which led to the development of the concept of life as an integrated whole, not an amalgam of self contained fragments.<sup>10</sup> The individual in today's state is self contained, self-centered and self-defining subject whose entity consists in the protection and promotion of his own interests. Justice in this state implies distribution of benefits in an equitable ways and is intended to be proportionate to unequal needs.

The Kautilyan state was in essence a welfare state not only in its ideal but also in its programmed of action. Kautilyan state intervened, regulated and participated in socio-economic activities and, at the same time, it controlled private enterprises in many ways checked unhealthy profit motive, standardized weights and measures and fixed prices. Private enterprises were strictly regulated for profit, general welfare and prevention of

fraud. Kautilya favored regulation of private industries by the government for harmonizing the relationship between the employer and the employees. The state owned natural resources, fishing, ferrying, mining and trading. Textile, agriculture and commerce were also regulated. Irrigation was the main concern of the state. Useful animals were under state protection. As for imports, the guiding principle was the good of the society. Kautilya's concept in its scope was a holistic one in which the social responsibility of welfare was not only for the individual or the society but for the whole of humanity, nature and cosmos. The social responsibility of welfare in the modern state does not go beyond ensuring the basic human needs to everyone in society, beyond which the individual is free to compete for higher rewards. Thus, the exercise of human potentialities and the realization of human capacities become dependent upon individual attempts. Consequently, this has given birth to consumerist, acquisitive and possessive individuals interested in neither development of neither self nor society.

Kautilya touched almost all the aspects of human life, civilization and culture within his concept of *Yogakshema* (Welfare State, in the modern sense). Unfortunately, Kautilya's ideas on welfare state did not receive the attention of foreign scholars and it is generally believed that the idea of welfare state is a modern one and it originated in the West. As a student of Ancient Indian History, I have been highly impressed by some ideas of Kautilya on welfare state, more especially his concept of *Yogakshema*. Kautilya vouched for a state where the prosperity & welfare of the citizens were given optimal priority. He was not only concerned about the material welfare of the citizens but also their moral welfare. According to Kautilya 'The King should be happy in the happiness of the citizens and the king should understand his welfare only in the welfare of the citizens.'<sup>11</sup> Kautilya maintained that a welfare state was the supreme concern of the ruler. He was not only interested in the material welfare of the people but also in their moral welfare.

Kautilya has given the welfare of the public the foremost place in his administrative policies. The most important objective of his administrative system was ensuring inclusive development of all while doing the work of public interest.<sup>12</sup> Kautilya State made several laws for the welfare of the society. A ban was imposed on the sale and purchase of children as slaves. This shows his immense concern for child labor. Similarly, an employer could not force a female slave to become naked or hurt or abuse her chastity. This indicates remarkable human values which Kautilya cherished against slavery and thus guaranteeing civil rights to shudras. His views related to children slavery and women liberty are significant in modern period. Today every state makes many laws against the child labor and for protection of women liberty. Kautilyan state was not merely concerned with the material and physical welfare of the citizens; it was concerned with the moral welfare of the people as well.

To do the work of public interest, the state has to carry out developmental activities like constructions of dams, settlement of virgin lands, opening trade center, maintenance of widows, the orphans and the helpless. The state's main duty of protect the social order in accordance with the system of varnas (caste) and their Dharma (duties). The state has to promote education, learning and art. Kautilya's economic system can be included under 'Mixed Economy System' Kautilya's views on state activities and its economic system resembles modern Indian welfare state system. It is thus clear that Kautilyan State partakes practically in full the nature of a welfare State of today and even goes beyond the modern concept of the welfare State by associating it with the idea of human happiness. Kautilyan state was a welfare state, which aimed at a fully regulated life of citizens.

### **Good Governness**

Good governance is an adjective word and consists of speaking something in itself, whereas governance is a process that points towards a valued system. Good Governance is the most important requirement for the establishment of a welfare state and Kautilya understood the importance of good governance.

In modern times, governance can be understood in three meanings. First, it is a governance or political system in which the general public is ruled. Second, it is a process by which the economic and social resources of the country are exercised properly by using authority. Thirdly, it is a mechanism in which public policies can be formulated and the activities of the wider public interest can be maintained. Good governance is an important concept in ancient Indian culture and its political philosophy that enhances and protects the general interest, keeps public officials alert to duty and conduct. The king's most important duty was to keep the subjects happy, research the truth and work responsibly. Dharma is the foundation of Hinduism and culture, which is also the foundation of good governance. In Hindu culture, Dharma means a code of conduct and art of living life. Its literal meaning is that which is capable of holding, that is, the one who is capable of holding it is the Dharma.

In Kautilya Arthashastra, the rules regarding the conduct of a king are described in relation to the conduct of his officers and judges. According to this, the king himself, while editing personal works and royal works, orders that all officers should work only for the good of the citizens. The king is expected to have the best conduct. According to him, the interest of the king is in the good of the citizens and whatever is good or pleases the king, he should not only be considered good, but whatever the people feel good should be considered good.

Kautilya's Arthashastra has presented the details of such administrative system which is in

keeping with the concept of good governance prevailing in the present time. The concept of good governance can be seen in Kautilya's administrative system.

Kautilya's Arthashastra is a study in detail of the art and the science of Good Governance. The goal of the good governance can be achieved only through its administration. Kautilya conceives of two goals of the State administration: (1) to make the state financially sound, and (2) to help people realize the goal of life, i.e. Trivarga- Dharma, Artha, Kama. Later Moksha was added as the highest aim of life. Of them Kautilya attached greater importance to Artha or wealth, for on this depended the welfare of the people.<sup>13</sup>

In Kautilya's administrative set up, the king was the sovereign authority. He made all higher administrative appointments. His authority ran through the whole structure of administration. The whole administration, ministers and senior civil servants, were accountable to him. Though Kautilya prescribes that the king must consult his inner and wider councils, yet he did not bind the king by the advice given by the Council. He was free to use his own discretion. Kautilya's administrative system was, therefore, centered round the king.

Though not bound by the advice of the Council, yet Kautilya's king was not beyond law. Kautilya advised the king not to take decisions arbitrarily. For good governance, the king must deliberate with his ministers. Deliberations with wise men help the king reach sound decisions. In case, the members of his inner Council or cabinet and also the ministers of his Council, with whom he deliberated on important state affairs, were not unanimous, the king was advised to follow the majority decision. Kautilya, thus, favored the ideas of the king functioning in co-operation with other members of the Council which besides the king consisted of his trusted advisers and heads of various departments.

Then, there was another check on the king's authority. He had to ordinarily work within the limits of Dharma and morality. His administration was to be guided by the principles of Dharma, ethics and morality. An administration based on Dharma alone could guarantee welfare of the people. The popular conception of the ancient Hindus was that the king was not a law-maker; he was to act according to the established law and Dharma was the supreme law like an unwritten constitution. Though in Kautilya's scheme of things, there was no legislature to keep control over the king, the Dharma and the customs of

The land acted as restraining forces, Kautilya was of the view that a king who observed Dharma attains happiness here and hereafter. For Kautilya, Dharma was the ultimate sovereign to which the king was also subjected to. Besides, at the time of coronation, the king took the oath that he would not act in an arbitrary manner and would consider himself as the servant of the people.



Kautilya believed that kingship is possible through assistance, a single wheel does not move. V.R.R. Dikshitar, therefore, remarks: "it is thus evident that the Council enjoyed executive powers, and that the king did not generally go against its wishes. Thus, neither the minister nor the king alone could act, but the king with the body of ministers did act."

Kautilya has outlined an administrative organization based on the hierarchy of agents and different grades and jurisdiction extending right down to the village. The kingdom was divided into provinces, provinces into districts, districts into villages. Each village consisted of 100-150 families. The village was administered by a Gramika. Kautilya mentions 'Gopas' and 'Sthanikas' as the country officials.

In the hierarchical administrative organization presented by the Arthashastra, the village represented the base and the king the apex. In between was a hierarchical chain of organization.

Kautilya's administration consisted of a large number of departments. The division of departments is made according to service required by the people and discharged by the government. The departments covered almost all aspects of the administrative activities.

Of the various departments mentioned in the Arthashastra, the finance department and the other departments dealing with business and economic activities formed a vital part of the Kautilyan administrative machinery. Kautilya attached highest importance to finance as it was the chief nerve of control and guided all the activities of the government. As for the taxation system described in Arthashastra, it is in accordance with the concept of welfare. Kautilya has laid down certain guiding principles of taxation in a welfare society; such as the king is not free to levy taxes as he likes, he has to issue a proclamation of his intention to levy certain taxes, and if people approved he could levy taxes. Besides, Kautilya provides that the king should levy taxes only on such enterprises as are well established and not new enterprises or industries. His theory of taxation satisfies the canons or the principles of welfare. The tax was certain and not arbitrary.

The civil servant is the backbone of administration. The efficacy of the administration depends on the honesty and competence of the civil servant. Kautilya laid stress on the quality of bureaucrats to ensure the efficiency of administration. He particularly emphasized that the qualifications of the persons in the higher echelons of administration should match their position. According to the Arthashastra, higher the responsibilities, the greater the qualities. The welfare of the people depends on the efficiency and efficacy of the administration which, in turn, depends on the character, ability and competence of the ministers and civil servants. The king's assisting personnel should be well-versed in the science of public administration. Kautilya has not dealt with in detail about the rules and procedure of

recruitment, promotion and transfer of civil servants, particularly of the lower personnel, yet the picture of the administrative Machinery, as outlined in the Arthashastra is both elaborate and complex. More than the competence, Kautilya stressed the loyalty of the civil servant to the king. The king himself made the higher administrative appointments in consultation with the Prime Minister and the high priest. These appointments were made on the basis of mental, moral and physical qualifications. The king was very selective and carefully examined the socioeconomic background of the Amatyas and other higher level bureaucrats.<sup>14</sup>

In Kautilya's system of good governance, espionage was an important institution. Kautilya was of the view that an effective system of espionage was necessary for keeping the king informed about the affairs of the state. It was also necessary for the purpose of maintaining security, stability and integrity of the kingdom against the dangers of internal dissensions and external aggression. It was also necessary for controlling and curbing corruption in the administration. The king could keep a strict vigil through his spies over the conduct of those whom he assigned the task of running the administration. Inefficient officers were asked to explain their lapses and the corrupt officers were severely punished.

The system and set up of administration, outlined in the Arthashastra, is comprehensive and complex. It is based on the principles of Yogakshema. Thus Kautilya's state was comprehensive in scope and welfares in spirit. It was not a police or night watchman but one to take health care and improvement of citizens. Kautilya's state fully left maximum freedom to the regulated life of the citizens but acted in a limited way to secure the happiness of the people. The state not only regulated economic activities but allowed private enterprises for maximum production. But, it checked private enterprises in many ways to prevent exploitation and monopoly, in the interest of workmen or the consumers. Any violation of the regulation was severely punished. The state likewise regulated craft, labor, agriculture and guilds.

Kautilya has elaborately discussed the system of administration of justice. The king, being the sovereign, was the highest judge in his realm. The Judges were appointed, controlled and removed by the Executive, but were independent in their imparting of justice. Impartial Judicial administration was one of the ideals of Kautilya. The judge, like any other citizen, was punished if he misconduct and did not administer proper justice.<sup>15</sup>

Hence we can say that according to Kautilya's Arthashastra Good governance refers to a political system in which the king exercises his power in utilizing the economic and social resources for the welfare of his subjects. Good governance is a framework for sustainable human development.

### **An economic idea of Kautilya's in Arthashastra**

Arthashastra provides valuable thoughts for economic system. The views stated in it and policy about economic and sustainability development. For the promotion of economic sphere Kautilya laid down many responsible for the king and state. Kautilya's allows private property and private ownership. Kautilya's economic system can be included under 'Mixed Economy System'. But the state retains the right to interfere in case of loss of production, or overproduction or workers problems. The state also regulates the trade to ensure good of the consumers. Kautilya views about economic system is significant because in modern time every government and private industry provide economic policy for workers, which related to loss of production, workers problem.<sup>16</sup> Kautilya state assumed the nature of a welfare state. It not only regulated the economic activities but also actively participated and at the same time controlled private enterprises in many ways. The state owned all the natural resources and treasure troves belonged to the state. Kautilyan state was interested in the promotion of trade and commerce and protected traders and merchants from the molestation of workers, robbers, boundary, guards, civil servants and others.

As a practical statesman, Kautilya looked at things from a realistic point of view and there is nothing unnatural when we find his state extending its jurisdictions over almost all the spheres of life. With all the limitations of the time, the state activity was not only unbounded but also distinctly socialistic and highly beneficial to the people. The entire economy of the country was directed and controlled by the state. The state offered doles to the needy. Kautilya believed that the stability and efficiency of state were essential for human welfare.<sup>17</sup> Kautilya's emphasis on economics often makes good sense. Perhaps no ancient thinker put such emphasis on the economic prosperity of the country and no thinker gave such a role to state ownership, intervention and incentives. We don't even have a phrase to describe this economy appropriately, although "socialized monarchy" comes close and there has been no economy in the world like the Mauryan regime.<sup>18</sup>

The entire study about the economy in the Kautilyan state brings out the fact that Kautilya's concept of *Yogalshema* (welfare of the people) was based on what is now described as the concept of welfare state, though, in a rudimentary form. He realized that the privileged section of the society could exploit the under-privileged sections and it was, therefore, necessary for the state to intervene on behalf of the under-privileged. The whole concept of regulation of wages by the state is based on this premise.

Kautilya, therefore, did accept maximization of profits as one of the goals of the society, the other being provision for the needs of the lowest in the society. He believed in reasonable profit by the producer so that the sharing of gains of production could be equitably distributed among the various sections of the society. In this sense, it can be reasonably concluded

that the Kautilyan state did have the rudiments of social justice in its structure, social structure being the prime objective of a modern welfare state.<sup>19</sup> In a welfare state to maintain peace and harmony in the society, friendly relation among the members of the society, between the government and citizens, among various foreign countries of the world are of very importance. Such idea is exemplified by Kautilya while stating that since the acquisition of friend is superior to acquiring of gold and land, therefore, the King should Endeavour to secure compact and persistently observe it.

### **Conclusion**

Kautilya's Arthashastra represent a remarkable scholarly achievement which is a handbook on efficient statecraft for kings and high level ministers and officials for whom good governance was to provide the basis for sustainable development, welfare and splendor. In the conclusion it may be mentioned that in Kautilyan state the kingship and the law did conceive of the king's authority as that of a father, probably less to emphasize the despotic aspect of the father's role than to symbolize his duty to sacrifice for the well-being of those dependent on his protection. The Swami could know happiness only as his subject prospered and realized themselves in the Dharmik order. King's character should provide an example for his people. Of course, the king's chief duty was to protect his subjects. But this involved more than law enforcement. There had been a notable increase in the welfare functions of the king in Kautilyan state as compared to earlier ancient Indian states. The king was obligated to promote education, religion, arts, agricultural, commercial development and charitable services. If the sacred tradition was upheld, the country would prosper. According to Kautilya, this idea had the effect of making the king accountable for the general prosperity of the people as well as their security. If the king used his authority for his own ends, it was considered as theft of the citizen's wealth and also as a great offence for not providing security to them.

In Kautilyan Yogakshema, the state was a civil polity rather than a military one. Social institutions contributed to the well-being of the subjects in this world as well as in the next. It was the duty of the king to rule in accordance with the sacred law and tradition and he was obligated to respect and encourage the various customs and rules of family, Varna and associations, if they were consistent with the Dharmik code and for the preservation of the same order. The stated goal of the Arthashastra is the protection and welfare of the citizens. Their happiness must come before that of the king, indeed their prosperity and goodwill would bring happiness to the king. The interests of the king were the same as those of his subjects. Kautilya demanded subordination of self-interest of individual members of the society, from the king to the humblest citizens.

Thus Kautilya's Arthashastra a can be re-examined from the angle of global human concerns

for a better society- harmonious, stable and prosperous blended with moral and spiritual awareness. The basic foundation of the state should be grounded on the canons of liberty and all forms of regimentation, indoctrination, thought-control, authoritarianism or totalitarianism should be done away with. The state should become more sensitive to popular aspirations and more democratic in the discharge of its functions. A welfare state, operating under social control, will be more suitable in today's world and in this sense lays the relevance of the concept of welfare in Kautilya's state. It contains several points of relevance to modern welfare states. From the above discussion, it may be concluded that glimpses of these two works show that something like the idea of welfare state was prevalent at that time also. Though monarchy was the chief form of government there were checks and limitations and observance of dharma was the great social and political ideal.

Some of the guidelines of Kautilya, regarding governance and moral are equally relevant and can be helpful in solution of so many problems that the today's contemporary world is facing. Therefore, we can say that the impression of Kautilya's Arthashastra still exists.

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## **A Sort of Rebel: The Unheroic Hero Inalan Sillitoe's debut Novel**

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### **Abstract**

This Paper is focused on Alan Sillitoe's *Saturday Night and Sunday Morning* (1958). An attempt is made here to explore the psyche of the hero of the novel. During the course of the novel we find that Arthur Seaton remains obsessed with wine (ale) and women and, he adopts non conformity as a form of protest. As a working-class hero, Arthur Seaton identifies himself with the working class so completely that he always views himself in opposition to the upper classes. His alienation with the establishment - the church, the state, the society - is complete. He never stands in a queue and considers himself a natural outsider with regard to the social hierarchy. He doesn't believe in God, distrusts the government, dislikes the army even when he serves it and hates the entire social structure as an instrument of oppression. He cannot bring himself to forget the hurt that he suffered as a member of the working-class at the hands of one and all. This obsession with some real or imagined grievance warps his sensibility and fills him with a bitter resentment against all those who are rich and comfortable in a wrongly organized society. His sentimental resentment against the privileged and his cynical disregard for normal decency brings to mind the indiscriminate anger of Jimmy Porter in John Osborne's *Look Back in Anger*. Arthur, like Jimmy, has nothing much to look forward to. The past being equally rotten like Jimmy's, Arthur can only look back in anger. And yet, Arthur's anger is not muddled like Jimmy's. In a deliberate coup, like Joe Lampton in *Room At the Top*, he grabs every opportunity for personal gratification. As a member of the deprived class, he feels perfectly justified in living by the pleasure - principle in life. The compulsive pursuit of food, drink and sex becomes not only a mode of escape from suffering, but is raised to the highest value in life.

**Keywords:** Angry Youngman, Anti Hero, Obsession, Working Class, The Welfare State.

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The 1950s was a remarkable era of first novels. During this period there ushered in a new generation of writers called 'Angry Young Men'. These writers constitute an interesting chapter in the history of the English Novel. Their sheer mass appeal among contemporary readers compels attention. Their heroes or antiheroes became hugely popular, particularly among the young generation, for they captured the mood of the moment and gave expression to their hopes and frustrations. These writers not only expressed the hypocrisies of upper class ethos and life styles, but also portrayed, through their working class or lower middle class protagonists, the deep despair and dejection of those not privileged by birth and traditional social power. The phrase 'Angry Young Men' came into first use as the title of a book written by a religious philosopher, Leslie Allen Paul. The term was first brought to public by BBC and gained currency with Osborne's play, *Look Back in anger* (1956). The 'Angries' mainly include - John Wain, Kingsley Amis, John Osborne, John Braine, Colin Wilson, Alan Sillitoe, David Storey and William Cooper. All these writers have working class or lower middle class origins and are products of the war years. They have enough experiences of the changing world and changing values of contemporary Britain. All these writers, save John Osborne, are novelists.

It is stated that no writer is an autonomous unit. Every writer is open to all sorts of influences. His literary sensibility is a frame work of the ideas and tastes he imbibes from his surroundings. So in order to understand the author chosen for this study, clearly, it will be helpful to know the sociopolitical setting of England of 1950s. History highlights that World War II marked a watershed in British social set up. It most affected the grand old class design. Obvious class distinctions were set aside in the face of a common crisis. In the 1945 general elections, Labour Government was voted to power. It framed many policies, especially to benefit the lower strata of society. 'The Welfare State' was established and people from lower middle class or working class were benefited a lot. However, soon it was believed that it couldn't do enough to make the people happy. After the 1950s general election, the Labour Government was returned to power but with a much reduced majority. By 1951, the Labour Government had been replaced by a conservative one. It was the party of capitalists. For the next decade British policies were characterized by a remarkable consensus between both main parties. The society was organized on the principles of welfare-capitalism. The conservatives regained power for the next two consecutive sessions. It was believed that the problems of mass employment, sharp class antagonism and widespread poverty of the interwar years had at last been overcome. For some it was undoubtedly the case. The economy was growing again. This helped the middle class and sections of skilled manual working class in the more affluent regions of the country to improve their standards of living. They bought consumer goods which their parents could never have dreamt of owning. In the space of a few years, ownership of TV sets,

refrigerators and cars became the norm rather than the exception. There was a constant rise in real average incomes. This is not to deny the existence of inequality, or the persistence of class struggle in the post war era. What the change in perception instigated is a popular demand for a wider share in the new prosperity that emerged in 1950s, after the years of austerity. The youngsters, especially from the working class, tried hard to attain the material possessions they were devoid of for so many years. And they, indeed, succeeded in their aims. They seemed to enjoy more time and money than they had in previous generations. However, they lacked direction or moral purpose. It was the time of Teds, the Mods, the Rockers, the Skinheads and the Punks.

Alan Sillitoe (4 March 1928 - 25 April 2010) was educated in local schools to age 14. He served as a radio-operator in the Royal Air Force from 1946 to 1949. He married the poet Ruth Fairlight in 1959. He had two children. He worked at various odd jobs in Nottingham from 1942 to 1946. He was a writer from 1948 onwards. He received Authors Club Prize and Hawthornden Prize 1960. His novels include *Saturday Night and Sunday Morning* (1958), *The Loneliness of the Long Distance Runner* (1959), *The Ragman's Daughter* (1966), *A Tree On Fire* (1967), *The Flame of Life* (1974) and *A Man of the Tince* (2004). *Three Plays* (1978) is his main collection of plays. He has also written poems including, *Without Bell or Bread* (1957) and *Storm: New Poems* (1974). Critical Studies on him include *Sillitoe* edited by Michael Marland (1970) and *Studies of Modern Prose Writers* edited by D. Anderson (1975).

*Anarchy, Socialism and Sex* are allied and recurrent themes in much of Sillitoe's work. Nottingham becomes the setting for his rebellious working class characters. Arthur Seaton, the young anarchic hero of *Saturday Night and Sunday Morning*, Michael Culler, the bastard hero of *A Start in Life*, and Smith, the long distance runner prefer deliberately to lose society's race to security, recognition, and respectability. Alan Sillitoe is more class oriented than Braine. *Saturday Night and Sunday Morning* is a chronicle of a short period in the life of Arthur Seaton, a young man from working class who works as a lathe operator in a bicycle factory. His whole world is seen in 'them' and 'us'. He sees nothing in his past but the dole of the 1930s that made his parents and his community miserable. He revolts against the system and becomes a non-conformist. He is an anti hero who still hangs on to "older instinctive working class anarchism and a gut resentment against all authority" (Bradbury, 325). During the course of the novel we find that he remains obsessed with wine (ale) and women and, he adopts non conformity as a form of protest. "He means to have his fun, take his pleasures and cheat the world before it cheats him," observes Malcolm Bradbury (Bradbury, 325). Smith, the hero of *The Loneliness of the Long Distance Runner* also sees the whole struggle between himself and society as a

"we - them" engagement. He deliberately loses the race, he is trained for by the institution, in order to embarrass the governor, and the "pig faced" ladies and gentlemen on the reviewing stand. The more orderly ideal of socialism is at least the apparent theme of such novels as *Travels in Nihilon* (1971) and *The Flame of Life* (1974). The paradox of order and anarchy remains largely unresolved in Sillitoe's work.

*Saturday Night and Sunday Morning* begins with a "dead drunk" Arthur falling from the "top most stair to the bottom" (Saturday Night and Sunday Morning, 9) in White Horse Club. He has taken seven gins and eleven pints and also wants more. It is Saturday Night - "the best and bingiest glad time of the week" (9). Arthur has fixed the nights for enjoying wine (ale) and sex in full. Today, it is the benefit night of the club. Arthur, though not a member of the club, is enjoying the share of his workmate, Jack. It is not only drink which he enjoys from Jack's share but also sex, as; he usually sleeps with his wife Brenda, in his absence. While he falls from the stairs, the rolling motion appears "so restful and soporific." Infact, having arrived at the bottom of the stairs, he keeps his eyes closed and goes to sleep (11). It is a pleasant and far away feeling and he wants to stay in exactly the same position for "the rest of his life" (11).

Arthur Seaton's motto in life is: "be drunk and be happy." Keeps his "crafty arms around female waists" (9). While reading the novel we find that he has a fierce longing for drink and sex. And when he indulges in these activities there is no limit. He is well known for his drinking habits - Doreen, his girl friend says at a point, "you drink too much" (207). Brenda's friend points to his drinking capacity saying, "I'll bet you can't drink like young Arthur Seaton there. He's only twenty one and 'e can take it in like a fish. I don't know where 'e puts it all. It just goes in and in and you wonder when 'is guts are goin'ter go bust all over the room but 'e duzn't even get fatter!" (10). He himself admits that he is nothing but a "six foot pit prop that wants a pint of ale" (138). For that pint of ale he often visits "White Horse" (9) "Peach Tree" (97), "Slab square" (146), and "town centre" (80). Sometimes he washes his worry away in the "pale ale of the midlands" (71). He loses himself in "a waterfall of ale and laughter" (146). At one point he is seen drinking "eight bottles" (104), whereas, at another, he takes "seven gins and eleven pints" (9). His drinking sprees are not limited to Saturday nights only. Whenever he finds an occasion he goes straight for it. While in the army he goes out every night to have a "drink" (139). He drinks, with Ada's son Bert at Christmas and with his brother Fred, on receiving a warning for his womanizing habits. Moreover he needs "summat to drink" (105) before a "fight" (105) and "double whisky" (175) after it. "The cataloguing of Seaton's picaresque adventures forms the spine of the novel, as he goes with great vitality from drink to female cushioned bed, and then returns to drink" (Karl, 1972. 281).

With a drink Arthur Seaton needs plenty of women to have sex with. That is why he remains obsessed with women, particularly married ones, in the story. Married women are "certainly the best" (44) as they are "the sort of women that are worth their weight in Gold" (45). It is good "to live all the time with a woman... and sleep in bed with her" (129), according to him. Therefore he pursues women throughout the novel. And interestingly, he has the talent to judge, whether a woman is accessible for sex or not. Arthur Seaton believes that a "man gets a lot of pleasure anyway from being nice to a woman" (44). He is quite "lucky" (35) in this field. At a point, "he is conducting affairs with two married women (the sisters Brenda and Winnie) whilst also counting the girl he is to marry" (Head 55). Like his drinking habits, he is also famous for "carrying' on with' married women" (103) in the story. Brenda, wife of Jack and a mother of two kids, is his favorite. He is habitual of "floating endlessly down into the warm bed beside Brenda's soft body" (19) on Saturday nights when her husband is out at "Long Eton for the races" (17). He feels delighted when Jack shifts to nights for work for the simple reason that he'll have a chance to "get there every night" (37). Soon he becomes the man of the house. He wins the love and affection of Jack's kids and spends his hours happily there. In the morning he leaves the house through the "front door" (22) while Jack enters from the "back door" (23). It is interesting to note that his sexual episodes are not confined to Brenda's house but spread beyond that. Whenever Brenda visits the club (three times a week) he usually takes her to the nearby "footpaths and woods up Strelly"(38). He can "hardly wait" (38) when she is with him. Throughout the winters they "play merry hell in all the beds and nooks... Bloomers flying. and legs waving in Strelly woods" (38). One day Brenda faces the "same old story" (68), she becomes pregnant. It stops Arthur's fun for some time. However, the problem is solved with the advice of Aunt Ada, a mother of fourteen. Brenda undergoes gin - induced abortion, and Arthur engages himself with her younger married sister. Winnie is a small woman of twenty five with black hair and large breasts. He easily flirts with the "deserted woman" (97) who had been parted too long from her husband Bill, a sergeant in the army. The evening ends "so well" (97) again.

Monday morning comes with a different shade Jack, annoyed and uneasy, warns him to be on his guard for the next couple of days as two big swaddies are after him. Arthur makes a quick judgment to understand the whole issue. It makes him worried but not worried enough to stop his affair with the sisters. He is helpless as his obsession never allows him to know the difference between "right and wrong" (134). He is again seen - "buying drinks for two such gorgeous and tractable women" (144). Later, he escorts Winnie, thereby "promising... the odour of a woman's body and, bed room to crown the ...day" (153). His sex-life continues happily with his "weeks and weekends" divided between Brenda and

Winnie. The "pleasure and danger" of having two married women for sex, become, "too sweet to resist" (156).

At this juncture of the story there happens a change in Arthur Seaton's attitude. His mind gets occupied with "darkest thoughts" (156) for the first time. Owing to the possibility of "a clash with the swaddies"(156) women like Brenda and Winnie start appearing "whores" (145) to him. He curses them "in foul" (145) and starts dreaming of living "all the time with a woman... and sleep in bed with her that belonged to both of you, that no one could turn you out of it if they caught you there" (129). It is by chance that, one day, he singles out a young girl, with "no rings on her fingers" (147), from a group of persons sitting in a pub. The girl's hair is pattered attractively into an oval shape at the back of her head and a diamond piece of brown silk scarf comes down from her coat collar. She has worn only lipstick and she looks pale enough to be having her periods. She with a slim but good figure looks "nice and friendly" (148) - good reason for him to do what he can. He, a worker in the bike trade easily mixes with her, a worker in the hairnet factory;with the help of his "big lies" (187). He also succeeds in fixing a date with her on the coming night.

It is clear that Arthur is only interested in sex. He is even ready to break his resolution and marry Doreen for attaining a permanent source of sex. However he carries on with the sisters, till she becomes accessible. As promised, he takes Winnie and Brenda to the 'Goose Fair' on Saturday and, Doreen, "two days earlier" (159). There he takes care of the women well. While standing at the caterpillar he kisses, "first Brenda and then Winnie" (160), when the hoods cover them in darkness. The women are seen, "laughing loudly and blushing from Arthur's passionate caresses" (160).However, the honeymoon soon ends as they face the swaddies "swelling with rage" (165),after a while. The things settle without causing much damage as Arthur is quick enough to kick Bill first and dive into the crowd. Arthur couldn't save himself for long. He encounters the swaddies again on Friday, while returning from the White Horse. The war begins at last and he is defeated with a severe beating. His rage, however, helps him to stand and go for a "double whisky" (176). At the club he meets Doreen and falls "dead faint" (176). According to the plot of the novel it covers full one year since from his "dead drunk" (9) state to the present "dead faint" (176) state. Since then he has "juggled Brenda, Winnie and Doreen crazily, like a man on the stage, throwing himself up into the air as well as each time and always landing safely in one soft bed or another" (170). He knows it is "a dangerous life" (170) but he can't get rid of his obsession.

When part two of the novel begins we see Arthur Seaton lying on the sick bed like a "dead dog" (179). He has to stay home for a fortnight after the severe beating given by the swaddies. Life becomes unsafe but he has pledged "not to weaken" (100). Therefore he

starts the good life again - "plenty of work and plenty of booze and a piece of skirt every month till you're ninety" (183). He knows that Brenda and Winnie are out of his reach, but he also knows that there is always "more than one pebble on the beach and more than one field in which clove" grow (183). Doreen is there to be called in the "blankets" (185). Arthur Seaton goes to the factory again, on Monday. He returns home with thirty pound notes on Friday evening. Enough money to, celebrate Christmas and be "ready to tackle all obstacles, to break any man or woman, that came for him, to turn on the whole world if it bothered him too much, and blow it to pieces" (201). He becomes Doreen's young man, thereby accepting "some of the sweet and agreeable things of life" (204). On Sunday they walk towards the country, as wished by Doreen. There, in a pub, he befriends Bill by offering him a drink and declaring that he is "getting married next week" (209). "Good Luck", wishes the swaddie (209). Then they happily go to Doreen's home. After the supper, when her parents bid them farewell, they enjoy sex filled with love by breaking through "to the opened funows of earth" (215). At last Arthur Seaton succeeds in achieving the thing, he needed the most.

Arthur's unorthodox behaviour is quite obvious. "I don't believe in God" (28); "I've never been in a church in my life" (147); "I ain't even been christened" (147); "I've never queued in my life" (207); "I hate the army and I allus have done" (134); "I wain't get married" (147) boasts Arthur Seaton at various occasions in the novel. There is perhaps no doubt that he is a "rebel" (202) who is obsessed with the idea of non conformity. Through out the novel he remains anti-establishment and his anger keeps him tied to drink and sex. The injustice done to his community has perhaps hurt him a lot. It is known to us that he belongs to a working class community. (His grandfather was a blacksmith and his father works like him in the factory). He is therefore well aware of the attitudes of the people of the upper class who dominate the system and are responsible for the discriminations they have been facing for so many years. The enmity has been "passed on for some generations from father to son" (42). Besides that he knows about the "miserying"(26) life of his community before and during war when "they had a struggle to keep alive" (130), "nothing to eat" (131), "with no money" (26). His cousins are "tall grinning army deserters caught time and again by Red caps or Police, but always escaping, on the run, in hiding, living with whores, thieving for food and money because they had neither ration books nor employment cards" (130). It was a "shaky game"(130), believes Arthur. They had to break into the (130) shops for rations and if caught were to spend a few years of their life in jails. So his whole community has always been against the authority. It has become the issue of "them" (131) and 'us' (202). Everyone has decided not to fight for "them bastards" (130) during a war. "The return of Ada's three sons after their short terms of army service at the beginning of the war had been witnessed and remembered by him: the burning of uniforms and equipment

in the bed room grate, smoke coming from chimney-pots not normally used" (131).

Arthur Seaton remembers the injustice done to his community clearly. After joining the factory, he has been facing similar discriminations practiced by the authority on them. The capitalists have full control over the labour in his factory. They don't even allow the workers to work more and earn more. Everyone in the factory knows that Robboe, the foreman is "enemy's scout" (61), who always keep standing on their heads for a check. If anyone is found producing more parts, his price is lowered. Robboe, advises Arthur at a point, saying: "I'll be in trouble... for letting you earn so much. They'll be lowering your price if you're not careful" (61). Owing to his experiences Arthur Seaton still hangs on to older instinctive working class anarchism and a gut resentment of all authority. So his class consciousness forces him to dwell on the thought that the system leads everyone to death with its petty designs:

Factory and labour exchanges and insurance offices keep us alive and kicking-sotheysay- but they're booby - traps and will suck you under like sinking sands if you aren't careful. Factories sweat you to death, labour exchanges talk you to death, insurance and income tax offices milk money from your wage packets and rob you to death. And if you are still left with a tiny bit of life in your guts after all this boggering about, the army calls you up and you get shot to death. And if you are clever enough to stay out of the army you get bombed to death (202).

Arthur's blistering resentment against the system makes him anti-establishment. Knowing that it's a hard life and there "aren't much" (202) to do with the system, he immerses himself in ale and sex. However he takes to non-conformity as a form of protest against the "bastard government" (202). There are thousands of "laws to be ignored and therefore broken" (203), thinks Arthur Seaton. He boldly asserts: "I'll never allow anybody grind me down because I'm worth as much as any other man in the world" (40). It is "best to be a rebel so as to show them it don't pay to try to do you down" (202). He makes his own rules and regulations. He knows he's "born lucky" (161) and "too bloody clever" (153) to deal with the "labour bleeders" (36), and, if needed he has also got "bags of strength" (50) to deliver. He has an "aptitude for weighing up people" (43). He doesn't assess men on their knowledge or achievement, but by a blind and passionate method that weighs their more basic worth. His "emotional gauge" (42) always accurate when set by him, proves a reliable guide to help him judge people as "friends" or "not friends". Though not much interested, he works on his capstan lathe to, support his family on one hand and for the "thinking" (202) he does while sitting over it. It is his "everlasting pal" (202): "Violent dialogues flayed themselves to death in his mind as he went on serving a life's penance at the lathe" (203). The money earned in this way also helps him enjoy the pleasures of

Saturday nights. However he remains conscious of not earning more than "fourteen pounds" (32) a week as, anything bigger is "against his principles" (32). He never votes for the "big fat tory bastards in the parliament" (35). He joins the army but is not dedicated to his profession: "I hate the army and allus have done, I don't even like to talk about it, infact" (134). The authority should not "rely on" him (132). "Them at the top" (132) must know that nobody from his class is going to fight for them. If a war starts, he has decided to prove himself a "bad soldier" (131). Actually his war is not against the enemy country but against the authority, the "bloody fools... The bastards that put the gun in to his hands" (139). And he thinks of making a dynamite to "blow their four eyed clocks to bits" (202). He decides that while shooting, his targets would be, "the snot gobbling gett that teks ... income tax, the swivel eyed swine - that collects... rent," and the other "big headed bastards of the system(132).

"Cunning" (131) becomes his best tool as it is the only "tolerable rule that would serve as a weapon" (203) against the bastards. "Lie until you're blue in the face" (77), becomes his motto. So he moves on in the story, "striving to kick down his enemies crawling like ants over the capital letter G of government - but also accepting some of the sweet and agreeable things of life... but in a harder way - before the government destroyed him, or the good things turned sour on him" (204). He becomes "a billy-goat trying to screw the world" as he thinks, the world is also trying "to do the same" to him (203). Besides drink and sex, Arthur Seaton is also fond of "noise" (108). It synthesizes all the "anarchism within him" (108) and proves more suitable to "accompany the end of the world" (108). "Once in the shop he allows himself to be swallowed by its "diverse noises" (30). Despite the overpowering noise of groaning belts and pulley wheels slackened he fancies "he could hear traffic passing by on Eddison Road and loaded trucks struggling out of the nearby marshelling yard" (60). While in the Army, firing gave "him satisfaction to destroy" (138). When it is not his turn at the sand bags he loves to "stand and listen to the total bursting of bullets from the dozen guns firing, hearing the lifting and falling of sound, the absolutely untamable rhythms that ripped the air open with untrammelled joy" (138-139). Seaton perhaps needs noise to counter the inner disturbances present in his mind. It helps him tide over the violent fantasies occupying his mind repeatedly. At a point in the novel when violent thoughts related to woman occupy his mind, his bones start "aching for the noise of public house, wanting to lose himself in a waterfall of ale and laughter" (146). Sometimes he himself create noises by indulging in various sorts of laughs a ("terrible laugh" (163) and "horse laugh"(59), to comfort his mind.

It is evident that Arthur Seaton remains obsessed with one thing or the other in the novel. E. Mary and David Pierce (1979) believe that he is, in a sense, ill equipped for anything but



"noise, drinking and sex" (Mary and David Pierce, 1979, 136). With his free-wheeling life style he could not do anything constructive for his class or even for his own self. There isn't any doubt that he does, indeed, express his anger many a time in the novel and, it doesn't remain confined to his violent fantasies, however, he always sheds his anger against the common people, who have nothing to do with the great old class designs. His, shooting Mrs Bull with an air-rifle for spreading the news of his carrying on with married women (121); his fighting with the young boys using, right centre and left (107); and his bout with swaddies (174), has nothing to highlight anything constructive he does to set the system right. Arthur himself realizes that the "law and order against which he had been fighting all his life in such thoughtless and unorganized way that he could not but lose" (180). It is perhaps his creator, Alan Sillito (1958) who wants to show that nothing can be done with the society by indulging in "madness"(139) and leading the life of a beatnik. That is why he persuades Arthur Seaton to accept marriage at the end of the novel; thereby making him accept the worldly things, to give an optimistic ending to the novel.

There isn't any doubt that Arthur Seaton behaves as a sort of rebel in the novel. Sometimes feelings of hostility can compensate for feelings of inferiority since hating others seem hugely better than downing oneself. People in certain subcultures in a society tend to employ violence as a compensatory tool, to cover up their basic feelings of inadequacy and insecurity. Physically strong youngster like Arthur Seaton often savagely abuses those they find weaker or less capable. He starts affairs with two married sisters - Brenda and Winnie. Sometimes your traits, deeds and performances may indeed fall far below the level of desirability. For personal reasons or because you come from a certain lower socioeconomic class, you may have many cards stacked against you and may do decidedly worse than many other people. The inadequacy may lead you to anger and rebelliousness. People may either drink heavily to control or mask their anger, or they may only feel able to express themselves angrily when under the influence of liquor. So their open or masked hostility tends to drive them to drink. Arthur Seaton becomes a non conformist and immerses himself in pool of ale in this novel.

The enormous pain inflicted on Arthur during his early childhood and the indignities inflicted on him as a young man force him relive these early traumas and re-experience the pain of these unpleasant experiences. These continue to have adverse effects upon his personality and his present life. What happens in the past connects with his present difficulties. He understands these past experiences and give them extensive consideration. He carries on with his acquired anger creating beliefs by his own repetition of these ideas in his mind. Thus he continues to feel emotions such as anger and anxiety because he either consciously or unconsciously keeps reiterating his beliefs to himself. Thus his own constant repetition

of the doctrines acquired early in life sows the seeds of his later anger. His ongoing or sustained view of that original frustration rather than the frustrating conditions themselves keeps him perennially angry with the upper class people. Every time he faces the upper class people his original feeling of animosity reasserts itself. Harboring such feelings of anger and hostility for long assumes the form of an obsession. He truly believes that they were victimized, abused or exploited and gets filled up with petrified anger and becomes hostile to the upper class people.

As a working-class hero, Arthur Seaton identifies himself with the working class so completely that he always views himself in opposition to the upper classes. His alienation with the establishment - the church, the state, the society - is complete. He never stands in a queue and considers himself a natural outsider with regard to the social hierarchy. He doesn't believe in God, distrusts the government, dislikes the army even when he serves it and hates the entire social structure as an instrument of oppression. There is something misanthropic about his vituperative attack on "them" - the privileged people who are his natural adversaries. He cannot bring himself to forget the hurt that he suffered as a member of the working-class at the hands of one and all. This obsession with some real or imagined grievance warps his sensibility and fills him with a bitter resentment against all those who are rich and comfortable in a wrongly organized society. His sentimental resentment against the privileged and his cynical disregard for normal decency brings to mind the indiscriminate anger of Jimmy Porter in John Osborne's *Look Back in Anger*. Arthur, like Jimmy, has nothing much to look forward to. The past being equally rotten like Jimmy's, Arthur can only look back in anger. And yet, Arthur's anger is not muddled like Jimmy's. In a deliberate coup, like Joe Lampton in *Room At the Top*, he grabs every opportunity for personal gratification. As a member of the deprived class, he feels perfectly justified in living by the pleasure - principle in life. The compulsive pursuit of food, drink and sex becomes not only a mode of escape from suffering, but is raised to the highest value in life. In the process, he becomes a cad like Joe Lampton (*Room At The Top*) or Charles (*Hurry On Down*). Arthur has no scruples in betraying his work-mate Jack and sleeping with his wife Brenda. He even seduces her married sister Winnie and eventually falls in love with a third woman, Doreen. Arthur's amorous escapades involve him in many drunken orgies and brawls. Such blatantly irresponsible and immoral attitudes naturally diminish his stature as rebels and underline the ambiguous nature of his anomalous anger.

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# **Domestic Violence against women in Haryana during Pandemic: A Review**

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## **Abstract**

The Novel Corona virus (COVID-19) pandemic has put the entire country under lockdown, creating many problems like unemployment, household financial crisis, mental stress, etc. further resulted a spike in domestic violence (DV) cases all over the world. To curb DV, the government of India passed the Protection of Women from Domestic Violence Act, 2005 (PWDVA, 2005) which came into force on 26<sup>th</sup> October 2006. The objective of this paper is to study the status of cases of DV in Haryana before and during the period of lockdown and to find out the reasons for the same. It discusses the related review of literature and also some unique challenges, risks and dilemmas faced by women victims during this pandemic. The study concludes with some suggestions for effective implementation of PWDV Act, 2005, keeping in view the problem of such pandemic.

**Keywords:** Domestic Violence; COVID-19 pandemic; lockdown; women victims.

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## **Introduction**

Epidemic and disaster-related tension, insecurity and fear, along with social exclusion and movement constraints, have sparked concerns about an increase in gender-based violence (Muldoon et al., 2021). India's Prime Minister declared a statewide curfew to stop the spread of the Novel Corona virus, on March 24, 2020 (Hebber, 2020). During the time of lockdown a progressive increase reported in the cases of domestic violence in India (Halder, 2020).

The term 'Domestic Violence' includes any act that causes harm to women by her intimate partner or a family member. It affects women physically as well as mentally. The United Nation Declaration 1993 defined domestic violence (DV) as "any act of gender-based violence that results in, or is likely to result in, physical, sexual or psychological harm or suffering to a women, includes threats of such acts, coercion or arbitrary deprivations of liberty, whether occurring in public or private life"(Choudhary et al., 2019). It is an act of coercion upon an individual and women from all kind of backgrounds are affected by violence every day in their life. It has become a public health menace for society which never sees the caste, religion, region and nation.

'Let's discuss the role of home in individual's life. Apparently the place "home" is been considered as the safest place for everyone. It is the place from where an individual can expects love, care, affection, and psychological piece' (UNICEF-Innocenti Digest, 2000). A home is often believed as just a "haven," a safe place where family members can hang their hearts, but facts reveals that it has also become a center of violence (Singh & Bhattacharyya, 2020).

It becomes a dangerous place for women and girls because they live in anxiety, terror, stress and in great danger in their so called own house. Their human rights are bitterly violated and their lives are stolen from them by the ever-present threat of violence (Rani et al., 2021). Bradbury & Isham (2020) said that living at home isn't always secure; it is the place where sexual, physical and psychological violence occurs against women. This is because the house may be a location where power dynamics are perverted and subverted by those who abuse frequently without the scrutiny of anyone "outside" and from family unit (Bradbury& Isham, 2020). Ironically, as the threat of DV has increased, "safest-home" has proven disastrous for a huge percentage of the population.

On September 14, 2005, the Ministry of Law and Justice of the Government of India enacted the Protection of Women from Domestic Violence Act, 2005 in response to the rising rate of DV against women in India (Singh & Bhattacharyya, 2020). It came into force on 26th October 2006. One and half decade has been passed of the implementation of this Act but the reporting of violence is increasing day by day. The study will discuss the

causes of DV and the problem faced by women in registering the complaints in Haryana. It also evaluates the PWDVA, 2005 and suggests some measures for effective implementation.

### **Objectives of the Present Paper**

1. To study the status of domestic violence cases during lockdown in Haryana and factors responsible for the same.
2. To examine the applicability of PWDVA 2005, during the lockdown.
3. To make suggestions to attain the goals of the PWDV Act.

### **Research Methodology**

The current paper is primarily based on secondary data gathered from a variety of sources. Information collected from Women and Child Development Department Haryana, from newspaper articles and from different governmental agencies in India. Some other sources were used like reports from the NCW and the National Legal Services Authority (NALSA), as well as the Crime Record Bureau (NCRB), the Press Information Bureau, and the Haryana State Statistical Abstract. The systematic approach has been adopted for analysis.

### **Domestic Violence in situation of crisis**

The Economic & Political Weekly: Engage, (2020) quoted the belief of Marianne Hester, a sociologist, that DV goes up whenever families spend more time together, such as the festivals celebrations and summer vacations (EPW Engage, 2020). This got proved when all the family members remain constraint at home because of lockdown. During the lockdown period the considerable enhancement in DV cases has been reported at global level and India is not an exception (Kumar, 2020). The reported cases were coming from rural areas as well as from cities also. Shalu Nigam (2020) said that women were at a heightened risk of harm since they were stuck with the abuser and had no one to help them.

When more than half of the world was under some kind of lockdown during the pandemic, it spread like an infectious disease across millions of households (Singh & Bhattacharyya, 2020). It is necessary to mention here that various studies like, UNICEF 2020; Johnson 2014; and Christian Aid 2015, have shown that when there is a crisis, economic instability, or calamity, there is always an increase in domestic violence, as well as a long-term gendered effect on women. It has been noticed during Ebola epidemics where women disproportionately affected by epidemic. In the context of India, the Bhopal gas disaster harmed women more than men (Sen, 2020).

Pandemic increased the risk for women because in India women played complex multiple roles in family. Because of the mandated lockdowns, a vast number of enterprises and offices, including schools and colleges, have adopted the work-from-home concept (Halder,

2020). As a result, the notion of house is shifting, since homes are providing services previously supplied by colleges, schools, offices, hospitals, restaurants, and technical services such as plumbers and electricians (Nigam, 2020). Nagpal, Akshita (2020) on Indiaspend quoted the saying of Urvashi Gandhi, the director of a global women's rights organization, that the load of work has increased in houses because everybody is at home. With housekeeping staff being unavailable, the expectation is from women to bear the load, and chances of violence increase if she fails to do so (Nagpal, 2020).

According to the National Family Health Survey-4 (NFHS-4) study from 2015-2016, one out of every three women was abused during non-pandemic times (NFHS, 2015-16) However, it was extensively documented in various publications, newspapers, and organizations that the rate of domestic violence (DV) in India had increased following the lockdown. (Das et al., 2020) Domestic violence (DV) rates have surged across the country after the lockdown, according to latest data from the National Legal Service Authority (NLSA).

Domestic violence has always been a serious problem in Indian states and Haryana is well known for gender discrimination and the COVID-19-related lockdown exacerbated the problem. It should be noted that throughout the four phases of the lockdown, women of India filed more domestic violence complaints than in a similar period in the previous ten years (Singh, 2020). In all Indian states Haryana was second in getting complaints of violence in the starting phase of lockdown. According to data compiled by the Haryana State Commission for Women, the number of crimes against women recorded in the state during the lockdown increased by 78 percent between March 22 and April 28 (Pant, 2020). The Vice Chairperson Preeti Bharadwaj of Haryana State Commission for Women said, "Our office collected data from 22 women police stations across Haryana and police helpline-1091, where about 1,447 complaints have come since lockdown started on March 23 till April 9, as we are tracking the disposal of these complaints" (Thakur, 2020).

When the country was ravaged by the Covid-19 epidemic, the National Commission on Women received 4,550 complaints via email, phone, and a special WhatsApp number between March 1 and September 18. According to figures presented to parliament by the ministry of women and child development during the Monsoon Session, which ended on September 23, Uttar Pradesh got the most complaints (968), followed by Delhi (784). Maharashtra is in third place with 458 instances, followed by Bihar (254) and Haryana (229) during this time period (Joy, 2020).

#### **PWDV Act, 2005 and Domestic Abuse in Haryana**

According to National Family Health Survey-4, 34 percent of women in Haryana have experienced physical or sexual violence (NFHS-04, 2015-16).



Haryana government also implemented PWDVA, 2005 in the state to overcome this menace. PWDVA defines domestic violence "any harms or injures or endangers the health, safety, life, limb or well-being, whether mental or physical, of the aggrieved person or tends to do so and includes causing physical abuse, sexual abuse, verbal and emotional abuse and economic abuse, harasses, or endangers the aggrieved person with a view to coerce her or any other person related to her to meet any unlawful demand for any dowry or other property or valuable security" (Hazarika et al., 2017).

As per the provision of Protection of Women from Domestic Violence Act, 2005 a Department of Women and Child Development, Haryana has appointed full time Protection cum child marriage Prohibition Officer (PPO) on contractual basis for each district. One consultant at headquarter also appointed to coordinate the work of PPOs and ensure effective implementation of Protection of PWDV Act in Haryana (W&CD, Haryana).

This is a specially framed Act to give relief to the female victims of Domestic Abuse. Victims can directly approach the 'Protection Officer,' the 'Service Provider,' the police, or a Magistrate' under this statute. The judge or the Magistrate might order various steps to guarantee the affected person's security and well-being as soon as the complaint is submitted (R. Singh et al., 2018).

According to National Family Health Survey (NFHS-04), 'only 14% of women who have ever been the victim of physical or sexual violence have sought help in Haryana. Over three-fourths of women (77%) have not sought aid or informed anyone about the violence. Only 4% of battered women who sought aid for the violence turned to the police for assistance' (NFHS-04, 2015-16). S. Singh & Bhattacharyya (2020) explains the reasons those contribute in distorted reporting of domestic violence like Fear, humiliation, taboo connected to deeply ingrained socio-cultural norms, and the affection that many DV victims may feel towards their abusers (Singh & Bhattacharyya, 2020). Furthermore, many women's tactics for resisting domestic violence at home sometimes entail severe measures such as relocating out of their houses or even committing suicide. Unfortunately, ladies under COVID-19 lockdown are unable to move out of their houses (Singh & Bhattacharyya, 2020).

### **District-wise status of Domestic Violence cases in Haryana (April 2019 to March 2021)**

Various studies as discussed above show that there was high level victimization of domestic violence during the time of lockdown. In other words, domestic abuse has been the worst effect of the lockdown. To study and analyze the above aspect, the following table 1 is presented with the data indicating the number of cases registered and resolved during the periods just before and during the lockdown.

Table 1  
District-wise status of Domestic Violence cases in Haryana  
(April 2019 to March 2021)

Name of districts	April 2019 to March 2020			April 2020 to March 2021		
	No. of complaints registered	No. of DIR filed	No. of Complaints Resolved through mediation	No. of complaints registered	No. of DIR filed	No. of Complaints Resolved through mediation
Ambala	347	126	75	211	50	63
Bhiwani	371	261	17	117	70	6
Faridabaad	596	406	66	317	206	20
Fatehabaad	320	223	60	154	107	29
Gurugram	276	178	79	98	57	14
Hisar	786	0	279	574	0	273
Jhajjar	248	125	72	147	63	44
Jind	930	735	711	712	28	624
Kaithal	283	178	23	140	101	22
Karnal	482	280	60	316	182	57
KUK	299	169	34	286	91	74
Mahendergarh	272	247	141	141	123	70
Mewat	327	275	197	242	233	170
Palwal	343	0	103	217	0	80
Panipat	242	123	74	207	51	47
Panchkula	238	158	36	209	91	70
Rewari	326	0	145	234	0	146
Rohtak	492	0	64	440	0	69
Sirsa	450	320	46	206	81	41
Sonipat	259	198	8	426	143	19
Y. Nagar	803	0	374	294	61	212
Charkhi Dadri				92	39	7
Total	8690	4002	2664	5780	1777	2157

Source: Compiled from Women and Child Development Department, Panchkula, Haryana

Table 1 shows the district-wise status of Domestic Violence cases reported in Haryana during the period of April 2019 to March 2021 including the details of complaints registered, domestic incidence reports (DIR) filed and resolved cases through mediation. As per the table, during the period April 2019 to March 2020, the highest numbers of complaints were registered in Jind (930) district followed by Yamuna Nagar (830), Hisar (786), Faridabad (596), Rohtak (492), Karnal (482) and Sirsa (450). The lowest number of complaints were registered in Panchkula (238) followed by Panipat (242), Jhajjar (248), Sonipat (259), Mahendergarh (272) and Kaithal (283).

During the same period, the highest number of DIR filed during this period were in Jind (711) followed by Faridabad (406), Sirsa (320), Karnal (280) and in Mewat (275), and the lowest number of DIR filed in Panipat (123) followed by Jhajjar (125), Ambala (126),

Panchkula (158), Kurukshetra (169), Kaithal (178), Gurugram (178) and Sonipat (198). At the same time, no DIR was filed in the districts of Hisar, Palwal, Rewari, Rohtak and Yamuna Nagar.

Highest number of cases resolved through mediation was in district Jind (711) followed by Yamuna Nagar (374), Hisar (279), Mewat (197) and in Rewari (145). The lowest number of cases resolved through mediation was in district Sonipat (8) followed by Bhiwani (17), Kaithal (23), Kurukshetra (34), Panchkula (36) and in Sirsa (46).

The above table further shows the district-wise status of domestic abuse complaints in Haryana, during the lockdown period (April 2020 to March 2021). During the above said period, the highest numbers of complaints were registered in Jind district (712) followed by Rohtak (440), Sonipat (426), Faridabad (317) and Karnal (316). The lowest numbers of complaints were registered in district CharkhiDadri (92) followed by Gurugram (98), Bhiwani (117), Kaithal (140) and Mahendergarh (141).

During the same period, the highest number of DIR filed was in Jind (711) followed by Mewat (233), Faridabad (206), Karnal (182), Sonipat (143) and Mahendergarh (123) and lowest number of DIR filed was in Dadri (39) followed by Ambala (50), Panipat (51), Gurugram (57), Yamuna Nagar (61) and Jhajjar (63). At the same time, no DIR was filed in the districts of Hisar, Palwal, Rewari and Rohtak.

The highest number of cases resolved through mediation was in district Jind (611) followed by Hisar (273), Yamuna Nagar (212), Mewat (170) and Rewari (146). The lowest number of cases resolved through mediation was in district Bhiwani (6) followed by Dadri (7), Gurugram (14), Sonipat (19) and Faridabad (20).

While discussing the above table, it is found that during the pre-covid period that is April 2019 to March 2020, the highest complaints registered were 930 in Jind district. In the last week of March 2020, there was complete lockdown in the state. During this lockdown period the highest numbers of complaints registered were 712 in Jind district. Likewise, the lowest numbers of complaints registered during the pre-covid period were 238 in Panchkula district and during the lockdown the numbers were 92 in Charkhi Dadri.

It shows a significant difference of complaints between both the periods. It doesn't mean that there was less violence during lockdown period, the reason for lessor registration of complaints might be due to the restriction imposed by the government, family pressure, social consideration etc.

Further while discussing on the cases resolved by mediation, it is found that during the pre-covid period the highest numbers of cases resolved were 711 out of 930 in Jind and lowest were 46 out of 450 in Sirsa district whereas during the lockdown period the highest cases

resolved were 624 out of 712 in Jind district and the lowest were 6 out of 117 in Bhiwani district. It shows that there is no significant difference between numbers of cases resolved during both the periods.

### **The applicability of the Domestic Violence Act during lockdown**

In India, VAW has increased tremendously over the last few decades. The Domestic Violence Act of India was enacted over a half-decade ago with the goal of providing "more effective protection of the rights of women guaranteed under the Constitution who are victims of violence of any kind occurring within the family and formatters connected therewith or incidental thereto" (Sethi, 2019).

When we review the cases filed under this legislation during the lockdown, the guarantees given in the act have not been fulfilled even after a decade and a half. Though the legislation enlarged the definition of domestic violence to encompass not only physical but also verbal, economic, sexual, and emotional, aggression, it also gave rise to the possibility of urgent protective injunctions as well as economic rights such as assistance and reimbursement. However, cultural elements that informally govern the operation of the administration, police, and court hampered its successful execution.

There needs to be an equal way out of the situation where women are expected to endure everything that comes their way especially in our society. The sufferer's time of isolation will only be extended when lockdown is enforced. Kofman & Garfin (2020) said that lockdown creates a perplexing paradox for victims. They risk experiencing or escalating violence if they choose or are compelled to stay at home. They risk being exposed to a highly infectious and severe virus if they are able to leave (Kofman & Garfin, 2020).

The administration and law enforcement authorities must recognise the gravity of the situation. The protection of women cannot be postponed until the epidemic has been defeated. The PWDVA, 2005 should have some special measures that can be used to protect the women in crisis situation. Without deviating from any epidemic, the administration should take appropriate measures to safeguard and assist domestic violence victims.

During the shutdown, the machinery required by the Protection of Women from Domestic Violence Act had not been viewed as a vital service. As a result, protection officers were unable to visit victims' homes; NGOs were unable to have physical contacts with them; and police officers, who were at the forefront of our campaign to combat COVID-19, were overworked and unable to properly assist victims (Arora & Kumar 2020).

### **Probabilities of increasing the cases of Domestic Violence during Lockdown**

Covid-19 pandemic is responsible for rise in domestic violence. It's not that women aren't abused in their homes before the lockdown, but the pandemic is reflecting and amplifying

the discrimination, socioeconomic disparities, domination, entitlements, classism, and patriarchal assault always exist in a male-dominated system (Nigam, 2020). The possibilities responsible for spikes of DV cases during the lockdown are discussed below:

- **Unemployment-** It is one of the strongest reasons that have been noticed behind the rise in cases of domestic violence. Aside from morbidity and mortality, the single most serious concern raised in the fallout of COVID-19 is the loss of jobs and livelihoods (Agarwal, 2021). The immediate impact of an unexpected nationwide lockdown on March 25, 2020 was on jobs (Deshpande, 2020). While both men and women have suffered significant negative consequences as a result of the pandemic and its related lockdowns, intra-household dynamics put women at greater long-term danger (Agarwal, 2021).
- **Role of Alcohol-** "Drunkenness is a major factor behind domestic violence in Haryana," said the DGP of Haryana (Siwach, 2020). Many studies have found a strong relationship between alcohol intake and gender-based DV (Renzetti et al., 2020). Liquor vending outlets in the state were closed soon after the shutdown for the first six weeks of lockdown. Many men became agitated as a result of the shortage of alcohol, and most of them committed atrocities against their families. But it was strange that after getting access to alcohol, who lost their savings, indulged in more violence because they don't have sufficient money to purchase that. However, during the lockdown, alcohol has proven as a "double-edged weapon." It makes the situation worst for women. As a result, alcohol usage, when paired with growing unemployment, is aggravating violence against women in Haryana during the lockdown.
- **Barriers in lodging complaints-** Women were rendered helpless by the lockdown, which prevented them from fleeing dangerous situations. The victim's parental family is generally the initial point of contact. They are vital not just in morally supporting the victim in submitting a complaint, but also provide help in registering a complaint to the police quicker (Arora & Kumar 2020). The perpetrator's persistent presence made it impossible for victims to reach their first responder and also prevents them from reporting to institutionalized channels (Rani et al., 2021). So the perpetrators didn't have the fear of being punished and without any interference he was free to do what he wanted. The proximity of the victims to their abusers may have hampered the reporting of domestic violence instances during the lockdown.
- **Spending more time at home-** The lockdowns has bounded households to stay at home. Sufferers and perpetrators were living together for extended lengths of

time, women's privacy was eroding, and violence was on the rise. Women in abusive families must combat both the male predator on the inside and the virus on the outside. Living with violent spouses causes them bodily and mental harm since they are trapped within the boundaries of their homes (Prakhar, 2020).

### **Steps taken by Government to stop domestic abuse during pandemic**

During the ongoing COVID-19 epidemic, many countries have observed significant increases in recorded DV incidences. Other countries' authorities have taken a number of steps to reduce violence against women. In many countries, domestic violence is considered an "important service." New tactics have been implemented, such as creating a 24-hour helpline, sharing Whatsapp, and other digital platforms via which victims may quickly contact the helplines (Nigam, 2020).

Despite the fact that domestic violence is a matter of discussion in India, no policy measures to address the issue have been implemented. Some measures have been adopted by different agencies like NCW, women rights organizations, NGOs and by different state government to curb this issue. The Delhi High Court directed the national and state governments to explore ways to prevent and safeguard women who are victims of domestic violence, as well as to properly implement the PWDVA of 2005, in a two-judge panel (Sen, 2020). The NCW also launched a WhatsApp number with online complaints links which was already operational. Different women rights organizations also took some important measures to support victims women during lockdown. Sen, (2020). According to a new project dubbed red dot, a woman may be identified as a victim of domestic abuse by NGOs and authorities by placing a red dot on her hand. This initiative received 20 complaints within three days of its start, as advertised. (Deccan Herald, 2020) In Uttar Pradesh advertisement was doing in newspapers by saying "Suppress Corona, Not Your Voice"

According to the NCW chairwoman, Anganwadi and ASHA workers, as well as other frontline health experts, educate women on how to prevent family abuse, and victims may notify abuse to these workers.

### **Conclusion & Suggestions**

As evidenced by the findings reported by various sites, DV occurrences in Haryana rose during the COVID-19 shutdown (Saini, 2021). Unemployment, alcohol consumption, dissatisfaction, and women's inability to file concerns were all factors in the rise. Arguably, existing evidences are inadequate to demonstrate a relationship between lockdown and DV, because there is lack of availability of real literature which pays stress on DV in Haryana. A more comprehensive examination is hampered by the dearth of a consistent reporting system about abuse and a dearth of publicly accessible government information for the shutdown period. The accuracy and scope of reporting are always key parameters

to know about reality. But it was noticed that because of proximity of the victims to their abusers may have hampered the reporting of domestic violence cases during the lockdown. COVID-19 has not only resulted in an increase in domestic violence cases, but it has also separated victims from their support networks and systems.

The state government must take critical efforts to reduce domestic violence. Domestic abuse must be labeled a "Vital Service," and individuals who give support and relief to victims of domestic violence must be permitted to move and reach out to women and children in dire demand of help.

During this crisis situation, immediate actions should have been taken to protect women from violence at home. It should be on high priority for the government, and an emergency structure should be developed to reach out to women in need. In order to offer urgent and long-term assistance to women in distress, Standard Operational Procedures must be created with a guideline and structure. Because ASHA and Anganwadi workers are on the front lines of COVID prevention, they should be involved in delivering help and relief more swiftly.

However, the paper emphasizes that the current PWDV Act of 2005, has failed to minimize the amount of DV cases during lockdown. As a result, we advocate for more restrictive amendments to the statute based on the perspectives of DV victims. This review does, in fact, lay the groundwork for a more thorough and in-depth investigation of DV, which is becoming an increasingly serious public health concern in Haryana.

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## "Shifts in Paradigms propelled by the Bhakti Movement: A Study of Kabir's Renderings."

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### **Abstract**

Bhakti movement brought paradigm shift in the religious philosophy of India. This movement was also a precursor to Hindu Muslim integration in Medieval north India. The focus of this paper shall be on the *bhakti sants* of the northern India, especially Kabirdas. The earliest source of the Bhakti movement is traced somewhere in south India. Gradually, this movement engulfed the whole of India and became a pan-India movement. The *bhakti* was both devotional and emotional. For the first time the concept of personal God was introduced in *bhakti*. These *sant* poets/singers made a huge contribution to the vocabulary of *bhakti* and also Hindi literature. They used vernacular languages more popularly known as '*Sadhukkadi*' for their poetic expressions. There was a time when *bhakti* was spoken in the entire north India. This movement also abolished the caste hierarchy. The study wishes to explore the reasons behind the upsurge of the Bhakti movement, and also how it altered the social order of a society. Kabirdas took care of large section of the population that comprised of both Hindu as well as Muslims who did not believe in *sagun* (with attributes) form of God. Therefore, the focus shall be on understanding his perspective of *bhakti*.

**Keywords:** Bhakti movement, Vaishnav movement, vernacular languages, salvation, *nirgun* and Advait vedanta.

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*Veergatha Kaal* (Heroic Period) from 993-1318 C.E. was followed by *Bhakti kaal* (Bhakti period) from 1318-1643 C.E. This movement gained momentum after the decadence of Buddhism. There was loss of *dharmā* in *bhakti*. The Bhakti movement in north India is known in literature as the "Vaishnav revival movement." The source of this movement is traced in southern India. However, historian Krishna Sharma in her book, *Bhakti and the Bhakti Movement: A New Perspective* opines that the influence of Protestant Christians caused Historians to represent *bhakti* as a Vaishnava movement. This was due to the similarities in the theology of *bhakti* with the Protestants perception of God. She believed that this idea of historicization deformed the realities of *bhakti* theology. According to her, *bhakti* was timeless.

The first ever mention of *bhakti* sant poets is found in Nabhadās' *Bhaktamal* or legends of the *sants*. It focused on the lives of two hundred *sant* poets. It is written in the Braj bhasha dialect (Western Rajasthani). The *sant* poets from north India contributed hugely to the vocabulary of *bhakti* and Hindi literature. The verses of these poets are still alive in the hearts of Indians as they were nearly five hundred years ago. Most of the people can recite something from the poetry of some of the legendary *sants* like Tulsidas, Mirabai, Raidas, Guru Nanak, Kabirdas and Surdas because their poems are universal in theme. They address the issues like trials and tribulations in the society, the human aspiration for salvation, friendships and betrayals, birth and death, besides many other such topics.

In the fifteenth century there were numerous *bhakti sant* poets/singers who came from all walks of life and challenged the existing Hindu religion and the existing social structure which was very rigid in those days. The list includes the names of Guru Nanak, Mirabai, Chaitnya, Tukaram, Vallabhacharya and many others. Vallabhacharya gained significant name as he started the '*pushti marg*' or the path of nourishment. Guru Nanak founded the Sikh religion while Chaitnya began the Bengali Vaishnav movement. The most significant change was that lower castes and women were accepted as disciples. The acceptance of lower castes was a big challenge to the established authority of Brahmans. All these *sants* contributed towards the rise of the Bhakti movement in India. Basavanna, a renowned twelfth century scholar also played a prominent role in expanding the Bhakti movement.

The following lines from *Bhagvatamahatmya* throw light on the spread of Bhakti movement from one region to another:

*aham bhaktir iti khyata (...)*  
*utpanna dravide saham vrddhim karnatake gata*  
*kvacit kvacin maharastre gurjare jirnatm gata (...)*  
*vrndavanam punah prapya navineva surupini*

*jatahm yuvati samyak prestharupa tu sampratam*

Bhagavatamahatmya I.44-49 (partim)

" [I am called Bhakti (...)]

I was born in Dravida,

grew mature in Karnataka,

Went here and there in Maharashtra,

then in Gujarat became old and worn (...)

But on reaching Brindavan I was renewed,

I became lovely once again,

So that now I go about as I ought:

a young woman of superb appearance."

( EFEO - Training - Archaeology of Bhakti)

Muslim incursions into India coincided with the writing of *Tantralok* by Abhinavgupta in 1000 C.E. *Tantralok* became the basis of both Shaiv and Tantric traditions. Several years later in 1050 C.E., Ramanujacharya started extending the teachings of Shankaracharya. He strongly propagated the idea that God is also a person and He is living beyond the realm of this world. Shankaracharya's name emerges as the most important one as the founder of the Hindu religion. He wrote commentaries on Vedanta philosophy under the guidance of his guru Govind Bhagvatapada. Shankaracharya travelled widely within India and after contesting with many scholars and winning over them, he re-established the significance of Vedas. He is also known as the founder of the Advaita (non-dualism) school of Vedanta. Abhinavgupta's popularity mainly rested on his concept of *Shanta-ras* in *bhakti* poetry. Tantric traditions did not gain ground for long.

*Bhakti* marked the shift from the world of Vedas and Upanishads which was more ontological in approach to the theological vision within *bhakti*. The world of Vedas and Upanishads engaged everyone ontologically whereas this relatively newly found *bhakti* was theologically engaging. It can be described as the shift from the realm of the ordinary world to the extraordinary world that assimilated within its realm different *rasas*. The idea of *bhakti* was seen in the early texts like *Shvetashvatra Upanishad* and *Bhagavad Gita* as one of the paths to liberation. *Bhakti-marg* is one of the four ways to attain oneness with God besides *karam-marg*, *raj-marg* and *jnana-marg*. *Bhakti* poetry is an amalgamation of Sanskrit with India's vernacular traditions. It first appeared as a new thing in Tamil Nadu in the eighth or ninth century. Many scholars have mentioned about the socio-political aspect of the *Bhakti* poetry as they were instrumental in abolishing the

caste hierarchy. Most of the *bhakti* poets belonged to the oppressed section of the society. A *sant* generated a new hope for the common man, and their God was the God of love who assured hope of salvation to everyone. *Bhakti* became the only path for improvement in the position of common man in the society. Its vision was based on pan-Indian themes of liberation and enlightenment. *Bhakti* took inspiration from Sanskrit tradition, vernacular cultures and collective Tamil literature. *Bhakti* poets were deliberately anti-traditional as their poems subverted the traditions. The word *Bhakti* originated from the Sanskrit word *bhaj* which means to adore or worship God. The term *bhakti* was derived from the Sanskrit word *bhaj* and it implied sharing, partaking, singing and dancing besides much more. Mirabai, Chaitnaya and many more *bhakti sants* travelled from one place to another and they danced in trance to express their blissful state of mind. The use of vernacular languages had wider appeal and reach in the masses. It also helped in bridging the gaps between Hindus and Muslims. There was another significant shift from the Sanskrit language (*dev bhasha*) to vernacular languages (*lok bhasha*). There was lot of unrest during the Mughal regime due to the frictions between Hindus and Muslims. As a *bhakt*, one no longer needed the expertise to understand the *Puranic* literature to embark on the path of spiritual journey. People could easily follow *bhakti* while fulfilling their household duties. It was purifying and auspicious and also came with the promise to liberate them from the worldly ties. The *sants* composed their songs orally in vernacular languages and they could be easily remembered and transmitted from one to another. The whole experience of listening and reciting *bhajans* was powerful enough to connect with God.

The upper class in India comprised of four *varnas*: Brahman, Kshatriya, Vaishya and Shudra. The religious and spiritual supremacy of Brahman was unchallenged partially because they were well versed with Vedic scriptures and also because they were required as mediators to worship God. The introduction of the concept of personal God implied that no mediator was required between *bhakt* and *Bhagwan*(God). The massive Bhakti movement transcended all existing caste barriers within the framework of society. Masses immersed equally and unequivocally in the river of *bhakti* whether it was a Brahman, a cobbler like *sant* Ravidas, a weaver like Kabirdas, a royal princess like Mirabai, a farmer or a washerman. *Chandalas* who were responsible for the cleaning of villages were at the bottom of the caste hierarchy. It was emphasized that a *chandala* practicing sincere devotion could be closer to God than a Brahman lacking proper devotion. All *bhakt*s were regarded as equals and this encouraged common people to become a part of it, especially the lower caste people and women who were at the bottom of the hierarchy in the society. It can be said that *bhakti* transcended caste. Kabir wrote, "*Jaati na poocho sadhu ki pooch lijiye gyaan*" (Kulshrestha, 2017). This means that the caste of a *sant* is insignificant and hence, his status should be based on his knowledge.

Bhakti existed in Gujarat as Advait and Krishna *bhakti*. The most significant propagator from Gujarat was Narsimha Mehta from Junagadh who composed "*vaishnav jan to*." Mirabai of Rajasthan was another Krishna *bhakt* and she is best known for *kant bhav* or bridal mysticism in her poetry. Kabirdas from Varanasi was an Advaitic though most of his other disciples were Vedantins. Kabir's guru Ramanandacharya was a very big influence in north India. It is significant to note that there were many similarities between the poets from south India and the poets from north India. *Nayanyar* and *Alvar* in south India came to be known as *Nath* and *Siddh* in north India. There were many similarities between Shaivism and Vaishnavism of south and the expansion of the same in northern India. Thus, it became a pan-India movement when it embraced the whole of India.

Kabir was born in 1398 C.E. in Varanasi. Kabir's *Bijak* is a generous mix of Hindu and Muslim thoughts. A part of his collections is compiled in *Adi Granth* in 1604. The literal meaning of *Bijak* is "an invoice, or account-book, or perhaps a document by which a hidden treasure can be located" (Keay, 1989). "*Bijak* is an old Avadhi dialect of Hindi" (Keay, 1989). It is believed that Kabir's verses were compiled by his disciple Bhago Das. There are various metres in *Bijak*; some are *dohe* (couplet) and some are *chaupai* (a quatrain of four half lines). It is evident from the lack of rhyme and prosody in Kabir's poetry that he lacked formal education. Caste system has been prevalent in India since times immemorial. Everyone is born into a particular caste and those castes have their own norms to abide. Kabir did not discriminate between Hindus and Muslims at all. He reprimanded both of them equally of Sikhs for their hypocrisies. His *Ramainis* substantiate his personal beliefs that all the discriminations leading to disharmony, bigotry and intolerance were propagated by ignorant people. He did not adhere to any fake ideologies or class divisions that were promoted by some people due to their vested interests. He was popularly known as a weaver from Kashi. He believed in *moksh* (salvation) as the goal of *bhakti*, and this goal could be attained through good *karma* (deeds). There was a popular belief that death in Kashi could ensure *moksh*. Therefore, Kabir deliberately moved to Maghar to breathe his last, in order to prove such beliefs were baseless. Kabir belonged to the *nirgun* tradition and he followed the Ram cult. However, both Acharya Ramchander Shukla and Hazar Prasad Dwivedi accepted that Kabir's poetry was both *sagun* and *nirgun* in form. Acharya Ramchander Shukla is critical of Kabir on the account that Kabir was unduly harsh on both Hindus and Muslims. Kabir's poetry is best known for the use of twilight language or upside-down language. Arvind Krishna Mehrotra quotes an example where he thinks that his language is "more or less right-side-up" when he transforms the ancient Hindu image of the mare who lives deep in the sea and holds in her mouth the fire that will emerge at doomsday to destroy the universe:

Kabir uses this image as a more or less right-side-up poem to express the soul burning for God: 'There's a fire/ Raging in the ocean'. But in the upside-down poems, the statement that water catches fire or The sea's ablaze, now regarded as a logical impossibility, is explicitly said to be a part of 'Topsy-turvy-Veda'.

(Mehrotra, 2011)

For this study, I have taken Kabir's *Bijak* by Swami Anand Kulshrestha as the primary text. Kabir's poetry is broadly selected into three parts - *Ramaini*, *Shabda* and *Saakhi*. Kabir spoke at length about the hypocrisies of people in the name of religion. Like a true philosopher he guided everyone through his verses to detach themselves from the worldly desires and also to discard the material desires. It is evident that his verses are largely based on his day to day experiences of life. Like Mirabai and many other bhakti sants, he also believed in oneness with God.

*jab main tha, tab hari nahin*

*jab hari hai main nahi*

(Kulshrestha, 2017)

The translation here is mine:

When there was ego, God did not dwell in his heart. Only when ego vanished, God dwelled in his heart.

Kabir was love personified. It is hard to find some other poet who expresses the pangs, sufferings and exaltation of love so deeply. The following verses substantiate this point:

*prem na baadi upaje, prem na haat bikaay*

*raja praja sau ruchay, sheesh de le jaaye*

(Kulshrestha, 2017)

The translation of the above quote is mine:

A lover has to sacrifice his head to attain love and love is not a trade. Whether it is the ruler or the ruled, everyone needs to sacrifice their head for love.

Also,

*prem pyala so peeye, sheesh dachhina deye*

*lobhi sheesh na de sakey, naam prem ka leye*

(Kulshrestha, 2017)

The translation of the above quote is mine:

Whoever drank the wine of love has to sacrifice his head and a greedy person cannot



sacrifice his life. He may mention the name of love, but that is not enough for true love. Kabir tried hard to unite Hindus and Muslims and remove their differences. Throughout his life, he preached everyone on communal harmony. In *Saakhi*, Kabir explained that human soul should be free from '*maya*' (illusion). He claimed that most of the people do not make conscious efforts to know God. They only imbibed the scriptures and followed rituals of worship in a mechanical way. According to him, God did not dwell in temples or mosques but inside the pure human hearts. A pure heart is free from the longings and material desires. When they fail to do so, they fail to liberate their souls from the worldly bondages. Giving up on their identity of caste and community and becoming a *bhakt* in its true spirit was the only path that could bring eternal freedom. People cling to their dogmatic beliefs when they are spiritually short-sighted. Kabir averred that the trinity of Brahma, Vishnu and Mahesh ruled over the "astral and sub-astral worlds" as they were also deceived by *Maya*:

*moti maya sab tajen, jheeni taji na jaye*  
*peer paigambar auliya, jheeni sabko khaye*

(Das, 2015)

The translation of the above quote is mine:

Kabir told that one can leave wife, children, money and house but one does not leave beauty, name and fame which is also '*maya*' or illusion.

The legends of Kabir have a great significance for *Kabirpanthis* that exist in various parts of India. The legends throw light on the faith and ideologies of Kabir. It is difficult to imagine the existence of *Kabirpanthis* without the legendary stories. The same is true for every religion and its philosophers. Anant das's *Kabir Parachai* is a beautiful collection of Kabir's legends. There are some libraries like Sahitya Sammelan library in Allahabad and Nagar Pracharini Mahasabha library in Varanasi that have done a commendable work in retaining some of the original manuscripts of some legendary writers.

In conclusion, it can be said that Kabir brought many shifts in ideologies when he challenged the existing religious orthodoxies and social hierarchies. More importance is attached to languages and literature in print form, but the poetry of these *bhakti sants* has survived for more than five hundred years only due to oral transmission. Kabir's verses are like the "collective conscious" of people. Most of the books have come in print form in the last two hundred years but the literature has already existed. The biggest flaw of oral transmission is that this literature has been adapted by different folk singers belonging to different regions as per their requirements. The changes that have been brought about by such folk artists are irreversible. Kabir's creations leave an indelible imprint on human minds because

he picked up adwaitism from his guru Ramanand. He imbibed *ahimsa* (non-violence), *prapatti* (absolute surrender) from Vaishnavs. The *nadi chakra* from *Nathpanthis*, *prem bhav*(love element from Sufis), fundamentalism of Paigambar in his thoughts and all the above is reflected in his verses. Therefore, Kabir can be called the father of Hindi poetry.

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# How Pottery Survived During Unprecedented Lockdown: A Short Term Study in Haryana

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## Abstract

When 'COVID-19' was declared a pandemic on 12 March 2020 by World Health Organisation, a nation-wide lockdown for three weeks was proclaimed by India that halted the movement of people advising them to stay at home. It had immediate and direct fallout on economics activities in the country. As time passed, it was felt that the lockdown was severely affecting the endeavor of the people for earning a livelihood in which it became difficult to pull on life as many families were exhausted of cash reserves in buying household essentials. The lockdown was extended but the severe restrictions were eased. During the unprecedented circumstances forced by the pandemic, it became pertinent to examine as how and to what extent the lockdown might affect the economic activities that were chiefly connected to livelihood issues. Hence this study, to generate knowledge about the coping behavior as well as revealing the potential strength of the pottery sector to survive during this peculiar situation i.e. the lockdown. A questionnaire was specifically designed for collecting data and other related information in accordance with the prescribed method from five districts of Haryana viz. Jind, Rohtak, Bhiwani, Jhajjar and Kaithal. Seventy four valid responses were taken into account for the analysis and presentation. It was found that out of a total number of respondents, Majority of those living and working in rural area did not face major problems with regard to procurement of raw material, whereas in urban conglomerations, a quarter of potters admitted having encountered no problem during the lockdown period. As for order placement and sale, largely the potters from urban and nearly half from the rural settlements faced problems. The results of this research indicated that the impact of the lockdown was experienced more by those potters that lived in urban set up and produced on a large scale than those of this community, which lived in rural areas and had opportunity of providing services, locally within the village settlement or the neighborhood. In fact 83.8% potters, which resided and worked in a rural set up and had close community living, admitted that pottery as handicraft sustained them in a comparatively better form than other occupations in Covid-19 type crisis.

**Keywords:** Covid-19, Lockdown, Livelihood, Pottery Sector, Potter, Handicrafts, Rural and Urban set up

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## Introduction

The novel Corona virus-19 (SARS-CoV-2) that later became highly contagious micro-organism, which appeared with symptoms manifesting into severe acute respiratory syndrome (*Mayo Foundation for Medical Education and Research, 2020 and ICMR -www.icmr.nic.in*) originated in Wuhan, China about which reports to the world was leaked in mid-December 2019. By early March 2020, a pan-continental trend of prevalence was noticed that prompted WHO to acknowledge that COVID-19 had rapidly spread outside Wuhan. WHO had officially declared that it was indeed pandemic (*Hui, et al., 2020*). In the wake WHO advisory, the Government of India, in the first instance, enforced a 21-day nation-wide lockdown (phase-1) from mid-night of March 25-26, which was extended until May 31, 2020 after a careful review. Reckoning the unfavorable impact, which would result from the nation-wide lockdown on sustenance of livelihood of artisan communities, a few short duration surveys were launched to assess the actual impact on potter community and initiation of short-term measures that would have ensured of retaining a sustainable level of activity to maintain family income and cash receipts. The creative and cultural industries in India were approached with recommendations to remodel activities and adapt to the transformation forced by the pandemic. All India Artisans and Craft Workers' Welfare Association (AIACA) conducted a study in April 2020 and came out with a representative sample of its 'Craft Mark' members that helped understood the problems and requirements at the ground level (*AIACA 2020*). But there is always a need to carry on more research studies because India is home of more than a million persons engaged in handicrafts manufacturing (*Gambhir*) producing variety of articles with various types of skills of hand. The present study is about the impact of prolonged lockdown on pottery sector to examine gains and losses in Haryana and revealing the inbuilt strength of the communities that could keep the potters on a sustainable level of mundane existence.

Potters usually worked in a well knit and closed community set up with traditional skills to provide various types of pots and containers and several other types of articles routinely used in homes as well as decorative objects such as vases and idols of gods and goddesses, which is both need based as well as ritualistic for occasions that are either social-specific at the times of festivals or observance of rituals. The creations are largely comprised of pitchers, articles for Pooja, Handis (earthen ware), vases for keeping indoor plants, jars, toys, terracotta wall-hangings, lanterns, miniature podium for placing *diyās* on the occasion of Deepawali and several types of utility and decorative items. Nowadays potters also make objects and articles with embossed or overlay designs that are capable of attracting to customers of various economic or social strata. Despite introduction of plastic (synthetic polymers) and metal ware, items made of clay are still in wide use everywhere in both the

urban as well as rural areas (*Adebowale, 2014*). Pottery products are in demand not only for their attractive forms but also for natural and aesthetic qualities. Pottery in Haryana also reflects regional variety in shape, form and decorative motifs that came to be noticed in Narduk (erstwhile Karnal district or the area fed by waters of the ancient Saraswati and Drishdwati rivers), semi-arid southwestern Tehsils in the districts of Bhiwani, Hisar and Sirsa touching the northern boundary of the Thar desert, the southern sector dotted with Aravali hillocks -sparsely located or continuous range, with several low lying areas fed by rainy streams besides the Bangar region comprising central Haryana (districts of Jind and western part of Rohtak), which is rich in alluvial soil. It was interesting to take note of the shapes, form and use of decorative motifs and line work on ancient pottery and sherds excavated at several pre-historic sites from several mounds in Haryana -chiefly Farmana, Kunal, Bhirdana and Rakhi Garhi of Harappan era, to modern decorative pottery revealing a continuity of skills and art work. For example, Surahi -a water container of a peculiar shape, produced by a potter family of Jhajjar, now settled at Bahadurgarh, resembled to some of the novel features of pots recovered from the above mentioned ancient sites in which case the potter might not have ever seen the ancient pots and copied the designs. This was a national award winning entry at a handicrafts competition event. Potters in Haryana have not only been manufacturing various types of pots and other articles of use but also endowed with skills in drawing animate and inanimate objects on the visible section of the article as existed in nature in immediate vicinity or the physical environment to fulfill a basic desire of human being that was culturally significant and relevant to observance of rituals and practices. Besides, some of the potters were chiefly artists or Chiteyras skilled in creating paintings on walls in tempera method in various type of buildings -dwellings, community homes such as a Chaupal, religious edifice, a temple, and a memorial Chhatri (a tomb like structure), that dotted the rural and urban landscape in Haryana (*Phogat 2002*). Apart from a few of the above mentioned objects the potters produced Hukka, Chillum, Gullak or coin storage pots and Handi (wide mouthed, fairly shallow and thickly rimmed vessel for cooking vegetables). Larger vessels continue to be decorated with embossed flowers and geometric patterns between wavy line-borders. Pottery is still one of the chief cottage industries on record in Haryana that keeps artisans self-employed (*Adebimpe 2015*) and self-sustaining for earning livelihood.

### **Research Objectives**

1. To produce location-specific assessment of the impact of prolonged lockdown on pottery sector.
2. To identify response to the challenges faced or survival strategies during the prolonged lockdown.

**Research Hypothesis**

H0: Lockdown had no substantial impact on overall level of activity on pottery sector if viewed in accordance with the location, in general.

**Scope**

The study was designed to look into the impact of prolonged lockdown on pottery sector. The study model can be adopted and applied for other sectors of handicrafts in similar and peculiar.

**Research Methodology**

The study was purposely undertaken to record in a meaningful manner the impact of prolonged lockdown on pottery sector during pandemic caused by Covid-19. The study was designed and planned in such a manner as could fulfill the objectives highlighting some of its features indicated below:

**Sampling:** The area of study primarily focused on Haryana.

**Universe/population:** Target population (potters from a few districts of Haryana) is infinite.

**Sampling Method:** Random sampling method is used for collection of data from potters.

**Sample size:**

A sample size of 74 in numbers is taken from five districts of Haryana viz., Jind, Kaithal, Rohtak, Jhajjar, and, Bhiwani for the collection of data to accomplish the objectives.

**Data Design:** The research makes use of both primary and secondary data to analyze the impact of lockdown on pottery sector.

**Primary Data:**

The primary data, principally gathered through the questionnaire and completed on the spot after obtaining the details by method of oral interview of the respondents, was used in this study. Systematic random sampling method was employed to collect the primary data from 74 respondents.

**Secondary Data:**

Though the core of this study work rests on the primary data, yet the secondary data was also scooped to help build the study environment and necessity, namely the Covid-19 related literature, as well as work related to the history of growth and development of pottery for which Journal papers, articles, dissertations and books relevant to the study was consulted.

**Tools for Data Analysis:**

The data analysis and interpretation process supports the researcher's results of fetching a problem and reaching at a logical conclusion. The data collected from the primary sources was validated and analyzed using the suitable statistical tools such as percentage analysis and regression. The Statistical Package for the Social Sciences (SPSS) was used to perform data entry and analysis of the preliminary data. It provided descriptive analyses to calculate statistics such as mean, frequency, standard deviation and relationship between variables using Mann-Whitney U. test.

**Analysis and Discussion:**

This study was analyzed and examined by use of data gathered through the questionnaire. The major findings of the research are:

**Demographic Profile of Respondents (Table 2.1):**

The table gives a fair picture of demographic variables shown in this study, which among other indicators includes descriptive statistics in regard to gender, age and place of work from the respective residence. It can be inferred that 50 per cent of the urban and 50 per cent of the rural potters have participated in the study. Majority (37.5 per cent) of the respondents were in the age group 26-40 years, whereas 40.5 per cent were up to secondary level of education.

**Occupational Profile of the Respondents (Table 2.2):**

The table 2.2 above gives out a clear picture of occupational variables of the respondents in this study. Majority of it i.e., 52.5 per cent of the potters were in the household income segment from Rs. 30001.00 to Rs. 60000.00. It can be inferred that 33.8 per cent of the potters directly sold products to customers whereas 37.8 per cent transported by utilizing the service of the entrepreneur's vehicle.

**Location specific assessment for finding the impact of prolonged lockdown on pottery sector:**

$H_0$ : Lockdown had no substantial impact on overall level of activity on pottery sector in particular view of their location.

$H_1$ : Lockdown had substantial impact on overall level of activity on pottery sector in particular their location.

**Tests of Normality**

Kolmogorov-Smirnov Test, better known as Normality Test, was applied to the study for probing normal probability test that helped evaluate statistically significant values as worked out and shown in table 2.3. It could be inferred that the significant value was found to be less than 0.05, which meant that data did not have normal distribution properties.



To compare the 'mean' value of the two groups and also to verify whether it were different from each other, T-test was performed but the data did not have normal distribution properties, and therefore, non-parametric. Two-test with independent samples was performed.

### **Two-test with independent samples**

Table: 2.4 and table 2.5

It was noticed that the significant value is .001, which is less than 0.05. The significant values revealed that the study rejected the 'null' hypothesis, which meant that the overall impact varied in accordance with the location.

### **Identification of the challenge faced by potters during prolonged lockdown**

Table: 3 Challenge faced by potters during the prolonged lockdown.

Table-3 clearly indicates an explanation of the challenges the potters faced due to imposition lockdown and frequent extensions. 20.30 percent of the potters faced problems of procuring and transporting the raw materials to home based workshops. The majority i.e., 70.3%, among the potters experienced lack of buying orders or sudden drop in demand for their products. Out of the full sample size about which data was collected, 40.50 percent paid moderately high price.

### **Discussion**

It came to be noticed that the potters, which were residing in an urban area faced negative impact on their livelihood during the preliminary phase of the sudden lockdown. In view of suspension of the public and private transport carriers, procuring raw materials became erratic and troublesome, and in addition to the former, dispatching consignments of the product could not remain smooth. Due to imposition of the rules for preventing further transmission of the infection in the population through human carriers and following the strict observance guidelines during the lockdown, the potters had to shut down furnaces in the National Capital Region (NCR). In a less acute but similar situation, a large number of potters residing and working in rural areas could not manage to fetch raw material in required quantity from quarries located at distant places or dispatch consignments to distantly located markets except in their own or neighboring villages and towns. The stipulated demand on local potters for the earthen products seemed to be fairly encouraging within a village settlement as peddlers and vendors from distant or neighboring locations had no to-and-fro mobility. Potters admitted that demand for pitchers (earthen vessels) surged in the beginning of the summer season (March-April of 2020), compared to the numbers sold in the previous years in the corresponding early in summer season only because the COVID-19 Guidelines issued for public observance had strongly suggested avoiding use of air conditioners and consumption of cooled or chilled water or beverages such as butter milk.

Most people were thus forced to prefer earthen pots to keep water cool at home. In view of the above, 83.8% of potters, which resided in rural area confirmed that select items of making pottery and its sale resurged as one of the major activities in handicrafts sector, rather more advantageous than others, as means of sustainable and secure livelihood in times of crises identified as global threat from highly contagious diseases when control measures were put in place.

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**Table 2.1: Demographic Profile of Respondents**

<b>Factors</b>	<b>Options</b>	<b>Frequency</b>	<b>Percentage</b>
<b>location</b>	Urban	37	50.0
	Rural	37	50.0
<b>Age</b>	26 - 40	28	37.5
	41 -60	29	39.2
	61- 80	17	23.0
	81 & above	1	1.4
<b>Education</b>	Illiterate	7	9.5
	Up to Pre-primary Level	18	24.3
	Up to Primary Level	19	25.7
	Up to Secondary Level	30	40.5
<b>Economic Status</b>	BPL Card Holder	70	94.6
	APL Card Holder	4	4.4
<b>TOTAL</b>		<b>74</b>	<b>100.0</b>

**Table 2.2: Occupational Profile of the Respondents**

<b>Factors</b>	<b>Options</b>	<b>Frequency</b>	<b>Percentage</b>
Net Monthly household income from the craft activity	Up to Rs. 3,000	3	4.1
	Rs. 3,001 to Rs. 6,000	39	52.7
	Rs. 6,001 to Rs. 9,000	13	17.6
	Rs. 9,001 to Rs. 12,000	9	12.2
	Rs. 12,001 to Rs. 15,000	10	13.5
What is the Channel for Distributing the craft?	Artisans- Customer	25	33.8
	Artisans -Wholesaler - Customer	16	21.6
	Artisans- Wholesaler Retailer -Customer	17	23.0
	Artisans- Entrepreneur Wholesaler -Customer	4	5.4
	Artisans -Handicraft Institution -Customer	12	16.2
How will you transport the finished craft?	Own Vehicle	27	36.5
	Rented Vehicle	19	25.7
	Entrepreneur will Arrange	28	37.8
Total		74	100.0

**Table: 2.3**

<b>Tests of Normality</b>							
	Where do you live?	Kolmogorov-Smirnov <sup>a</sup>			Shapiro-Wilk		
		Statistic	df	Sig.	Statistic	df	Sig.
18	Urban	.235	37	.001	.843	37	.001
	Rural	.258	37	.001	.746	37	.001

a. Lilliefors Significance Correction

**Table: 2.4**

<b>Ranks</b>				
	Where do you live?	N	Mean Rank	Sum of Ranks
18	Urban	37	55.16	2041.00
	Rural	37	19.84	734.00
	Total	74		

**Table 2.5**

<b>Test Statistics<sup>a</sup></b>	
	overall impact
Mann-Whitney U	31.000
Wilcoxon W	734.000
Z	-7.110
Asymp. Sig. (2-tailed)	.001

a. Grouping Variable: where do you live?

**Table: 3 challenges those are faced by potter during lockdown.**

<b>Factors</b>	<b>Options</b>	<b>Frequency</b>	<b>Percentage</b>
Availability of raw materials during lockdown.	Very conveniently	2	2.7
	Conveniently	57	77.0
	Interrupted	15	20.3
Mark major problems faced by your unit due to lockdown?	Job Shifting	10	13.5
	Lack of Orders	52	70.3
	Unemployment	12	16.2
Price paid for each of the raw materials during lockdown.	Competitive	44	59.5
	Moderately high	30	40.5
	Total	74	100.0



## Education at Secondary Grade in India: A Spatial View

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### Abstract

The research paper attempts to highlight the status of education at secondary grade by sex, residence, spatial pattern at district level and intra-regional disparity as revealed in the Census 2011. The study finds that 37.72 per cent persons at age 16 year had completed secondary education. This proportion had increased from 25.68 per cent in 2001. Arunachal Pradesh, Assam, Nagaland in the north-east and Rajasthan displayed high intra-regional disparity, which was low in states of south India namely Goa, Kerala, Tamil Nadu and Andhra Pradesh. Spatial disparity also existed. The male-female gap was insignificant. In fact, a large area of country had high percentage of secondary educated females than males. The gap between urban and rural was high. Southern side half part of country as well as Punjab, Haryana, NCT of Delhi, Chandigarh, Himachal Pradesh, West Bengal and Manipur were forward while mostly north and north-eastern states contained high backwardness. Percentage of households which have no matriculate and above, agriculture workers, percentage of married women who married under 18 year and illiterates were found important in predicting educational backwardness at secondary grade.

**Keywords:** Intra-regional disparity, spatial pattern, dimension index, regression

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## **Introduction**

Secondary education serves as a link between the elementary and higher education and plays a very important role in this respect. A child's future depends a lot on the type of education received at the secondary grade. Providing secondary education to all, both boys and girls, with a focus on quality education assumes greater meaning today, when we consider the emerging challenges in our society. The recent significant development namely, Universal Elementary Education (UEE) being achieved through Sarva *Shiksha Abhiyan* (SSA) and also the impact of globalization and rapid growth of new technologies have led to reassessment of India's preparedness to generate required technical manpower, develop new knowledge and skills as well as remain competitive at global level. The secondary education system has a key role to play in enabling the nation to move towards these objectives. Secondary education spreads over the ages of 14 and 16 in the secondary grade and then to 16 to 18 in the senior secondary grade.

This study attempts to highlight the status of education at secondary grade by sex, residence, spatial pattern at district level and intra-regional disparity as revealed in the Census (2011).

## **Objectives of the study**

- To examine the persons who are secondary educated at age 16.
- To find out intra-regional disparity.
- To represent spatial pattern at district level.
- To identify disparity by sex as well as by residence.
- To find out the educational backwardness at secondary grade.
- To examine the relationship between educational backwardness at secondary grade and selected socio-economic indicators.

## **Data and methodology**

For this study, data had collected from Table C-8, Educational Level by Age and Sex for Population age 7 and above, Social & Cultural Tables, published by Office of the Registrar General & Census Commissioner, India as well as various secondary sources. Education Statistics from the website of DISE (District Information System for Education) published by NUEPA (National University of Educational Planning and Administration, 2011).

Absolute figures had converted into percentages as well as ratios and these percentages and ratios had been processed for necessary cartographic representations and interpretation. Requisite maps had been drawn with the help of Arc GIS software. Stepwise method of multiple regression was run with the help SPSS software. Intra-regional disparity was computed as co-efficient of variability



$$\text{Co-efficient of Variability (C.V.)} = \frac{\text{Standard Deviation}}{\text{Mean}} \times 100$$

Sopher's Disparity Index (1980) modified by Kundu and Rao (1986) as given below had been used to compute disparity by sex as well as by residence.

$$Ds = \text{Log}(x_2/x_1) + \text{Log}(200-x_1/200-x_2)$$

Here,

$$X_2 \geq X_1$$

The following formula had been used to measure the educational backwardness at secondary grade -

$$\text{Dimension Index} = \frac{\text{Actual value} - \text{Minimum value}}{\text{Maximum value} - \text{Minimum value}}$$

### **Education at Secondary Grade in Persons: A General View**

At national level, 37.72 per cent population at age 16 year was secondary educated, that is 10th standard pass. This proportion had increased from 25.68 per cent in 2001.

Nagaland, Arunachal Pradesh, Assam and Rajasthan had high intra-regional disparity as some areas of these states are highly urbanized containing very high percentage of such persons while this disparity was low in Goa, Kerala, Tamil Nadu, and Andhra Pradesh (Fig. 1).

Spatial disparity also existed. Percentage of secondary educated persons (10th standard pass) varied from 3.70 per cent in Shajapur district of Madhya Pradesh to 83.99 per cent in Kanniyakumari district of Tamil Nadu. North-east part of the country was noted for less than 1/5th secondary educated at age 16 year. Madhya Pradesh and Chhattisgarh too fell in this category. Less than 30 percent population was secondary educated in West Bengal, Bihar, and Jharkhand. Among the union territories, Dadra & Nagar Haveli (27.21 per cent) as well as Lakshadweep (36.07 per cent) showed low percentages.

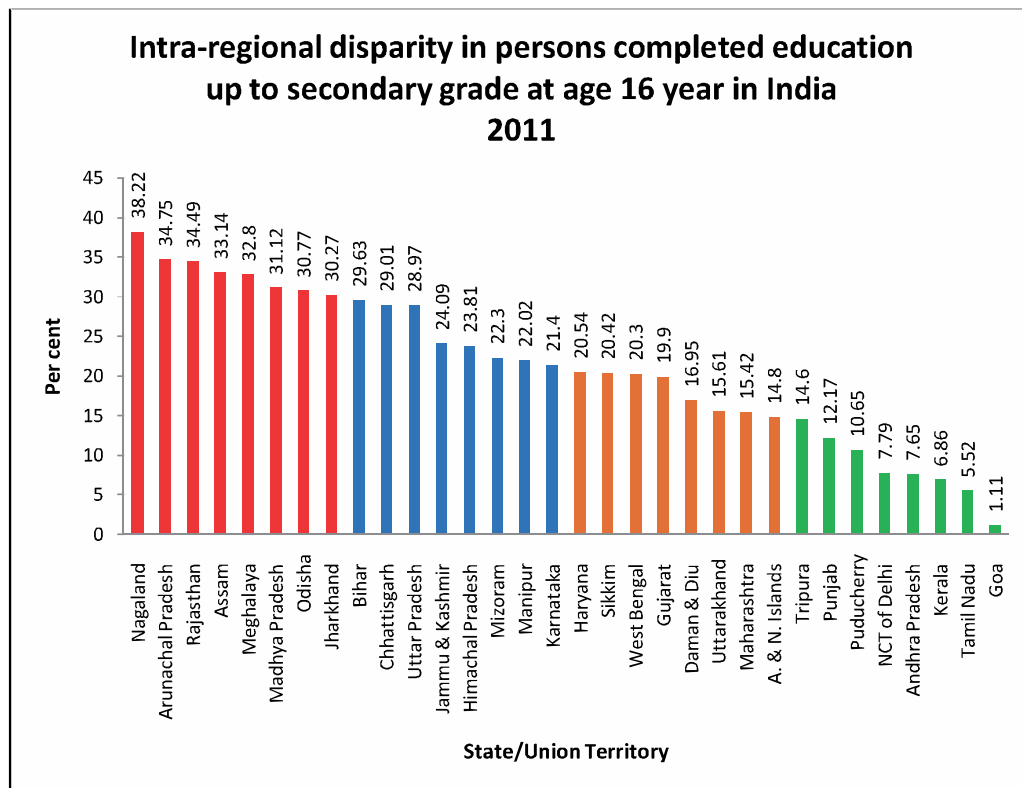


Fig. 1

Southern India as well as socio-economically developed regions of north India were found better placed due to more diversified economy, better transport network, high degree of urbanization and industrialization, better educational facilities as well as awareness of people for education.

#### Education at Secondary Grade by Gender

37.60 per cent males at age 16 year were secondary educated in 2011. This proportion had increased from 26.42 per cent in 2001. The corresponding figures for females were 37.86 per cent in 2011 and 24.85 per cent in 2001.

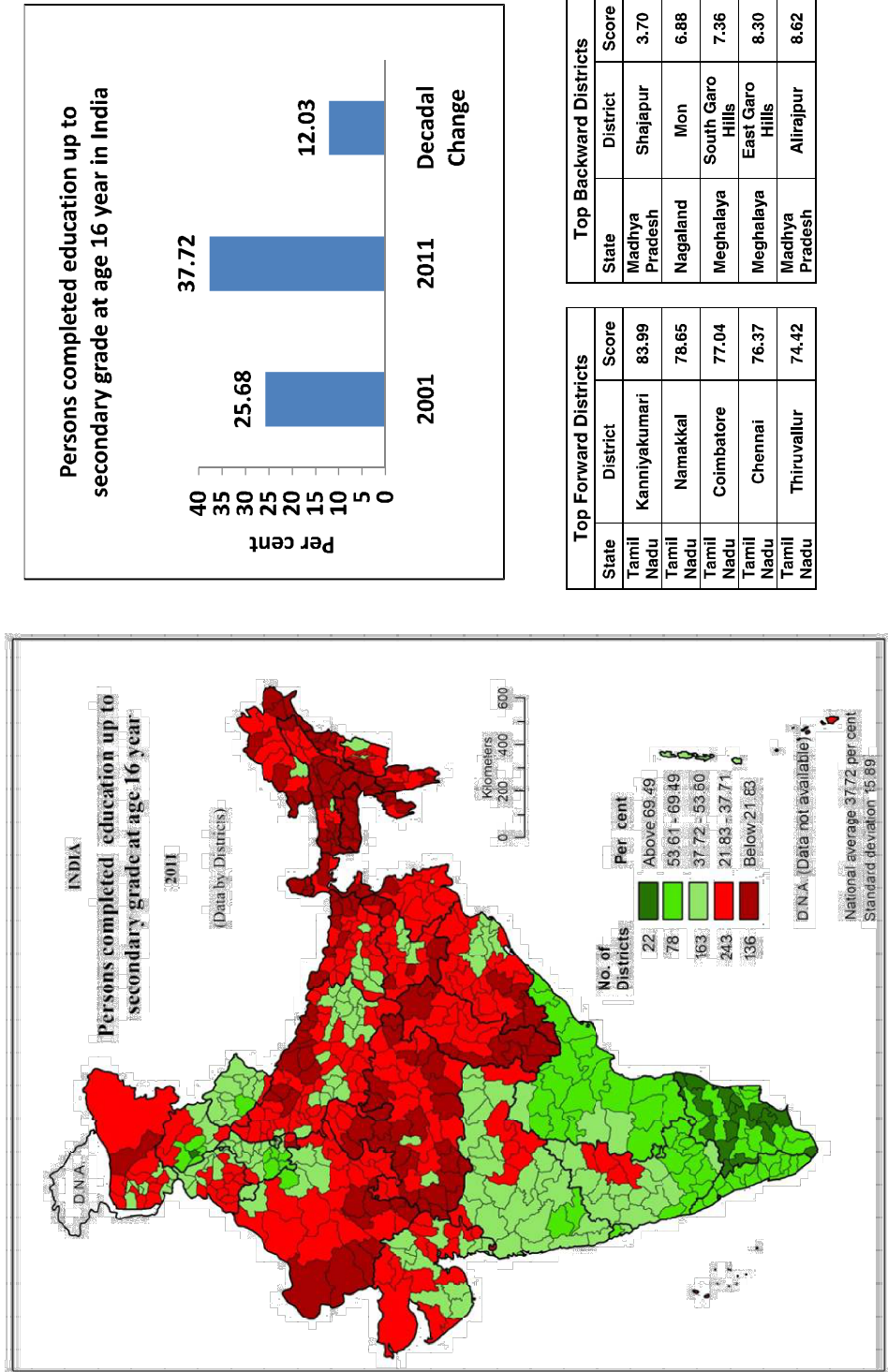
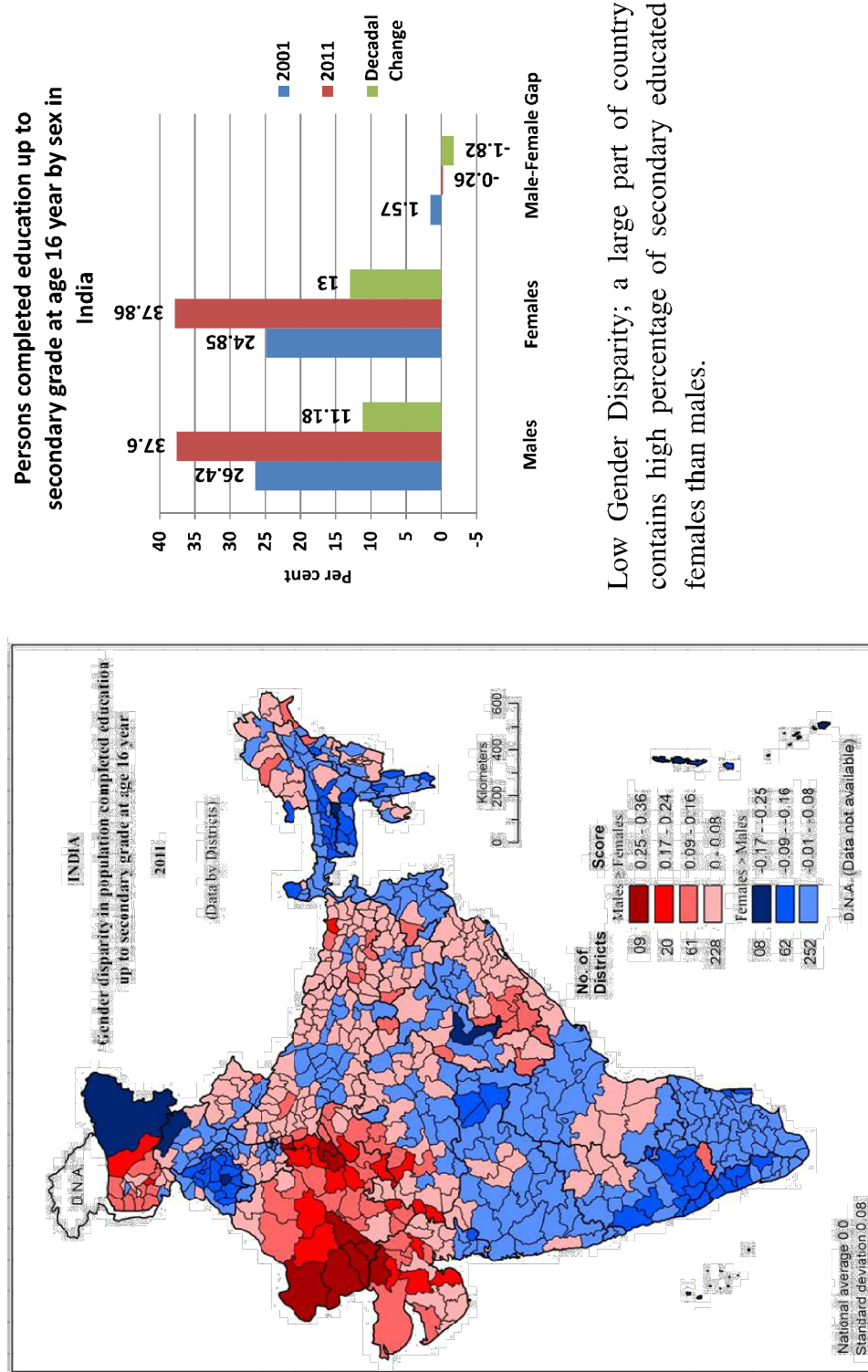


Fig. 2



Low Gender Disparity; a large part of country contains high percentage of secondary educated females than males.

Fig. 3

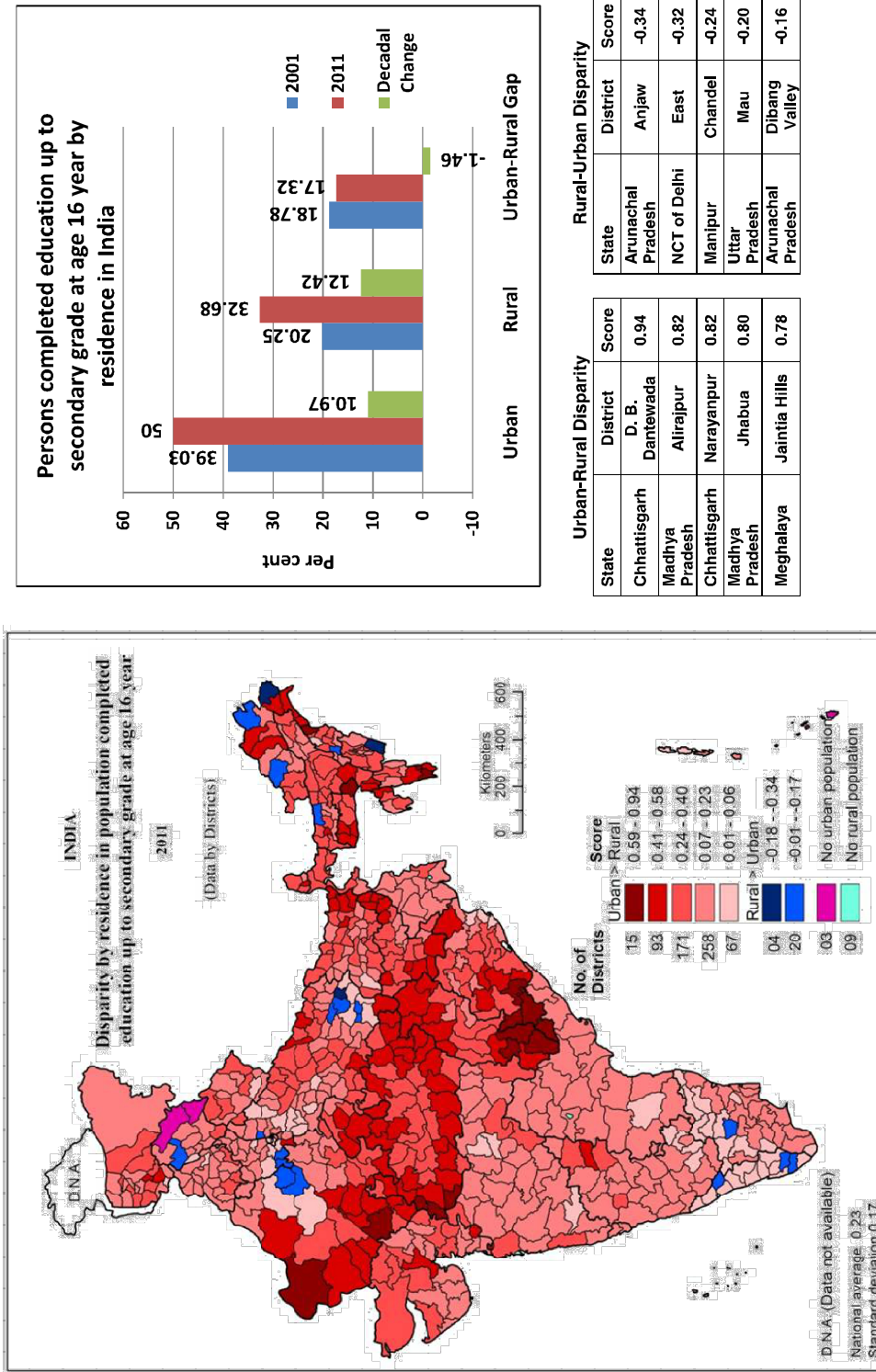


Fig. 4

A higher proportion of females had educated in comparison to males. This had led to male-female gap at -0.26 per cent at national level while in 2001 census it was 1.57 per cent.

The highest gap was found in Rajasthan (9.27 per cent) followed by Gujarat (5.88 per cent), Jammu & Kashmir (4.63 per cent) and Bihar (2.29 per cent).

17 states and six union territories had recorded negative values of male-female gap which show high percentage of secondary educated females than males such as Daman & Diu (-18.84 per cent), Andaman & Nicobar Islands (-9.73 per cent), Kerala (-8.91 per cent), Lakshadweep (-8.24 per cent), Puducherry (-7.88 per cent), Goa (-6.34 per cent), Punjab (-6.20 per cent), Tamil Nadu (-5.67 per cent) etc. So, a large area of country had high percentage of secondary educated females than males while large part of Jammu & Kashmir, entire Rajasthan, northern districts of Gujarat and western districts of Madhya Pradesh contained moderate gender disparity (Fig. 3).

#### **Education at Secondary Grade by Residence**

50.00 per cent urban persons were secondary educated at age 16 in 2011 increasing 10.97 per cent during last decade from 39.03 per cent in 2001.

Almost states and union territories had recorded significant increase during last decade except Meghalaya (0.9 per cent) and Sikkim (4.64 per cent) indicated low increase. These also have low percentage of such persons. Assam (-2.67 per cent), Daman & Diu (-4.97 per cent) and Nagaland (-12.09 per cent) had recorded decline in secondary educated such persons during same decade.

Sikkim had lowest percentage (26.72 per cent). Besides, Assam, Meghalaya, Nagaland, Mizoram and Tripura had percentages below 35 per cent. In union territories, except Andaman & Nicobar Islands and Puducherry, remaining union territories fell below national average.

The corresponding proportion for rural areas was 32.68 per cent having increased from 20.25 per cent in 2001.

Large number of states and union territories had recorded significant increase during last decade. However, Dadra & Nagar Haveli (4.36 per cent), Odisha (5.43 per cent), Sikkim (5.54 per cent), Meghalaya (5.85 per cent), Tripura (6.05 per cent), Gujarat (7.29 per cent), Madhya Pradesh (7.62 per cent) and Chandigarh (7.70 per cent) depicted low increase.

Assam (-1.03 per cent) and Nagaland (-1.40 per cent) had recorded decline in secondary educated rural persons during same decade.

Meghalaya (11.06 per cent) had lowest percentage. Besides, Sikkim, Assam, Nagaland,

Mizoram, Tripura, Madhya Pradesh and Chhattisgarh contained the percentages less than 20. Among the union territories; Dadra & Nagar Haveli (17.55 per cent) had lowest percentage.

Urban-rural gap in secondary educated persons was 17.32 per cent at national level while in 2001 census, it was 18.78 per cent. When we see the status of gap by state; Madhya Pradesh (23.68 per cent) had highest gap followed by Jharkhand (22.46 per cent), Odisha (21.71 per cent), Chhattisgarh (20.35 per cent), Arunachal Pradesh (18.67 per cent) etc. Among the union territories; Dadra & Nagar Haveli (25.46 per cent) had highest gap while Daman & Diu (-11.48 per cent) recorded negative value of urban-rural gap.

Some states and union territories had recorded significant decline in the gap during last decade but Mizoram had recorded high increase in gap during same decade (10.28 per cent in 2001 to 17.43 per cent in 2011). High disparity was found in northern border districts as well as north-eastern part of country. A clear belt of high disparity districts was raised from western Rajasthan to Odisha. Southern part of country had low disparity (Fig. 4).

#### **Educational Backwardness at Secondary Grade and Its correlates**

Following 17 indicators employed to measure educational backwardness at secondary grade-

$X_1$  = Persons did not complete education up to secondary grade at age 16

$X_2$  = % schools without integrated science laboratory

$X_3$  = % schools without parent-teacher association

$X_4$  = % schools without computer lab (secondary only)

$X_5$  = % schools without library (secondary only)

$X_6$  = % schools without boundary wall (secondary only)

$X_7$  = % Schools without electricity connection (secondary only)

$X_8$  = % schools without ramp (secondary only)

$X_9$  = % schools without toilet for teachers (secondary only)

$X_{10}$  = % schools without toilets for girls (secondary only)

$X_{11}$  = % schools without drinking water (secondary only)

$X_{12}$  = % schools without building (secondary only)

$X_{13}$  = % single-teacher schools (secondary only)

$X_{14}$  = % single-classroom schools (secondary only)

$X_{15}$  = Student-classroom ratio (SCR)

$X_{16}$  = % contractual teachers

$X_{17}$  = Percentage of repeaters

Dimension index calculated for each indicator separately and the next step, the average of all dimension indexes of the state had been worked out. Same process applied for all states and union territories. Southern side half part of country as well as Punjab, Haryana, NCT of Delhi, Chandigarh, Himachal Pradesh, West Bengal and Manipur were found forward while mostly north and north-eastern states contained high backwardness (Fig. 5).

To determine the best linear combination of various predictors with educational backwardness at secondary grade, multiple regression using stepwise method was run. The indicators employed were: illiterates, percentage of households which have no matriculate and above, rural per cent, per cent share of SC, ST and Muslim Population, agriculture workers, per thousand disabled population, workers per thousand population in 5-14 age group (child workers), % persons below poverty line, houseless population per lakh population, per cent married women who married under 18 year, unemployment rate (per 1000) age 15 years & above current daily status approach and % households which have source of lighting without electricity and solar. As stepwise regression considers a relative correlation coefficient between predictors and dependent variable, four predictors viz. percentage of households which have no matriculate and above, agriculture workers, percentage of married women who married under 18 year and illiterates were found significant at 0.05 significant level with adjusted R squared value .758. It means that these four variables were capable enough in explaining 75.8 per cent of variance in educational backwardness at secondary grade.



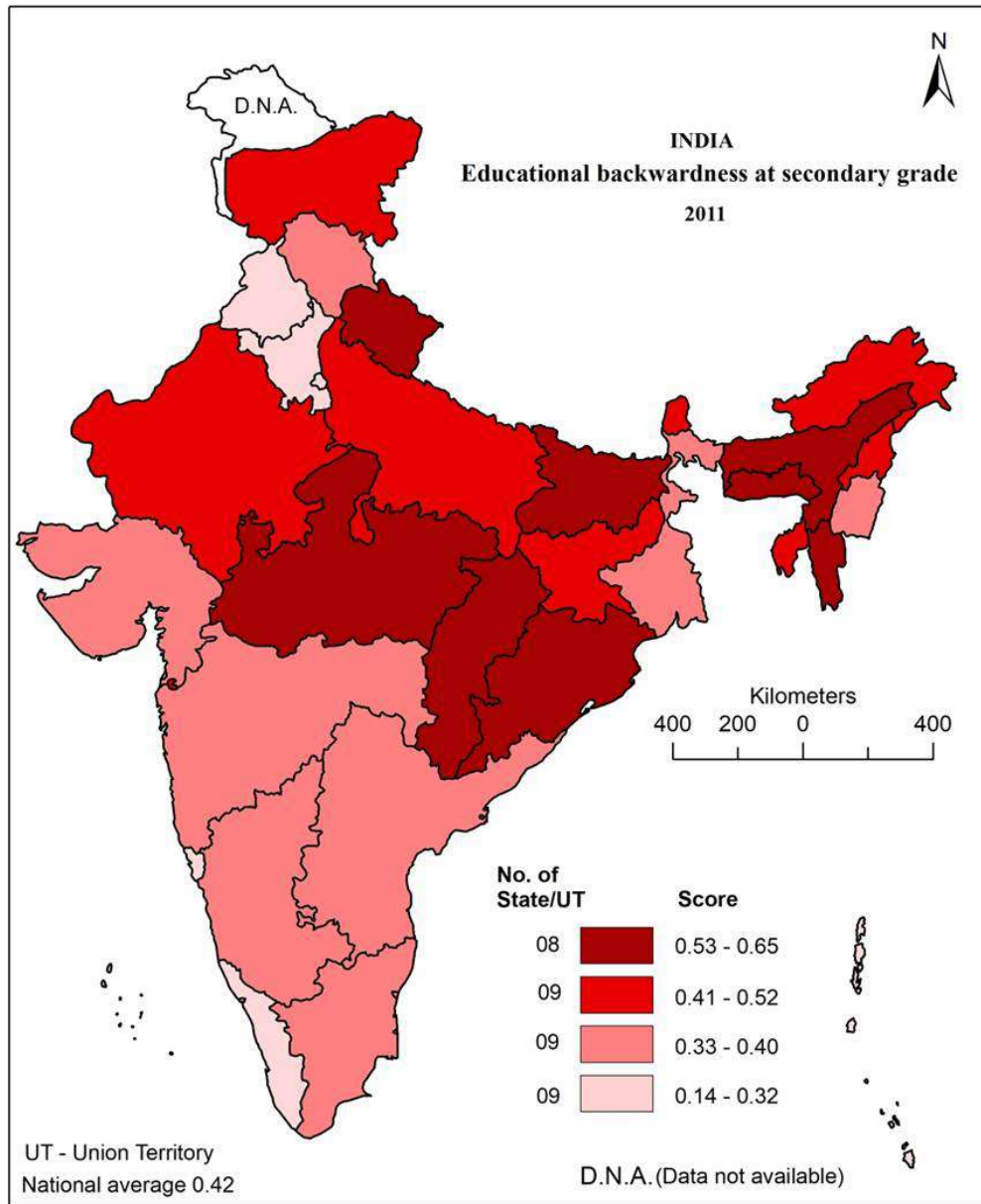


Fig. 5

**Table 1 Summary of Multiple Regression Analysis for predicting Educational Backwardness at Secondary Grade**

Variable	B	SEB	$\beta$	t	Sig.
Percentage of households which have no matriculate and above	.006	.001	.654	5.008	.000
Agriculture workers	.003	.001	.565	3.997	.000
Per cent married women who married under 18 year	-.054	.020	-.249	-2.738	.010
Illiterates	-.005	.002	-.308	-2.454	.020
Constant	.182	.049			

Note: B= Unstandardized Beta Coefficient. SEB= Standard Error of the Unstandardized Beta Coefficient,  $\beta$  = Standardized Beta Coefficient, t = t test, Sig. = Level of Significance

The beta weights suggested that percentage of households which have no matriculate and above along with agriculture workers were more important in predicting educational backwardness at secondary grade (Table 1).

### Conclusion

37.72 per cent population at age 16 year had completed education up to secondary grade. This proportion had increased from 25.68 per cent in 2001.

Arunachal Pradesh, Assam, Nagaland in the north-east and Rajasthan displayed high intra-regional disparity, which was low in southern states namely Goa, Kerala, Tamil Nadu and Andhra Pradesh.

At the district-level, percentage of secondary educated persons varied from 3.70 per cent in Shajapur district of Madhya Pradesh to 83.99 per cent in Kanniyakumari district of Tamil Nadu. North-east parts of the country were noted for less than 1/5th secondary educated at age 16 year. Madhya Pradesh and Chhattisgarh too fell in this category. Less than 30 percent population was secondary educated in West Bengal, Bihar and Jharkhand. Among the union territories, Dadra & Nagar Haveli (27.21 per cent) as well as Lakshadweep (36.07 per cent) had low percentages.

Southern India as well as socio-economically developed regions of north India were better placed due to more diversified economy, better transport network, high degree of urbanization and industrialization, better educational facilities as well as awareness of people for education.

A higher proportion of females was secondary educated at age 16 in comparison to males. This had led to male-female gap at -0.26 per cent at national level while in 2001 census it was 1.57 per cent. Large area of country had high percentage of secondary educated females than males while large part of Jammu & Kashmir, entire Rajasthan, northern districts of Gujarat and western districts of Madhya Pradesh exhibited moderate gender disparity.

Urban-rural gap in secondary educated persons had slightly reduced to 17.32 per cent at

national level in 2011 from 18.78 per cent in 2001. High disparity was found in northern border districts as well as north-eastern parts of the country. A clear belt of high disparity districts could be seen from western Rajasthan to Odisha. On the other hand, southern parts of the country displayed low disparity.

Southern side half part of country as well as Punjab, Haryana, NCT of Delhi, Chandigarh, Himachal Pradesh, West Bengal and Manipur were forward while mostly north and north-eastern states contained high backwardness.

So, a remarkable increase was recorded in education at secondary grade during last decade yet we are far behind from universalisation of secondary education. There is need to focus on backward areas for socio-economic development. Illiteracy and low level of education, low status of female, engagement of high share of workers in primary activities are also the main reasons of educational backwardness at secondary grade.

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