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@ Disclaimer : the Views Expressed in the articles are of the authors only and publisher as well as Editorial Board is no way responsible for them.

From the Patrons' Desk

100 years is a long journey, long enough to look back with satisfaction of work done and to look ahead with the determination of future accomplishments. S. S. Jain Subodh Shiksha Samiti enters its hundredth year of service to the society and to commemorate this occasion Research Council of S S Jain Subodh P G (Autonomous) College has decided to launch research journals in the field of Social Sciences and Humanities as well as Commerce and Management. The motive behind this venture is to promote quality research and to provide an academic platform for research based discourses in the above fields.

Subodh has always been an institute where intellectual discourses are promoted through regular organisation of conferences, seminars and workshops and where research is an essential part of academic life. As Subodh strives ahead by taking a new step in promotion and inculcation of academic values among students and faculty members, I wish Team of Subodh Journals hearty congratulations and hope that this academic venture will be a success.

On the occasion of launch of this academic platform I give to my team Subodh these guiding lines by Robert Frost:

*"Woods are lovely dark and deep
But I have promises to keep
And miles to go before I sleep
And Miles to go before I sleep"*

**Prof K. B. Sharma
Principal**

From Editor Pen

ज्ञान विज्ञान रूपायै ज्ञानमूर्ते नमो नमः
नाना शास्त्र स्वरूपायै नानारूपे नमो नमः

Responsibility given is trust invested. I am honoured with the responsibility of editing the Subodh Journal of Social Science and Humanities as Chief Editor. This Journal is an initiative of Subodh Research Council which is committed for development of research aptitude among faculty and students both.

We submit our first effort for academic fraternity and we hope that it will meet with approval. Initiation is rarely perfect but we aim to achieve perfection and so are open to suggestions and comments.

I also invite you all to submit your research articles and book review for our next issue to be released in October 2017.

The theme for next issue is " Making of Modern India: Issues and Challenges".

Veenu Pant

Women as the Victim of Patriarchy : A light on the lives of Afghan Women

Namita Singh*

Abstract : Afghan women played a critical role in 20 years of war and proved themselves as one of the major components in the process of nation building in Afghanistan. The increasing awareness of the significance of women in the development of a nation led to the need of equality between men and women. A movement to create a decolonized space in which the past and present histories of the oppression of Afghan women need to be discussed, challenged, and become the bases for transformative encounters. With a view to create awareness regarding the wretched condition of women in Afghanistan, the paper aims to discuss the plight of Afghan women who are the victim of not only patriarchy but also a long and continuous war in the country. In order to get a close analysis of their life, the paper has taken into consideration *A Thousand Splendid Suns* a novel by Khaled Hosseini which reveals the life of several Afghan women represented by the war-torn life of Mariam and Laila.

Apart from serving as a vehicle for nurturing human life, a woman is a producer, a consumer and an equally capable agent for nurturing a wholesome political, social and economic development in society. Despite having the capability to nurture the society, women still does not possess a just position. They are considered subordinate to males in most of the societies of the world and the case is at its extreme in Afghanistan. In the conservative Afghan society the world has entirely been for men because they gain premium status by most of the existing cultures in the country. Being a country with tribal background, Tribal laws and sanctions in the Afghanistan took superiority in Islamic and constitutional laws in deciding gender roles, especially through kinship hierarchies in the rural regions. Tribal power plays, concept of honor, and inter-tribal display of patriarchal control have put women's position in jeopardy. Tribal laws view marriages as alliances between groups: women are forced into marriages and not allowed to divorce, obedience to the husband and his family is imperative, and women are prevented from getting educated. Women are perceived as the receptacles of honor; hence they stay in the domestic sphere, observe the veil and are voiceless. The honor of the family, the tribe, and ultimately the nation is invested in women. All these problems faced by Afghan Women are depicted in the novel *A Thousand Splendid Suns* written by an Afghan itself who has dealt with a day-to day

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life of women of his country. The writer has raised several issues related to the lives of Afghan women in the novel. The socio-political changes in the history of Afghanistan directly influenced the lives of women and indirectly of the children too. These changes have also been traced in the writings of KhaledHoussini. KhaledHoussinihas traced through his novel the happenings in Afghanistan and their influence on women. He seems to concern about the situation of the people of Afghanistan specially women who have suffered during the socio-political upheavals in the country. Through in-depth research framed within a detailed historical context, KhaledHoussini present accounts of the injustice perpetrated against the women of Afghanistan and violence faced by the people of Afghanistan.

throw light on the impact of social and political changes on Afghan woman. The issues raised in KhaledHoussini's *A Thousand Splendid Suns* are representative of accounts of Afghan women during war and their experiences thereof. As race, gender, and social class cannot be isolated from the broader historical, cultural, and socio-political context that influenced his writings, he focused on the interlocking nature of oppression arising from racism, sexism, classism, and other forms of discrimination that was rampant in the Afghan society.

Though Hosseini touches on the role of women in both of his novels *The Kite Runner* and *A Thousand Splendid Suns* but it is the main theme of *A Thousand Splendid Suns*. He was raised at a time in Afghanistan when women were free to attend schools and seek professional employment. Many women in his family were professionals, and he was not raised with the worldview of protecting women from outside intrusion. He wrote in an interview with Book Browse that he hopes readers will develop a sense of empathy for Afghans and specifically for Afghan women on whom the effects of war and extremism have been devastating. This novel brings depth, nuance, and emotional subtext to the familiar image of the burqa-clad woman walking down a dusty street.

The novel can be divided into four main sections on the basis of subject matter. The first part focuses on the upbringing of Mariam, a child with illegitimate birth who was raised in a small hut outside of the city of Herat. The second section focuses on Laila, who is a generation younger than Mariam. Laila is born in Kabul and stays with her parents. Her father, an educationist hopes that she will contribute to the development of Afghan society. The third part follows the intersection of Mariam's and Laila's lives. In the last part, they travel their separate paths. Through Mariam and Laila, KhaledHoussini examines the life of young female child, their girlhood, their sexual initiation and the phenomenon of the exploitation during the brutal regime of Taliban. He looks at the situation of women in society: the married woman, the mother, and the older woman. It analyses three forms of defense mechanism unconsciously adopted by women to help them to survive in a patriarchal society: selfishness, the role

of the woman who sacrifices everything for love, and mysticism.

A Thousand Splendid Suns deals with the hopes, dreams and disillusionment of Mariam and Laila with their inner lives and the specific circumstances that bring them together to evolve into something meaningful and powerful even as the world around them crumbles. The story of Mariam and Laila is closely linked with the history of Afghanistan. The intimate and personal is intertwined inextricably with the broad and historical. The turmoil in Afghanistan and the country's recent past slowly becomes more than a mere backdrop. Gradually Afghanistan itself and more specifically Kabul emerge as a character in this novel. The impact of socio-political changes and their impact on the common man are visible in *A Thousand Splendid Suns*. Laila's life with Tariq and the children, promises happiness, but the socio-political changes in the Afghan society separated her from Tariq and took away Mariam, her brothers, her mother, her father, and her home. The war wrecked society of Afghanistan with oppressive and violent elements waiting to resurface, instill in her no real sense of safety.

The book opens with young Mariam being verbally chastised for breaking a tea set that belongs to her mother Nana, who calls her a harami or bastard child. Mariam, being a child does not understand what the term mean:

“...Nor was she old enough to appreciate the injustice, to see that it is the creators of the Harami who are culpable, not the Harami, whose only sin is being born.” (14)

KhaledHoussini depicts the feelings of a sensitive child growing up with the pressure of social and intellectual constraints imposed on her by family or society. Nana refers to Mariam as a “harami” (bastard or illegitimate child) to indicate that Mariam's birth was the consequence of an extra-marital affair. The term “harami” frames her upbringing as one who is illegitimate. Mariam was again and again called by her mother ‘Harami’ and initially being a child she was unable to comprehend its meaning. Her innocent mind was not ready to accept the definition that was given by the society:

“Harami was an unwanted thing that she Mariam, was an illegitimate person who would never have legitimate claim to the things other people had, things such as love, family, house, acceptance (14).

In Afghanistan, the tribal leaders blocked reform efforts that aimed to establish women's identity as apart from that of her family and tribal community, and ultimately any attempts at modernizing the state. The power of tribal or community leaders defined the role of women and they successfully resisted any modernization that would challenge their patriarchal authority. The writer hints at the condition of an illegitimate child in Afghan society who is deprived of the relations and emotional links within the social framework.

In an interview with Houssini asserted that under the Taliban, women were denied education, the right to work, the right to move freely, access to adequate healthcare, etc.

However, the writer wants to distance himself from the notion regarding the need of West exerting pressure on these countries to grant women equal rights. Houssini is of the view that this approach dismisses the complexities and nuances of the target society as dictated by its culture, traditions, customs, political system, social structure, and overriding faith.

Khaled Houssini depicts the patriarchal society of Afghanistan where women are subservient to man. The writer also provides an insight into Mariam's dual existence as a child. She lives with Nana's harsh realism, imbuing her with a sense of longing for a better life. Jalil provides Mariam a new perspective on life, one that is fanciful and denies anything ugly or unpleasant. Mariam is forced to choose between these two opposing forces and ultimately chooses the idyllic view, as most children would in all likeliness. Nana's encouragement of Mariam to learn endurance, foreshadows the life that Mariam will lead, one that will require her to endure a childless abusive marriage later in the novel.

Mariam and Nana spend their days feeding and milking animals, making bread and rice. Nana doesn't like visitors or people, but a couple of characters do visit the Kolba. Bibi Jo is an older woman who comes to complain and gossip. Mullah Faizullah visits to tutor Mariam. He teaches Mariam the Koran prayers and her how to read. Mariam likes Mullah Faizullah, because he listens to her opinions and ideas. During one tutoring session, Mariam tells Mullah Faizullah about her wish to go to school. Mullah Faizullah approaches Nana about the issue. Nana refuses to send Mariam to school, chastises Mullah Faizullah, and tells Mariam that the only skill she needs to learn is how to endure life:

"If the girl wants to learn let her, my dear. Let the girl have on education." "Learn? Learn what Mullah Sahib?" Nana said sharply "what is there to learn?" She shaped her eyes towards marrow...She belongs here at home with her mother. There is nothing out there for her. Nothing but rejection and heartache. I know, akha Sahib. I know"(18)

The issue of women's rights in Afghanistan has been historically constrained by the patriarchal aspect of gender and social relations deeply embedded in traditional communities and the existence of a weak central state that has been unable to implement modernizing programs and goals in the face of tribal feudalism and control. Mariam's insistence to attend school and Nana's refusal initiates the discussion about education for women that resonates throughout the novel. Mariam learns early on that the attainment of a formal education would not only be impossible for her, but also that such an education would be wasted on her. A woman's responsibility is her home and her family is repeatedly determined into her. Nana's emphasis on Mariam learning to endure suffering not only suggests how bleak Mariam's future will be, but also the type of lessons that Mariam must have learned as a child in Nana's home. Ultimately, throughout the rest of the novel, Mariam's capacity for endurance is what allows her to

survive the horrible conditions and depressing personal losses. Additionally, as Mariam grows up, she becomes steady and solid enough to endure her surroundings but rarely proactive enough to change her situation revealing a pattern of behavior which most likely reflects her upbringing.

In *A Thousand Splendid Suns* while raising the issues of burqa clad Afghan women the writer also includes the main events of Afghanistan's history covering the past three decades from the Communist revolution to the Soviet invasion, to the U.S. led war against the Taliban. Hosseini had left Afghanistan before the Soviet takeover, and Time suggests that this novel is an act towards his redemption for his family's choice not to return to the country. Unlike Hosseini's first novel, *A Thousand Splendid Suns* contains no parts set in America. The novel, which spans Afghan history from before the Soviet war until after the Taliban rule, has been considered better than the Hosseini's critically acclaimed *The Kite Runner* by some critics.

The text emphasizes the protest of Afghan women in the patriarchal society. KhaledHousseini's account highlights the forced veiling and polygamy that women in Afghanistan face, but there is little analysis of the situation in which they find themselves. This dichotomy of the oppressed traditional and liberated modern Afghan women is viewed largely by the west that is biased against Islam and the Muslim as depicted in *Orientalism* by Edward Said 1993, and it's most visible symbol: the veil. Leila Ahmed points out that the veil is the discursive marker between the western and the Muslim woman and the most significant symbol of Muslim woman's oppression. KhaledHousseine projects burqa as a refuge for Mariam from her undesirable past:

"It was like a one-way window, inside it she was an observer, buffered from the scrutinizing eyes of strangers. She no longer worried that people knew, with a single glance all the shameful secrets of her past" (66).

For Mariam, burqa became a shelter that could hide her identity and her illegitimate birth as well. Houssini points out in an interview that the women have been wearing burqa in Afghanistan for centuries before the Taliban came to power. It is not the concern for women in Afghanistan as it is for the West. Infact at times burqa despite physical discomfort becomes a source of comfort for them in the male-dominated society. AlthoughHosseini considers burqa a reliable measure of women's liberation in Afghanistan yet he asserts that the security, food and access to medical facilities and care for their kids are more important issues for the Afghan women than Burqa.

McLeod refers to Spivak's theory about restoring women back to history, which he in some ways doubts, focusing instead on what leads to female oppression. The cause for oppression can be difficult to point out but there are several factors involved in oppressing women. Religion becomes the tool of coercion when male characters interpret religion and female sexuality from within the patriarchal frame. Instead of accepting female sexuality they veil women and use religion as an excuse.

The emphasis of religion shifts and becomes a way of justifying oppression of women. Through Rasheed, Mariam's husband KhaledHoussini projects the patriarchal society of Afghanistan and prevailing condition of women. He asserts in an interview with Jones that he has been criticized for portrayed women who wear and come to terms with the burqa. Both of his main female characters in *A Thousand Splendid Suns* at some point, are out in the streets clad in the garment, express a satisfaction with the anonymity and sense of protection they experience on from wearing it. Hosseini claims no sympathy for this practice, and states that he wishes every single woman in Afghanistan could lift the burqa and walk the streets freely but he also believes that this should be a personal choice that the women make. Replacing one form of coercion by superimposing another is not an answer to the status of women in Afghanistan. Women should be free to choose.

The biased approach of Afghan man towards women is highlighted by KhaledHoussini through the discovery of magazines containing nude pictures of women in Rasheed's room. The paradox of keeping women covered with veils and at the same time surreptitiously voyeuristic pleasure of watching nude women points at the inherent hypocrisy of society. Afghan patriarchal society made the rules and regulations for women which men themselves imposed as well as transgressed. Those magazines shocked Mariam and she wondered on the harsh attitude of Rasheed regarding the honor and 'nangs and namoos' of his wife while he himself derived covert pleasure by flouting them:

"Mariam quickly put the magazine back where she'd found it. She felt dragged. Who were these women? How could they allow themselves to be photographed this way? ...And what about all his talk of honor and propriety, his disapproval of the female customers, who, after all, were only showing him their feet to get fitted for shoes?" (75). Mariam's questions to the male dominated society that sets rules and regulations only for women. Men are the arbiters of their fate setting the parameters for women that are not applicable on them.

Within the story of Mariam's life, the story of the next character Laila emerges. Laila is born a generation later in the same neighbourhood where Mariam and Rasheed reside. Laila is a daughter of an educationist Hakim who stays with his wife Fariba and two sons Ahmad and Noor. Unlike Rasheed, Hakim is progressive and modern in his approach towards life. He is concerned about the education of his daughter Laila and sends her to school and disagreed with the orthodox practices of veiling for women. His wife Fariba roamed on the streets of Kabul without burka. John McLeod writes that postcolonialism and feminism share the same goal, that is, "challenging forms of oppression" But how can female oppression come to an end? Will female oppression ever be over? These are the questions for consideration. Women need to get educated to be free from oppression. With education, women can get a position in society and

therefore become more independent and contribute the nation construction. Hosseini projects education as a way to freedom for women. Hakim tells his daughter Laila: "Marriage can wait, education cannot. You're a very, very bright girl. Truly, you are. You can be anything you want, Laila. I know this about you. And I also know that when this war is over, Afghanistan is going to need you as much as its men, maybe even more. Because a society has no chance of success if its women are uneducated, Laila. No chance. (103)

Education could restore women's voices back in society as Spivak asserts in her theory. If one woman would educate herself and educate other women and encourage them to get an education, they would be in the limelight. According to Spivak's theory women characters in the novels would have courage to speak up and have their own opinions. KhaledHoussini throws light on the history of the social development in Afghanistan that occurred in 1970s where women got an access to education that led to their freedom and several attempts were made to improve their status. These social changes led to violent, disagreement by subsequent fundamentalist governments. In this period women were redefined by the state. This redefining was objected by the tribal leaders who violently interfered in the modernization process in the status of women. Houssini explores the attempts made by the First World Countries for the good of Afghanistan. Such attempts infuriated the conservative mullahas and were seen as unwelcomed incursions into their culture and beliefs. Hosseini tells the story of two strong Afghan women of different ages from different areas whose lives intersect for a while. KhaledHoussini was raised at a time in Afghanistan when women were free to attend schools and seek professional employment. Many women in his family were professionals, and he was not raised with the worldview of protecting women from outside intrusion.

Through Bibi or Hakim, KhaledHoussini throws light at the historical background of Soviet invasion in Afghanistan and also the condition of women during the spread of communism. Communism favored education of women and during this era women in Afghanistan were flourished both in terms of education and healthcare:

"In fact, Babi thought that the one thing the communists had done right or at least intended to ironically, was in the field of education the vocation from which they had fired him. More specifically the education of women. Almost two-thirds of the students at Kabul University were women now, Babi said, women who were studying law, medicine, engineering" (121).

Women enjoyed the complete freedom during the Soviet reign. They had comparatively more rights during the sway of communism. The freedom given to the women was opposed by the conservative Afghans in the countryside and became one of the reasons of antagonism towards the Soviet invasion. Later on it led to the rise of several Mujahidin fighters in the country. Since the Mujahideen takeover in April 1992,

Afghanistan's name had been changed to the Islamic State of Afghanistan. The Supreme Court under Rabbani was filled with hardliner mullahs who did away with the communist-era decrees that empowered women and instead passed rulings based on Shari'a, strict Islamic laws that ordered women to cover, forbade their travel without a male relative, punished adultery with stoning. People of Afghanistan are touchy about the issues related to women. They have emerged repeatedly as the cause leading to revolt:

"It's a good time to be a woman in Afghanistan. And you can take advantage of that Laila, of course, women's freedom here is also one of the reasons people out there took up arms in the first place" (121).

KhaledHoussini throws light on the history of the social development in Afghanistan that occurred in 1970s where women got an access to education that led to their freedom and several attempts were made to improve their status. These social changes led to violent, disagreement by subsequent fundamentalist governments. In this period women were redefined by the state. This redefining was objected by the tribal leaders who violently interfered in the modernization process in the status of women. Houssini explores the attempts made by the First World Countries for the good of Afghanistan. Such attempts infuriated the conservative mullahas and were seen as unwelcomed incursions into their culture and beliefs:

"...men who lived by ancient tribal laws had rebelled against the communists and their decrees to liberate women, to abolish forced marriage, to raise the minimum marriage age to sixteen for girls. These men saw it as an insult to their centuries old tradition." (121)

Along with the fundamentalism that flourished under the Mujahedeen and the Taliban, the outside invasions too further aggravated the oppression of women. The issues related to women were an important part of the agenda of nation construction even as early as the 1920s. The foreign interference by the British, Soviet Union and the United States of America, dating to the 1880s, critically impeded socio-cultural development in Afghanistan. Afghanistan's political history highlights the periodic efforts made for the empowerment and progress of women, in an attempt to create a sense of nationhood that was undermined by the tribal resistance and the outside invasions. Though the literature on Afghan women is growing, it still lags behind the coverage of Afghan women's suffering, struggle, and resistance during the past wars. The analysis of women's situation in Afghanistan needs to be done, not through the ideological formulation of before and after the Taliban, but within the larger historical context of Afghanistan. Such a perspective goes a long way in ensuring women being seen as essential to the rebuilding of the Afghan nation. In the years following 9/11, U.S. policy in Afghanistan has yet to receive intensive scrutiny, from the media and the public. Despite official claims of democracy and women's freedom, Afghanistan has yet

to emerge from the ruins of decades-long war.

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An Introduction to Social Change- A Dynamic Phenomena

Dr. Vijay Laxmi*

"Social change refers to 'a process' responsive to many types of changes, to changes in the manmade conditions of life, to changes in the attitudes and beliefs of man, and to the changes that go beyond the human control to the biological and physical nature of things"

--Mac Iver and Page

"Nature is never at rest. Change is ever present in the world, because change is the law of nature. Society is not at all a static phenomenon, but it is a dynamic entity and an "on-going process".

--Lucretius

Change, the Greeks were fascinated by; growth, they virtually adored. From the model of growth in the organic world around them they drew some of the deepest and most far-reaching ideas in western philosophy. Change is inherent in nature. Even today in our information cluttered, science saturated and disenchanted age, it is hard to resist the mystery and drama of what is involved in the seed and its transfiguration in time.

There is first the seed itself; hard, dry, seemingly as lifeless as any pebble. We commit it to the earth and thereby begin, with the aid of sun and moisture, a truly amazing succession of changes, changes that in their entirety compose what we call its life cycle. For days no change is visible, then slowly and inexorably the process of genesis and growth becomes manifest in the tiny green shoots which for all their fragility push through the crust of the earth. There follows in fixed order the successive phases of the plant's growth, reaching at climax the full being of the plant, with its life giving bounty for man. Then comes, with the same relentless regularity that had marked its growth, the decline, decay, gradual loss of life, culminating in the death of the plant, with only the sere and yellow to remind man of what had preceded it. But death is only an interlude, for now comes the most awe inspiring of all the seed's transfigurations; the dead becomes, once again the living. What had appeared to be death and termination turns out to have been but a cloak covering an inner reality that is eternal in its capacity for life. Once again genesis occurs, and once again the wonderful cycle of genesis and growth and decay and death. In all this one thing is

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certain-----change.¹

From the dawn of history, down to this day society has been in continuous flux. The study of social change has never been of any great importance than it is today. It is difficult to think of an area of society that is untouched by the process of social change. The general magnitude of change and rapidity with which it is occurring may be without precedent in human history.

There are two types of theory of social change; those placing their roots in the social structure- the macro level of life- as the starting point for change, and those placing their roots in the individual- the micro level of life as the starting point for change.²

In every living society, there is always some movement from within and some movement from without, and therefore there is always some change when the change is minor, however, there is either a return to its previous position, or a peaceful and almost invisible adaptation and the social structure retains its stability, the 'great tradition' remains unscathed, and there is no apparent social change. In other words, though there may be some change in actual fact, it belongs to the order of small and can therefore be regarded as a state of no-change without doing violence to language.

Social Change as we use the expression, arises only when the quantum, comprehensiveness and time span of change are such as to induce or result in significant alterations in the social structure, the relations between categories, the institutions, norms, symbols, and values associated with the old order. That is why factors such as volume, extent and time assume cardinal importance for even identifying social change, let alone explaining its emergence, analyzing its consequences and predicting its future.

Social change can be the result of the action of endogenous or exogenous factors or combination of both. It can begin from one part in the social frame work and spread to the others; the resulting interaction may lead to a change in the social structure resulting in a new balance of structure and ideology. Or, the change may be triggered off on the plane of ideas propagated by a charismatic personality; faced by such a frontal attack- usually the attack is disguised as reinterpretation of ancient or lost

values- the social structure regroups itself and undergoes change in the process of absorbing new ideas. More frequently, the components of the social structure may receive a shock from contact with external structures or social systems that intrude upon them with violence that cannot be wished away; and, then, there is confrontation, conflict, co-operation and compromise, with a revised social fabric emerging as a result of the inter-play of contending factors. Where a society lacks internal vitality and a mystique which can find apt description in the Indian concept of Jivatma (a phrase used in Hindu philosophy to indicate the continuing existence of the individual soul despite many bodies it may assume in the process of birth and re-birth) external contact and collision may destroy it; and this has been the actual history of many societies.³

The glory of Indian civilization or Indian society however is its remarkable capacity for absorbing factors making for change whether internal or external. Like Shiva who swallowed the deadly poison and survived, while still retaining it, to become Nilakanta, Indian civilization and culture have shown a remarkable capacity for adaptation, absorption and digestion of change and, even when changing, continue to maintain an appearance of stability, because of the Indian tradition of Pantheism and pluralism, of many Gods and creeds and customs and traditions resting together in spite of contradiction and conflict, and constituting a variegated mosaic of the old and the new and in between. Change may also take place because of altered methods of production and the failure of production relations to keep in step, as Marxists assert in their interpretation of economic and social history. Change may also result from functional needs failing to be satisfied by the existing social structure and therefore forcing adaptation, alteration or destruction of a part or the whole of a social structure. Or change may result from the conscious attempt on the part of a given society to bridge the wide gap between a committed goal and differing reality.

For change to occur, the individual has to abandon or at least modify old action patterns, beliefs, and attitudes. Typically, however, the existing patterns are resistant to change and are not readily given up. To the outside observer, it may often appear evident that the existing patterns are irrational in the face of new information or in the context of the person's own goals. But to the person himself the supposed

irrationality of his existing behaviour may not be as readily apparent, since the behaviour may benefit from various kinds of support that strengthen the person's motivation and ability to maintain this behaviour in the face of contradictory evidence.

It is now clear that social change must be viewed as a multifaceted process, which may run in many directions at once, some of which may be considered "development" and others "antidevelopment"⁴. Here antidevelopment means the conditions under which change in one area- though in itself desirable may create dislocations in other areas that have socially undesirable consequences that may even impede the development process itself. Because of its process nature, social change is without beginning or end, continuous, and flowing through time.⁵

At the heart of all social changes is 'innovation', defined as an idea, practice, or object perceived as new by an individual. An individual's reaction to an innovation is determined by his perception of its newness, which affect his feelings of its riskiness, his desire for further information about it, and his judgement whether to adopt or reject it.

The universe as a system of interconnected and ever changing parts 'Matter in motion' was seen by Marx to be the real existential basis of all human history and the precondition of social development. According to Marx's view, there is an impulse within matter itself which drives everything towards change. He even speaks of 'a tension,' 'a vital spirit', and he even feels driven in spite of his scientific approach to use the language of mysticism to convey the essence of the question. 'Matter is, as it were, in torture; to escape it must jump from one level of development to another. Change is of the essence of all things, and of the relation between things.'⁶Talking of change Marx further opines that-- that which is necessary comes into being; that which has exhausted any possibility of further development must pass away.⁷

The real driving force of change for the Marxist is located in the economic foundations of society. The level of the productive forces of a given society is said to determine the general level of culture, of knowledge and of ideology.⁸ Changes which take place in the economic basis are primary. The economic order is decisive as regards both the rate and the nature of change in our ideas.

An ancient Greek philosopher Heraclitus in an emphatic way stated the fact that it is impossible for a man to step into the same river twice. It is impossible, because in the interval of time between the first and the second stopping both the river and the man have changed. Neither remains the same. "This is the central theme of the Heraclitean philosophy--- the reality of change, the impermanence of being, the inconsistency of everything but change itself".

As Mac Iver says "It is a becoming, not a being; a process, not a product". Innovation of new things, modification and renovation of the existing behaviour and the discarding of the old behaviour patterns take time. But mere passage of time does not cause change as in the biological process of ageing. Change takes place within a geographic or physical or cultural context. Social changes never take place in vacuum. The direction and tempo of social change are often conditioned by human engineering. Social changes result from interaction of a number of factors. The physical, biological, technological, cultural and other factors may, together bring about a social change. The tempo or the rate of change varies considerably from time to time and society to society depending upon its nature and character. No single cause produces a single effect in the social world. There is always the plurality of causation. One change may lead to a series of changes. The component parts of the social system are so interrelated that any change in one causes adjustive changes in the other.⁹

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Women's Questions and Print Media in Rajputana (1900-1947)

Anupam Jindal*

“There is no chance of the welfare of the world unless the condition of women is improved. It is not possible for a bird to fly on one wing.”

- Swami Vivekananda

Right from starting of the human civilization, the woman is considered to be a universal companion of man but the bitter truth is that she has been playing a subordinate role since ancient times. The socio-economic structure is framed by her orthodox counterparts in such a way that the status and position of women in India has become a controversial subject, as it reflects the contradictory and the paradoxical nature of the Indian society. While on the one hand, she has been called *Devi*; on the other hand, she has been criticized for her impulsive nature and has been denied from the basic right of existence as a human being. The maternal society during Indus Valley civilization simultaneously converted into patriarchal society which indicates the gradual downfall of women's position in the socio-economic sphere. Manu – an ancient Hindu law maker – made derogatory remarks on the dignity of woman and considered her as “an inferior human being”.

The basic reason behind the degradation of women's status is patriarchal attitude and orthodox mentality of her counterpart. Man used his universal companion as a materialistic goods and doesn't allow her to breathe in an environment of equality. She has been considered as merely a chapati maker, baby sitter and caretaker of household property and so on. Muslim rule and Colonial rule made the situation more pernicious and catastrophic.

Due to the mist of error, delusion and superstition, the Hindu society became deplorable and depressing. Many superstitions, dogmas and undesirable rituals were propounded in the name of religion. They included extreme feelings of casteism, untouchability, child and unequal or unmatched marriages, prohibition on education and re-marriage of women (even if widowed in infancy or childhood), sati (self immolation by a wife upon the death of her husband) etc.

To protect the women from the above vagaries and inhumane miseries, social reformers started campaign to awaken India and the Hindu society. Several methods

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like framing an organisation to provide a platform for open-minded discussions (like Desh Hitaishini Sabha, Walterkrit Rajputra Hitkarini Sabha, Arya Samaj and Arya Stree Samaj, various caste organisations, etc.), creating awareness through man to man marking, writing books and publishing magazines with the articles hitting on the orthodoxy of the society- were used to raise the awareness among the people.

Historical underpinnings in Socio-economic fabric of women

The nature had created two wheels – man and woman - to proceed the civilization forward. Woman is to be considered as a universal companion of man but she has been playing a subordinate role since time in memorial.

History of women dates back to the history of human beings in the world. Ample examples can be cited with regard to the roles played by women in the history of mankind. Women were not only considered as a link in the life cycle of human beings by giving birth to offspring for retaining human life on earth for centuries but also played active roles as catalysts in the declaration of wars, annihilation of civilizations, evolution of communities etc.

In the *Vedic period* (i.e. the period from 2500 B.C. to 1000 B.C.), women enjoyed all the rights in social, economic, political and religious domain, as the rights were enjoyed by their male counterparts. At that time, women were not ornamental but the co-partners in life. During this period, sons were indispensable as fighters for the family and the clan but it doesn't mean that a girl child was neglected or ignored or received a differential treatment by her parents and the society. In this age, women used to be well educated, well-cultivated and were refined in their manners and etiquettes. Some of the hymes of the Rig Veda have been attributed to female rishis. Upanayana or ceremonial initiation into the Vedic studies at par was the rule.

The period from 1000 B.C. to 500 B.C. witnessed further deterioration in the position and status of women and womanhood in ancient times. Her educational rights now became a thing of the past as the Vedic studies became long and complicated, covering a period of 12 years. From this period, Upanayana became a formality for women. Further, the introduction of inter-race marriages (i.e. marriages between Aryan males and non-Aryan females), the evolution of the theory of transmigration and the increasing significance of sons for religious purposes, went a step further in lowering the status of women. Towards the end of the vedic age, especially in the Atharva Veda, the theory of transmigration of soul began, which had a direct bearing on the change of attitude towards women. According to Hindu mythology, it is believed that the soul of the parent achieves 'Moksha' or 'Nirvana' (freedom from material life) only if a son is born. At the funeral of an adult, only a male relative should light the pyre.

Besides, the evolution of caste system and the availability of forced or cheap labour, made the Aryans ponder over the notions of ceremonial purity. Women were

beginning to be considered impure and specially so, during pregnancy, child birth and mensuration.

In the age of the *Sutras* (i.e. the period from 500 B.C. to 100 A.D, when Shruta-Sutra, Griha-Sutra and Dharma Sutras were written) the inequities against women became fairly well defined. In the Baudhayan Dharma Sutra, an exhaustive list of do's and don'ts for men, as far as their relation with women is concerned. The writers of Dharama-Sutras went a step further and insisted upon pre-puberty marriages and held widow – remarriages in disrepute.

The period from 200 A.D. to 1000 A.D. was again a period of deterioration for the position and status of women, as the Smriti writers who flourished at this period, imposed many new restrictions upon the body, soul and very existence of the women of the day. Manu – an ancient Hindu law maker – made derogatory remarks on the dignity of woman and considered her as “*an inferior type of man*”.

The period from 1000 A.D. to 1900 A.D. was one of the rapid decline in women's status and completed the process of women's subordinations. Many new practices emerge in the society, which further degraded the status of women. Practices like polygamy, sati, jauhar, child and unequal marriages, prohibition on widow remarriages, prohibition on the education of women, the ill-treatment of the widows and the negations imposed on them, female infanticide etc. completed the vicious circle of their exploitation and made them fully subservient and dependent on their male counterparts.

It is remarkable that in the Indian society of *late 19th century*, various social reformers and reform associations, including the Arya Samaj, were working to put an end to the sorrows of the women and highlighted the deplorable condition of the women in the Indian society and became successful in the eradication of some of them. The works of Arya Samaj influenced a major part of western and northern India and especially in *Rajputana*, influenced the enlightened persons of various castes in Rajputana, who took upon themselves to correct what was wrong in their communities. Moreover, the *Child Marriage Restraint Act or the Sarda Act*, passed as a result of the long struggle of the Arya Samaj under the leadership of *Har bilas Sharda*, a Samajist of Ajmer (which was effective on British administered territories only and was not applicable on the Princely States of Rajputana), went a long way in changing the mindsets of the people.

Women not only of Rajputana but of the entire country faced oppression and suppression in male dominated society since ancient times. The movement for the upliftment of women started in the early 19th century when Raja Ram Mohun Roy and other social reformers, in Bengal, raised certain questions against the orthodoxy of the period and against certain prevalent social evils which included Sati, education of women, widow remarriage, abolition of purdah, and agitation against child marriage.

This led to reformation in other parts of India (e.g. Maharashtra, Rajputana), where voices against these social evils, which were undermining the position of women, were soon heard and started a sort of chain reaction.

Marriage

The custom of marriage, with its features, qualities and its role as a social institution determines, to a great extent, the position and status of women. A good marriage is a harbinger of peace, prosperity, and happiness for the women, while a bad one is like a nightmare and is worse than a painful chain. Marriage and post marriage problems from the past to the present form an important part in the history of the development of the women. Without radical reforms in the marriage system no real uplift of women was possible in the Indian society. Most of the disabilities from which women suffered were due to the evils which had crept into the institution of marriage itself. If women suffered as widows, it was due to the prevalence of the practice of infant marriages and the denial of the right of remarriage to widows; if they were illiterate, it was because they were married at early age, and thus their educational career was cut short; if the birth of daughters was a cause of sorrow, it was because marriage of a daughter meant the possibility of humiliation of her father at the hands of her husband's guardian and heavy expenses at the time of her marriage. The marriage custom in India had many abuses, such as polygamy, infant, child and unequal marriage, prohibition on the remarriage of widows, giving and taking of heavy dowry and other ruinous marriage expenses, and the imposition on the restriction of marriage within the narrow circle of sub-castes, etc.

Child-Marriage (Bal Vivaha)

Child-marriage is a heinous practice that emerged in the ancient period and was firmly established in the medieval age and it was born from the same compulsions that perpetuated the practice of Sati.

There are many reasons to believe that this custom originated in the medieval ages and unfortunately prevailed up to present time. In the turbulent atmosphere of the medieval ages, law and order was not yet a universal phenomenon and arbitrary powers were concentrated in the hands of a hierarchy led by a despotic monarch. In India the Sultans of Delhi who held the place of the despotic monarch, came from a different type of culture. They were orthodox in their beliefs with a fanatical commitment to their religion and a ruthless method in its propagation.

During the reign of the Delhi Sultans, customs like child-marriage and wearing of the Ghungat (veil) came into practice. This age also perpetuated customs like Sati and looking upon the birth of a female baby as an ill omen, even killing newly born baby girls by various means. Amidst the feeling of insecurity, the presence of young unmarried girls was a potential invitation for disaster.

The caste hierarchy also perhaps had its role to play in perpetuating such a system. Caste which is based on birth and heredity does not allow marriages between members of different castes. But as youngsters whose emotions and passions could be ruled by other considerations might violate this injunction. Out of the necessity to preserve itself, the hereditary caste system could have helped in nourishing the practice of child-marriage.

Among other subsidiary considerations which could have helped to preserve this custom might be the belief that adults (or adolescent) boys and girls would indulge in loose moral practices. This consideration would have been more relevant in the context of the puritanical and orthodox environment of the bygone ages. The practice could also have been perpetuated, especially among- the economically weaker sections, by the consideration of keeping marriage expenses to a minimum. A child-marriage need not have been as grand an affair as adult marriages.

Sati System

There has been no mention of 'Sati' in ancient scriptures. However, few scriptures like Narad Smriti does mention '*Sati as a custom of remaining a 'single woman' after the death of her husband.*' Famous examples of such women are sati anusuiya, savitri, ahilya, etc.

According to Manu-Smriti, a Hindu widow was to remain *sati*, a Sanskrit word that means chaste or pure. Gradually, the word sati was used to designate the ritual of self-immolation or self-sacrifice by a Hindu widow on her husband's pyre. Through her self-sacrifice, a widow remained pure and demonstrated her everlasting devotion to her husband.

This thought mainly came up when *jauhar* among Rajputs, when confronted with certain defeat, put their women to death by fire to prevent their enemy from capturing and dishonoring them. Self-immolation was more prevalent among elite women in the princely states of Rajputana. The social restrictions on Hindu widows that might include shaving one's hair, discarding all jewellery, and wearing simple white saris, eating only one meal a day, and being excluded from celebrations such as weddings constituted "cold" sati and could have motivated some widows to willingly commit self-immolation. Even though Sati is considered an Indian custom or a Hindu custom which was not practiced all over India by all Hindus but only among certain communities of India.

Jauhar

Jauhar (also spelled jowhar) is the self-immolation of queens and female royals of the Rajput kingdoms of India, when facing defeat at the hands of an enemy. The roots of this practice lie in the internecine warfare among different Rajput clans. The most famous Jauhars in recorded history have occurred at the end of Rajput battles with Muslim empires. It was followed by females and children of the Rajput clans in order to avoid

capture, enslavement and rape at the hands of invaders. The term also describes the practice of mass suicide carried out in medieval times by Rajput women to save their honor from invaders. The term is derived from two Sanskrit words, *Jau* or *Jiv* meaning "life" and *Har* meaning "to take" added together means to take one's own life. *Jivhar* was later conflated with the Arabic word *Jawhar* meaning "mettle", "jewel" or "property". In the palaces of the maharanas there was a special room of Jauhar that is called as "Jauhar Kund" before the johar they speak the slogan "jai bhavani", (bhavani is another name for durga maa) and give their handprints in the wall surrounded by the jawhar kund.

This practice is culturally related to *sati*, although it occurs at a different occasion. While both practices have been most common historically in the territory of modern Rajasthan, *sati* was a custom performed by widowed women only, while Jauhar were committed collectively by the females.

Female Infanticide

In ancient India the birth of a girl child was hailed as auspicious. An old Indian proverb lies down that a home without a daughter is like a body without soul. The coming of a daughter in the house was compared with the advent of Laxmi, the Goddess of wealth and Saraswati, the Goddess of fine arts. The usual blessing of a father at the time of his daughter's marriage was: "May you excel in learning and public speaking". No ceremony was considered complete without presence of women. The belief was that "No home is complete without a woman."

The situation, however drastically changed during the Middle Ages when India was subjected to frequently foreign invasions. The invaders booty also comprised of women suffered badly, infanticide and 'Purdah' became prevalent. Sending a girl to school became risky. There was, therefore, sudden decline in female literacy and the position of women in society. This tradition lasting till today and the killing of fetus is started with a boom.

Polygamy

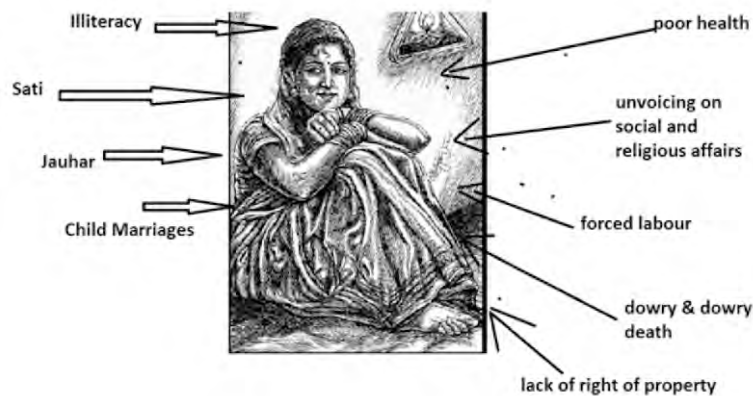
It was another evil which was prevalent in almost every part of India and in its most virulent form it was prevalent in Rajputana. The State of Rajputana presented the pitiable picture as here the practice of bigamy and polygamy was widely prevalent in the ruling and the affluent classes. It was strange that while men married half a dozen wives one after another, the girl child was forced to remain a widow throughout her life, though she might never have seen husband except at the time of the marriage ceremony. It was atrocious that old men married children, and a man of fifty married a girl of ten. Due to happenings of child marriages, the girl child would be fully dissuaded from the education and its relative activities which finally enhanced illiteracy among the females and results in their brutal exploitations.

Women's education or Illiteracy

Illiteracy among the females is one the major consequences of orthodoxy of patriarchal society. Due to the continuous foreign invasion which were subjected to

India, forced the Indian families to put their female members under their homely protection. This led to imposed limitations on the outside activities of girls. The invaders booty also comprised of women suffered badly, infanticide and 'Purdah' became prevalent. Sending a girl to school became risky. There was, therefore, sudden decline in female literacy and the position of women in society. This tradition lasting till today and the killing of fetus is started with a boom. Due to lack of education and happenings of early marriages, the the universal companion of men gradually became weak on the fronts of health and awareness which finally results in the socio-economic degradation of women's status.

Condition of Women



The above picture indicates the heinous condition of women who seems helpless as there were dozen of social problems which exists to ruined her dreams and imposed restriction on her individual freedom and didn't allow her to take breathe in an enviornment of freedom and equality.

It is remarkable to note that to create awareness in favour of social reforms amongst the public and to spread its ideology, the Arya Samaj started enormous newspapers and magazines. The Arya Samaj was founded in 1875 and within three years of its foundings, a Hindi monthly magazine Arya Darpan was published.

To spread education and to fight against orthodox traditions, Arya Samaj opened schools at Vijaynagar in 1915, Nasirabad in 1923 and Kesharganj (Ajmer) in 1940. The Arya Samaj, according to the wishes of Dayanand, started an educational movement, to ameliorate the condition of women. At Ajmer-Beawar, to develop confidence, self honour and to make women independent, three Arya Kanya Pathshala were stablished, in which arrangements were made to give free education to women. It ie remarkable that Godavari Devi, a member of Arya Stree Samaj - Beawar, had such a commitment towards the amelioration of women, that she donated her property for the

sake of spread of education amongst them.

In order to educate the people and to make them think over the social issues, the Jain Community in Rajputana also started various various magazines and newspapers. The tradition of Jain newspaper, in Hindi, started from 1880, when "Jain Patrika" was published from Prayag. Till 1895, as many as six newspapers were being published by the Jain community, from different places. The name of these newspapers were Jiyalal Prakash, Jain Bodhak (published from Sholapur, Maharashtra), Jain Prabhakar (published from Ajmer), The Jain Hitaishi (published from Muradabad, UP) and The Jain Gazette (published from Ajmer). In 1900 A.D. , Jain Mitra was started by Moolchand Kishandas Kapadia, who used this newspaper as a platform, to raise his voice against the various social evils, prevalent in their community. The impact of Jain Mitra was soon felt in Rajputana. Shri Gulab Chand Dhadda of Jaipur started Shri Jain Shwetambar Conference Herald from Mumbai in 1905.

In 1920, Rai Sahab Kishan Lal Bafna started a monthly newspaper from Jodhpur, the name of which was "Oswal". Shri Prithvi raj Daga of Sujangarh and Shri Padam Singh Surana of Agra edited this newspaper. Articles related with the evils of child and unmatched marriages, polygamy, marriage of the old people, mauser etc. were published in it, to spread awareness amongst the people.

The Marwar Jain Sudharak - a monthly magazine was published from Abu Road in 1924 and Jain Jagat was published by Fateh Chand Sethi, from Ajmer in 1925. In the Jain Jagat, the articles published by Mr. Darbari Lal Nyayatirtha were considered as the most revolutionary in nature, as he sharply criticized the prevalent social malpractices.

In 1932, Sudharak was published by Rai Sahab Kesharlal Ajmera from Jaipur. From February, 1935 Jain Sikshan Sandesh was started by the Jain Shikshan Parishad of Beawar, under editorship of Shobha Chandra Bharilla and Shanti Lal Vanmali Sheth. It was a " friend of the educational institutes and a guide of the parents ". Its main aim was to spread the light of knowledge and to put off the darkness of ignorance. These newspapers and magazines tried to educate the masses against the prevalent social vices. In the issue of April, 1917, p.5, Jain Samaj wrote that " the child and unequal marriages, marriages of the old people and ignorance were destroying the very fabric of the Jain society and asked its readers to shun these social vices and motivate others to do so. It urged the parents not to marry their mi or children, as marriages was not a game of dolls.

Similarly, Shri Tara Chand Dosi, in his article, published in Jain Samaj, in May, 1997, expressed his discontentment against the practice of child marriages. His article dealt in detail with the suffering of child mothers. Shri Poorna Chand Jain, in his article, Ek Sulagta Sawal (One Burning Question) published in Taun Oswal, in June, 1940 , lampooned the very idea of the marriage of the old people. He urged the readers to

destroy the existing society and create a new one in its place, which was to be free from all these social evils.

Babu Anokhelal 'Sidakat', made fun of ill-matched marriages in his articles, which were published in various newspapers and the people to take strict action against those who perform child or ill-matched marriage and challenged the society.

In February, 1929, Ram Narayan Chaudhary and Shobha Lal Gupta started the 'Young Rajasthan', a weekly newspaper in English. In this newspaper an article entitled "Youths must Revolt", was published in which it appealed to its readers and specially the youths, to rise against certain social vices. In the another article of this newspaper an article was published, entitled "Modern Education" by Raghbir Singh, in which he expressed his dissatisfaction on the mentality of some of the educated people, who showed their disrespect towards their uneducated brothers and sisters.

Around 1928, 'the Agrawal Mahasabha' of Calcutta sent its delegation of 'Purdah Nivarak Dampattis (couples who have shunned the purdah) in various parts of the country. This delegation visited some cities of Rajasthan too. A monthly Hindi magazine entitled "Nav-Yug" was started by Seth BalKrishna Mehta and Satyadev Vidyalankar (the then editor of 'Hindustan'). In the Nav-Yug, articles related with the emancipation of women appeared, which made the readers to think over the condition of women in Rajasthan. Similarly, the cartoons published in every edition of the Nav-Yug, regarding the pitiable condition of women left a deep impression on the hearts and minds of the readers. Shri Jagdish Prasad Mathur, the writer of one such articles, appealed to rich and educated migrant daughters of Rajasthan to establish printing presses and through them work for the upliftment of women. He wrote, "the migrant daughters and sisters of Rajasthan should establish the printing presses in the same manner as was done by the wife of Ramanand Mishra of Bihar- the founder of 'Purdah-Nivaran Andolan'. 'She sold her gold ornaments to establish the 'Ashoka Printing Press' in order to work for the upliftment of women in Bihar."

On 25th January, 1936, 'Shri Marwar Nav Yuvak Jain Mandal', Bombay published an open letter in their magazine Jain Jyoti, in which they requested the subjects of Marwar to write applications to Maharaja of Jodhpur, requesting him to make law for the prevention of child and unequal marriage and issue an Act prohibiting the sale of girls. The Jain Mandal also suggested different ways to eradicate these social evils out of which some are following -

- 1) There should be an Act, the name of which should be 'Kanyavikraya Act or 'Sale of Girls Act'.
- 2) It should be applicable on all the communities living in Marwar. It should be made applicable also on all the subjects living outside the territory of Marwar.
- 3) Child marriage, sale of girls, marriage of the old persons should be made an offence.

- 4) If anybody is found to take money in lieu of marriage of his daughter or of other female member, that amount should be forfeited by the government.
- 5) If anybody marries his daughter before the age of 14 years of / and his boy before 17-18 years of age, should be punished.
- 6) The amount of 'Tika' should not be more than 500 rupees.
- 7) Marriage register should be maintained in which the age of boys and girls should be registered.
- 8) If any person feels difficulty in getting his daughter married on account of financial problems, the deficit should be made good by Raja.

Umesh Chaturvedi 'Sahitya Bhushan Kaviratna' wrote a poem entitled "Udbodhan", i.e. an address to the youth of nation in which he asked the youth to march ahead on the path of progress with all their might. He asked them not to be afraid of the difficulties, challenges and the oppositions that they would meet, till the final goal is achieved. Similarly, Shiv Dayal Vaishtha wrote an article "Yuvaon Se", i.e. letter to the Youth in which he asked the youths of the country to come forward and take charge of the situation and apply their power, courage and enthusiasm in wiping out the moral and social evils of the society.

Mr. Dindayal 'Dinesh', a Samajist of Ajmer, wrote a story entitled "Kusum" which was published on 10th September 1938, in Navjyoti, in which he tried to present the psychological changes of a young girl, who got married to a middle aged fellow of 48-50 years. This unmatched marriage demolished the desires and interests of Kusum. Her silent suffering reflects the condition of Indian women, which considered the husband as god. Her story forced the readers to think about the sad plight of such helpless creatures, who were a victim of the unequal or mismatched marriages.

In 1937, one of the youths of Porwal community wrote an open letter entitled "Mewar ki Porwal Jati", which was published in Navjyoti, in which he highlighted the social evils prevalent amongst his community members. According to him, the sale of girls was a particular characteristic of the Porwals and in them, the birth of the girl child was celebrated as a bigger celebration than the birth of a male child. By promising to marry their girl-children to any unsuitable or mismatched groom they took huge amount of money or loans from the prospective groom's family.

Smt. Kamla Kumari Shrotriya wrote an article "Shikshit Mahilayein aur grihakarya" (educated women and housework) which was published in Navjyoti, August 1938, in which she lamented the fact that educated women had started to despise the daily house works and have left them on the maids. Even an important work of child rearing was handed over to the domestic helps and the educated women have freed themselves of this important duty also. Smt. Kamla Kumari Shrotriya highlighted the physical and mental agony of these children, who were thusby reared. The disadvantages of lack of emotional bond (between the child and mother) and the

emotional blankness that such children faced were discussed in her article. She asked the female readers to do their housework and daily chores themselves.

It is interesting to note that P. Sheshadri, the Principal of Government college, Ajmer, wrote a poem entitled "Widow", in which he depicted the sorrows of the young widows. This poem was published in the Har Bilas Sharda Commemoration Volume. It can be said that awareness was generated to enhance the declined conditions of women through various methods in which press proved to be a milestone in eradicating social miseries by publishing articles, poems journals etc.

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The Merchant of Venice: An Antithetical Discourse

Dr Rama Hirawat*

A discourse is the concurrent dialogues of various groups that are constantly channelized to arrive at newer understanding of the historical processes. According to Foucault discourse refers to...*ways of constituting knowledge, together with the social practices, forms of subjectivity and power relations, which inhere in such knowledges and relations between them. Discourses are more than ways of thinking and producing meaning.* (Weedon)

This definition explains that knowledge is a subjective process which is continually defined and redefined due to various socio-cultural variables (it is impacted by other significant factors as well: geographical positioning of the subject, scientific experience among others). A discourse, being a conglomeration of diverse knowledge at each juncture of history, is a sum of all its customs and beliefs which must be comprehended in context of the power play deciding the societal inclusions and exclusions of the time. It follows that a discourse is based upon historical a priori truths, which are open to multiple interpretations due to continually shifting perceptions of an individual and collective consciousness. An acceptable and established discourse at one particular point of history can be studied as an antithesis due to altering social state of the affairs. An exemplar of such discourses is literature.

Literature is a formative discourse mimetic of the society at a given time but it may entertain diverse contextual meanings with the changing time. The subjective perception of a work of literature adds more significance to the text by giving it varying connotations. This proves to be an enriching exercise and simultaneously increases the popularity of the work and the artist. A befitting instance would be William Shakespeare's *The Merchant of Venice*, which has evolved as a work by its varying interpretations and also because this year, juxtaposing its original anti-semitic acceptance, for the first time ever the play was staged in the Venetian Ghetto, its actual setting.

The Merchant of Venice is among the most memorable and debatable of Shakespeare's plays. The story as evident from the title on



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First Folio is "the most excellent history of the Merchant of Venice with the extreme cruelty of Shylock the Jew towards the said merchant, in cutting a just pound of his flesh and the obtaining of Portia by the choice of three caskets". It was written in the last decade of the 16th century and was located in Venice. The play is often seen as a compilation of separate plots among which the main are the bond story and the casket story. The former and central story is that of Antonio, a reputed Christian merchant of Venice who takes loan for the sake of his friend Bassanio from the greedy Jewish usurer Shylock under an unusual and vindictive bond. In the course of time Antonio forfeits the bond and must pay the debt by his flesh, but he is saved by the clever and disguised intervention of Portia, an emblematic Shakespearean heroine.

The play was seen as a romantic comedy and the treatment of the Jew villain as humorous and deserving, in accordance with the society of the time. Before venturing further it would be profitable to understand the acrimonious relation between the Christians and the Jews that frames the central theme of the story. From times immemorial Jews have been the persecuted race of the mankind. History has witnessed massive acts of crime against them for many irrational reasons (religious, social, cultural) right from Exodus to Holocaust. English society in the Elizabethan era has often been described as anti-Semitic. The Jews were maltreated and many prejudices were held against them. They were marginalized community barred to enter the city gates without prior permission; had to live at the outskirts of the city. Venice was the first city to establish a Jewish Ghetto. They were also lawfully expected to wear identification marks like a red hat to demarcate them as alien to the state and its Christian citizens.

In literature Jews were used as villains and objects of mockery. It was thoroughly acceptable in the times to not only show Jews in a negative light but also as deserving to be abused and subjugated by the Christian superiors. Jews were often represented on the Elizabethan stage in repulsive caricature, with hooked nose and bright red toupee, and as rapacious usurers. A fine example would be Christopher Marlowe's extremely popular play *The Jew of Malta*, which features a comically wicked Jewish villain called Barabas, whose fame might have inspired Shakespeare as well. On pages as in reality Jews were pigeonholed as evil, deceptive, and greedy. These stereotyped images harnessed negativity and continue to do so, defining Self's fear of the Other.

Shakespeare's *The Merchant of Venice* is seen as a continuation of this anti-Semitic tradition, a compelling discourse on the European society of the 16th century: its prevailing social norms, Judeo-phobic concerns, its laws and economic setting. The play was first registered under the title '*The Merchant of Venice* or otherwise *The Jew of Venice*'. In its time the play's story must have been seen as exalting the Christian virtues against the Jewish vices. The play presented a befitting contrast between the merciful nature of the Christian characters and the greed and vengefulness of a Jew. It was meant

to satiate the notion of Christian superiority so much so that even the forced conversion of the Jew was seen as a medium to redeem the appalling Jew and as a contented ending. The play did certainly fit with the anti-Semitic trends of the Elizabethan England.

Shakespeare's drama *The Merchant of Venice* continued to be staged and read with pleasure as a comedy for a long period. But over the years the play has been premeditated upon several times. The significance of a text and the genius of a writer lie in their ability to invite multiple perspectives. The rational mind intervenes and initiates us into a radical and all-encompassing understanding of the characters of the play and the dramatist's motive in creating and complicating them.

Evolving understanding of the histories of the world and the representation of the past brought about essential changes in the way we construe established ideologies, situations and individuals. Each new era ushers in a new set of understanding of the world, facilitating and probing us to re-analyse the set discourses of literature, preventing the world to be wedged in the quagmire of passé and constricted ideologies and beliefs. The expansion in the psychological studies about individual and society, of conscious and subconscious have also altered the way we tend to perceive and interpret a character. The contemporary porous boundaries and the integrated identities require us to recognize the convergences and divergences, the inclusions and exclusions and develop a mutual tolerance of the differences rather than harnessing fear and rejection. There is a tendency in the modern reader to re-construct the apparent and accepted categories of black and white in order to allow-in shades of grey and thereby reinstate the popular villains and heroes.

The play *The Merchant of Venice* became debatable around the beginning of 18th century, popularly with the view of the German Jewish publicist Ludwig Boerne. He designated Shylock as 'an exalted Jew and an avenging angel', who decided to risk his life for the respect of his 'nation tribe'. Another German poet Heinrich Heine also focused on the Anti-Semitic aspect of the play and recognises Shakespeare's humanity when he says that in Shylock, Shakespeare has justified "an unfortunate race"

Such analysis are products of not only the liberal and radical consciousness of the critics, rather it is the genius of Shakespeare that infuses the text with ample scope to invite juxtaposed perspectives. It was the playwright who has drafted such points of departure from the set tradition in the script so as to give the reader a food for thought. The powerful litanies of Shylock are composed by Shakespeare to shift our understanding of him from a villain to a victim. The Jew's forced conversion and the final incongruous capitulation, "I am content" are carefully weaved into the plot, which was basically centred on his destruction, with the intention of constructing an analogous and complementary perspective. Whatever the dramatist has shown on stage was certainly acceptable, then why did he give the reader ample opportunities to develop paradoxical line of thought? Through his art Shakespeare tried to subvert the

established norms and proposed the play to be studied as an antithetical discourse, why? If he wanted to go with the prevailing norms he could have easily edited the sections of the script which create sympathies for the villain, but he didn't do so, why?

There are no biographical truths to reason this. Shakespearean critics like Harold Bloom suggest that there are no clues in his works to discern his religious and political inclinations but it does seem that he was afraid of authority and uprisings. Evidently society and power becomes a conduit for the literature to be accepted. The idea of social acceptance and rejection was also decisive in the way a writer shaped his story and characters. Shylock was fashioned according to the preset stereotypical notions. But moving beyond the historical a priori judgements Shakespeare let his notion of human prevail; his understanding of human nature makes Shylock timeless and memorable both as a victim and as a villain.

Shylock's cries for a pound of flesh have made him one of literature's most memorable villains, and his tenacity for justice have made him a persuasive and sympathetic figure. Shakespeare puts one of his most eloquent speeches into the mouth of this "villain":

*Hath not a Jew eyes? Hath not a Jew hands, organs,
Dimensions, senses, affections, passions; fed with
The same food, hurt with the same weapons, subject
To the same diseases, heal'd by the same means,
Warm'd and cool'd by the same winter and summer
As a Christian is? If you prick us, do we not bleed?
If you tickle us, do we not laugh? If you poison us,
Do we not die? And if you wrong us, shall we not revenge?
If we are like you in the rest, we will resemble you in that.
If a Jew wrong a Christian, what is his humility?
Revenge. If a Christian wrong a Jew, what should his
Sufferance be by Christian example? Why, revenge.
The villainy you teach me, I will execute,
And it shall go hard but I will better the instruction.
(Act III, scene I)*

Shylock is a more composite character than any of his predecessors, and Shakespeare makes him appear more human by showing that his hatred is natural outcome of the exploitation he has suffered in a Christian society. Shakespeare's character includes an element of pity as well as humour, meaning that he elicits from readers and audiences empathy and compassion, rather than simply contempt and disdain. Many modern readers have read the play as an entreaty for tolerance as Shylock emerges as a sympathetic character. Shylock's 'trial' at the end of the play is a charade of justice, with Portia acting as a judge when she has no authentic right to do so. Thus, Shakespeare is not calling into question Shylock's intentions, but the fact that the

very people who scorn Shylock for being dishonest have had to resort to trickery so as to succeed.

The victimization of Shylock brings to fore the smugness of the Christian characters, their unlawfulness, greediness, and abusive nature. Antonio is the protagonist yet surprisingly is the most passive title character of Shakespearean works who does nothing but kick and abuse the Jew; Bassanio as a prodigal who does not work and rather capitalize on his looks and live off of other people, and who wants to marry Portia to end all his debts; Portia as a hypocrite who imparts a fine rhetoric on mercy but does not follow her own teaching. She herself says it is better to teach twenty but to be one in twenty. In the play among the main characters, Shylock is the most morally upright character. Shylock does not deceive, trick, lie, kill, steal, or do anything mischievous. The promise of a pound of flesh upon default of the loan was something Antonio freely agreed to. Still it can hardly be moral for Shylock to demand a pound of flesh from Antonio as this will kill Antonio. Shakespeare was using the story of Shylock to attack prevailing hypocrisies.

To read *The Merchant of Venice* only as an anti-Semitic play would be undermining the brilliance of Shakespeare. It must be read and analysed in a holistic way if we have to truly comprehend the art of the dramatist. Shakespeare characters are his invention even if they are imitation as he has manifested in them surpassing passions and emotions. It is Shakespeare's "preternatural ability to endow his personages with personalities and with utterly individuated style of speaking" (Bloom, 32). The dramatist has completed his craft and readers of each era receive it subjectively, and that is the beauty of his works.

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Endnotes

- ¹To mark 500 years of Venetian Ghetto and 400 years of Shakespeare, *The Merchant of Venice* was staged in its original setting July, 2016.

² First Folio was published by Edward Blount and William and Isaac Jaggard in 1623.

³ Venice established the first Jewish Ghetto in was instituted on 29 March 1516, though political restrictions on Jewish rights and residences existed before that date.

⁴ Portia shares with Nerissa in Act I, Scene II "I can easier teach twenty what were good to be done, then be one of the twenty to follow my own teaching."

Relevance of Modernization : A study of attitude in reference to Dowry in Rajpoot and non-Rajpoot Youth

Paliwal Suprithy*

Abstract : The culture of India is the way of life of the people of India. India's languages, religions, dance, music, architecture, food, and customs differ from place to place within the country. According to the Hindu tradition dowry means and includes the sum of money, household articles and other presents given to bride at the time of her marriage by her parents and relatives as a present. An attitude is an expression of favor or disfavor towards a person, place, thing, or event (the attitude object). The research aimed at studying the attitude towards dowry and modernization of Rajpoot and non Rajpoot youth of Jaipur city in the state of Rajasthan. A purposive random sample was taken and the sample size was 100 out of which 25 were rajpoot girls, 25 non rajpoot boys and the same in the case of non rajpoot youth. Two standardized tools were used. Dowry Attitude Scale (DAS) developed by Dr. R.R.Sharma and Modernization scale developed by Dr.Raghavendra S. Singh were used for the research. Results indicated that a significant difference was found between rajpoot and non rajpoot boys and girls in their attitude towards dowry.

Keywords : Modernization, Attitude, Dowry, Rajpoot and Non Rajpoot Youth

India is one of the most religiously diverse nations in the world, with some of the most deeply religious societies and cultures. Religion plays a central and definitive role in the life of many people. The **culture of India** is the way of life of the people of India. The Indian culture, often labeled as an amalgamation of several cultures, spans across the Indian subcontinent and has been influenced by a history that is several millennia old. In India there is no greater event in a family than a wedding, dramatically evoking every possible social obligation, kinship bond, traditional value, impassioned sentiment, and economic resource. In the arranging and conducting of weddings, the complex permutations of Indian social systems best display themselves. Arranged marriages have been part of the Indian culture since the fourth century. Many consider the practice a central fabric of Indian society, reinforcing the social, economic, geographic, and the historic significance of India (Stein). Prakasa states that arranged marriages serve six functions in the Indian community: helps maintain the social satisfaction system in the society; gives parents control, over family members; enhances the chances to preserve and continue the ancestral lineage; provides an opportunity to strengthen the kinship group; allows the consolidation and extension of family

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property; enables the elders to preserve the principle of endogamy.

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In most parts of India, a marriage establishes a structural opposition between the kin groups of the bride and groom--bride-givers and bride-takers. Within this relationship, bride-givers are considered inferior to bride-takers and are forever expected to give gifts to the bride-takers. The one-way flow of gifts begins at engagement and continues for a generation or two. The most dramatic aspect of this asymmetrical relationship is the giving of dowry. According to the Hindu law dowry means and includes the sum of money, household articles and other presents given to the bride at the of her marriage by her parents and relatives as a present to the bridegroom. Dowry system has historical background. It was present in the age of Rama and Krishna. But in those days, there was no force in giving dowry. The parents gave presents, ornaments and money to their daughters in marriage willingly and out of love. There was a reason behind it. After the completion of his life at Ashrama when a young man was married, he had no household goods, property and money. To start domestic life he needed it. The aim of dowry was to help the married couple to start their lives carefree. But in course of time its spirit took a drastic change. Now this system has taken an evil shape. It has become a curse. It is a blot on our society. It has made the condition of woman very miserable. The system has become an essential part of marriage. So many young brides commit suicide. Some are burnt alive by their in-laws. The parents cannot find a suitable match for their daughters if they are not in a position to arrange for dowry demanded. Now dowry system has degraded man from his ideals. An **attitude** is an expression of favor or disfavor toward a person, place, thing, or event (the **attitude object**). Prominent psychologist Gordon Allport once described attitudes "the most distinctive and indispensable concept in contemporary social psychology.". Attitude can be formed from a person's past and present. Attitude is also measurable and changeable as well as influencing the person's emotion and behavior. In lay language, attitude may refer to the distinct concept of mood, or be especially synonymous with teenage rebellion. Professor Jacobs (1971) explains modernization as "the maximization of the potential of the Society." In the words of Sayed Hussein Altas (1973) "Modernization is a process by which modern scientific knowledge covering all aspects of human life is introduced at varying degree, first in western civilization and later diffused to the non western world by different methods & group with the ultimate purpose of achieving a better & non satisfactory life in the broadest sense of the term, as accepted by the society concerned." Dowry is a deep-rooted evil in our society and it should be curbed and abolished outright. Mere enacting laws to crush it is not enough. Public mind should be studied and moulded to end this problem. With social change and modernity in people the investigator decided to find out if there is a change in the attitude of the youth of

different castes towards the deeply rooted dowry system affecting the society.

R,Rath.(1973)writes :“ whatever may be the socio-cultural factors of social change, on the psychological plane, it involves a great conflict between the old and new, the traditional and modernity, the aged and youth, the conservatism and radicalism."According to Lena Edlund (2010) The rise in dowry payments in India has been taken as evidence that women increasingly are at a disadvantage on the marriage market and must pay for marriage. Moreover, high dowries, it is argued, add to the plight of parents of daughters and have thus contributed to the scarcity of women (brides). However, the logic is curious, and, this paper argues, flawed. The term “dowry” can mean different things, and it may be useful to distinguish between the assets the bride brings at the time of marriage (gross dowry) and those netted against the groom payments (net dowry).Rajeswari,S.,Geeta,C. , and Devendrappa,S.(2012)-Based on the findings of the study it could be concluded that the values in general towards marriage have not changed much among the present college youth. Today's girls are no more in the state of accepting their traditional role i.e duty of home making alone. They are still in agreement with the conventional values present youth are still honoring some of the traditional values of marriage. Mishra,A.N, Banerjee,A.K and Kumari,R..(2015)-They found that the predisposing factors of inter caste marriage are heavy dowry demand. The educated boys and girls feel that inter-caste marriage can eradicate dowry system while uneducated category of youth does not agree fully.It is surprising to note that very few educated boys and girls and very few uneducated boys and girls agree with the statement that inter-caste marriage is a step toward the modernization of the society. Singh (2008) conducted a study on the attitude of the Sikh boys and girls studying in graduate and post-graduate classes. She had prepared an attitude scale. She distributed the scale to 200 students. She found that both PG and UG students preferred inter-caste marriages to avoid dowry. Sumangala (1999) studied opinions of 200 college-going students on marriage. He observed that most of them wanted inter-caste marriage and there was no difference of opinion between girls and boys. The results of the study of **Wangkheirakpam,B., BiraharI,S.S.and Singh,R.S.(2014)** indicated that the marriageable had favorable attitude towards dowry.Further negative negligible correlation was found between dowry attitude and age and positive low correlation between dowry attitude and educational level. In a report of a survey conducted by: Secretariat of Sex Education Counseling Research Training and Therapy, Department of the Family Planning Association of India 1990 the findings also show clearly that the female respondents had more negative attitudes towards dowry than males in all the zones of India. This is not unexpected in view of the fact that it is the female who is the victim of this system and is degraded by this practice. Likewise, fewer female than male respondents said that they would "accept dowry if given"; Chaudhary,A. (2017), in the study found a significant difference between Hindu & Sikh females with regard to modernization.The difference between the male

and female youths is very less and negligible. There is a significant difference in the mean scores of Muslim male & female youths on modernization. The mean difference between Sikh male & female youths is found significant.

Methodology:

The Following Objectives and Hypothesis were set

Objectives:

*To study the level of Modernization of Rajpoot and Non Rajpoot boys and girls .

*To study the Attitude towards Dowry of Rajpoot and Non Rajpoot boys and girls.

Hypothesis :

*There will be a significant difference in the level of Modernization of Rajpoot and Non Rajpoot boys and girls.

*There will be a significant difference in the Attitude towards Dowry of Rajpoot and Non Rajpoot boys and girls.

The study was conducted on youth within the limits of Jaipur city, Rajasthan. Using purposive random sampling method the sample was collected from different areas in the city. The Dowry Attitude Scale (DAS) developed by Dr. R.R.Sharma and Modernization scale developed by Dr.Raghavendra S. Singh were used for the study.

Results and Discussion:

The findings of the study and relevant discussions as per the objectives are being presented here. The scores of the study have been statistically analyzed.

Hypothesis 1 : There will be a significant difference in the level of Modernization of Rajpoot and Non Rajpoot boys and girls.

Table no. 1

Table showing mean values of Rajpoot and non-Rajpoot boys.

Boys	Mean	S.D.	t-value	Level of Significance
Rajpoot	145.96	19.81	0.79	NS
Non- rajpoot	150.24	18.36		

The result depicted in table no.1 shows that there is no significant difference in the scores of rajpoot and non-rajpoot boys as is visible from the t-value, that has been calculated as 0.79 and this is not significant. The mean values of 145.96 for rajpoot boys and 150.24 for non rajpoot boys show that there is not much of a difference between the scores but the non rajpoot boys have scored higher on modernization scale.

The hypothesis that there will be a significant difference in the level of Modernization of Rajpoot and Non Rajpoot boys has been refuted.

Table no.2

Table showing mean values of Rajpoot and non-Rajpoot girls.

Girls	Mean	S.D.	t-value	Level of Significance
Rajpoot	144.28	14.62	1.05	NS
Non-rajpoot	148.88	16.25		

The result depicted in table no. 2 shows that there is no significant difference in the scores of rajpoot and non-rajpoot girls as is visible from the t-value, that has been calculated as 1.05 and this is not significant. The mean values of 144.28 for rajpoot girls and 148.88 for non rajpoot girls shows that there is a very negligible difference between the scores but the non rajpoot girls have scored slightly higher on modernization scale. Both are in the category of high modernization.

Thus the hypothesis that there will be a significant difference in the level of Modernization of Rajpoot and Non Rajpoot girls has been negated.

Hypothesis 2 : There will be a significant difference in the Attitude towards Dowry of Rajpoot and Non Rajpoot boys and girls.

Table No.3

Table showing mean values of Rajpoot and non-Rajpoot boys.

Boys	Mean	S.D.	t-value	Level of Significance
Rajpoot	212.36	30.95	1.98	S*
Non- Rajpoot	205.8	28.34		

*Significant at 0.05 level

The result depicted in table no. 3 shows that there is a significant difference in the scores of Rajpoot and non-Rajpoot boys as is visible from the t-value, that has been calculated as 1.98 and this is significant. The mean values of 205.8 for non Rajpoot boys and 212.36 for Rajpoot boys shows that there is difference between the scores and the Rajpoot boys have scored higher on the attitude scale. Both are in the category of moderate attitude.

Thus the hypothesis that there will be a significant difference in the Attitude towards Dowry of Rajpoot and Non Rajpoot boys has been approved.

Table no.4

Table showing mean values of Rajpoot and non-Rajpoot girls.

Girls	Mean	S.D.	t-value	Level of Significance
Rajpoot	220.32	24.51	2.32	S *
Non-rajpoot	206.2	17.96		

*Significant at 0.05 level

The result depicted in table no.4 shows that there is a significant difference in the scores of Rajpoot and non-Rajpoot girls as is visible from the t-value, that has been calculated as 2.32 and this is significant. The mean values of 220.32 for rajpoot girls and 206.2 for non rajpoot girls shows that there is a difference between the scores but the rajpoot girls have scored higher on the attitude scale. Both are in the category of moderate attitude.

Thus the hypothesis that there will be a significant difference in the Attitude towards Dowry of Rajpoot and Non Rajpoot girls has been approved.

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Shakespeare in Kashmir : Delineation of Hamlet's Dilemma in *Haider*

Vikash Choudhary*

Abstract : Haider delineated by Vishal Bharadwaj, who rummages in political as well as psychological depths of the play - Hamlet, where he could recreate Bard's pathos, wit and intrigue appealingly in the backdrop of Kashmir. Haider as the titular protagonist, student and poet though returns Kashmir to seek his father's 'Kalashnikov' but tugged into the politics of the state. In the end of the movie Haider finds himself in dilemma what is the fair and what is foul?

Keywords : Adaptation, Bard, Dilemma, Kalashnikov, Titular

'April is the cruelest month, because April is Shakespeare's month.'

As per known facts, William Shakespeare was born and died on Saint George's Day, April, 23. It is a sheer coincidence that one of Shakespeare's memorable character; Cassius in Julius Caesar also dies on his birthday saying as-

'This day I breathed first; Time is come round,

And where I did begin, there shall I end.'

- *Julius Caesar, Act -Fifth, Scene - Third.*

An immortal persona, a pole star of literary arena William Shakespeare has not only attracts the literariats but also Cinema where directors have created unforgettable movies consistently copying or imitating the Bard.

'It is a profound truth that Nature does not know best; that genetical evolution... is a story of waste, makeshift, compromise and blunder'.

- *Peter Medawar, The Future of Man*

Adaptation is, first of all, a process, it is not just a matter of visible traits; it takes place in the life- cycle which is often quite complex. It is a fact of life that has been accepted by many of the great thinkers who have tackled the world of life. It is their explanations of how adaptation arises that separate these thinkers. Empedocles did not believe that adaptation required a final cause (purpose), but 'came about naturally, since such things survived.' Aristotle, however, did believe in final causes. Before Charles Darwin, adaptation was seen as a fixed relationship between an organism and its habitat. It was not appreciated that as the climate changed, so did the habitat; and as the habitat adapted inmates adapt themselves.

Shakespeare is a famous face of literary world, which is widely and consistently being adapted. Though sometimes the problem with many of the contemporary Shakespearean adaptations was the loss of essence and depth, they are just 'Pedestal'

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productions that over-inflate the Bard's plays to a lofty 'high art', entirely disregarding a good portion of his intended art but possess the elegance and luster of literature that truly makes Shakespeare's works universal and timeless.

In the high tumultuous and palm covered state of Kashmir, the Bard and Hindi cinema screen did meet, and created a fine piece of art named - Haider. Vishal Bhardwaj, adapting Shakespeare's play 'Hamlet' into Hindi, the national lingua of India. Haider is a modern-day adaptation of Shakespeare's Hamlet and Curfewed Night of Basharat Peer, set amidst the insurgency-hit Kashmir conflicts of 1995 which ended with civilian's disappearances. In Haider, the director tries and somewhere becomes successful to recreate Bard's pathos and wit including intrigues in an accepting and understanding way. In 2014, through Haider, the Bard travelled to the valley of Kashmir which was entirely resonant and boom with the volleys of terror and terrorism.

As where in Hamlet his father is killed by the hand of his brother so as in Haider Dr. Hilaal Meer disappeared and is murdered by his brother, Khurram. In Hamlet when he comes to his home he sees that his mother, Gertrude, has got married to his Uncle, Claudius, who had killed his father, here also Haider when he returns from Aligarh Muslim University to seek answers about his father's disappearance he sees that his mother Ghazala is now his uncle's wife and is very happy with her life. As where Hamlet meets his father's Ghost and drops some clues of his murder here also Haider meets Roohdar who tells the story of Haider's father's murder by Khurram. As when after hearing his father's murder Hamlet becomes tormented and depressed and tries to get the truth, in the movie also Haider is mentally and emotionally shattered. As in the play Hamlet tries to trap and expose but in the movie Haider tries to kill his uncle but could not because he was praying that time and Haider's moral ethics do not permit him for the crime. The role of Ophelia is presented in the film as Arshi who is Haider's beloved to whom Haider, discloses his dilemma, adding that Roohdar gave him a gun to kill his uncle now confused as to whom to believe despite knowing the truth himself. Arshi confides this to her father who informs Khurram about the gun and Khurram immediately orders his men to send Haider to a mental asylum. This is done in Hamlet when Claudius orders to send Hamlet to England. Moreover he puts Polonius (Ophelia's father) to kill him. Here in the film Khurram sets order to Arshi's father to murder Haider. Haider is captured by Arshi's father, who orders him to be executed, but Haider manages to escape, but Arshi's father is killed by him as Polonius is killed by Hamlet. Tormented by her father's death at the hands of Haider, Arshi is emotionally traumatized and commits suicide which is the same fate of Ophelia in the play. In Hamlet Claudius arranges a wrestling between Hamlet and Laertes where the latter is killed and Gertrude unknowingly drinks the poisoned wine which is put for Hamlet by Claudius and at last Hamlet kills Claudius before he dies because of the mortal wound given by Laertes. In the movie Ghazala confronts her son who says that he cannot die

before avenging his father's death. Ghazala tells him that revenge only results in revenge and there is no end to this cycle, but Haider, who is bent on revenge, does not understand. Ghazala kisses Haider goodbye and steps outside, only to reveal that she is wearing a suicide bomb given to her by Roohdar. Khurram and Haider rush towards her but she pulls the pins of the hand grenade resulting in a big explosion, killing herself along with the rest of Khurram's men and gravely injuring Khurram himself, while Haider is only slightly thrown back from the force of the explosion. Haider goes to his mother's remains, weeps by her side and goes to kill Khurram, whose legs have been severed from his body. He is reminded of his mother's words that "revenge only results in revenge" and thus decides to let Khurram live. Khurram begs Haider to kill him to free him from the burden of guilt and to avenge his father's death, but Haider doesn't oblige to Khurram, ignores him and leaves. This is clear now that in the end Haider differs Hamlet where in his dilemma -

*"Dil ki agar Sunoon to hai, Dimagh ki to hainahin
Jaan loon kijaandoon, main Rahoongi main nahin"*

Haider deviating from the original ending of Hamlet, it also makes a necessary point about the cyclical nature of revenge and violence. Haider a nice adaptation that never fumbles, never stumbles, and is so sure of itself that it cannot go towards wrong. Haider is a 'Guztaq' movie that audaciously breaks away every rules of 'Hamlet'. Haider is Chutzpah and in keeping with the same vein.

Hindi cinema hasn't gazed into Kashmir, preferring to look superficially at it instead. In Kashmir, this saga of disappearance which resulted in the maddening drama of media reaches to the peak of uncertainty and unrest, cannot be the tale of one Prince or just one expelled family or a race; in Kashmir, where mothers know the name 'Kalashnikov', which is a traditional culture of weapon ownership in the area of LOC and across the Border, very well there are too many Hamlets not just one.

Phiran and Hijab are not just normal robes but a standard symbol of Kashmiri, and in Haider these colours of costumes tries to recreate an environment of recce in the valley of Kashmir, where the Almighty creates everything in snow white. In movie, when somewhere along the way Ghazala's husband disappears after that she as a half-widow marries her brother-in-law who is wealthier than her husband and this change in her marital status is depicted through the richer colors and fabrics of Ghazala but she is torn between her idealistic husband, opportunistic brother-in-law and her innocent and passionate son. Somewhere she feels that she has the responsibility to keep everything under control but obviously she can't. She loves her son to the extent of craziness and always tries to protect him from being misled and misguided as the epitome of universal motherhood.

Here the director tries and succeed to explore and delineate the psyche of the character 'Haider' through colors, textures and cuts. The signs of madness in his character are depicted through the pom-poms in his cap during the track 'Bismil' that is a

manifestation of the traditional folk dance named- Dumhal of the Kashmir valley performed by Wattal tribes. The costumes seen in the climax are also symbolical and relevant to the theme and psyche of the movie. Against the white snow backdrop, characters stacked to black and red; to bring out the passivity of the human mind through the cold color of snow and the death of psyche in blood red hues.

Haider is a beast that just won't be tamed by regular and common cinematic definitions and artistic eyes. There is flamboyance and subtleness, both at once in the treatment. Elegance and earthiness rub shoulders in the execution of what is regarded as one of the Shakespeare's most complex tragedies. Bhardwaj's this Shakespearean sojourn in Kashmir is quite apt and acceptable adaptation. Haider is like a painting viewed from the distant roadway inside an art gallery. Though, the vision is distant, layered; yet vivid life-like and exquisitely poetic.

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Rural Urban Disparities in Female Work Participation Rate In Rajasthan

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Abstract : The present paper is an attempt to investigate the rural urban disparities of women work participation in Rajasthan. The entire study is based on secondary sources of data collected from census of Rajasthan. The findings suggest that the participation rate of rural women is much higher than the participation rate of urban women. There is a wide gap among districts in female work participation rate. Growth of agriculture and industry in Rajasthan are the most important factors affecting women's participation rates hence there is need to generate education based female employments.

Keywords : Female work participation rate

Introduction

In recent Year women are playing an important role in the economic development. They contribute significant proportion in gross domestic product through actively participating in industries services and in agricultural activities. In India between the period 2004-05 and 2009-10 there has been a decline in female employment annually at the rate of 1.72%, where as Rajasthan is transforming demographically in which population growth slows down, life expectancy increases, per capita income increases and participation of women in labor force increases. The labor work participation rate plays a very important role in determining socio-economic development and growth. It helps in reducing poverty. It shows the supply of labor in the economy and the composition of the human resources of the country. The analysis of the labor work participation is helpful in determining employment policy and policy formulation for human resource development

There have been very few studies done on various dimensions of women work in Rajasthan. Variation in female work participation rates is one of the significant features of state economy of Rajasthan. Female work participation rate has increased from 33.5 percent in 2001 to 35.1 percent in 2011. In urban areas female work participation rate has increased from 9.5 percent in 2001 to 12.0 percent in 2011 and in rural areas it increased 40.6 percent in 2001 to 42.7 percent in 2011. This shows that the economic position of females in the state has strengthened and a large share of women worker is engaged in

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primary sector. Rural women are mostly engaged in agriculture and allied works where they can fulfill their dual responsibility easily and this does not require any special education and training as required for women workers in urban areas. All these factors combine to raise the FWPR in rural areas while in urban areas the reverse happens and FWPR is pushed down.

Review of Literature

Psacharopoulos and Tzannatar (1989) the study examined definition and theories of female labor supply and relates them to statistical evidence from 136 countries in the early 1980s. The study examined the behavior of female participation rates by some key characteristics - Income, Demographics, Religion and Education. The female participation rate was lowest for the middle - Income countries. The regression Coefficient on the Muslims, Hindu and Catholic religions were negative and highly significant. They implied that religion reduced the female labor force participation rate by more than half in Muslims countries, by 40 Percent in Hindu countries and by 30 Percent in Catholic countries. Education had a positive effect on female participation.

Siddiqui (2004) the study showed an inverse relation between the level of education and number of women workers in Eritrea. This work suggests measures of fight against discrimination, injustice and other evils of society.

Dasgupta and Goldar (2005) the study presented an econometric analysis of female labor supply in rural areas. Important findings revealed that women's labor force participation rate in rural India was negatively influenced by education, ownership of land, age and number of young (below 5 years) in household. Monthly per capita expenditure negatively affected the decision to participate in the labor force and was of greater significance for BPL households. Also, wage rate had a negative effect on women's labor force participation, but was only significant for BPL households.

Bloom, Canning, Fink and Finlay (2009) the study estimated the effect of fertility on female labor force participation in a panel of 97 countries over the period 1960-2000 using abortion legislation as an instrument for fertility. The study was based on secondary data. The study implied that abortion laws were predictive of fertility and that higher fertility reduces female labor force participation of women during their fertile year. Each birth reduced total labor supply by about 1.9 year per women. So the decline in fertility increases the ratio of working - age to total population, increases income per capita.

Khan and Khan (2009) the study examined the factors that influence the decision of married women to participate in labor force activity. Probit model was used on 3911 observation. The main finding of the study is that poverty pushes married women into the labor force participation. Majority of married women work in informal sector, so increasing the income and productivity of working mothers may have trickle down

effect on the reduction of house hold poverty.

Anjum (2012) the study examined the socio-economic condition of informal women workers in Aligarh City. This work suggested affirmative action is the only solution right from homes to work places.

Kumar and Pandey (2012), the study pointed out the disparity in women work and labor force participation in urban - rural sectors and across the states of India. The study suggested that high women participation has been seen in low caste category especially in schedule caste and schedule tribe. This comparative study revealed that in northern India and under developed states women was casually employed. It showed that regular employment was high in develop states basically southern religion of India and the women of southern region of India were more educated and skilled rather than those in northern region of India. This showed that skill was an important determinant of regular employment in India.

Objectives

- To explain the nature of rural-urban disparity in female work participation rate in Rajasthan.
- To examine the status of women in rural and urban areas.

Methodology

The study will cover Rajasthan state from 1991 to 2011. The Paper is mainly based on secondary data which was collected by various published sources like Census Report of India, NSS survey report and economic survey.

Table 1
Work Participation Rates in Rajasthan (1991-2011)

<i>Year</i>		<i>Persons</i>	<i>Males</i>	<i>Females</i>
1991	Total	38.87	49.30	27.40
	Rural	42.04	50.12	33.25
	Urban	28.17	46.60	7.22
2001	Total	42.11	50.07	33.48
	Rural	45.94	50.82	40.70
	Urban	29.56	47.64	9.24
2011	Total	43.6	51.5	35.1
	Rural	47.3	51.7	42.7
	Urban	32.3	50.8	12.0

Source : Census of India 1991 2001 2011

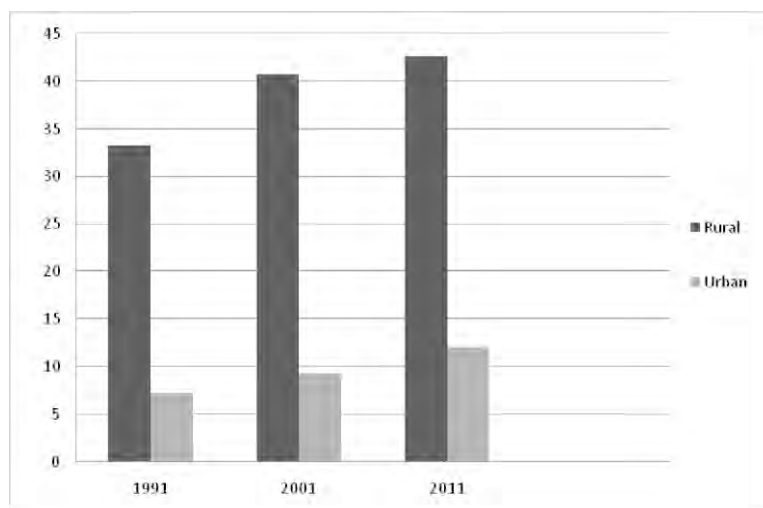
Rural- Urban Female Work Participation Rates, 1991-2011

Table 2
Rural and Urban Female W.P.R in the Districts of Rajasthan (2011)

S.N.	State/District	Female Work Participation Rate 2011		
		Total	Rural	Urban
00	Rajasthan	35.1	42.7	12.0
01	Ganganagar	34.2	42.1	12.6
02	Hanumangarh	38.2	44.8	11.5
03	Bikaner	30.8	41.5	9.9
04	Churu	36.6	47.6	8.8
05	Jhunjhunun	33.9	40.7	11.0
06	Alwar	41.2	47.0	14.0
07	Bharatpur	35.5	41.3	11.9
08	Dhaulpur	33.3	39.2	10.7
09	Karauli	38.2	42.5	14.1
10	Sawai Madhopur	37.1	43.7	10.9
11	Dausa	36.9	40.6	10.4
12	Jaipur	23.7	37.0	11.6
13	Sikar	26.8	32.5	8.0
14	Nagaur	35.3	41.4	9.6
15	Jodhpur	29.8	39.4	11.0
16	Jaisalmer	34.5	38.2	9.6
17	Barmer	41.0	43.6	6.9
18	Jalor	45.0	47.7	15.3
19	Sirohi	29.4	34.0	10.5

20	Pali	31.5	37.0	12.2
21	Ajmer	29.2	40.5	12.1
22	Tonk	40.0	46.8	16.9
23	Bundi	39.6	45.8	15.0
24	Bhilwara	39.9	46.3	15.5
25	Rajsamand	40.2	44.6	16.6
26	Dungarpur	42.6	44.4	16.1
27	Banswara	48.8	51.2	17.0
28	Chittaurgarh	45.5	51.9	16.6
29	Kota	23.0	37.9	13.1
30	Baran	37.8	43.7	15.4
31	Jhalawar	41.3	46.8	12.5
32	Udaipur	35.3	40.5	13.8
33	Pratapgarh	53.4	56.5	18.2

Sources: Census of India, 2011

Analysis and Interpretation

If we compare the data as showing in Table 1, we find that total WPR has an increasing trend from 38.87 percent to 42.11 percent during 1991-2001 and then to 43.6 percent in 2011. The WPR of females has shown a significant increase over the decades. The increasing trend in female WPR has been observing both in rural and urban areas. It has shot up from 33.25 in 1991 to 40.70 in 2001 and then 42.7 in 2011 for rural areas whereas the corresponding increase for urban areas in from 7.22 to 9.24 and then to 12.0 percent for the same time span. The table reveals that rural female WPR exceeds the urban female WPR.

Table 2 highlights wide gap among districts in female work participation. Rural and urban work participation is highest in Pratapgarh in 2011. Pratapgarh also happens to have the highest total female WPR. Sikar has the lowest rural female WPR at 32.5 percent and Barmer has the lowest urban female WPR at 6.9 percent.

Conclusion

It can be concluded from the analysis that growth of agriculture and industry in Rajasthan are the most important factor affecting women's participation rates. Rural women are mostly engaged in agriculture and allied works where they can fulfill their dual responsibility easily and also this does not require any special education and training as required for women workers in urban areas. These factors raise FWPR in rural areas. With the liberalization process, the tilt of the economy is towards tertiary sector. This sector requires highly qualified, mobile and dynamic services. The further necessitates training and upgradation of skills which are more within the reach of men

rather than women. So FWPR are pushed down in urban areas. So in the light of the results of the study following suggestions need to be considered:

- There is need to expand the training opportunities for women at all levels of work structure so that they can also join the work force as active participants.
- There is need to create alternative job opportunities for women in other fields like-dairy cooperative, handicrafts, tourism industry etc.
- Private sector involvement should be ensured in promoting wage employment opportunities for women.
- There should be reorientation of self-employment programs with a view to achieve sustained increase in self-employment at a rapid pace.
- Technology choices relevant to employment promotion among women in the light of current trends in modernization in both farm and non-farm sectors are required.

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Human Rights against corruption : Exploring the Relationships

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Abstract : Corruption is a kind of disease which is spreading globally in the society and varies its degree place to place of severity and even varies from country to country. Corruption is not a day or two but a long history, and in the world not even a definition or a phrase to define corruption although its causes, forms and impacts are diverse and multi-faceted. Corruption is a matter which is hard to understand and define the undertaking but other side it is believed that the basic area of it is public administration which has a lot causes as undermines democracy, degrades the moral values of the society and contravene human rights. Almost all families have felt the pain of corruption but affects to an extent the unprotected part of the society and it supports discrimination, exclusion and arbitrariness. Corruption is a problem which weakens universal values although other hand, guarantying human rights in general and ensuring non-discrimination and involvement in particular are useful obstructive tools for corruption as they ultimately empower the society and create social accountability.

This paper emphasizes the relationships between corruption and human rights. It is discussed that, the battle to promote human rights and the fight against corruption occupies a big place on the ground. They both are fighting for straight and satisfactory life of humans fixed in dignity and equality. The paper concludes the debate that such an approach is needed which can overcome the problem with an integral approach.

Keywords : Corruption, human rights, diverse and multi-faceted, social accountability, discrimination

Objectives of the study : objective of the study is to diagnose the relationship between corruption and human rights and to explore the ways and means which are responsible to increase corruption and the deteriorating human values.

Introduction

Corruption : Corruption has existence since the time when even the development was at initial stage, with the long history and evidently spread of corruption in the society that it is difficult to set a common meaning of it. People are known by their belongings not by how they gain it, and this greed occupies a big space in human life and to gain more and more people started falling on it. Corruption is distorting public policies and becoming

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harmful for the resources and the development of private sectors and poorer. Corruption is actually misuse of entrusted power for gain against the rights of others and giving officials undeserved benefits.

Corruption is actually a wide and pervasive problem which is working since the beginning and holding an important part of either developed or underdeveloped countries and known as universal problem and affecting human rights too.

Research reveals that the corruption is multiple and depends on different environment as the social values are deteriorating as corruption is rising rapidly along with lack of transparency and lack of accountability so also contributing in raising corruption.

Kautilya says "Just as it is impossible not to taste the honey or the poison that finds itself at the tip of the tongue, so it is impossible for a government servant not to eat up, at least a bit of the king's revenue. Just as fish under water cannot possibly be found out either as drinking or not drinking water, so government servants employed in the government work cannot be found out taking money"

Corruption is a subject which is researched by many scholars of different streams and more frequently defined and explained, the point of view of different persons depend upon their individual perspectives, the way they take their meanings, and the facing causes.

This paper is not explaining the complexities of corruption but tries to bring some important points which could bring human rights over the corruption.

Corruption spreading in many ways in according circumstances but some forms of corruption is found in every system of the society. These are grand corruption, petty corruption, active corruption, passive corruption, political corruption and systematic corruption.

When a high level government officials committed acts that distort policies or the functioning of the state or central is grand corruption. Petty corruption is entrusted power of day to day interaction with ordinary citizens like at hospitals, schools, police departments, and other helping agencies. Bribe, theft, fraud, favoritism, extortion can be included under grand corruption or petty corruption.

Human Rights:

Human rights are occupying an important place since ancient time and changing their standards constantly with the religion, laws and custom throughout the ages according to need and interest. The debate on human rights should have included philosophical, political and legal accounts. However human rights laws explains values, rules and standards which are nationally and internationally agreed.

What is human right and how they should explain, motivates thinkers of multiple areas to share their views. In simple words "human rights are the rights of human being which sets some moral grounds which may have to be acceptable by all countries and their people to live with dignity".

The basic argue on human rights is philosophical and base on religion, natural laws and

moral values and the concept also defines the free and equal rights as a ground for human rights concept.

Some argues that human rights have an uncertain history without any philosophical ground, in modern concept human rights are democracy, justice and response to the gross atrocities happened to mankind.

Vienna declaration and program of action 1993 : All human rights are universal, indivisible and interdependent and interrelated. The international community must treat human rights globally in a fair and equal manner, on the same footing, and with the same emphasis. While the significance of national and regional particularities and various historical, cultural and religious backgrounds must be borne in mind, it is the duty of states, regardless of their political, economic and cultural system, to promote and protect all human rights and fundamental freedoms.

Categories of human rights : Human rights depend on various parameters either on philosophical accounts or categorized as simple. One of such classifications grouping rights into negative, active and positive rights. these rights can be explained as corruption and human rights (corruption as violation of human rights, civil and political rights, Economic, social and cultural rights, environmental and Developmental rights. All form of corruption work either direct or indirect to violate human rights, the debate is based on the belief that protection and promotion of human rights increases the effectiveness of anti-corruption measures.

Review of literature : the review of the proposed study is based on books on human rights and some eminent articles on the topic.

Conclusion :

Corruption is a problem displeases universal value of human rights. Corruption is a contravention of human rights. Trying to prevent corruption has an eminent role For the accepting of human rights. Even along with believing on human rights in regular and making sure for unprejudiced participation in specified and this will decrease the occurrence of corruption. As a result of reduction in corruption there Will be social empowerment which increases social responsibility. The movement of human rights works for preventing corruption and regulates dignified life which is rooted in human and encourages equality. So it is necessary to bring an united approach which could serve and respect societal values and this may done by recognizing human values and rights.

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