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THEME OF ALIENATION IN THE SELECT SHORT STORIES OF SHERWOOD ANDERSON

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ABSTRACT

The most recurrent and the most impressive theme of Anderson which appears virtually in all his works is human loneliness and isolation. Anderson explores this theme with particular reference to the American society of his times. However, experience of loneliness is as old as man and known to mankind from times immemorial. But at no time in human history it was as widespread and pervasive as it is in modern times.

INTRODUCTION

The most recurrent and the most impressive theme of Anderson which appears virtually in all his works is human loneliness and isolation. Anderson explores this theme with particular reference to the American society of his times. However, experience of loneliness is as old as man and known to mankind from times immemorial. But at no time in human history it was as widespread and pervasive as it is in modern times. Today throughout the world we are familiar with lonely crowds, loneliness in crowds, anonymous and lonely existence in crowded towns and cities. In the world of letters, there is hardly a writer worth the name in the West or East, who is not anguished over it. It has become one of the central concerns of modern literature as of life.

Loneliness is the most striking symptom of the malaise afflicting man in the contemporary world. It is a sickness, which is mental and spiritual rather than physical. Gregarious as man is by instinct, he feels deeply the need to be related to the outside world, his family, his community or society and the world at large. He feels mentally and emotionally secure when he feels this relatedness with others, however small the group comprising others be. This relationship need not always mean physical contact with one another. When this relationship snaps, one feels not only utterly lonely but also alienated. In Coleridge's Rime of the Ancient Mariner we have the most impressive example of such a spiritual condition. The Mariner's experience is an exceptional in that he feels most acutely that he is estranged from man, all creation and God and cursed to live in the claustrophobic prison house of

his own sterile guilty self. Only when he is able to pray, his anguish is transformed into joy and he is restored to human community. His suffering loneliness and alienation as well as his restoration takes place within a moral and supernatural order.

The experience of loneliness and isolation has remained a constantly recurrent theme in the American literary tradition, but the nature of this experience and how it is experienced, and its motivating factors have changed from generation to generation. The factors responsible for this recurrent phenomenon are bound up with American history, and its first manifestation dates back to the time when the first pilgrims from England landed in the New World and were challenged by an overwhelming sense of isolation, separated as they were from the old world by a vast ocean, and faced by a hostile environment.

Mother and Death present most impressively the terrible poignancy of loneliness and isolation of a mother who is denied love, understanding, companionship, and whose potential for a normal life of joy and happiness has been stunted who is left with a vague ungratified hunger and frustration, and in whose life nothing happens in spite of anticipation. In creating Elizabeth Willard's life, Anderson demonstrates what it would be like if one is denied love and experiences the death of love. Instead of real love for which she hungers, she is forced to listen to the babble of words from them any lovers she has known. It is her plight that she cannot even communicate her love for her son George, but express to him only vaguely her anxious concern for his future. When mother and son meet, either there is a tense silence between them despite spent up feelings or there are, when they attempt to speak, only a few inconsequential words. The mother tells the son, "I think you had better be out among the boys. You are too much indoors". In reply he says, "I thought I would take a little walk".¹ she is the worst hit by the stifling atmosphere of Winesburg which successfully neutralises all her longings for a life of adventure. Elizabeth Willard is alienated from everything that gives meaning, purpose and joy to life, and she is conscious of it. Waldo Frank remarks: "The form of the mother, frustrate, lonely, at last desperate, pervades the variations that make the rest of the book".²

The story of Elizabeth Willard who yearned all her life for true love and a real lover and was left defeated, leads to the story of Alice Hindman (Adventure) who too experiences a like hunger with equal intensity, gets disappointed because her lover deserts her, suffers psychic damage and grows old and queer even by the time she is twenty seven. She is one of the loneliest in Winesburg, and experiences all the consequences of loneliness that other grotesques like her in the country town experience. Alice Hyndman's story is given an expressively ironical title adventure. In her life nothing really happens, and nothing can happen. The one and only "adventure" she risks in her otherwise passive life of "waiting" for a lover who has cheated her, is rushing out naked on a rainy night in the despair of her loneliness "to find some other lonely human and embrace him". Ironically it ends in an utter fiasco. This is worse than nothing happening. This "adventure"³ drives home to her the defeat and futility of her life.

Alice Hyndman is outwardly quiet and placid, but she experiences a continual ferment inwardly. Ned Currie, with whom she fell in love when she was sixteen, and who promised before going away to Cleveland to get a place in a newspaper that he would return to Winesburg to take her with him and marry, never returns having forgotten her altogether. Alice never reconciles herself to this fact and keeps on waiting for him. She even starts saving money so that she can go to the city to find him and claim his love. For a long time she regards herself as Ned's wife whether he comes back or not.

Therefore she refuses to have anything to do with other young men. Tearfully she whispers to herself: "Oh Ned, I am waiting" though the creeping fear in her grows stronger that he would never come back.⁴ She cannot understand "the growing modern idea of a woman's owning herself and giving and taking for her own ends in life".⁵

With the passage of time, Alice realises that her freshness and youth are fading away. Fear of age and ineffectuality possess her, and she becomes more and more lonely. Her mother's second marriage emphasizes her isolation even at home. Prayer at home is of little help. Attending Sunday prayer meeting and the meetings of the Epworth League to get acquainted with people hardly helps her. To overcome her increasing loneliness she adopts eccentric ways. She becomes attached to the furniture in her room and cannot bear to have anyone touch it because it is her own.⁶ She continues to save money though she gave up the scheme of going to the city to find Ned. As in the case of George Eliot's Silas Marner, saving money becomes a habit. For her emotional gratification she clings on too inanimate objects as substitutes to the lover she has lost. In her desperation to get a new hold on life she even walks with the middle-aged clerk Will Hurley. Even this does not work, his company becomes tedious and she sends him away. Her fear is that he may not understand her real need: "It is not him that I want. I want to avoid being much alone".⁷

Alice remembers Ned now and then but she does not depend on him any longer, nor does she want any other man: "She wanted to be loved, to have something answer the call that was growing louder and louder within her". She mutters to herself again and again: "Why does not something happen? Why am I left here alone?"⁸ This refrain voices the agony of all lonely people in Winesburg as well as elsewhere. One rainy night, distraught by her loneliness, a wild and desperate mood taking possession of her, she tries something adventurous; she rushes out of the house naked and stands in the cold rain. She thinks that "the rain would have some creative and wonderful effect on her body". She feels "so full of youth and courage" that she wants "to leap and run, to cry out", and above all "to find some other lonely human and embrace him".⁹ The bitter irony of her one and only adventure is that the lonely man she finds and embraces is an old man somewhat deaf who cannot hear what she says or understand her desperate longing and hunger. Frightened she drops to the ground unable to understand the meaning of her own act. She dare not get to her feet, but crawls on all fours to her room. Broken hearted she weeps. She reflects on her hysterical conduct and realises that there is no way out of her loneliness. In a moment of resignation she comes to the conclusion "that many people must live and die alone even in Winesburg".¹⁰ Lives appears as blind alley of loneliness from which there seems to be no escape. She derives some consolation in that thought.

Commenting on Alice's approach to her life and loneliness Marilyn Atlas remarks: "She at no time considers finding a healthy outlet for her needs, but rather she demands that instinct be controlled, she doesn't consider being larger and learning to own the various parts of her nature, but rather demands that she be smaller and survive that smallness".¹¹ This critic also complains that Anderson "is not allowing women many options".¹² It is true that Alice does not look for options. But the blame for it does not lie with Anderson. It is plain from Alice's story that apart from the limitations of Alice's own nature, her understanding and intelligence being average, then narrowly conventional environment, with suggestions of a puritanical bias, into which she is born and in which she grows up. Allows her few options to look for. By nature she is not rebellious and the one act of revolt she tries on the rainy night demonstrates the futility of her effort. Moreover Alice is so lonely and isolated, so much withdrawn into her own self, that she has none even to communicate with, let

alone week advice from. She has not even George Willard to listen to her tale. At home her mother is preoccupied with her own life and has little thought for the daughter. Her stepfather is indifferent. And the one-man she loved, trusted and hoped fervently to marry, lets her down badly. In view of these facts could she have been other than a grotesque? Anderson seems to imply all these in narrating her story. It is easy to dub Alice a sexually frustrated spinster to explain her eccentric behaviour. Even so sensitive a critic of Anderson as Rex Burbank says that her “years of loneliness and sexual frustration displays itself as she rushed naked out into the rain at night”.¹³ There is no need to labour the presence of sex and its disappointments in her life. But that alone cannot account for her queer adventure. George D. Murphy offers a more satisfying explanation of Alice’s ‘adventure’: “--- the impulse that drives her to this antic behaviour is not as has been suggested sexual frustration. Her desire for communication transcends the sexual---In her extremely Alice wanted to find and embrace some other lonely human”.¹⁴

Loneliness as it has been noted by many an Anderson critic is the keynote of his first major work *Winesburg, Ohio*. This work consists of twenty-one tales. *Winesburg* is a wholly imaginary Midwestern small country town of Anderson’s creation. Its known layout and clearly defined topography offers a tremendous advantage to the creative imagination of one like Anderson who is deeply concerned with human beings. Within the small town’s manageable limits, attention can be focussed on individual men and women, their experiences and the problems vexing them loneliness in the present instance and probed into with imaginative sympathy. Anderson’s own aim is to commiserate and understand through compassion and a loving concern for them, rather than judge or revile or satirize them.

The men and women who live in *Winesburg* are ordinary, average and unspectacular people, inconsequential and obscure. It could even be said that it is a small town of solitary persons. There is nothing special about them to attract attention except perhaps some harmless oddities and eccentricities. They are ‘grotesques’ in the sense Anderson uses the term charging it with a new meaning. There are men and women, young and old alike, among them. For one reason or another, either wilfully or because of certain circumstances which they are unable to control, they have become isolate from others and lonely. As a result they are “closed off from the full range of human experience”.¹⁵ There is no normal sociability between men and women. People move about in *Winesburg*, come across their acquaintances or strangers, sometimes collide with one another, but rarely establish any meaningful communication and understanding with each other. “There is indeed more muttering than talk”¹⁶, as observed by Waldo Frank. Not only does the word ‘lonely’ occur again and again in the course of the several narratives, but one of the stories is even given the title *Loneliness*. Almost everyone, regardless of age, experiences in one way or another, and in different degrees, an acute sense of isolation and loneliness, with little or no opportunities for building up enduring and fruitful human and personal relationships. They hardly participate in each other’s lives, and those who try seem to fail invariably.

In *The Thinker* Kate Swift is first seen through the eyes of George Willard, the young reporter, who was once her pupil, in whom she has taken great interest. She “had talked to him” on four or five occasions “with great earnestness and he could not make out what she meant by her talk”. He begins to believe that this former teacher of his “might be in love with him”¹⁷. For him it is a pleasing as well as an annoying thought. At the same time there is here an indication that Kate has difficulties of communication despite her being articulate, and that George, and perhaps others too, cannot

understand her meaning. Difficulties of communication and misunderstanding are the problems that most men and women grotesques experience.

In the eyes of Winesburg, Kate Swift is an old maid, conventional, and unattractive with something biting and forbidding in her character. She is usually cold, stern, and withdrawn in the class room. But when she tells stories to her students she becomes animated and spellbinds them. Both the teacher and her pupils share the happiness of the occasion. In telling stories she can be very inventive and imaginative. Once she talked to her students about Charles Lamb making up strange, intimate little stories about that lovable writer, as if she knew all the secrets of his private life. She also talked to them about the old artist Benevento Cellini presenting him as “a bragging, blustering, brave, lovable fellow, inventing humorous anecdotes about him. The students and the teacher together laughed heartily. But suddenly she stifled up, became cold and stern again, withdrawing herself into her shell.

Behind her cold exterior and appearance of lacking in human feeling, Kate Swift has actually a nature eagerly passionate and insensitive “yearning for companionship and significant achievement”.¹⁹ She aches for a full life and gropes towards it. Feeling lonely and isolated, she is almost always restless, a storm raging inwardly. She goes out long walk even on stormy nights so that she may contain her inward agitation. As she walks along “grief, hope and desire” fight within her.²⁰ Whatever adventure there was in her life seems to be a thing of a past. Going for long walks even on cold nights against the doctor’s warning to her is the only adventure seen in her present life. Why did Kate Swift, who was well educated, had travelled to Europe, and lived for two years in New York, choose to settle down in Winesburg and live like a spiritual recluse there, remains an enigma. Perhaps some crucial failure and defeat in her life has been responsible for it. There is no indication that she has any intention of leaving this small suffocating room, and Elizabeth Willard in her sick room, she too is alone in her bedroom. Her isolation of herself in her room, which is as barren of joy as the town itself, appears to be largely voluntary. The room is used by Anderson as a symbol for the stifling loneliness and isolation of this people.²¹

Kate Swift’s hunger like that of Wing Buddlebaum and unlike that of Alice Hindman is not vague. It is for meaningful communication. But “there is no man of her sensibility in Winesburg”. She also knows like Dr Reefy that “the only way to abate loneliness is through absorption in others”.²² Having recognized “a spark of genius” like Elizabeth Willard’s school-boy essays, she wants “to blow on the spark”.²³ Like Elizabeth Willard she too wants to be serious writer and express something for the people of the town. Judging by her lively imagination and gift for narration especially in talking to her pupils about Lamb and Cellini, it is quite possible that she had ambitions of becoming a writer herself, which for some reason or other was not fulfilled. And therefore, like George’s mother, she too is trying to nourish his talent hoping unconsciously to see her own dreams fulfilled through him. She speaks to him in great earnestness more than once to bring home to him the difficulties he would have to face as a writer. She urges him to equip himself for the task. She warns him against his egocentric fascination with words, and wants him to immerse himself in life, and look into the minds and hearts of people before writing about them.²⁴

On that particular cold and rainy night when Kate Swift caught in an inner storm takes a long and unpremeditated walk, her mind is ablaze with thoughts of George. She seeks him in his office and talks to him about his responsibilities as a writer in such passionate earnestness that it becomes

“something physical”.²⁵ She had noticed earlier that he was rapidly becoming a man combining the winsomeness of the boy and something of a man’s appeal. Now as she looks at him “the passionate desire to be loved by a man that had a thousand times before swept like a storm over her body”. Takes possession of her. George appears to be “a man ready to play the part”. She allows him to take her into his arms. But both become confused, and she breaks away from him hitting him in her fear and frustration, and runs away.²⁶ Could it be that moment of confusion her sexual urges were suddenly released and immediately frozen by embarrassment? Or was she, like Biddlebaum, trying to communicate her experience of life through caresses but could not express herself adequately? Reflecting on that experience George, due to the growth of intuitive wisdom realizes that it is not sex that she was seeking and that perhaps he has “missed something Kate Swift was trying to say”,²⁷ what was actually on her mind and what was she trying to tell him, remain uncertain. There is, to be sure, an element of sex in Kate Swift’s concern for George, but much stronger is the anguish to help him to become a responsible writer. Her loneliness that is partly self imposed, and inability to articulate fully and properly make her pathetic.

Winesburg, Ohio as whole conveys the feeling of loneliness, isolation and defeat through twenty and odd specific instances of people, both, men and women of Winesburg, who have been transformed into grotesques. Anderson understands them through intuitive understanding and empathy, and presents their tales through the omniscient authorial point of view. In the foregoing [ages of this chapter eleven of the lonely people Biddlebaum onwards, have been analyzed. For one reason or other lonely men and women have become, either will fully or because of circumstantial pressures, isolated and closed off from the full range of life’s experiences, and they live narrow, lonely, lives. Denial of love or the death of it is a common experience for most of them. And their yearning for love is frustrated. Women are the worst affected in this respect. Elizabeth Willard, Alice Hindman, Kate Swift, and Louise Bently are all poignant instances of it. Of course men too have their share of it. The lives of Biddlebaum, Dr Reefy, Wash Williams and Seth Richardson are empty because of it.

Further, few of them have any friends. None has any active relationship with the society in which they live, and they have no sense of community, which for them is sterile, insensitive and incapable of any understanding. Probably because of his freshness and as yet uncorrupted youth and sensitiveness many of them seek George Willard to confide in. They live lonely buried lives, because of their thwarted potentialities and the absence of an outlet and an opening for their energies. Inarticulateness is a curse they all labour under. Their defeated inner lives are full of agitation and turbulence. Loneliness drives some of them to the edge of despair. Religion in their society is reduced to sterile and empty conventional moralism. Few pray because prayer seems ineffectual. As a result they do not have the consolation of philosophy or the comfort of faith. Nothing happens in their lives, as there is little scope for anything to happen. They know inarticulateness and silence rather than meaningful communication. Culturally Winesburg presents a decayed and deteriorating society. The social and historical factors, which have helped to shape the grotesques, are implied in the narrative. But Anderson focuses on the limitations of human nature, ignorance and cruelty as seen in individuals and the community, largely responsible for the psychological damage done to people, and for their sense of isolation and loneliness. Therefore theirs is not metaphysical homelessness. However the twilight and darkening world of Winesburg, is not entirely without hope. That there is still the possibility of love, affection and human

understanding, though they are often disfigured and dislocated, is indicated by the growing and maturing young lovers, George Willard and Helen White.

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STUDY OF MODERNIZATION AMONG ADOLESCENTS IN RELATION TO THEIR GENDER

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ABSTRACT

With the fast increasing application of science and technology and traditional thinking and the old landmarks are being radically replaced by the new norms with regard to political, social and economic ideologies and cultural aspirations among the different nations of the world. This change in society is known as modernization. The present study was undertaken to compare the magnitude of modernization among adolescent boys and girls. The sample was raised from two hundred boys and girls of class 12th in Ludhiana and Sangrur city. It was found that the girls are more modern than their male counterparts. Also, out of 7 dimensions of modernization, mean scores difference was found to be significant in 4 dimensions namely, parent child relation, politics, marriage and religion. In all the significant cases, girls mean scores are higher than boys which again shows girls are more modern than boys.

KEYWORDS: Gender, Modernization, Dimensions.

INTRODUCTION

Change is the law of nature and this change is evident in each and every sphere of man's life. With the fast increasing application of science and technology and traditional thinking and the old landmarks are being radically replaced by the new norms with regard to political, social and economic ideologies and cultural aspirations among the different nations of the world. This rapidly developing technology, rich information system and the vast expansion of knowledge has also brought the corresponding change in the lives of the people. This change in society is known as modernization. "To modernize means to render something old fashioned upto date, to suit the requirement of modern times" (Chodak 1973). Moore (1993) defined modernization as, "a revolutionary change leading to a transformation of pre-modern society into economically advanced

and relatively politically stable society". Thus, modernization is a positive change in material as well as non material culture including the way of life as a whole. It is a break up from the orthodox behaviour and rituals in total. It is the modification of thinking, understanding and decision making also.

COMPONENTS OF MODERNIZATION

The following components play a significant role in the process of modernization.

1. **INDUSTRIALIZATION:** The most distinctive feature of modern society is in its adoption of a science based technology which transforms agrarian society into industrial society.
2. **URBANISATION:** The fast growing population of India has led to fast urbanisation in India. As a result, there is over-crowding in the cities.
3. **SECULARIZATION:** If we want to have progressive, modern and flourishing society, moral education should be given and religious toleration should be taught.
4. **DEMOCRATISATION:** Life would be more pleasant and enjoyable by adopting democratic attitude because faith in democratic attitude helps in modernization.
5. **WESTERNIZATION:** The trend towards modernization can be seen in the form of a movement towards westernization of the society in social, economic, political and educational field.
6. **MECHANIZATION:** Man is living in mechanical age. His way of thinking, standard of living, means of communication, transportation, production, business, industries etc. have been influenced by machines.
7. **MATERIALISTIC ATTITUDE:** Modern man has become materialistic. He wants to enjoy all the comforts of modern life.
8. **SCIENTIFIC ATTITUDE:** A man with scientific attitude is open -minded, critical in thinking, truthful in observation and judgement. He is free from superstitions, false beliefs and dogmatism.
9. **RATIONAL THINKING:** Man is a rational animal. It helps him in understanding and improving the environment.
10. **FAITH IN CHANGE:** Changes are taking place in social, economic, political and educational field. Our thoughts, attitudes, ambitions, aspirations and hopes are changing due to modernization.
11. **RESPECT FOR THE DIGNITY OF THE PERSON:** Every person occupies the dignified position in the cosmic universe irrespective of caste, creed, race, religion or vocation. It is a step towards the modernization.
12. **INTERNATIONAL OUTLOOK:** International outlook and modernization are related to each other. The development of world citizenship has become just as important as that of national citizenship.

Thus, modernization means to come out of orthodox customs and traditions and to adopt the changes of time for the development of self and the country as a whole. In other words, it is the breaking of

rigid and meaningless customs and leading towards a smooth life.

REVIEW OF RELATED LITERATURE

Sandhu (2000) in the study, "Attitude of adolescents towards modernization in relation to sex and value pattern" found that female adolescents have non-positive attitude towards modernization than male adolescents.

Singh (2007) conducted a study on, "A study on undergraduate students' attitude towards modernization". He found that there exists no significant difference in male and female undergraduate students' attitude towards modernization. The attitude of female undergraduate students belonging to urban areas are more favourable towards modernization than that of girls of rural areas.

OBJECTIVES

1. To study the magnitude of modernization among adolescents.
2. To compare the magnitude of modernization of adolescent boys and girls.

HYPOTHESES

1. There exists no significant difference between magnitude of modernization of adolescent boys and girls.
 - 1.1 There exists no significant difference between adolescent boys and girls on parent child relation dimension of modernization.
 - 1.2 There exists no significant difference between adolescent boys and girls on education dimension of modernization.
 - 1.3 There exists no significant difference between adolescent boys and girls on political dimension of modernization.
 - 1.4 There exists no significant difference between adolescent boys and girls on status of women dimension of modernization.
 - 1.5 There exists no significant difference between adolescent boys and girls on marriage dimension of modernization.
 - 1.6 There exists no significant difference between adolescent boys and girls on religion dimension of modernization.
 - 1.7 There exists no significant difference between adolescent boys and girls on socio-culture dimension of modernization.

SAMPLE

A sample of 200 adolescents (both boys and girls) studying in class 12th was taken from Ludhiana and Sangrur City.

TOOL USED

Comprehensive Modernization Inventory by Dr. S.P. Ahluwalia and Dr. Kalia (1985)

RESULTS AND DISCUSSION

TABLE 1: SHOWING T-RATIO BETWEEN THE MAGNITUDE OF MODERNIZATION OF ADOLESCENT BOYS AND GIRLS

Group	N	M	S.D.	S.E _M	t-ratio
Boys	100	155.25	11.43	1.14	3.33**
Girls	100	161.71	15.67	1.57	

**Significant at .01 level

Table 1 revealed that the mean scores of modernization of adolescent boys and girls are 155.25 and 161.71 respectively and their standard deviation is 11.43 and 15.67 respectively. The t-ratio was calculated as 3.33 which is significant at .01 level of confidence. This reveals that a significant difference exists between modernization of adolescent boys and girls. Hence, the hypotheses 1 stating that there exists no significant difference between modernization of adolescent boys and girls stands rejected. As the mean scores of adolescent girls are higher than that of adolescent boys on modernization, it may be concluded that girls are more modern than their male counterparts are.

TABLE 2: SHOWING T-RATIOS BETWEEN ADOLESCENT BOYS AND GIRLS ON DIFFERENT DIMENSIONS OF MODERNIZATION

Sr No.	Group	Dimensions	N	M	S.D.	S.E _M	t-ratio
1.	Boys	Parent-Child Relation	100	22.94	3.53	.35	3.27**
	Girls		100	24.64	3.92	.39	
2.	Boys	Education	100	22.11	3.11	.31	1.80
	Girls		100	22.85	2.73	.27	
3.	Boys	Politics	100	22.24	3.11	.31	4.45**
	Girls		100	24.69	4.51	.45	
4.	Boys	Status of Women	100	21.60	3.09	.31	0.95
	Girls		100	21.22	2.65	.26	
5.	Boys	Marriage	100	21.55	3.20	.32	1.98*
	Girls		100	22.44	3.22	.32	
6.	Boys	Religion	100	22.30	3.67	.37	2.62
	Girls		100	24.11	4.83	.48	
7.	Boys	Socio-Culture	100	22.51	3.29	.33	1.60 ^{NS}
	Girls		100	21.76	3.38	.34	

*Significant at .05 level

**Significant at .01 level

NS- Non-significant

Table 2 revealed that the mean scores of girls are significantly higher than that of boys on the dimensions parent-child relation, politics, marriage and religion of modernization. The t-ratios for these dimensions are 3.27, 4.45, 1.98 and 2.62 respectively which are also significant. But on the dimensions education, status of women and socio-cultural dimension of modernization the mean scores of girls and boys do not differ significantly and t-ratio are 1.80, 0.95 and 1.60 which are non-significant that thus the hypotheses 1.1 stating, there exists no significant difference between adolescent boys and girls on parent child relation dimension of modernization stands rejected. Hypothesis 1.2 stating that there exists no significant difference between adolescent boys and girls on education dimension of modernization stands accepted. Hypothesis 1.3 stating that there exists no significant difference between adolescent boys and girls on politics dimension of modernization stands rejected. Hypothesis 1.4 stating that there exists no significant difference between adolescent boys and girls on status of women dimension of modernization stands accepted. Hypothesis 1.5 stating that there exists no significant difference between adolescent boys and girls on marriage dimension of modernization stands rejected. Hypothesis 1.6 stating that there exists no significant difference between adolescent boys and girls on religion dimension of modernization stands rejected. Hypothesis 1.7 stating that there exists no significant difference between adolescent boys and girls on socio-cultural dimension of modernization stands accepted.

CONCLUSIONS

1. The mean scores of adolescent girls are significantly higher than that of adolescent boys which shows that girls are found to be more modern than boys.
2. Out of 7 dimensions of modernization, mean scores difference was found to be significant in 4 dimensions namely, parent child relation, politics, marriage and religion. In all the significant cases, girls mean scores are higher than boys which again shows girls are more modern than boys.

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SOCIO-ECONOMIC STATUS MUSLIMS IN INDIA: A CRITICAL REVIEW

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ABSTRACT

Islam is India's second-most practiced religion after Hinduism, with more than 13.4% of the country's population (over 138 million as per 2001 census and 160.9 million per 2009 estimate) identifying themselves as Muslims. India's Muslim population is the world's third largest and the world's largest Muslim-minority population. Muslims being one of the greatest minorities of India are facing the bad impact of socio-political and economic issues due to some of the devastating customs and policies of Hinduism. All this has left the Muslims of India at the helm of affairs without any active leadership. This has multiplied their problems relating to status uniformity, poverty, credit flow, bank facilities and access to government jobs. Minorities of India are not enjoying the status as prescribed in the Constitution of India. "A process of marginalization of minority communities exists in almost all societies and there is nothing to warrant that the same is not true of Muslims in India to a greater or lesser degree... The popular public discourse ... can lead to disastrous consequences." Indian Muslims are suffering from discrimination and violence of ever increasing intensity and scale. Muslims of India had truncated status poor in education and they are lagging behind in socio-economic and political walk of society. Reasons of this is; they send their children to Madrissas, that have no contemporary syllabus, develop only theological and religious knowledge, without considering the development made in the modern world. Their approach is stagnant, traditional, without mobility. So, Indian Muslims lack economic opportunity. They have only choice in movie and music industry and the sports arena to flourish. Poverty and illiteracy among these groups were greatly responsible for a deplorable condition of education among them. Hence present study has thrown the light on the socio-economic status of Muslims in India and their problems.

The present study was based on the secondary data and secondary data was collected from books, journals, reports and internet. The objectives of present study are to assess the social, economic, political and educational status of Muslims in India and present problems of this community.

KEYWORDS: *Women, Status, Socio-economic, Muslim and Muslim Women.*

INTRODUCTION

India is the seventh largest country the world, and the second largest in Asia. Islam arrived in India in 12th century and has since become an integral part of India's rich cultural and religious heritage. Before the advent of Muslims, the country was fragmented into small warring states and there was no concept of Indian nationalism. The Muslim rulers, especially the Mughals, unified the country and gave it a central administration. They called the country Hind and Hindustan, i.e. a country of the Hindus (non-Muslims). The name 'India', a distortion of Hind, was given to her by the British rulers. Before the establishment of Muslim rule, there was no history of India. People of particular locality recorded some events of certain rulers vaguely. The Muslims took special care to record historical events and appointed historians to do that job. The British administration reconstructed their accounts and gave the Hindus a history of the distinct past not without their self interest to play one community against the other. In respect of population, India with about 900 million people is second only to China. It is a country with people of multireligious, multilingual and multiethnic people. Because of the large variety of the ethnic origin of her people, the country is often called an ethnic museum. The racial groups include the adivasis (original settlers), the Dravidians, the Aryans, the Semites and the Mongols. There are 845 dialects and 225 distinct languages spoken in the country. Hindi, the language of the cow-belt region of the north, is the official language of the country but there are several others which are recognized as state languages. Sanskrit, though a dead language not spoken by anybody, is also recognized by the Indian Constitution because it is the religious language of the Aryan Hindus. The main religious communities of India are Hindus, Muslims, Sikhs, Buddhists, Jains and Christians. These groups are divided into two broad groups: Hindus and non-Hindus. Among the non-Hindu population, the Muslims are 11.19 percent, the Christians 2.16 percent, the Sikhs 1.67 percent and the Buddhists and the Jains 1.14 percent. These non-Hindu communities together make 16.16 percent of the total population. The Muslims are the second largest religious community. Over the years, there has been a significant integration of Hindu and Muslim cultures across India and the Muslims have played a prominent role in India's economic rise and cultural.

Muslim communities as a whole, as is shown, are among the poorest communities in India, ranking with the Dalits and Adivasis. The economic marginalisation of Muslims can be attributed to numerous factors, including the fact that most Muslims in India are descendants of 'low' caste converts, the displacement and rapid marginalization of large sections of the Muslim elites with the onset of colonial rule, the devastation wrought by the partition, the abolition of zamindari (landlordism) that hit many Muslim landlords heavily, discriminatory practices attributed to the state and to the wider Indian civil society in the post-1947 India, as well as more recent programmes

directed against the Muslims that have resulted in a large-scale destruction of Muslim property and have further reduced the enthusiasm, security and confidence that the community requires for economic advancement. To add to this, is the lack of appropriate community leadership and organisational mobilisation to highlight and to work to address the social, economic, educational and political marginalisation of a large section of the country's Muslims. These facts are highlighted in several studies that deal with India's Muslims. (Report: Indian Social Institute Jahangirabad Media Institute Action Aid – India). The Muslim community like any other community in India is diverse in nature with different and sometimes competing interests. No community is homogenous and the Indian Muslim community is no exception. Indian Muslims are suffering from discrimination and violence of ever increasing intensity and scale. Muslims of India had truncated poor status in education and they are lagging behind in socio-economic and political walk of society. Their approach is stagnant, traditional, without mobility. So, Indian Muslims lack economic opportunity. They have only choice in movie and music industry and the sports arena to flourish. Poverty and illiteracy among these groups were greatly responsible for a deplorable condition of education among them. Today, the situation is being made more serious as a result of the impact of 'globalisation' and neo-liberal economic policies that have hit marginalised groups such as peasants, landless labourers and artisans, a large proportion of who are Muslims, the worst. Some writers have claimed that the socio-economic backwardness of Muslims has surpassed the backwardness of Scheduled Caste and Scheduled Tribe Communities, and, on this basis, are today demanding reservations in government services and educational institutions for them as well as proportionate or balanced allocation of resources on the part of the state for Muslim economic development. According to official estimates, Muslims account for roughly 14% of the Indian population. Obviously, the economic and educational marginalisation of such a large section of Indian society should be a matter of concern for all. Hence present study threw the light on the socio-economic status of Muslims in India and their problems.

STATEMENT OF PROBLEM: The present study critically assesses the social, economic, political, and educational status of Muslims in India.

OBJECTIVES OF STUDY

- To know the social and economic status of Muslims in India.
- To know the political and educational status of Muslims in India.
- To understand present problems of this community.

METHODOLOGY

- I. **METHOD OF STUDY:** Content analysis method is used.
- II. **SOURCES OF DATA AND DATA COLLECTION:** The study has relied on the secondary material from the books, journals, reports on the community by various civil society individuals/bodies, government departments which include the minority commissions, government census, newspaper reports and internet etc.

SOCIAL STATUS OF MUSLIM IN INDIA

CASTE AMONG MUSLIMS: Caste is not only present in Hindus. It is also present in Muslim Communities. Muslims in India are sharply divided into two categories, Ashrafs and non-Ashrafs.

The former have a superior status derived from their foreign ancestry. The Ashrafs, or those who claim a foreign descent, are further divided into four castes, Sayyads, Shiekhs, Mughals and Pathans, in that order of rank. The non-Ashrafs are alleged to be converts from Hinduism, and are therefore drawn from the indigenous population. They, in turn, are divided into a number of occupational castes. (Zarina Bhatti: 1996). But caste among Muslims is not as rigid as Hindus. Nowadays Muslims are also following caste rules of Hindus.

FAMILY AND MARRIAGE: Both these two institutions are as similar as of Hindus. But matters of jurisdiction involving Muslims in India related to marriage, inheritance and properties are governed by the Muslim Personal Law and the courts have ruled that Sharia or Muslim law holds precedence for Muslims over Indian civil law. Muslim family pattern, organizations today are not same as they were few decades back. The traditional pattern of marriage among the Muslims has undergone significant change. Mehar had been one of the important causes of marital stability and a factor against easy divorce. But this process has undergone significant change. Practice of dowry system is started. Due to low economic conditions Muslims are adopting various family planning methods. The various agencies of communication such as radio, cinema, and newspaper have a direct and indirect impact on the socio-economic and religious life of individual. Due to education the value system is changing. There has been a considerable change in the Muslim social structure in recent years. Education has helped the Muslims in moulding their attitude from parental selection to joint pattern of mate-selection of their children. The age at marriage has risen and plural marriages were not quoted. Practice of polygamy is being replaced by the ideal of monogamy.

RELIGIOUS LIFE: India is the only country in the world where the government subsidizes the airfare for the Hajj pilgrimage, spending 47,454 per passenger as of 2007. The communication opens the gate of advancement of the secularism. Muslims are practicing all religious rites, festivals and rituals but they are not practicing hard and fast as earlier

POPULATION OF MUSLIMS

TABLE-1 RELIGION WISE POPULATION OF INDIA

Religion	1961	1971	1981	1991	2001
Hindu	83.5	82.7	82.6	82.41	80.5
Muslim	10.7	11.21	11.4	11.67	13.4
Christian	2.4	2.6	2.4	2.3	2.3

Source: Government of India Census 1991 and 2001

Population census shows that Muslim population is on the rise in India. As compared to other communities awareness of family planning less among Muslims and majority of Muslims are engaging in business which needs more men power. Rise of population of Muslims is criticized by Hindus and they suggested Muslims to have birth control, whereas, Muslim population is on increase due to conversion of Dalit to most modern scientific religion Islam.

Muslims form only 10.6% of the population in Maharashtra, but 32.4% of the prison inmates here are Muslims. In New Delhi, 27.9 % of inmates are Muslims, though they form only 11.7% of the population here. While in Gujarat, Muslims form 25.1% of the ones imprisoned, they form 9.1%

of the population. In Karnataka, Muslims form 12.23% of population and 17.5% of those imprisoned.

POLITICAL STATUS

However the necessity to counter the influence of the Indian National Congress has made the British to look towards Muslims. Sir Syed Ahmad Khan appreciating the utility of modern education grabbed the opportunity and aligned with the British for the development of education among his community.

The introduction of the element of democracy in the local bodies in India and the concept gaining currency as the best form of government, developed minority consciousness among the Muslim leadership which led to the formation of Muslim League in 1906 at Dacca. The apprehension of the Muslim leaders about the future of minorities in independent India ultimately led to the partition of the country. While the Muslims majority areas became home land for Muslim a large number of Muslims decided to stay back in the country of their birth. Thus the Muslims who have come to India as traders became rulers, then minorities and in the post partition India as vulnerable minorities because not only their numbers dwindled but also they lost a voice as they were continuously suspected as the people who are cause for the partition India. Being India as a secular Muslims were concerned more about their security than rights and they did not go beyond the demand of protection of their life, property and cultural identity. (Najiullah Syed: 2004)

POLITICAL PARTICIPATION

Muslims are also actively participating in the political activities. But they are supporting only religious leaders. Some parties are misusing this community forsake of vote bank. Political awareness is less among the Muslim women than men.

TABLE-2 REPRESENTATION OF MUSLIMS IN THE 14TH LOK SABHA

States	Muslim population	Total Seats	Desired Number	Actual Number	Shortage
Uttar Pradesh	18.5%	80	15	11	4
Bihar	16.5%	40	7	4	3
Jharkhand	13.8%	14	2	1	1
Assam	30.9%	14	4	2	2
West Bengal	25.2%	42	11	5	6
Andhra Pradesh	9.2%	42	4	2	2
Jammu & Kashmir	67%	6	4	3	1
Karnataka	12.2%	28	3	1	2
Kerala	24.7%	20	5	3	2
Maharashtra	10.4%	48	5	1	4
Guajarat	9.1%	26	2	0	2
Rajasthan	8.5%	25	2	0	2
Madhya Pradesh	6.4%	29	2	0	2
Delhi	11.7%	7	1	0	1
Uttaranchal	11.9%	5	1	0	1
Haryana	5.8%	10	1	0	1

(Source : Madani, Syed Asad. 2005, Presidential Address, Jamiat ul-‘Ulama i Hind, New Delhi.)

TABLE-3 REPRESENTATION OF MUSLIMS IN STATE ASSEMBLIES

States	Muslim population	Total Seats	Desired Number	Actual Number	Shortage
Delhi	11.7%	70	8	5	3
Assam	30.9%	126	39	26	13
West Bengal	25.2%	294	74	30	44
Andhra Pradesh	9.2%	296	27	11	16
Gujarat	9.1%	182	16	4	12
Karnataka	12.2%	224	27	6	21
Kerala	24.7%	149	37	28	9
Maharashtra	10.6%	288	30	11	21
Rajasthan	8.5%	200	17	5	12
Tamilnadu	5.6%	234	13	6	7
Chattisgarh	2.5%	90	5	3	2
Haryana	5.8%	90	5	3	2
Uttaranchal	11.9%	70	8	4	4
Uttar Pradesh	18.5%	403	74	43	31
Bihar	16.5%	243	40	24	16
Jharkhand	13.8%	81	11	2	9
Arunachal Pradesh	1.9%	60	1	0	1
Goa	6.8%	40	3	0	3
Himachal Pradesh	2%	68	1	0	1

(Source : Madani, Syed Asad. 2005, Presidential Address, Jamiat ul-'Ulama i Hind, New Delhi.)

Above both two Table-2 and Table-3 shows the low representation of Muslims in Lok Sabha and State Assemblies.

THE MUSLIM LEADERSHIP

The Muslims leaders always concerned with religious and culture issues rather than socio-economic development of the community. Moin Shakir aptly describes the role played by Muslim leaders. He says Muslim leaders only discuss Muslim Personal Law, Character of Aligarh Muslim University and the status of Urdu. These problems being religious and cultural in nature tend to make the discussion take on a communal hue, partly because separate cultural identity is cherished more strongly by community. The issues of education, unemployment, poverty, under representation of Muslims in elected bodies hardly figured in their agenda. (ibid) People from Muslim communities are also more interested in religious and cultural issues. They never raise question about their deplorable condition and socio-economic development of their own community. Therefore they always support the leaders those who are interested in the religious and culture issues than development of community.

GOVERNMENT POLICIES

Under this package while the SCs and STs got share in the poverty alleviation schemes and rural development programmes the Muslims got only the guarantee of secular policy and the promise of protection of their life and property. The successive governments also found it prudent to address the symbolic and emotional issues of Muslim which can be enchased easily in terms of political gains rather than concentrating on their socio-economic development.

As a result the real issues of poverty, education and employment were never addressed. The sentimental issues like ban on a book offending the sentiments of Muslims, holiday on Miladun Nabi and hajj subsidy were projected as the signs of their commitment towards the Muslims. These issues instead of accruing any substantial benefit to Muslims gave credence to the rightist propaganda that Muslims are being appeased.

ECONOMIC STATUS

Muslim communities as a whole, as is shown, are among the poorest communities in India, ranking with the Dalits and Adivasis. The economic marginalisation of Muslims can be attributed to numerous factors, including the fact that most Muslims in India are descendants of 'low' caste converts, the displacement and rapid marginalization of large sections of the Muslim elites with the onset of colonial rule, the devastation wrought by the Partition, the abolition of zamindari (landlordism) that hit many Muslim landlords heavily, discriminatory practices attributed to the state and to the wider Indian civil society in the post-1947 India, as well as more recent programmes directed against the Muslims that have resulted in a large-scale destruction of Muslim property and have further reduced the enthusiasm, security and confidence that the community requires for economic advancement. To add to this, is the lack of appropriate community leadership and organisational mobilisation to highlight and to work to address the social, economic, educational and political marginalisation of a large section of the country's Muslims.(Mr. Tanvir Salim)

Muslims register the lowest work participation rate of 31.3 per cent, and just about 14 per cent of Muslim women are registered to participate in work. Even in Kerala and Tamil Nadu, which have high literacy rates among all communities, including Muslims, the work participation rate of Muslims is low; about 14 percentage points lower than that of Hindus. (Asha Shnakumar: 2004)

The economic condition of the Muslims is very poor. The following data collected from Indian Human Development Report of 1990s on various economic indicators like house hold income, per capita income, Work participation, source of income, land holding reveals the abject conditions of Muslims.

**TABLE-4 INCOME, ASSET AND MATERIAL WELL-BEING OF HOUSEHOLDS
ACCORDING TO CASTE AND RELIGION**

	ST	SC	Hindus	Muslims	All
Household Income(Rs)	(Rs) 19556	17465	25713	22807	25653
Per Capita Income(Rs)	(Rs) 3504	3237	4514	3678	4485
Work participation					
(Male)	51.6	52.8	52.3	48.0	51.9
(Female)	27.7	23.0	19.3	9.6	18.4
Source of Income Agriculture	55.6	37.7	56.1	44.1	55.0
Artisanship	2.7	5.7	4.3	8.3	4.5
Salaried	14.8	15.2	16.4	14.7	16.5
Land Holding in acres	4.3	2.8	4.6	3.6	4.5
% Kutchra Houses	74.0	66.6	55.2	65.9	55.5
%Electricity	29.7	30.7	43.2	30.0	42.9
%Protected Water	61.6	72.8	71.1	78.1	72.0
% Piped Water	17.2	22.6	25.3	19.4	24.8
% having Toilets	12.2	8.3	13.2	26.7	15.3
% Using PDS	37.5	32.1	34.1	21.8	33.2

Poverty Head Count 51.0 50.0 39.0 43.0 39.0

(Source: India: Human Development report of the 1990s, cited by Abusaleh Shariff in Muslim India, No.216, December, 2000, p. 534)

Thus the above table shows that the poverty head count is more among the Muslim than the whole population. The household income is less than that of the national average and also of the Hindus. It is only better than the SCs and STs. The per capita income of the Muslims is Rs.3678 which is near to the per capita income of SCs and STs. It is far less than per capita income of the whole population and that of the Hindus. This proves that Muslims along with the SCs and STs are the economic backward groups. This is because the lack of access to productive assets, employment and wage stability for these groups. Muslims are more deprived in terms of land holding across India. The proportion of income derived from agriculture and allied activities among the Muslims is much lower than the Hindus. Access to basic needs such as Electricity and protected water is below the national average for the Muslims. Muslims particularly have lower PDS utilization compared with all other castes and religious categories. Thus the overall situation shows that Muslims economic conditions are comparable only with that of the SCs and STs and far below the national average.

Socio-economic condition of a majority of Muslims is worse than those of Hindus. Many Muslims living in rural areas belong to artisan caste communities and are engaged in artisan-based activities. This indicates that in the face of competition from the modern manufacturing sector, traditional artisan-based activities have fast disappeared, forcing artisans to become landless agricultural labourers or else to migrate to cities to work as manual labourers. The artisan those who working now in villages are getting meager income.

Mohammad Zeyal Haque in an article based on the findings of the 55th round of the nationwide survey conducted by the National Sample Survey Organisation (NSSO), an autonomous body under the Union Ministry of Statistics and Programme Implementation writes that 29 per cent of rural Muslims live in absolute poverty, with monthly per capita consumption expenditure of Rs. 300 or less and 51 per cent of rural Muslims, as compared to 40 per cent rural Hindus, including Dalits, are landless. In urban areas, 40 per cent Muslims, as compared to 22 per cent Hindus, belong to the absolute poor category. Only 27 per cent of urban Muslim households have a working member with a regular salaried job, compared to 43 per cent among Hindus. As many as 48 per cent of rural Muslims and 30 per cent of urban Muslims are illiterate, and the corresponding figures for Hindus are 44 and 19 per cent respectively.(ibid)

The survey conducted NCAER and University of Maryland of the US. by said Muslims are most likely to generate income from small family businesses, partly because of educational differences across the community. It said social group differences in enrolment were striking.

The 55th Round of country wide survey conducted in 1999-2000 by the National sample Survey Organization (NSSO), the autonomous body of he Ministry of Statistics and Programme Implementation also corroborate the above analysis. According to the Survey a large number of Muslims than Hindus suffer from low levels of consumption. Average consumption expenditure by each member of a family is less than Rs. 300 a month among 29 percent of rural Muslims, while the corresponding proportion for rural Hindus is 26 per cent in the bottom 20 percent. The difference is much wider in towns and cities where as many as 40 percent of Muslims belong to the bottom 20 percent; nearly double the 22 percent figure for Hindus.

EDUCATIONAL STATUS OF MUSLIMS

Muslims are the most backward community educationally. The 1986 New Education Policy also recognized Muslims along with Neo- Buddhists as educationally backward community. A comparative analysis of the data on the levels of literacy among different communities shows that Muslims are lagging behind all the communities in literacy. The data available from the Census 2001 is given below.

TABLE -5 EDUCATIONAL STATUS OF MUSLIMS

Literacy Level, Educational Status and Schooling by Religion and sex			
Religion	Male	Female	Total
Hindu	76.16	53.21	65.09
Muslim	67.66	50.09	59.13

Christian	84.37	76.19	80.25
Sikh	75.23	63.09	69.45
Buddhist	83.13	61.69	72.66
Jain	97.41	90.58	94.08
Source: Census of India, 2001			

Thus the literacy rate among Muslims is lower than all the religious communities in India. The literacy rate for female is further low. It is also less compared to the all India literacy rate of 64.8 for all and 53.7 for female category. Considering that the Muslims are more than 12 per cent of the population their low literacy rate will have adverse effect on the total literacy rate of the country.

Another important factor which can be noticed among the Muslims is that their percentage in higher education is very low. The representation and share of Muslims in public life, jobs, and opportunities has decreased in spite of claim to the contrary. Ironically, when the Hindu right-wing forces managed to grab political power they found communal elements among Muslims as their natural allies and willingly portrayed them as the representatives of Muslim community, further reinforcing deeply-rooted negative stereotypes.

According to Sachar Committee Report, the proportion of Muslim graduates, during 2004-05 was 3.4 per cent. Among the 'General Hindus' it was found to be 15.3 per cent, among 'SC/ST Hindus' it was 2.2 per cent, among 'OBC Hindus' it was 4.4 per cent and among 'other minorities' it was 8.9 per cent. In short, roughly 7.7 per cent of non Muslims were found to be graduates as against 3.4 per cent among Muslims. (Page 67, Sachar Committee Report)

NSSO, in its report titled "Education in India, 2007-08: Participation and Expenditure", says that of 100 Muslims in the education system, just 10 are enrolled in high school and above. Similar ratio for STs is 11, Scheduled Castes (SCs) 12 and Other Backward Classes (OBCs) 14.

The report also says that higher education among urban Muslims is lower than their counterparts in rural areas. This despite the fact that urban areas have better educational facilities. According to the NSSO report published on May 19, just seven out of 100 urban Muslims in the education system were enrolled in high school or above as compared to 12 in rural areas.

It is, however, true, that 63 years after Independence, Muslims were being used merely as a vote bank by all the political parties and no worthwhile administrative action to improve their socio-economic condition was taken by any government.

Under the circumstances, it is imperative for the government to come out with a comprehensive plan to improve the condition of Muslims. But it is equally necessary for Muslims themselves to come out of the quagmire and achieve their own empowerment. (Muhammad Altaf)

Muslims face widespread discrimination. Only 2% have found jobs in public employment: that is why they opt for self-employment. The women, therefore, end up doing low-end chores. Under such a context modern formal education is considered as the most powerful instrument of social transformation. The educational level of Muslim population, particularly of the adult population is deplorable. For various reasons Muslims in India are lagging behind modern education

and this perpetuates overall backwardness of this community. Their educational status show that even they lag behind the national average of education. This volume is a masterly exposition of the state of education among the Muslim of Bengal in particular and India in general. It is based on an intensive empirical study of education among Muslim of six villages in three different ecocultural zones of West Bengal. It presents an analysis of the state of education among the Muslims including Muslim women and examines the nature and extent of their educational backwardness in different field situations. (Dr. Sekh Rahim Mondal)

Muslims are also denied equal opportunity in the private sector. Their representation is indeed very poor in the law and order machinery, whether state police, armed constabulary or central para-military and armed forces. Minority educational institutions, especially those run by the Muslims, are facing various types of constraints and impediments. Minority concentration areas are neglected by the government in respect of establishing educational institutions. As a result, the literacy level of the Muslim community is much below the average level of India (among men 18 percent against the country's average of 51 percent and among women less than 8 percent). The school enrolment level of the Muslim children is also very low. Because of the hurdles at the lower level of education, the share of Muslim students at higher and professional level is also much below the national level of India. (Murtahin Billah Jasir Fazlie: 1995). Muslims of India had truncated status poor in education and they are lagging behind in Socio-Economic and political walk of Society. Reasons of this is; they send their children to Madrissas, that have no contemporary syllabus, develop only theological and religious knowledge, without considering the development made in the modern world.(M Naushad Ansari,)

TABLE -6 SUCCESSFUL MUSLIM CANDIDATES IN CIVIL SERVICE EXAMINATIONS

Year	Total selected Candidates	Muslims
1995-96	638	22
1997-98	620	13
1999	-	15
2001	417	12
2003	431	11
2005	422	08

(Source: Khalidi, Omar. 2006, Muslims in the Indian Economy, New Delhi: Three Essays Collective.)

Table-6 shows data of successful Muslim Candidates in Civil Service Examination. It is observed from Table-6 less number of candidates are successful in Civil Service Examinations.

TABLE -7 MUSLIM EMPLOYMENT IN CENTRAL GOVERNMENT SERVICES 1992

Group	Estimated Strength	% of total strength	Muslim % in 1992
A	77,680	2.05	1.61
B	1,74,675	4.63	3.00
C	23,87,625	63.22	4.41
D	11,36,686	30.09	5.12
Total	37,76,666	100.00	14.41

(Khalidi, Omar. 2006, Muslims in the Indian Economy, New Delhi: Three Essays Collective.)

Table-7 shows data of Muslim Employment in Central Government Services 1992. It is observed from Table-7 the percentage of Muslim Employment in Central Government Services is less.

MUSLIM WOMEN

59 per cent of Muslim women have not attended school; 60 per cent were married by the age of 17 and hardly 14 per cent registered work participation. Overall, Muslims have literacy rate of 59.1 per cent, 5.7 percent lower than the national average. Hardly half the Muslim women are literate. While in Haryana, just about one-fifth of Muslim women are literate, the figure is about one third in Bihar, Uttar Pradesh, Nagaland and Jammu and Kashmir. In 15 States, the literacy level among Muslim women is less than 50 per cent.

SACHAR COMMITTEE

Justice Rajinder Sachar Committee, appointed by the Prime Minister Manmohan Singh of India was a high level committee for preparation of a report on the social, economic and educational status of the Muslim community of India. It prepared a 403-page report that was tabled in Parliament on 30 November 2006 – 20 months after obtaining the terms of reference from the PMO. It has come-up with this report with suggestions and solutions to include and mainstream Indian Muslims. It is the first of its kind report and it suggests adoption of suitable mechanisms to ensure equity and equality of opportunity to Muslims in residential, work and educational spaces. According to Sachar Committee report the status of Indian Muslims are below the conditions of Scheduled Castes and Tribes. (<http://zakatindia.org/Files/Sachar%20Report%20>)

SPECIFIC PROBLEMS OF INDIAN MUSLIMS ARE AS FOLLOWS

1. The Muslims are not enjoying equal status to other citizens of state. Constitution differs while its written words are not promulgated in letter and spirit. There is a clear difference in ideological form and real face of constitution. As constitution does not allow Modi Model.
2. Muslims like other communities are not safe and secure. As society is different from state, so "Problem is not with constitution but with its working. Lack of things like library, teaching aid, games, sports and facilities like hostels, common room, indoor games are the reason of common grievances in Muslims of India. Moreover the poor services conditions, lack of promotion opportunities and incentives, lack of health and housing facilities further aggravate the problem of confidence building among majorities and minorities. The Muslims of India from centuries are living behind the other communities and this has made the indifferent. "Apathy and indifference of parents, apathy of students, especially in Muslim schools, created a discouraging atmosphere. Poverty and illiteracy among these groups were greatly responsible for a deplorable condition of education among them."
3. National and International security concern are of much importance. Indian Hindu majority projecting Hindutva, have formulated a class of Hindu fanatics, who demolished Babri Masjid and destroyed "Dosti Train". Both gave a message of security concern. Now Mumbai action has proved the implementation of Modi Model and justified the Hindu fanatics, setting a side, all developments made with Pakistan, India started a blame game. Whereas there are pockets in India where Muslims are insecure and passing through the situation of Social Boycott.
4. Equity concern is a recurrent theme. It explores and exposes differently the backwardness of Muslims; their deprivation, lack of access to resources, opportunity structures, economic vulnerability and other such discriminations perpetrated against them. Equity concern was relevant to economic status and vulnerability of Muslims of India.

5. The principal problem of Muslim community is its low income. Although the economic and social situation of Muslims is not the same throughout India, one cannot deny the fact that poverty and lack of genuine financial recourses are hampering socio- educational development of the community at every step. Economic status cannot be traced out without going into the indicators. Muslims do not have uniform status. A little can be well of others 'exhibit deficit and deprivation in practically all dimensions of development. Statistical data shows that mostly Muslims live below poverty line. Flow of Bank credit is slow towards Muslims. Bank facilities show inverse relationship between flow of loans and Muslims population and such other. Mostly Muslims are self employed; they have poor access to government jobs. In this respect their representation in government is too less and level of their jobs is of lower level.

6. Data indicate that status of education in India is below the universally acceptable standards. The standard of Muslim community is particularly of great concern. Muslims are not able to reap the benefits of planning and progress. (NCAER Report: 2010)

COMMUNAL RIOTS

Nowhere in the world other than India the life and property of a particular community (Muslims) is so insecure only because of its affinity with a particular religion (Islam). The Indian Muslims are persistently under persecution and harassment only because they are Muslims. Communal riot, which started in India after the establishment of the Rashtriya Swaywak Sangh (RSS) in 1926, has become a regular phenomenon in Indian society. According to the Home Ministry, Government of India, there were 13,356 serious anti-Muslim riots in 39 years between 1954 and 1992; that is almost one riot daily. As J.B. D'Souza observes, "It is a matter of shame that in these 47 years [of independence] we have lost in communal riots many times the number of lives lost in the 150 years when the British ruled us and we accused them of a divide and rule policy." According to Mr. Ram Puniyani, "the data from 1961 to 1992 shows that during these four decades 80 percent of victims of communal violence have been Muslims. During the 1984 Delhi riots nearly 4000 Sikhs were done to death. In a similar vein another minority- Christians saw the ghastly burning of Pastor Graham Stains along with his two minor sons.

The bloody massacre of Muslims in Gujarat in late February 2002 that led to the death of over 2000 Muslims is a ghastly reminder of an organized violence with tacit support by the ruling authorities.

Indian Muslims, deprived of their democratic rights and social justice, make their own efforts to improve their living conditions but they are often frustrated in these attempts by the brute forces of Hindu fanaticism, who always want to see that Muslims do not cross the barrier of economic and social backwardness. Government machinery, instead of assisting them in their attempts to attain economic progress, often puts snags on their way. The residential houses and commercial establishments built by the Muslims are demolished either by the communal forces or by the government machinery in the name of enforcing law. Obviously the purpose of all these is to retard their progress and development. A recent example of such a nefarious and cruel action was the demolition of 20 multi-storeyed commercial complexes in Miralam at the outskirts of Hyderabad. The buildings constructed by the local Muslims after attaining proper permission from the municipality were reduced to rubble using heavy duty bulldozers even without issuing any notice to

their owners. The action was reportedly taken by the municipality on the instruction of the State Government in line with its policy of uprooting the new Muslim settlements in the area.

Muslims wholly preoccupied with defending their basic human rights and cultural identity, leaving little time for them to work for upliftment of their social status and improvement of their standard of living. Under these circumstances, their social and economic conditions are deteriorating day by day.

CONCLUSION

1. Muslim community of India has been kept deprived from the very beginning.
2. Constitution fails to work where the concern is of Muslims.
3. Policy makers neglect the Muslim as bigger minority of India.
4. Indian government and public run day to day business based on social hatred and prejudices.
5. Key issue and policy implementation are not transparent and mostly data is not available.
6. Like Muslims Christians are also prey to Modi model terrorist activities, the World has not taken a serious notice of it.
7. The stay of Dali lama in India was not just a stay rather it proved itself that it is part of a policy i.e. yet potential and hidden. The world has to after all explore its objectives and implications that will have their perspective impression on the social, political and economic life of the Indian people.

RECOMMENDATIONS

1. Muslims are among the most marginalised communities in India in terms of economic and educational indices and also in terms of political empowerment. As one of the largest communities in the country, and found in almost every part of India, obviously this fact cannot afford to be ignored by the state, policy-makers and Muslim leaders themselves.
2. Urgent steps should be taken to ameliorate their conditions.
3. The issue of Muslim poverty is linked to general economic policies and structures.
4. Collection of data on Muslim social, economic, educational and political conditions, and making these available to the general public and for use by activists, organisations and policy-makers. Such information would need to be quantitative, qualitative as well as comparative, so that conditions between Muslims and other communities can be compared and policies suitably adjusted to ensure equity. This information needs also to be disaggregated in terms of gender, region, class, caste, and linguistic groups etc. to avoid the pitfall of treating all Muslims as a monolith.
5. Ensuring that in its development schemes the state allocates resources to Muslims and Muslim-dominated localities on a scale proportionate to their population. Given the fact that Muslims are among the most marginalised communities living in the country, it is advisable that this allocation could be even higher than what is merited by their numerical proportion. There should be proper mechanisms in place to ensure that this allocation is suitably made and implemented and in this there should be proper representation and participation of Muslims.

6. Development schemes must also be culturally sensitive so that they are acceptable to the Muslim community. For instance, enforced co-education after a certain level or Hinduised or anti-Muslim biases in textbooks often act as a major hindrance to Muslim, particularly Muslim girls', education. These issues need to be sensitively addressed and approached.
7. In planning and implementing development schemes the participation of the local community, including Muslims and other marginalised groups, must be ensured.
8. The state should also work out mechanisms for ensuring adequate representation, whether through reservations or otherwise, for Muslims in government services, the police, etc.
9. The state should consider instituting reforms in the existing laws and rules regarding Waqf Boards and dargahs to ensure community participation in their functioning and use of the resources that they generate.
10. Stiff action needs to be taken by the state against communal and fascist groups.
11. Muslim community leaders and organisations have, of course, a crucial role to play in promoting the educational and economic development of the community, particularly of the poor, the 'low' castes and women.
12. Preparing in-depth studies, rooted in rigorous empirical research, on various aspects related to Muslims in contemporary India. There is a desperate shortage of such literature published by Muslim groups, the focus of whose literature still remains narrowly centred on religion and identity-related issues.
13. Formation of non-governmental organisations and working with existing secular non-governmental organisations for mobilising community and other resources for economic and educational development and for accessing various government schemes.
14. Non-Muslims should undertake activities to improve the status of Muslims.
15. Promotion of an alternate leadership, at the local, regional and national levels that takes seriously issues of Muslim economic and educational marginalisation and makes these a central part of the agenda of the community as a whole.
16. Sensitising the ulama of the madrasas to the existing social, economic and educational problems of the Muslim community, particularly the poor and women, so that they can help mobilise public opinion on these through their lectures and literature. This might also help in the process of developing alternate forms of Islamic expression that are less theoretical and normative and more rooted in the existing reality of contemporary India.
17. Making efforts to dialogue with people of other communities, not just at the religious level or to combat communal and fascist forces, as is now often the case, but also to work together for common social concerns. Dialogue on Muslim social, economic and educational issues also needs to be initiated with the media, politicians, bureaucrats, non-governmental organisations, etc. (Syed Najiullah:2006)
18. Mechanism to ensure equality of opportunities and eliminate discrimination.

19. Equal opportunities should provide in education, governance, private employment and housing.

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NARRATIVE TECHNIQUE IN THE NOVELS OF STEINBECK

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ABSTRACT

Steinbeck was a conscientious in stating about his style and technique as well. What attracts and strikes the reader's attention on reading his works is that he does not fall in line completely with some of the modernists known penchant for stylistic devices such as stream of consciousness, surrealism, filmic devices, painting techniques like Cubism the techniques of contracting the space, linguistic devices of missing connectives etc. In his narrative techniques, he does not deviate altogether from the traditional methods of narration, but he brings in modern devices strictly in accordance with the progression of the story, depiction of characters.

INTRODUCTION

Steinbeck was a conscientious in stating about his style and technique as well. What attracts and strikes the reader's attention on reading his works is that he does not fall in line completely with some of the modernists known penchant for stylistic devices such as stream of consciousness, surrealism, filmic devices, painting techniques like Cubism the techniques of contracting the space, linguistic devices of missing connectives etc. In his narrative techniques, he does not deviate altogether from the traditional methods of narration, but he brings in modern devices strictly in accordance with the progression of the story, depiction of characters. Since he combines the outer and the inner, the physical and the psychological, the social and the spiritual worlds at hand he modifies the tradition and adds his individual talent combined with the use of modernist devices to make his style apt and appealing for his works.

Steinbeck was very sensitive in choosing words and verbal expressions. He did not believe that the language of literature is different from the language of the people as they speak it. So instead of turning to the language of written English or American books, he turned straight away to the living men and women around him and introduced in his books the language actually spoken by them in different situations. He believed that language is the gross form of psychological currents of thought and feeling. It therefore must be both an individual and a social phenomenon. This kind of thinking

helped him in tapping the living sources of language. Besides language, he also felt it necessary to make use of imagery and symbolism to draw parallels between the psychological reality and the physical reality. His imagery and his language are functional in the sense that they represent transcendence from the mere representation or narration of human activities.

Steinbeck, as has been stated earlier, was a voracious reader. In a letter in 1936 he admitted the deep impact left on his mind by certain books such as *Crime and Punishment*, *Madame Bovary*, parts of *Paradise Lost* and *The Return of the Native*. He also admitted the profound effect of the works of Anglo Saxon and old and middle period. His *Cup of Gold* is his experiment with the rich variety of language and is an admixture of a literary and spoken style. According to Peter Lisca: "If one comes to this first novel by way of Steinbeck's later fiction, the most striking thing, apart from historical setting, is its prose style, which often seems indebted to Elizabethan drama and particularly to Shakespeare. Often the echoes are not so specific, but the tone, imagery, and accent of Renaissance drama are there...A more accurate estimate of Steinbeck's early prose style can be obtained from those passages which he writes in *propria persona*, especially descriptions of nature.."1 The learned critic has further observed that Steinbeck's style in *Cup of Gold*, in the main, is "literary" style full of personifications and "pathetic fallacies", so it is "archaic".2 *Cup of Gold* was Steinbeck's major experiment not only with the theme of temptation and fall but also with the narrative technique and prose style. The narrative mode in the book is essentially that of the omniscient author. But at the same time by way of dramatic mode he develops the story through dramatic scenes and dialogue form. This narrative mode is suitable in that it helps the author in transporting his readers into the romantic world of historical past by way of opening up imaginative vistas. He first takes the reader to the geographical location in which the story of Henry Morgan, the young boy, begins. His introduction in this novel as in his later novels begins with a kind of communicative initiation into the microcosm of the novel-Salinas, California. To minimize the impression of the artificial mode omnipresence of the author, the dramatic form of representation and dialogues between characters are increasingly used. In such moments, Steinbeck gives the impression of having withdrawn himself from the scene like a dramatist. But as the story in *Cup of Gold* is complicated, he makes use of the technique of flash-back also. When Morgan left his home, his mother dreams about the past. "He was being baptized in a long white dress... But could she trust this foolish young curate not to let the baby fall while she went?"3 Again, the scene of Morgan's death is made highly captivating by way of making his consciousness travel backward and forward like the focus of a camera-eye in a highly confused and complicated world of impressions, forming reforming and deforming themselves into concrete images. At the same time, it combines the technique of stream of consciousness flowing intermittently in the half-blocked consciousness of Henry. It is more than a simple narration; it is a kind of psycho-analytical technique of making a clinical examination of a fragmented human consciousness. At the same time, it is made parallel to the filmic devices of dimming, dissolving, fading in and fading out. For example "Then he saw that the little beings were crouching before an approaching form...Why, it is Elizabeth...Henry had noticed a peculiar thing. If he looked steadily at one of the crouched, faceless beings, it disappeared...He looked for Elizabeth, but she, too had disappeared. In her place there was a red smouldering ember, and the light was dying out of it".4. In his narrative mode Steinbeck makes use of the dramatic element in *Cup of Gold* to add to the tragic and emotional intensity of the scenes or to introduce unconventional ideas about sex. For example, the scenes of war, quarrels and crises are all represented rather than narrated. His concept of a 'free woman' is introduced through the dialogue of Henry Morgan and Coeur de Gris.

But the most important narrative technique used in this novel is 'impressionistic' technique. This is a necessary device to project the psychological reality or the working of the mind and consciousness of his characters. It is particularly used towards the end of the novel when in spite of outward integration; the forces of disintegration are at work in the mind and soul of Henry Morgan: "Sir Henry was starting at the ceiling. For an hour he had been puzzled with this mysterious ceiling. Nothing supported it in the middle. Why did it not fall? It was late".⁵ And the picture of his wife being modified in his mind, "She is very near to God" and "It is terrifying to see a woman's soul shining through her eyes. So he was to die".⁶ It is the picture of his inner hollowness, spiritual chaos, and psychological confusion-the fruit of his misguided ambition and misdirected energies. But the best scene showing the use of impressionistic technique is the war scene. In this scene, Steinbeck juxtaposes the outer and the inner scenes. For example, when Henry Morgan shouts to his soldiers, "Throw down the brackets the scene of a woman which impinges on his mind, again he cries, "Then put his feet in the fire-why, he is a brazen fool! Break his arms! He will not tell? Put the whip cord about his temples! Oh, kill him! Kill him and stop his screaming-perhaps he had no money—". And this is juxtaposed with which finds completion after the second command "kill the prisoners!".⁷ On the whole, the narrative method is direct and in the third person. Steinbeck does not enter the novel by way of a character, a commentator or a reporter. However, his narrative techniques in this novel are in the experimental stage, which were to become some of the finest in his art of fiction in his later works.

To a God Unknown marks the next stage of development of his prose style and narrative style. The author directly moves on to acquaint the reader with the hero, Joseph Wayne, and his place in the clan and the society, his journey from his homeland to the West and his future growth. It is clear that in this novel the author remained occupied to the end with the personality and consciousness of Joseph Wayne. The result is that there is nothing-objects, images, symbols, descriptions, deliberations, scenes and characters- that does not directly or indirectly contribute to the evolution and emergence of this central character from a mere farmer to a prophet of his new faith. Every incident from the copulation of the cows and bulls to the falling of the rains, from the death of Elizabeth to Joseph's adultery with Rama, is made a part of our and Joseph's understanding and knowledge of the basic unity of life. There is nothing in the novel that can be called superfluous. Steinbeck's economy of language is remarkable and the whole novel seems to be a single organism. There is not a single loose thread or digression in the novel. Joseph's consciousness is made central to the whole fabric and Steinbeck performs the difficult task of the author performing a kind of strict literary ritual.

The story is told in the third person, but this time it is told more in terms of communicative experience than in terms of sequential chain of events. Experience is communicated through an entry into the consciousness of Joseph, his emotional, philosophical and mystical feelings and visions, coupled with delicately drawn pictures of natural objects and natural phenomena, animals and the land with its possibility of changing from barrenness into fertility and vice-versa. Man and nature are seen to be inseparable, and the changes in the land and the seasons are dependent on the inner, moral and spiritual condition of man. This makes the use of symbolic imagery necessary. The descriptive paragraphs about nature and natural scenes are made an integral part of the whole scheme of the novel. For example: "The winter came in early that year... the black birds swarmed and flew away in twinkling clouds...the frost came in to the valley of Our Lady one night and burned the willows

yellow and the dogwood red”.⁸ Nature is made to be playing its phenomenal role within and outside his characters. Peter Lisca observes: “Frequently in his works Steinbeck interrupts the flow of his narrative to insert a descriptive passage, often set off as a paragraph, depicting some predatory incident in nature. An owl may be seen pouncing on a rodent, a hawk striking a rabbit...Always, they throw light on the moral structure of that ultimate reality with which man is consanguineous-nature”.⁹ Symbols and symbolic imagery make the novel a great work of art and yet they are nowhere forced or deliberately introduced. Language, sentence structure, words and other lingual expressions modify themselves according to the communicative system aiming at representing experience in whatever form it takes in the mind of Joseph, Elizabeth, Rama and other characters. Style is free from inflexibility, rigidity, and mannerism. The largest number of images is derived from nature, common-day life and Christian theology. *To a God Unknown* shows the maturing powers of Steinbeck as a great literary artist.

The Pastures of Heaven is Steinbeck’s experiment in telling the whole story in the form of a sequence of independent stories which also form a part of a single pattern. All the stories are about the life of people in the valley, constituting a certain social order. But they are so organised that in each story the Munroes figure in one way or the other and bring each story to its completion. *The Pastures of Heaven*, however, is not a novel because many stories in it are to a great extent autonomous in structure. Each story, however, is made to throw light on one aspect of the social structure, its harmony and its subsequent disharmony. The volume is significant in providing the novelist the opportunity to study and write the smallest psychological, and social event that in its ultimate effect causes significant breakdowns. The author has gained greater power of controlling and ordering his materials. The tone and tenor of a potential humorist also seems to begin intermittently in this volume.

Tortilla Flat is a work of an extremely cautious artist. F.W.Watt observes that Steinbeck “was fully preoccupied with the novelist’s craft and somewhat concerned with the immediate reactions of readers and critics to *Tortilla Flat*”.¹⁰ The fact is that his *Cup of Gold* and *To a God Unknown* had not invoked favourable criticism. This made him more conscious about his future works. The Mock Arthurian saga of the poor paisanos marks the end of his literary apprenticeship. It is written in a mock-epic style employing the whole paraphernalia of mock-epic devices. The story is narrated in the third person by the author and the episodic structure of *The Pastures of Heaven* is retained to ‘grow into a novel’, further including ‘inter chapters. There is use of a dignified expression for the exploits of Danny and his friends, King Arthur and his knights of the Round Table and their heroic exploits are down scaled; ironic parallels and ironic contrasts are increasingly used and ironic tone is maintained throughout. Peter Lisca points out that “mock-epic tone is also obvious in the chapter headings...within the narrative itself, this spirit is sustained by the author’s occasional interruptions...As in the speech of Hemingway part of the effect results from translating the foreign idiom directly into English. Steinbeck, however, relies less than Hemingway on direct translation alone, often recreating in English the very accents of the characters speech”.¹¹ The learned critic further points out that the function of language is very crucial in *Tortilla Flat*.

The Long Valley, like the *Pastures of Heaven*, is a collection of stories and its episodic structure highlights Steinbeck’s love stories represent a wide range of techniques and subject matter. Each story has a complex structure in that it does not yield its meaning or even its theme easily. Under the explicit surface meaning, there is embedded at the symbolic and deeper level the implicit and

deliberately unarticulated story of the characters' emotional, psychological and sexual proclivities. That constitutes Steinbeck's story in essence. All verbal and lingual expressions seem at times to be inadequate to express the essential experience conveyed. The Snake, The White Quail and Chrysanthemums exemplify the author's style of casting the essentials of his material into stories and doing away with much of the inessential materials. In this respect, he is modern in his art of story-telling. The narrative art in these stories brings out Steinbeck's main concern with reality as it takes shape in the mind of his characters and the experiences they have. We also find here a symbolic juxtaposition of the inner and outer landscapes. The inner state of Pepe in the Flight is paralleled with his meeting the wild animals in their descending order; the well-made and maintained garden of Mary Teller is paralleled with her self-imposed sexual repression and egotistic sense of purity. Sometimes experience is communicated through the flight and physical death of an animal like the mare in The Promise. Incidents function as significant means of communication such as the words, "Jody...the buzzards didn't kill the Pony. Don't you know that".¹² spoken by Carl Tiffin in The Gift. Again the death of the red pony is associated with violence, pain and disgust in The Promise. The style of the stories in The Long Valley is perfectly suited to their theme and subject-matter. What strikes the reader on reading In Dubious Battle is almost the total absence of descriptions of nature, repeatedly met with in his earlier works. He develops a matter of fact prose style in his treatment of the theme of struggle between the labourers and the employers. This kind of prose style was necessitated by the realistic treatment of the struggle and the group-man theory. But still, the style does not jar the reader's sensibility. As a narrator, Steinbeck takes an objective and detached position. It is through the dramatic technique that the reader is brought into direct contact with the characters mind. The characters reveal themselves only through speech and physical gestures and movements. Peter Lisca remarks, "Steinbeck's 'cold' prose and his dramatic presentations are important techniques for driving a wedge of objectivity not only between the author and his artefact, but also between the artefact and its audience".¹³ Besides, Steinbeck introduces Doc Burton, who represents non-teleological thinking. Through him, Steinbeck introduces his theory of group-man and the biological theory of man: "A man in a group isn't himself at all, he's a cell in an organism...May be group-man gets pleasure when individual men are wiped out in a war".¹⁴ Steinbeck also introduces his knowledge of marine biology and natural laws to make In Dubious Battle a modern work of art.

Of Mice and Man was written in the play form. Peter Lisca points out that whereas in In Dubious Battle, "the personalized protagonists were easily absorbed into a greater pattern because that pattern was physically present...in Of Mice and Men the protagonists are projected against a very thin background and must suggest or create this larger pattern through their own particularity. To achieve this, Steinbeck makes use of language, action, and symbol as recurring motifs. All three of these motives are presented in the opening scene, are contrarily developed the story, and come together again at the end".¹⁵ These three motives build up a strong pattern of inevitability. The book attests Steinbeck's greater control and power of organization of his materials into a well made fictional and thematic structure. The story begins with the pursuit of George and Lennie for the fulfilment of their dream and comes full circle when the dream is shattered, Lennie is killed and George returns all alone.

The Grapes of Wrath is a very ambitious work. It deals with the journey of the migrant labourers from the dust bowl to California, their sufferings and their tortuous existence there. It is a very

significant record of Steinbeck's attitude and of human conditions which were to be used as materials for his great novels. The extremes of poverty, suffering, depression and injustice are vividly depicted in *The Grapes of Wrath*. In a sense he was hoping that the projection of the microcosm will define the outlines of the macrocosm. As a result of seeing so much suffering, his tone has come down from satire to compassion. He puts on the one of a down-right realistic writer in his narration of the story of human suffering. He gives factual details including psychological and sociological actions and reactions. The materials of the novel presented the difficult problem of structure, so he had to include philosophical inter chapters perform the function of presenting the social background to enlarge the pattern of action represented by the Joad family. Then there are intercalary chapters that provide historical information regarding the development of land ownership in California and the emergence of the migrant labour. Throughout the sixteen inter-chapters are found scattered, occasional paragraphs which present the philosophy or message to which the modern situation gives rise. The novel shows that there is a general correspondence between the material of each intercalary chapter and the material of current narrative portion. The chapter that deals with the migrant's life on the highway lies interspersed with the narrative of the Joad's journey. The novel ends with the description of the rain and the flood in the last intercalary chapter. The novel is a triumph of fictional art. The inter chapters are closely integrated into a total structure alone with an intricate interweaving of specific details. Peter Lisca observes: "Every chapter is locked into the book's narrative portion by specific cross-reference, which amplifies the Joads typical actions to the dimensions of a communal experience".¹⁶ According to Joseph Warren Beach, each speaker in the novel shows Steinbeck's command of prose style. Symbols and symbolic images such as of the turtle, the dog, the flood, the rain and the dust give thematic and structural organisation to the novel. Images of colours red, grey, green, pink, white, brown are used to symbolise the state of degeneration or growth both of the earth and of human characters. Peter Lisca demonstrates the similarity between the language of the Old testament and Steinbeck's prose style in this novel and comments that "the parallel grammatical structure of parallel meanings, the simplicity of diction, the balance, the concrete details, the summary sentences, the reiterations-all are here...Except for the terms of machinery, the passage might be one of the Psalms".¹⁷ The novel certainly marks Steinbeck's achievement as an artist with command over style and language and the skill of organising chaotic and disparate materials into an organic structure.

Sea of Cortez is not a fiction but a 'leisurely journal of informal speculation'. It is a scientific book in which his language has the economy, appropriateness and exactness of a biological, zoological and physiological terms are woven into the narrative. Though *Sea of Cortez* is not a work of pure fiction, it has a kind of fictional mode of narration. It is important from another point of view-the point of view of objectivity, which dispenses with preconceptions and conclusions. A kind of 'thinking technique', or 'non-teleological technique' is developed. What the non-teleological thinker really experiences, according to Steinbeck, is not a loss of feeling or emotion, but an 'immense expansion'. The book is full of analogies between human and animal life. Sea imagery is abundantly employed.

Cannery Row further illustrates Steinbeck's use of non teleological theory of writing. The narrative has a wide sweep and converges on the central character, Doc. Doc is himself a scientific, technical and detached person. The tone adopted is at times satirical, particularly when the diseased society of *Cannery Row* comprising of 'tigers with ulcers' and 'blind jackals' is contrasted with Mac and the

boys. His treatment of Dora and her Bear Flag Restaurant is again an example of objective writing. The author does not walk into the book to pass comments. The book is free from personal judgement. It is not only that Steinbeck suspends his judgement; even the reader gains nothing more than an ambivalent view of life in this book.

By the time Steinbeck came to write *The Pearl* in 1945, he had grown into a very mature artist and a great story teller. He now succeeds in creating a microcosm out of a single incident which he had heard about an Indian boy who had found a pearl of great size by accident. He transforms this incident into a parable, modifies the thematic pattern and imbues it with symbolic meaning. The pearl is created as a symbol of temptation, but the symbolism is very close to realism. Throughout the novel, the external shape of the broken landscape and the internal psychological landscape of Kino are artistically juxtaposed. The sea shore with all its sea imagery is made to stand for the lust, sense of possession and selfishness of Kino. Animal imagery in the novel is employed to function as suggestive of the evil within and without Kino. The parabolic design of *The Pearl* is given the dimension of a credible human adventure. The prose style is flexible which serves both as a technique and a powerful medium of expression. Objectivity in narration is carefully maintained almost to the level of a camera capturing both the minute and the broad details.

The Wayward Bus has a complex structure and technique and has an equally complex level of meaning. The whole story of the fall, of the fallen and of 'on the way to redemption', is narrated in the complex way of putting an assortment of characters in a bus. The bus and the characters, the representatives of humanity, are deliberately made 'wayward'. The pattern is both artistic and symbolic. The journey from one place to the other in a wayward manner is made to stand for the journey of humanity from the dead past through the present towards the future. The bus is got stuck and this fact is used as device to provide an opportunity for the dramatic revelation of each character from Van Brunt to John Chicoy. Unlike many of Steinbeck's novels *The Wayward Bus* is related to action on the level of character rather than on the level of events. Its prose style is highly developed and dexterous. Scientific objectivity is brought to a point of further distinction as an artistic technique. Each sentence lights up step by step the scene and the characters, and the whole picture is built up in the style of a deft painter. Very much like a movie camera, there is a close-up, and then the broad background in which the action takes place. Peter Lisca observes: "this kind of 'camera-eye' realism is used throughout, except for brief passages of omniscient narration in which author fills in the historical background of his characters".¹⁸

East of Eden and *The Winter of Our Discontent* are the fruit of Steinbeck's maturity as an untiring experimenter, innovator, and literary artist. In these two novels the narrative art consists mainly in telling a number of parallel stories, which coalesce into one. *East of Eden* is embedded in the story of the fall and the rise of man in the contextual framework of the Bible, the Christian and non-Christian philosophy and theology. *The Winter of Our Discontent* contains the biblical, literary and spiritual story of the fall and the redemption of Man. It covers the New Testament just as *East of Eden* covers the Old Testament. *East of Eden* is also Steinbeck's triumph of the art of structural design and complicated, epic-like fabric. The moral philosophy in the form of the story is brought out by narrating the story of three generations. The book begins with the personal family saga with strong Biblical overtones. Steinbeck's greatness lies in his handling and ordering his diverse material in a cohesive and meaningful structural frame. The scale of the novel is enlarged to epic dimensions. The language, therefore, is also distanced from common-day language in keeping with

the epic demands of the novel. The passages of pure descriptions are not many because the story is told more in terms of human nature distanced from nature and natural way of life. In *The Winter of our Discontent*, the novelist once again turns to the story of Man in terms of the biblical pattern interpreted in the modern conceptual and contextual framework. The narrative pattern runs smoothly with occasional forays into the Biblical and symbolism of Good Friday and the passion of Christ are interwoven with the fictional narrative which tells the story of a modern Christian, Ethan Hawley. Steinbeck also makes use of the tarot cards in this novel which is compared to the use of tarot cards in Eliot's *The Waste Land*. The tarot card is associated with the Hanged Man. Steinbeck takes pains to ensure that the reader understands what position the Hanged Man is in when the card is placed on the table. When Margie views the Hanged Man, the card is in an upright position showing the man suspended upside down by the foot which indicates that Ethan will experience a period of sacrifice, submission, suffering and punishment. This symbolist technique adds to the power of the novel by giving it a larger number of possible interpretations. Steinbeck also uses parallels from the past to emphasize the course of temptations, trials and salvation in the life of man. First of all, there are parallels drawn from the New Testament, the Crucifixion and the Resurrection of Christ, which is seen on a spiritual level. Another parallel is drawn from Shakespeare's *Richard III*. Like Richard, Ethan is determined to betray friends who had perfect trust in him, which starts the tortuous process of his moral downfall. The third parallel concerns the psychological level-his psychological dilemma in the face of temptation and trials. In this respect Ethan becomes every man. Steinbeck also makes a very effective use of other images and symbols such as the talisman, sea-shore, the cave and secret places.

Steinbeck once wrote: "My experience in writing has followed an almost invariable pattern. Since by the process of writing a book I have outgrown that book, and since I like to write, I have not written two books alike...if a writer likes to write, he will find satisfaction in endless experimentation with his medium-techniques, arrangements of scenes, rhythms or words, rhythms of thought".¹⁹ Right from the first to the last novel, there is a consistent development in his prose style, in his structural designs, his symbolic and his narrative patterns. He never repeats himself. There is a continuous and consistent growth in his conscious craftsmanship which makes him a singular writer among the writers of his generation and assures a permanent place for him in the world of American literature. His narrative technique in the final analysis is nearest to the natural expression of life in all its manifestations.

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1. Lisca, *The Wide World of John Steinbeck*, pp.34-35.
2. *Ibid.*, p.36.
3. *Cup of Gold*, p.28.
4. *Ibid.*, p.157.
5. *Ibid.*, p.153.
6. *Ibid.*, p.154.
7. *Ibid.*, p.83.
8. *To a God Unknown*, pp.93-94.

9. Lisca, The Wide World of John Steinbeck, pp.53-54.
10. Watt, Steinbeck, p.7.
11. Lisca, The Wide World of John Steinbeck, pp.53-54.
12. Watt, Steinbeck, p.7.
13. Lisca, The Wide World of John Steinbeck, p. 118.
14. In Dubious Battle, pp. 104-105.
15. Lisca, The Wide World of John Steinbeck, p. 134.
16. Ibid., p.158.
17. Ibid., pp.161-162.
18. Ibid., p.247.
19. Ibid., pp.46-47.



CONSUMER BEHAVIOR AND BUYING PATTERN OF CONSUMER DURABLE PRODUCTS IN KRISHNAGIRI DISTRICT

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ABSTRACT

The study provides useful insights to marketers and manufacturers in developing strategies for product development, pricing, positioning, promoting, distributing and creating brand loyalty among consumers. Consumer centric marketing style is predominant in the durables, which in turn revolves round the consumer purchase attitude. Purchase of consumer durables is today, a major challenge before many families, especially those having a limited income. Within their income, such a family has to meet its obligatory needs and find ways to purchase items which are, today, being increasingly considered as essentials – and not luxuries. A significant issue is that the buyers are exercising their minds' and not blindly purchasing these items, simply because the dealer speaks highly about these. It is also seen that buyers are reasonably conscious about the reputation of the manufacturer. Since such items are quite costly, the consultation process - which may range between a few days (in case of relatively cheaper items) to even a year (in case of items like Mixer-grinders and refrigerators) - with a number of influential 'players' is almost imperative. This paper presents a detailed about the Consumer Behavior and Buying Pattern of Consumer Durable Products in Krishnagiri District.

KEYWORDS: Consumer Behaviour, Durable Products and Buying Decisions.

1.1 INTRODUCTION

An understanding of purchase behaviour of consumers towards durable goods is essential as it

reflects the influence of brands, price, quality, quantity, mode of purchase, etc. The success of the market or the failure depends on the purchase behaviour of consumers. Consumer is nerve centre of the modern marketing, understanding his behaviour is quite essential for efficient and effective marketing management. Customers may state their needs, wants but act otherwise. They may not be in touch with their deeper motivations. India's consumer market is riding the crest of the country's economic boom. Driven by a young population with access to disposable incomes and easy finance options, the consumer market has been throwing up staggering figures. Marketing problems confronted from the consumer's behaviour has a greater degree of similarity with behavioural problems. The use of durable goods is becoming increasingly popular in recent years in India. The introduction of different types of durables has also brought out many significant changes in the tastes and preferences of ultimate consumers in recent years.

Consumer Behaviour or buyer behaviour has attained increasing importance in a consumer oriented marketing planning and management. The study of consumer behaviour is an attempt to understand what the consumer want, why they want. Clear understanding of the buying behaviour of consumer has become a great necessity in modern marketing system, because success or failure ultimately depends upon the buying behaviour of the target customers considered individually or a group. Therefore in order to undertake the marketing programmed among different segment markets, the marketing management must find out the various factors that influences in buying decisions of the consumer. The subject of buying behaviour is relatively a new discipline of the study of marketing. It has now become the central topic of modern marketing since the ultimate aim of marketing is consumer satisfaction and profit making. Consumer behaviour can be defined as "the decision-making process and physical activity involved in acquiring, evaluating, using and disposing of goods and services".

It is a globally accepted fact that in recent times, marketers have become dynamic and the consumer has control over the strategic decisions made by the insurance companies. Companies are put to challenge to understand the pulses of new age policyholders and their buying pattern. India, in this scenario is no exception. It is being a nation of diverse cultures and traditions, understanding the consumers buying pattern become a hard task. With the advent of globalization and the sequel changes in the country, many Multinational Insurance Corporations have started making a foray into Indian insurance market due to its sky-scraping potential.

1.2 BASIC CONCEPTS

1.2.1 CONSUMPTION

It is related to different types of individuals, purchaser, shopper or customer and is generally used synonymously to indicate one who actively engaged in buying. The consumption process involves three interrelated activities of decisions: determine personal or groups wants, seek out and purchase products and employ products to derive benefits.¹

1.2.2 CUSTOMER

The term "customer" is typically used to refer to one who regularly purchase from a particular store or company. The "consumer" more generally refers to anyone engaging in any of the activities (evaluating, acquiring, using or disposing of goods and services) used in the definition of consumer behaviour.² Therefore, a "customer" is defined in terms of specific firm while consumer is not.

Customers are value maximiser within the bounds of search costs, limited knowledge, mobility and income. The most commonly thought of consumer situation is that of an individual making a purchase with little or no influence of others.³ A consumer or buyer is one who determines personal wants, buys products and uses those products. The traditional viewpoint defines consumers strictly in terms of economic goods and services or one who consumes goods.

The customer is “king” philosophy has become one of those marketing fads and fashions that have continued to trail the growth and expansion of the product economy.⁴ The term consumer is often used to describe two different kinds of consuming entities personal consumer and organisational consumer. Ultimate consumers are those individuals who purchases for the purpose of individual or household consumption. Organisational consumers are those who buy products and services in order to run their business. Buyer is the individual who actually makes the purchase transaction whereas user is the person most directly involved in the consumption or use of the purchased product.

However, “customer” also has a more generalized meaning as in customer service and a less commercialised meaning in not-for-profit areas. To avoid unwanted implications in some areas such as government services, community services and education, the term “customer” is sometimes substituted by words such as “constituent” or “stakeholder.” This is done to address concerns that the word “customer” implies a narrowly commercial relationship involving the purchase of products and services.

1.2.3 DEFINITION OF CONSUMER BEHAVIOR

The term consumer behavior is defined as the behavior that consumers display in searching for, purchasing, using, evaluating and disposing of products and services that they expect will satisfy their needs. Consumer behavior focuses on how individuals make decisions to spend their available resources (time, money, effort) on consumption related items. That includes what they buy, why they buy it, when they buy it, where they buy it, how often they buy it, how often they use it, how they evaluate it after the purchase and the impact of such evaluations on future purchases, and how they dispose of it. One of the most important constants among all of us, despite our differences, is that above all we are consumers. We use or consume on a regular basis food, clothing, shelter, transportation, education, equipment, vacations, necessities, luxuries, services and even ideas. As consumers we play a vital role in the health of the economy-local, national, and international. The purchase decisions we make affect the demand for basic raw materials, for transportation, for production, for banking; They affect the employment of workers and the employment of resources, the success of some industries and the failure of others. In order to succeed in any business, and especially in today’s dynamic and rapidly evolving market place, marketers need to know everything they can about consumers what they want, what they think, how they work, how they spend their leisure time.

1.3 SCOPE OF CONSUMER BEHAVIOR

The term consumer behavior describes two different kinds of consuming entities:

- The personal consumers
- The organizational consumer

The personal consumer buys goods and services for his or her own use, for the use of the household or as a gift for a friend. In each of these contexts, the products are bought for final use by individuals who are referred to as end users or ultimate consumers. The second category of consumer- the organizational consumer includes profit and not profit businesses, government agencies (local, state, and national), and institutions (e.g. schools, hospitals, and prisons), all of which must buy products, equipment, and services in order to run their organizations.

1.4 APPROACHES TO STUDYING CONSUMER BEHAVIOR

There are two broad approaches to the study of consumer behavior:

1.4.1 A MANAGERIAL APPROACH

A managerial approach views consumer behavior as an applied social science. It is studied as an adjunct to and a basis for developing marketing strategies. A holistic approach views consumer behavior as a pure rather than applied social science. In this view, consumer behavior is a legitimate focus of inquiry in and of itself without necessarily being applied to marketing. Although it may appear that the first view has the most credence for marketers, in reality, a holistic approach also provides a useful perspective to strategy in many cases.

A managerial approach to consumer behavior tends to be more micro and cognitive in nature. It is micro in emphasizing the individual consumer: his or her attitudes, perceptions, and lifestyle and demographic characteristics. Environmental effects- reference groups, the family, culture -are studied in the context of how they influence the individual consumer. In being more micro, a managerial orientation is also more cognitive; that is, it emphasizes the thought processes of individual consumers and the factors that go into influencing their decisions. Thus, a more affluent, older baby boom segment might be identified that likes causal wear and emphasizes performance over status. Identification of such a segment would have implications for marketers of everything from clothes to home computers and from yogurt to cars. But there are risks in taking too rigid a managerial perspective. First, it might overemphasize the rationality of consumers. The cognitive view is that consumers search for and process information in some systematic manner in an attempt to meet their needs. But in many cases, such systematic processing may not occur, as when consumers buy products for their symbolic value, on impulse, or on an addictive basis. Using a strictly approach may not reveal the underlying nature of the consumer's decision in these cases. Second, a micro view might over look the dynamics of environmental factors independent of the individual. For example, a perspective on gift giving in the context of ritual behavior would be culturally derived and might be insightful for many marketers. Yet such a perspective might be over looked if the focus is primarily on individual consumers. Third, a managerial perspective tends to focus more on purchase than on consumption. This is only natural since marketing managers emphasize sales results as represented by purchasing behavior. But, recently, the focus has increasingly shifted to what happens after the purchase. Satisfaction is generally defined by the consumption, not the purchase experience. A whole new area in marketing called relationship marketing recognizes that marketers must maintain a relationship with their customers after the purchase. And to a large degree, this relationship will depend on the consumption experience.

1.4.2 A HOLISTIC APPROACH

A holistic approach is more macro in its orientation. It tends to focus more on the nature of consumption experience than on the purchasing process because it stresses the broader, culturally derived context of consumption. Consumption is seen as being symbolic as well as functional, antisocial as well as social, and idiosyncratic as well as normative. Purchase behavior is of little inherent interest outside of its impact on the consumption experience. When it is studied, it is in the context of shopping rather than decision making because shopping is frequently culturally derived. Whereas a managerial orientation is more interested in predicting what the consumer might do in the future, the holistic approach is more interested in understanding the environmental context of the consumer's action. A holistic approach also has its drawbacks. Second, a holistic approach does not put sufficient emphasis on purchase decisions. Marketers must understand how consumers reach decisions if they are to influence them. Third, although many consumer decisions are not made through a process of systematic processing, many are. Some understanding of such cognitive processes is necessary if marketers are to attempt to meet consumer needs.(Assael 2001; 21-22).

1.5 CURRENT TRENDS IN CONSUMER BEHAVIOR

A historical perspective shows that a consumer orientation developed out of economic necessity in the 1950s. With the advent of a buyer's market, marketing managers began to identify consumer needs in a competitive environment and to gear marketing strategies accordingly. A better understanding of consumer needs, perceptions, attitudes and intentions became necessary. Current trends suggest that marketers must continue to be sensitive to changes in consumer needs, demographic characteristics, and lifestyles in order to develop effective marketing strategies. Three changes in particular are likely to have an impact on marketers:

1. A greater value orientation on the part of consumers
2. Greater interest in and access to information on products and services.
3. The desire for more customized products.

Marketing firms need some systematic basis for collecting information. Most have a marketing information system designed to provide data on what consumers do and why. Such information systems are designed to collect both secondary data (existing data from published sources or company records) and primary data (data collected by the company to answer its research questions.) (Assael 2001; 26)

1.6 DIFFERENT VIEWS ON CUSTOMER

Marketing scientists had noted that consumer does not always act or react as suggested by economic theory. Therefore customer is further analysed from different angle. Sometime consumers buy because of emotions involved in a purchase decision or several other reasons.

1.6.1 ECONOMIC AND PASSIVE CUSTOMER

Economic view explains the consumer as an economic man who buys rationally to maximize the utility (benefits) derived from a product or service. The passive view explains the consumer basically submissive to the self-serving interest and promotional efforts of marketers.

1.6.2 COGNITIVE VERSUS EMOTIONAL CUSTOMER

According to cognitive view consumer is defined as a thinker and problem solver. Emotional man is a reality of each of us because of deeply rooted feeling and emotions.

1.6.3 POTENTIAL AND REALISED CUSTOMER

There are three possibilities to identify the state of consumer; (1) non consumers (2) potential consumers and (3) realized consumers. A non consumer is an individual who has no need for a given product/service and is not likely to have need in the foreseeable future. An individual not currently purchasing may influenced to buy at some future point of time is referred to as a potential consumer. Realized consumers generally conform to our earlier definition of purchaser or shopper, since they are engaged in buying.

1.6.4 PERSONAL CONSUMER VERSUS ORGANISATIONAL CONSUMER

The term consumer is often used to describe two different kinds of consuming entities; the personal consumer and the organisational consumer. The personal consumer buys goods and services for his own, for the use of the household, for just onemember or as a gift for a friend. In these context the goods are bought or finally use by individuals who are referred to as “end users” or “ultimate consumers.” Whereas organizational consumers buy for altering modifying or reselling the products/services.

1.6.5 FINAL CONSUMER

Any person engaged in the consumption process is a consumer but these buyers can be identified by the type of market to which they belong. Two major types of market to which they belong are final consumer and industrial buyer. The final consumer market consists of individuals who buy for personal consumption or to meet the collective needs of family or household unit.

1.6.6 RURAL CONSUMER

The rural market is one such segment that caught the fancy of certain Indian marketers in a big war. Marketer considers catering to the rural market as an opportunity, an antidote to the slow growth they faced in urban India. Rural consumers as a segment have several distinctive characteristics and the values aspirations and needs of this vast heterogeneous culture of rural consumers are quite different from the urban consumers.

1.6.7 WOMEN AS A CONSUMER AND DECISION MAKER

Gender is considered as an important characteristic for consumer behaviour studies by marketers from past several years. They treat women as an exception rather than as normal average is a retrograde gap. Large number of experts felt that it is a fact of life that women consumer exhibit special traits and behaviour.

1.7 CONSUMER DECISION PROCESS

1.7.1 WHAT IS A DECISION?

Every day, each of us makes numerous decisions concerning every aspect of our daily lives. However, we generally make these decisions without stopping to think about how we make them and what is involved in the particular decision- making process itself. In the most general terms, a

decision is the selection of an option from two or more alternative choices. In other words, for a person to make a decision, a choice of alternatives must be available. When a person has a choice between making a purchase and not making a purchase, a choice between brand X and brand Y, or a choice of spending time doing A or B, that person is in a position to make a decision. On the other hand, if the consumer has no alternatives from which to choose and it is literally forced to make a particular purchase or take a particular action (e.g., use a prescribed medication), then this single “no-choice” instance does not constitute a decision; such a no-choice decision is commonly referred to as a “Hobson’s choice”.

1.7.2 LEVEL OF CONSUMER DECISION MAKING

Not all consumer decision-making situations receive (or require) the same degree of information search. If all purchase decisions required extensive effort, then consumer decision making would be an exhausting process that left little time for anything else. On the other hand, if all purchases were routine, then they would tend to be monotonous and would provide little pleasure or novelty. On a continuum of effort ranging from very high to very low, we can distinguish three specific levels of consumer decision making:

1. Extensive problem solving.
2. Limited problem solving
3. Reutilized response behavior.

Which were discussed in Howard-Sheth model of consumer behavior (Schiffman and Kanuk 2003; 547-549)

The example of consumer decision making cited above may be generalized toward a typical consumer problem solving model consisting of four basic types of activities in the process of purchasing. The consumer’s four steps are (1) problem recognition, (2) information search and evaluation, (3) purchase decision and (4) post purchase behavior. The assumptions underlying this and other decision-process approaches to consumer behavior seem to be the following:

1. Two or more alternatives exist, so that a choice must be made by the consumer.
2. Consumer evaluative criteria facilitate the forecasting of each alternative’s consequences for the consumer’s goals or objectives.
3. The consumer uses a decision rule or evaluative procedure to determine the chosen alternatives.
4. Information obtained from external sources and / or memory is used in the application of the decision rule or evaluative procedure.

However, it has been suggested that for certain purchase situations some consumers do not engage in prepurchase decision process. For example, they may not have stored information, it may not be retrieved or retrievable, and they may not search externally. Thus, some purchases may occur as a result of approaches other than a decision process. They can occur out of necessity (such as allocation of income within certain categories of expenditures, food/beverage, housing, and medical care); they can be derived from certain culturally mandated lifestyles (for example, the “standard package” of goods desired throughout a society, including transportation, personal care, and household appliances and furnishings items); they can be interlocked with

other purchases (such as gasoline, repair services, and insurance being interlocked with the purchase of an automobile); they can reflect purchase preferences acquired in early childhood (Such as with food preferences and store choices); They can result from conformity to group norms or imitation of others (Such as adoption of smoking behavior among teens); they can result from recommendations by personal or non personal sources (such as often occurs in the adoption process)

1.7.3 DECISION MAKING PROCESS

This process consists of a series of processes or steps, beginning with a felt need or want arising from either internal or external services and terminating with a confirmation of the decision. The need may be an urgent or compelling one (as 31 that of thirst on a hot day), demanding immediate satisfaction; or it may be one for which the satisfaction can be delayed or postponed (as that for purchasing a carpet or a wall clock). In any event a tension is created which sooner or later must be quit. Where the decision process is lengthy and complex, it is labeled as extensive decision making”.

There are three recognized stages:

1. Predecision stage
2. Decision stage,
3. Post-decision stage.

1.7.3.1 THE PREDECISION STAGE

In this stage, the activities are external and to some extent observable. Individual awareness to stimuli can be recorded. Knowledge can be obtained about the contents and meaning of advertisement message. Preferences can be made a matter of statistical record.

1.7.3.2 THE DECISION STAGE

In this stage, the activities are internal and not observable. The decision is in terms of the individual's past experiences and understanding as well as his innate characteristic. “All of the experiences, attitudes, opinions, and feelings accumulated within an individual make up the “cognitive structure” peculiar to each individual as he approaches a buying decision.”

1.7.3.3 THE POST-DECISION STAGE

In this stage, the individual has to undertake risk of uncertainty as to best selection or whether to act or not to act. There is a lurking fear that the decision may have been a poor one. The seller can relieve this anxiety of the buyer by giving messages needed for the product. (Seibert 1973; 102-103)

1.7.4 CONSUMER BEHAVIOUR AS A DYNAMIC PROCESS

Consumer behaviour involves the understanding that acquisition, use and disposition can occur over time in a dynamic sequence. In other words the study of consumer behaviour is the study of how individuals make decisions to spend their available resources (money, time, efforts) on consumption-related items.

The American Marketing Association (AMA) defines consumer behaviour as “The dynamic interaction of cognition, behaviour and environmental events by which human beings conduct the exchange aspect of their lives.

Consumer behaviour is “The study of individuals, groups, or organisations and the processes they use to select, secure, use and dispose of products, services, experiences, or ideas to satisfy needs and the impacts that these processes have on the consumer and society.” Behaviour occurs either for the individual, or in the context of a group (e.g., friend’s influence what kinds of clothes a person wears) or an organisation (people on the job make decisions as to which services the firm should use).

Product use is often of great interest to the marketer, because this may influence how a product is best positioned or how we can encourage the consumption of a product in market. Consumer behavior involves services and ideas as well as tangible products.

The impact of consumer behavior on society is also relevant. For example, aggressive marketing of high fat foods, or aggressive marketing of easy credit, may have serious repercussions for the national health and economy. Services are also marketed in much the manner as goods and commodities. Still there are wide difference between goods and services based on their characteristics and attributes.

1.7.5 BUYING PATTERN

When consumers purchase services/goods or other services and the frequency at which consumers purchase them.

1.8 CONSUMER DURABLE PRODUCTS

1.8.1 WHAT IT IS DURABLE GOODS?

Durable goods are a category of consumer products that do not need to be purchased frequently because they are made to last for a long time (usually lasting for three years or more). They are also called consumer durables or durables.

HOW IT WORKS/EXAMPLE

Consumer goods are many times separated into two categories: durables and non-durables. Durables have an extended product life and are not typically worn out or consumed quickly when you use them. Since they're made to last, durable goods are often times more expensive than non-durable goods that have to be purchased repeatedly over a short period of time.

A washing machine is an example of a durable good -- it takes many years and a number uses to completely expend its functionality. The laundry detergent used in the washing machine, on the other hand, is a non-durable good -- when the bottle is empty, the detergent must be repurchased.

Other examples of durable goods include automobiles, appliances, furniture, jewelry, consumer electronics and sporting goods.

EXAMPLES OF DURABLE PRODUCTS

Durable goods are goods that don't wear out quickly or those that have a lifespan of more than three years. These include computer equipment, industrial equipment, trains, planes and automobiles. Economists track purchases of durable goods as one of several "key economic indicators." Nondurable, or consumable, goods include food, clothing, supplies and other items that are used up within a short period after being bought.

Durable goods also include dishwashers, washer-dryers, refrigerators, televisions, medical equipment, furniture, lawn and garden equipment, consumer electronics, sporting goods, mobile phones, photographic equipment and jewelry. Durable goods used in manufacturing and other businesses include generators, machinery, laboratory equipment and medical devices.

The U.S. Census Bureau collects and reports data for the durable goods sector, which includes manufacturing companies that ship more than \$500 million annually. Stock market participants and economists follow this and several other sectors to monitor economic conditions and to forecast future production commitments. The bureau tracks the core durable goods sector in a way that specifically excludes transportation equipment (trains, planes and automobiles) because an influx of high dollar value transactions would skew results.

Economists and the bureau also track a related sector called capital goods, which is a category of stocks that are related to the manufacture or distribution of goods. This sector includes companies that manufacture the machinery used to create capital goods, electrical equipment, aerospace and defense, engineering and construction projects.

1.8.2 LIST OF DURABLE GOODS

Durable goods are used by all of us daily in our lives they are those goods which are used by the consumers for a long period of time usually more than 1 year. Given below is the list of some of the durable goods:

1. Furniture like bed, sofa, dining table
2. Bricks, steel and other construction material used in the construction of home
3. Gold and platinum Jewellery
4. Freezers and Air Conditioners
5. Vacuum Cleaners and Gardening tools
6. Microwaves
7. Telephone
8. Mobile SIM card and its accessories (Mobile can be also be included but these days majority of people change their mobile within 2 years.)
9. Cars and motorcycles
10. Televisions and digital cameras
11. Kitchen utensils
12. Books (Provided you are not one of those who purchase book only for exams)

Above classification was not exhaustive and many more goods can be added as durable goods depending on its use for the consumer.

1.9 CONCLUSION

The market for consumer durables is becoming more competitive now a day. Therefore, the producer of durable products should understand consumer interest much to find higher sale of their products.

Overall, it is argued that the study of consumer behavior is rapidly evolving as researchers recognize and implement new techniques and Trans disciplinary perspectives to understand the nature of purchase and consumption behavior. This wider view attempts to study Consumer Behavior: behavior in the light of rapidly evolving lifestyles, values, priorities, and social contexts.

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