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## Editorial

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As we wrap up 2024, we are excited to present the latest issue of the New Man International Journal of Multidisciplinary Studies. This edition features a range of insightful research papers that explore various important topics.

Dr. Ram Prasad Ghimire begins with "Travel Writing as a Means for Colonialism: Reading Park's Travel in the Interior Districts of Africa," where he examines how travel literature has historically contributed to colonial narratives. This critical analysis encourages us to rethink our understanding of such texts.

In another paper, "Promoting a Nation with Cultural Tourism," Ghimire highlights how cultural tourism can enhance national identity and foster economic growth, while also addressing the challenges of maintaining authenticity.

Madhuri Agarwal and Dr. Sanjeev Kumar Singh discuss "Work Life Balance and Its Influences on Employee Development and Career Management." Their research emphasizes the significance of balancing work and personal life for improved employee satisfaction and career growth.

Priyanka Jain and Dr. Asif Perwej investigate "The Influence of Contemporary Advertising on Consumer Behavior: An Investigation with Regards to E-commerce Enterprises." Their findings reveal how advertising strategies shape consumer choices in the digital marketplace.

In "Impact of Remote Work on Employee Well-being and Job Satisfaction," Megha Bindal explores the effects of remote work on employees, highlighting its implications for well-being and job satisfaction.

Asha Kumar's paper, "Acculturation and Assimilation in The Select Fiction of Chitra Banerjee Divakaruni," examines themes of cultural identity and the immigrant experience in Divakaruni's writings.

Dr. Nandini Katju revisits the historical role of peasants in India's independence movement in "Role of Peasants in the Indian National Movement." This paper sheds light on the importance of grassroots activism in shaping national identity.

The issue also includes a study on poverty and inequality in Chhattisgarh by Dr. उपेन्द्र कुमार साहू and Dr. पंकज कुमार, titled "छत्तीसगढ़ राज्य में गरीबी एवं असमानता के कारण तथा सुझाव — एक अनुशीलन," which offers insights and recommendations for addressing these pressing issues.

Finally, Dr. नलतल डेशुरलड'ल "संत तुकरलड आणल अंधशुदुधल नलरुडुलन" explores the role of Sant Tukaram in combating superstition, emphasizing the relevance of spiritual leaders in today's society.

This diverse collection of papers highlights the importance of multidisciplinary research in understanding complex issues. We thank our contributors, reviewers, and readers for their continuous support, and we look forward to an inspiring year ahead.

— **Dr Kalyan Gangarde**

Chief Editor,

New Man International Journal of Multidisciplinary Studies

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## 1.

## Travel Writing as a Means for Colonialism: Reading Park's *Travel in the Interior Districts of Africa*

Dr. Ram Prasad Ghimire  
(Nepal)

**Abstract :** *This paper argues that since Euro-imperialism faced legitimation crisis in the late eighteenth century due to increasing rationalist and humanitarian ideologies, travel writing had to grow with a metaphorical use of sensibility to cover the grand design of colonialism in such situation. Mungo Park's narrative is characterized by the trope of sensibility for the same purpose. Being under the guardianship and protection of Joseph Banks, who was the president of the Royal Society and great designer of Britain's colonial expansion, Park tries to project himself in his narrative not as an ambitious and aggressive colonizer but an innocent genuine knowledge seeker.*

*Keywords: Travel writing, colonialism, reverse ethnography, reciprocity, Euro-imperialism*

### Introduction

Travel writing had a powerful influence on British culture in the Romantic period. By stimulating the contemporary imagination, it shaped the consciousness of the age towards British imperialism. Following the seventeenth-century course of studies in empirical inquiry, most eighteenth-century travel narratives in the beginning caught an objective style. From the latter part of the century, however, the travel writing showed a subjective element, and there grew a general tendency of travel narratives to foreground the travellers' sensibility. Mungo Park represents in his *Travel in the Interior Districts of Africa* (1799), the spirit of the age maintaining both subjective and objective elements: science and sentiment, religion and improvement. He handles them in his narrative in such a way that subjective comes to the foreground for an instrumental purpose to meet the goal of British Imperialism. Park's *Travel in the Interior Districts of Africa* would not be possible without help of the Royal Society. The Royal Society was formed in 1788 for the commercial and geographical exploration of the continent. It was led by Joseph Banks (1743-1820), who was a scientist, collector, traveler, adviser of monarch and ministers, and president of the Royal Society. His interest in British imperialism and his relation with Park is clearly stated in a critical writing called "Mental travelers: Joseph Banks, Mungo Park, and the Romantic Imagination" by Tim Fulford and Debbie Lee, "He [Banks] was the unseen hand, the shadowy impresario of Britain's colonial expansion.... He sent explorers out to Africa, China and the Poles. He prepared their journal for publication. Mungo Park had been his protégé"(118). His diplomatic guidelines enabled Britain to achieve imperialism.

Being under the guardianship and protection of Joseph Banks, Park had to project his exploration through his narrative as an "innocent, unaggressive activity, in no way threatening to

the local population" (Thompson 569). So in Park's travel, he is seen unaggressive and passive, often enduring to cover the spirit of British colonialism.

For covering the grand spirit and design of colonialism, travel writing had to grow with a metaphorical use of sensibility. Of course, Park's narrative is characterized by the trope of sensibility for the same purpose. As a traveller, he undergoes a lot of suffering in the interior districts of Africa. His suffering in Africa grows to its great intensity which, of course, is capable of drawing the sympathy from the readers as well as from the Negroes in the interior districts of Africa. The mode of his narrative wins the sympathy of his readers in such a way that they see Park as "a lone traveller in the wilderness, engaged in a heroic quest for knowledge..." (Thompson 571). This response from the readers does not indicate Park as an ambitious colonizer but a genuine knowledge seeker.

### **Orienting Readers to Different Pathetic Situations**

In the actual design of Park's narrative, colonialism is hidden by the trope of sensibility that is evoked in different situations. The readers are drawn by his narrative either to his own pathetic situations or to those of the negroes. His journey was full of obstacles and he had to rely solely on native guides and the generosity of local peoples for his food and shelter. In the beginning, his travel was oriented towards Gambia. He stayed there for six months. He tried to adjust himself with the place by learning local language called Mandingo and this helped him to be familiar with local people's custom. Slowly and gradually he gained the power of adjustment with the African peoples through the beginning experiences and this enabled him to go further, which brought him close to many different peoples including black African tribes in west Africa. Among these tribes who lived among the forests and fertile river basins, the nomadic Muslims were most threatening for him as they had a suspicion that he was a trader or a spy though, outwardly, he wanted to show himself as an innocent traveller. In spite of his precaution, the moors (the Muslims) captured him and treated him very badly. He almost died of starvation. During his travel, he had fever many times. He also got a chance to see frequent wars and observe how slave trade was flourishing there. While he was coming back from the Niger, Park made his journey with an armed slave caravan, being escorted safely back to Gambia. Throughout the Park's journey, there are several situations of his own sufferings and those of the African Negroes. It is better then to observe some of the major situations separately to see how they have contributed to Park's politics.

Towards the beginning of his journey, or particularly the moment before he leaves Gambia, he foresees his journey ahead as "painful and perilous" (Park 18) which he later experiences when he leaves Dr. Laidley and rides on his horse slowly into the woods:

I had now before me a boundless forest, and a country, the inhabitants of which were strangers to civilized life, and to most of whom a white man was the object of curiosity or plunder. I reflected that I had parted from the last European I might probably behold, and perhaps quitted for ever the comforts of Christian society. (Park 21)

### **Painful Experiences with the Moors**

His sense of pain and peril actually grows in the area of moors who show their ill-mannered behaviour towards him; it is very hard for him to tolerate the suffering caused by the moors, which he describes this way, “The Moors are here in greater proportion to the negroes than at Jarra. They assembled round the hut of the negro where I lodged, and treated me with the greatest insolence; they hissed, shouted, and abused me; they even spat in my face, with a view to irritate me” (Park 75). Besides this, Park also draws reference to how he was robbed of everything he had in his bag thinking that he was a Christian. They had a thought that his property was lawful loot to the followers of Mohammed.

The situation grows pathetic when the Moors at another moment proved them very rude while treating Park even in the conditions of his high fever, which Park has drawn to his narrative successfully to win the sympathy of his readers. While he was taking rest in his high fever, a group of Moors entered the hut, where he was lying, and pulled the worn clothes from me. To irritate him with their usual rudeness was just like a sport to them. Being perplexed at this situation, he left his hut and somehow walked to some trees at a little distance from his camp to take rest there.

His painful journey gets more intense when his horse fails to go ahead towards the eastward after the Niger River has been approached. His fatigue and hunger together with the failure of his horse, affect the readers' mind with sensibility, which is given in second volume of the narrative:

I sat down for some time beside this worn-out associate of my adventures, but finding him still unable to rise, I took off the saddle and bridle, and placed a quantity of grass before him. I surveyed the poor animal, as he lay panting on the ground, with sympathetic emotion, for I could not suppress the sad apprehension that I should myself, in a short time lie down the perish in the same manner, of fatigue and hunger. (Park 8)

In all these situations of Park's suffering, what we very often find is his act of Orientalizing the Arabians or the Muslims more than African people. The reasons for this may be that Britain was planning to colonize Africa; but the Arabians had already established themselves there before the Britishers. So in a sense, they were their enemies or obstacles on their way to colonialism. By growing the sensibility against the Moors but for himself and the Negroes, he had cleverly blended politics and sensibility in his narrative. For the same purpose, he draws several scenes in his narrative in which the Moors are called and depicted as cruel animals whereas the negroes as having human qualities. One of such references of contrast situations is presented here, which we find in the volume one of the text:

As I had some reason to suspect that this day was also to be considered as a fast, I went in the morning to the negro town of Farani, and begged some provisions from the dooty, who readily supplied my wants, and desires me to come to his house every day during my stay in the neighbourhood.—These hospitable people are



looked upon by the Moors as an abject race of slaves, and are treated accordingly. (Park 94-95)

The very contrast of the Moors with the Africans in Park's narrative caught the eyes of Nicholas Howe too. He wrote about this in his critical writing called *Looking for a River, or, Travelers in Africa* in this way, "Repelled by their [ the Moor's] treatment of black Africans taken into slavery, and bitter at the cruel treatment he received as a destitute traveller from them, Park can write with great anger of the Moors" (232). Park contrasts the Moors sharply to the black Africans and highlights their positive character. They were kind to him and treated him with kindness and generosity. Howe reinforces the same, "It is hard not to feel sometimes that Park works hard to cast black Africans as noble savages too innocent to resist the mercantile cruelty of the Moors" (232).

### **Reverse Ethnography**

To downplay the sense of colonization, Park has foregrounded in his narrative some situations of reverse ethnography in which he inferiorizes himself. It would be relevant here to draw one such situation from the first volume of his narrative in which he is surrounded by the women of Fatteconda, the capital of Bondou, desirous to see him:

They rallied me with a good deal of gaiety on different subjects, particularly upon the whiteness of my skin and the prominency of my nose. They insisted that both were artificial. The first, they said, was produced when I was an infant, by dipping me in milk; and they insisted that my nose had been pinched every day, till it had acquired its present unsightly and unnatural conformation. On my part, without disputing my own deformity, I paid them many compliments on African beauty. (Park 37)

We find similar situation of reverse ethnography in his narrative when he reaches a very large town called Sansanding and is again surrounded by the curious crowds to see him perform his "evening devotions, and eat eggs" (Park (5). The situation suggested by the following lines of volume two of the text draws him being inferiorised, "My landlord immediately brought me seven hen's egg, and was much surprised to find that I could not eat them raw; for it seems to be a prevalent opinion among the inhabitants of the interior that Europeans subsist almost entirely on this diet" (5). However, he had succeeded in persuading them that this opinion was without foundation.

### **African Women Sympathising Park**

In addition to the drawing of the Moors and the scenes of reverse ethnography, Park's narrative focuses our attention to another important part of sensibility that is related to the African women. Women are supposed to be kind and sentimental by nature. These African women too sympathise with Park in his sufferings, which he depicts in his narrative, "I do not recollect a single instance of hard-heartedness towards me in the women. In all my wanderings and wretchedness I found them uniformly kind and compassionate" (Park 49). When he reaches Segou, the capital of

Bambarra, the women's rites of hospitality is expressed by the women there as they serve him with food and shelter at night, and sing a song composed extempore in a sort of chorus that focuses on the pathetic condition of Park himself, which we find in volume one of the text:

The winds roared, and the rains fell. The poor white man, faint and weary, came and sat under our tree. He has no mother to bring him milk, no wife to grind his corn. *Chorus* — Let us pity the white man, no mother has he", & c. &c. Trifling as this recital may appear to the reader, to a person in my situation the circumstance was affecting in the highest degree. I was oppressed by such unexpected kindness, and sleep fled from my eyes. (Park 132)

While refreshing themselves after their hard labour, the above piece of song was sung by one of the young women, the rest joining in a sort of chorus to sympathise with Park.

By this extract of the narrative, we come to know that Park is kindly responded by African women. There are many other scenes in the narrative in which he identifies himself with them and they identify themselves with him too.

### **Sensibility Attached with Slavery**

Slavery in West Africa is another focus of Park in his narrative that has charged it with great sensibility. One of the important functions of Park's narrative for this purpose is to produce several situations in which Park identifies himself with the negro slaves of Africa. One among them is the situation of Sibidooloo in Africa, where a slave is understood only in terms of commodity or money. When Park observes a scene of burying the dead body of a slave, which for its slaver, is just a loss of money, he is deeply affected by this commodifying of a human being, and renders it in his writing in volume two, "The slave, who had before gone the village, to my surprise returned with the corpse of a boy about nine or ten years of age, quite naked. The negro carried the body by a leg and an arm, and threw it into a pit with a savage indifference which I had never before seen" (27). Just before throwing the corpse into the pit, he repeatedly used the rough words like "dankatoo" ("good for nothing") — "jankra lemen" ("a real plague") — for the dead body. Park thought that such words could also be applied to nobody but himself. Park observes closely that the pit was very much similar to a grave. When he covered the body with earth, the dooty often expressed himself, "naphula attiniata" ("money lost") (27).

### **Reciprocity**

Park's narrative design also includes reciprocity that thickens the cover of colonialism. Recalling Marcel Mauss's classic analysis of reciprocity in *The Gift*, Peter Hulme makes a point that "reciprocity has always been capitalism's ideology of itself" (Pratt 84). The reciprocity in his narratives can be observed in a scene of Sego, the capital of Bombarra, where he is taken in by a woman slave as a charity case and he presents his "compassionate" lady with "two of the brass which remained on my waistcoat—the only recompense I could make her (Park 132). Mary Louise Pratt rightly observes the Park's politics of reciprocity in his *Imperial Eyes: Studies in Travel Writing and Transculturation*, "In Parks [narrative], expansionist commercial aspirations idealize

themselves into a drama of reciprocity. Negotiating his way across Africa, Park is the picture of the entrepreneur" (Pratt 81). Of course, there are many instances of reciprocity in the narrative. Since the sensibility that Park produces in his narrative is part of a dramatic design, it is associated with politics.

Politics of sensibility was, of course, the product of the eighteenth century atmosphere of Euro-imperialism that faced a legitimation crisis. Mary Louise Pratt observes this crisis in the following analytical writing:

Euro-imperialism faced a legitimation crisis. The histories of broken treaties, genocides, mass displacements and enslavements became less and less acceptable as rationalist and humanitarian ideologies took hold. Particularly after the French Revolution, contradictions between egalitarian, democratic ideologies at home and ruthless structures of domination and extermination abroad became more acute. (Pratt 74)

The eighteenth century sentimentality is aptly observed by Peter Hulme too, "Sentimental sympathy began to flow along the arteries of European commerce, in search of its victims" ( qtd in Pratt 75).

## Conclusion

Park's *Travel in the Interior Districts of Africa* is thus the inevitable result of a legitimation crisis that Euro-imperialism faced in the late eighteenth century caused by the increasing rationalist and humanitarian ideologies. The expansion of commercial colonization could be made possible in such a situation only by adopting the new forms of travel writing as well as colonialism. So, Park, a protégé of Joseph Banks, who was the president of the Royal Society and a great designer of Britain's colonial expansion, could prepare the way for British colonialism only by projecting himself as a modest or self-inferiorizing traveler and his narrative as an appropriate helping tool for British colonialism.

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## 2.

## Promoting a Nation with Cultural Tourism

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**Abstract :** *This paper connects the issue of promoting a nation with cultural tourism and shows that a nation's promotion is possible only through cultivating a humanitarian behavior, not just through the commercialization of cultural heritage. Cultural tourism incorporates both a nation's economy as well as its typical mode of humanity that deals with the visitors from other countries in a cultured way and inspires them to come to the nation time and again to realize themselves as true human beings, narrowing the gap between themselves and other human beings across the world.*

**Keywords:** *Tourism, cultural music, folk hymns, capitalism, nation*

### 1. Introduction

A nation consists of two types of properties: its hardware and software properties. Its geography and physical properties can be taken as hardware component and its philosophical and cultural properties or variations can be understood as software component. On the basis of these two aspects, the development of a nation goes in two ways: physically and culturally. Of course, a healthy nation has the signs of both a clean and well- systematized physical environment and a cultured social environment. Just as to refresh and purify our physical environment we need to maintain a healthy environment, we need to clean our social environment with the strength of character, healthy minds and good behavior. Now, in the context of promoting a nation with tourism, we need to ask ourselves whether tourism is to promote our nation only by increasing the amount of money. Giving more priority to money and less priority to cultural strength may lead a nation to the hell of corruptions that eventually may destroy the identity of a civilized and cultured nation by losing the essential software, the culture of humanity.

### 2. Tourism and Its End

The issue of tourism development needs to draw our attention to what it does to humanity. In this regard, it is relevant to pick up the view of Jeffrey Blustein (2008) to see how he inspires us to be responsible for human beings while getting involved in socio-cultural activities. According to him, "Justice requires that we treat people as ends in themselves" ( p. 34). His sense of civilization emphasizes humanity. If we like to follow the idea of Blustein while promoting a nation with tourism, we need to adopt the ways of developing tourism without any dehumanizing activities. Of course, tourism should increase the dignity of human beings.

### 3. Tourism and National Identity

The making of a nation emphasizes the basic myth of collective origin. Such foundational myth “produces the linkage between national identity and a pure, original people or ‘folk’ tradition” (Barker, 2008, p. 253). While developing tourism, we need to attract the tourists to our original or traditional as well as creative works of art and culture that can extend our identity. Attraction needs to be made not merely with an intention to earn money but with a manner that would show and represent our typical qualities of behavior following the norms of *atithi devo bhava* (regarding the guests as gods) and serve them accordingly. Such quality behavior will certainly establish our virtuous image in the world, inspiring other people towards the ideals of humanity. Tourism of a nation can grow well with the establishment of the ideal behavior of its people in the minds of tourists. This would naturally extend and raise the identity of a nation in its own cultural mode of humanity.

#### 4. Cultural Music and Tourism

##### 4.1 Music

As music is deeply associated with all human cultures, our study on the life of a particular people essentially demands the investigation of how music is used in a particular context of cultural ceremonies as well as the general events of life. We know very well that music, well-organized with words, produces effective expression of life in its fullness. Music refers to certain sounds - vocal or instrumental or both- combined to produce a pleasant or harmonious expression of feeling or impression (Pearsall & Trumble, 1996, p. 953). This is what music refers to in its pure terms. In its wider sense, “Music began with singing” (Sachs, 1943, p. 2). Music (*sangeet*) suggests an organization of many things. Music is well defined in Sanskrit literature, that is, "*samyak prakarena yad geeyate tat sangeetam*" (the act of singing well is called music). Singing well includes the use of sounds, rhythm, correct pronunciation of words, gestures and facial expression while singing (Mathema, 2066, p. 1). Darnal (2061) sees in music the organization of the three: song, dance and musical instrument ( p.1). He has thus further widened the definition of music. In other words, music can be felt or seen in sound and body movement. So it is oral, aural and visual at the same time.

However, Sharma Bhatta (2066) takes us beyond this *aahat nad* (that is hearable through the normal mechanism of our ears) into deeper and subtle sound that can be felt in meditation. This subtle sound is called *anaahat nad*. He argues that *aahat nad* is the outer form of the *anaahat nad*. The former is temporary: as soon as it is produced, it starts passing away. However, the latter exists permanently in the innermost part of the human software. From this point of view, outer hearable sound has its origin in the *anaahat nad* that can be felt only with the strength of devotional meditation.

##### 4.2 Folk Music

Particular folk culture or folk life has its own musical associations and organizations. Folk music, as a part of community life, represents its folk spirit in its own way. In other words, it does not represent just the feelings of an individual but the collective spirit of certain community, caste, class and locality. Folk music, in its extended sense, can hold the spirit of a nation as a whole.

Understanding a community, caste, class, locality and a nation needs to feel the folk music of that community, caste, class, locality and nation.

Folk music is the music of folk life. In other words, it is the music that represents the feelings of folk life. As the history of folk life is very long and vast, its music too has a very long history and vast body. The music of folk life started with the beginning of the life itself. Folk music came into existence before human language. This is proved by the fact that in folk music we find non-verbal elements still working to enable us to feel the subtle truths of human life. Govinda Acharya's (2002) definition of folk music reinforces its ancientness, "Folk music is the first creative expression of human civilization" (p. 5). In this regard, it is relevant to see how Ethnomusicology observes music.

Defining ethnomusicology, Jeff Todd Titon (1997) asserts that it is "the study of music that stresses the importance of music in and as culture" (p. 250). He sees the function of music within society and what reveals music is the important aspects and indicators of a culture. Ethnomusicology is concerned with music and analyses it in relation to social or cultural context. It regards music as a social phenomenon and drills down to see how music is used in a particular social event and cultural ceremony. In other words, it makes an attempt to see the function of music within society. Of course, as a social phenomenon, music can express the cultural aspects of a particular community or people and ethnomusicology enables us to see music carrying the cultural sensibilities of a people that use it. With the expressive power of music, we can feel the pulsation and subtle truths of a society.

### **4.3 Contribution of Cultural Songs to the Elevation of a Nation**

From religious and ritual perspectives, cultural songs are expected to culture the minds and behavior of people. Having belief in supernatural power and being involved in religious and ritual activities enables people to dissolve their egos and inspires them to be kind, polite, generous and respectful to each other. Having belief in the assumption that all humans and non-human beings on earth are the offspring of the same God, leads to a sense of equality among all beings. Cultural songs are effective in establishing such ideas and feelings in the minds of people with the help of the type of music that is tempered with the noble thoughts and benevolent feelings of humanity. When the people of a country become saturated with the sensibility of humanity, it will be prosperous in all sectors including tourism.

#### **4.3.1. Folk Hymns**

Titon (1997) sees folk hymn as "a song praising God and sung in a folk group" (p. 455). Similarly, Irving Lowens has defined it as a "secular folk-tune that happens to be sung to a religious text" (as cited in Titon, 1997, 456). These definitions of a folk hymn do not discord with those which we find in Nepali folk literature. In Bandhu's (2058) words, "The song which people sing in a religious ceremony is called *bhajan*. It describes the virtues and the strength of the concerned gods and goddesses of the ceremony" (p. 153). In this regard, Acharya (2002) has defined the deities that Nepali *bhajan* refer to within his definition of *bhajan*: "*Bhajan* is the expression of praise and recollection of local deities and the ones which are mentioned in the Hindu myths" (p.

58). Considering over these ideas about *bhajan*, we can now have a concluding notion of a folk hymn that it is a religious song that represents the sincere feelings of a devotee for gods and goddesses.

There are some notable features of Nepali folk hymns. The first feature to be noted about them is that they are to be sung at night, starting from around eight p.m. and ending with next morning. Secondly, it has a certain course or process to be completed, starting from *aarati bhajan* in the evening, singing *Ramayan* at around midnight and producing the *bhajan* about Krishna (*bhimmalu bhajan*) in the next morning. In the temporal spaces between them, other types of *bhajan* can be sung. Thus, it has a course to cover the whole night. Thirdly, it has special solemn tunes which suggest that *bhajan* is not meant for superficial entertainment. Moreover, in short-tuned (*chudke*) *bhajan*, one of the devotees may feel himself being powerful as Hanuman and may do some difficult work. Next, it is usually men who sing *bhajan* whereas in *keertan*, women participate very easily.

*Keertan* is a short non-narrative religious song in which people repeat only a few lines to adore certain gods and goddesses. In some regions of Nepal, people regard both *keertan* and *bhajan* as the same religious songs. However, in Lumbini zone, people take them as different religious songs. In this region, people sing *keertan* in a special way that is never matched with the manner of *bhajan*. They repeat only a few lines for some minutes and the tempo is usually faster than that of *bhajan*. It does not have a narrative course to complete. People use many musical instruments while singing *keertan*. They use harmonium, flute, tambourine, cymbals, tomtom, conch-shell, timer, and so on.

In this way, it is clear that Nepali folk hymn has its own content and manner that may provide the foreigners with newness in the part of both entertainment as well as the world knowledge. Like folk hymn there are other cultural or ritual songs like wedding songs in which the tourists will feel something special and different with which they are sure to remember Nepal for a long time in their life, which also ensures their frequent visits to the country in future that further strengthens the relations of humanity.

## 5. Commercialization of Cultural Heritage

Cultural tourism enters the field of culture and lives on cultural heritage. Its association with culture should not be motivated merely by materialistic desire of fulfilling the economic need. In this regard, the priority should be given to the projection of our culture and national life in a way to attract and win the hearts of the guests through our cultured behavior so that they would remember us not as the money-minded people but as the true hosts that create for them a friendly, sincere and homely environment that would ascertain their repeated visits to our nation. It is possible for us to grow our tourism to its ideal scale by growing ourselves with a cultured tourism. However, this way of developing a cultured tourism stands in contrast to the present reality of how the hosts project themselves while dealing with their guests. It is often the case that they would project their greed for money without any trace of a cultured dealing with their guests in regard to their cultural heritage. To their extreme effort, they become ready even to sell themselves.



## 6. Significance of Bhrikuti in Cultural Tourism of Nepal

Abhi Subedi draws references to Bhrikuti in his *Dreams of peach Blossoms* to show his critical attitude to superficial way of treating the cultural properties. Bhrikuti is recognized as our "national heroine for her contributions to the field of Buddhist culture in Tibet, and for her strong influence in strengthening Tibet-Nepal relations through the medium of Buddhist culture and arts" (Shakya, 1997, p. 44). Certainly, she was a heroic figure in many ways. She was capable of raising the identity of her motherland Nepal by showing the power of her tolerance, silence and sacrifice, the properties of Buddhist culture. The name of Bhrikuti encounters commercial exploitation. The commercialization of Bhrikuti's name highlights the lack of Nepalese people's genuine connection with their past. Carol Davis (2003) shows her deep concern about this condition of present day Nepal in this way: "These scenes of present-day Nepal demonstrate that authentic cultural memory is rapidly becoming a rare commodity as television bombards Nepalis with Western imagery ..." (p. 184). Instead of associating their minds with the genuine properties of the past to live a healthy life at present, Nepalese people are now in the tendency of selling the valuable images of those properties and, in a sense, mocking at themselves by putting them in the context of commercial advertisement as if they were merely the equivalents of the cheap products which are deliberately produced to deceive people to fulfill the motto that *money is above all things*.

In the name of modernization and economic development, our cultural life is confused and fragmented. Davis (2003) observes the problem this way: "It is the juxtaposition of past and present, the jostling, of scenes of contemporary Nepal with scenes of long ago, that so aptly reflects the tension of living with tradition while moving toward modernization" (pp. 184-185). We can see how, Bhrikuti's original heroism gets mocked at in the commercial tone of Guide and Hawker as it is represented in *The Dreams of Peach Blossoms* by Abhi Subedi (2001):

GUIDE. Come and enjoy the taste of momo at Bhrikuti Momo Centre.

HAWKER. And sekuwa at Kailashpati Sekuwa Corner located in the street.  
(2001, p.184)

Similarly, on Freak Street, figurines of Buddha and ancient *lings*, the phallic representation of Shiva's creative powers, are sold off at bargain prices:

GUIDE I. Please come

This is very good palace, yes, a good palace

No toilet here

But field good, you know

Nobody sees

GUIDE II. you see, this is good phallus

This king worshipped linga

Queen also, you know. (p.66)

By creating such dialogue between these two guides on how our origin is being discolored and lifeless due to materialistic way of life, Subedi urges us to revive cultural memories and infuse society with cultural integrity that can raise the dignity of subdued currents of art and culture for

creating a healthy future of Nepal. So, by selling our cultural memories, we are selling our own identity. It is for this reason that the poet laments over the loss and exploitation of cultural memory:

Yes, I've also seen  
 The Everest waiting on rugs  
 On the freak streets  
 This palace also  
 Wearing dust cover  
 Waiting for the touch of lovers bangles of the Bhrikutis  
 And all these girls whose lovers' arms were amputated  
 Legs cut  
 So that they may not create other monuments  
 Like these ones  
 We sell dreams  
 Wrapped in the rags of times  
 Culture is the story  
 Of the sky  
 That is torn many times with love and pain. (pp. 77-78)

In the context of the marketing of history and heritage, it is very difficult to define what culture is. However, the poet defines it as the "story of the sky that is torn many times with love and pain." Due to the lack of people's genuine love for their own culture, the symbols of our identity are getting faded: Everest is waiting on rugs on the Freak Streets, the palace of Bhaktapur covered with dust is waiting for the touch of lovers. The rise of materialistic forces and the first priority that people have begun to give to it compels us to raise a question whether culture is far less important than money. The obvious and intellectually expected answer is 'No'. Money is merely the means to serve humanity. If humanity is compelled to worship money or put it above human beings' life and culture, then it is natural for material forces to dance like monsters and consume tender qualities of human beings. Therefore, Subedi's concern is to make us aware of our origins to revive our life and save it from materialistic arrogance. Carol Davis also draws more or less the same idea from the poetic play: "*Dreams of Peach Blossoms* calls up the creative collective cultural memory of origins and traditions in an effort to stem the tide of materialism, of arbitrary cultural acquisition, and of disregard for that which makes Subedi's people collectively, quintessentially, uniquely Nepali" (p.189).

### **7. Reference to Phewa Tal**

Subedi's critical attitude to the exploitation of culture can be seen in his *Chasing Dreams* too. In *Chasing Dreams*, a collection of thirteen poems, the poet takes us very close to his experience of many encounters with different critical situations of life. The poetic persona proves himself many times as a freedom-seeker. His sense of freedom suggests a wider kind of freedom that includes freedom from the way of thinking that regards material property as the ends of human beings. To its extreme limit, such attitude to physical property will produce money-minded characters who can even sell themselves for money. Subedi's sense of humanity gets ashamed at

such materialistic thinking. So, as a genuine freedom fighter, Subedi's persona wants to make Nepalese people free from materialistic greed and cultural pollution that is deeply rooted in their minds. By bringing the reference to the present state of Pokhara city, particularly the locality of Phewa Tal, Subedi's persona of the poem "Phewa Tal" from *Chaging Dreams* opens his door of memory to make us see how Pokhara is still waiting to be born in the mind of Nepalese people:

Spreading over the rugs  
 The faked antiques  
 By the names  
 "Future way guest house"  
 "Mouth-watering deserts"  
 "Moon dance" and "Solitary" restaurants  
 "Beam beam" and "Tranquility" lodges  
 "Baby love juice centre"  
 And the ultimate  
 "Boomerang restaurant"  
 Pokhara waits  
 On the fringe of her own dreams. ( 1996, p.19)

This poem makes its readers engage in recreating Pokhara with all her original heritage. Of course, Nepal is very rich in its heritage but people make fun of antiques by projecting them as the commodities of the market and selling them for money. Whatever the language is developed for selling Pokhara, it is all fake like a check without money in its related account. The language that is created to advertise or sell Pokhara fails to represent the genuine tone of her original heritage. The reason for this kind of failure is the materialistically hungry attitude that the sellers have towards Pokhara. True identity of Pokhara needs to be recreated with a feeling of devotion not to money but to her original heritage. In *The Paper Canoe: A Guide to Theater Anthropology*, Eugeno Barba (1995) writes, "Memory guides our actions. It is memory which makes it possible for us to penetrate beneath the skin of the times and to find the numerous paths which lead to our origins" (p. 47). Subedi has realized that present time is thick with materialistic greed and corruption. So his effort is to use memory to penetrate the present layer of the people's minds to make them aware of the fact that there is something more valuable than money in the origin of Pokhara that can add to the glory of Nepal.

## 8. Conclusion

Life without cultural organism has no immunity power to survive on its own. For a nation, to strengthen her cultural organism is to construct a healthy history that opens multiple possibilities of success in different directions including cultural tourism. Humanity flourishes with its cultural organism. However, the flood of capitalism or materialism has buried different cultural roots of human beings in the world. Instead of being aware of this tendency of the world, Nepal has been too open and easy to welcome such material forces, accepting them as if they were essential elements for the nation. Now it is high time we fulfilled the roles of original performers in our own

cultural time and space to revive the original way of our life and spirit on which our identity rests and flourishes.

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### 3.

## Work Life Balance and Its Influences on Employee Development and Career Management

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**ABSTRACT:** *In the present scenario, the issue of work-life balance has gained more attention due to the reason that an individual's work life and personal life may present conflicting demands on one another while the demands from both the spheres are equally important. Work-life balance means to maintain a perfect balance between the roles and responsibilities both at home and at work. Work-life balance is one of the most important and challenging issues which have been faced by the women employees in this century. This problem is being faced mostly by women employees because of the type of roles they play both at work and at home and the spillover of*

*work life over personal life and vice-versa.*

*Based on the present issue of work-life balance of women employees, this research is done. The study aims to examine work-life balance of women employees and analyze various factors affecting work-life balance. The women employees in Pune city constitute universe for the study. The researcher has drawn 500 women employees working in IT sector for the purpose of this study. Data was collected with the help of a structured questionnaire and data was analyzed using Pearson Coefficient Correlation.*

**KEYWORDS:** *Work Life Balance, Women Employees, BPO Sector, IT Industry*

## INTRODUCTION

In the traditional era, women were confined only to household work like cleaning, cooking, washing, taking care of children, elders, etc. They were just considered as homemakers and were not allowed to go outside the home or do any job. But now as the time has changed the thinking of people has also changed which has led to make the change in the present scenario. Apart from doing household work they are now engaged outside the home. As the cost of living has increased on one hand and the education and employment opportunities on the other hand, it is necessary for both husband and wife to start working and because of this many families became dual earners. The growth of higher education has improved job prospects for women, which has resulted in the household mothers to thriving professional women. So from now women have achieved and accomplished a remarkable progress in every walk of life and made a noteworthy mark in every field especially in IT sector and BPO. But still there are some women who are performing the same role of homemaker. They are still doing the same work of household like cooking, cleaning, washing, taking care of child, elder care, etc. With the increase in demand at work place and at home, the work- life balance of women employees is at stake.

In this fast growing competitive environment, organizations are expecting very much from the employees. In order to meet the employer's demand employees have to work day and night which are causing work life imbalance. To maintain a proper balance between their personal life and work life, it has become the biggest issue of women employees in this present scenario. It is said that many women employees working in BPO's are having a disturbed work-life balance which has resulted in strained relationships, increased number of divorces, the dispute between the family members, depression and conflicts in the organizations and even lead to suicides.

The issue of work-life balance has become the hot topic in the present-day scenario. Sverko et al (2002) emphasized that change in technology, values and demographic trends have contributed to the prominent relevance of work-life balance in industrialized societies. It is supplemented by other factors which include changes in the nature of family, increasing complexity of work, and the extended number of women entering the workforce. Work-Life Balance can also be described as a balance between several roles in a person's life (McCartney 2002). The basic theory behind the concept of Work-Life Balance is that individuals sometimes

have mutually exclusive demands and sometimes varying demands on them due to the roles that they play in certain areas of their lives for example, mother versus a worker (Ford et al. 2007). Lockett (2008) says it is the need of all individuals to maintain and achieve the balance between their life outside work and their paid work. Work-Life Balance is not a single ultimate experience, but it is a series of individual's unfolding experiences over time. If there is a lack of synchronization between the work life and the domestic life, it causes personal and financial hardship, both to the company and the individual. In the competitive era, organizations are under competitive pressure to achieve high productivity and require employees with healthy work-life balance as an employee with a good work-life balance will be in a position to contribute more towards the organizational growth and success (Naithani, 2010). Therefore, it is a high time for employers to draw out strategies and help the women employees to enjoy their work and live life to the fullest.

### **REVIEW OF LITERATURE**

Rincy and Panchanatham (2011) revealed that role overload, dependent care issues, quality of health, problems in time management and lack of proper support from the family are the major factors causing imbalance in work and personal life of women entrepreneurs. Santhi and Sunder (2012) found that supporting environment in the organization, provision of welfare measures play a primary role and alternative working time, child care and recreation play the secondary role in balancing work and personal life. Propensity of leaving the BPO industry is very high and chances to climb up the corporate ladder is bleak and tough. Only a few employees get the opportunity to be promoted to a higher level as a team lead or managers, but as soon as the news of promotions is announced many of the employees who are frustrated and not happy with the promotions quit the jobs. (Shelley Singh & Mitu Jayashankar, 2002).

Krishna Reddy et al. (2010) [19] found that the number of hours worked per week, the amount and frequency of overtime, inflexible work schedule, unsupportive supervisor and an inhospitable work culture increases the likelihood of women employees to experience conflict between their work and family roles. Samuel and Vivienne (1996) [70] studies revealed that women balance their work and family identity by trading-off one role for the other. In contrast, men are able to simultaneously identify with work and family roles

For working women employees, work-life balance was considered as not only a source of distress, but also the major 7 source of dissatisfaction (Hughes, 2007). Work-life balance can be difficult to achieve for full time workers irrespective of work schedules, especially for those with children 18 (Williams, 2006). Part-time work would really help 1 woman to balance their work and family (Higgins, 2000). This is the reason why many women employees choose part time job though there is a lot of discrimination in wage (Schone, 2006) Both professional and personal lives are important for women and if she struggle to do justice for both the roles by spending more time pursuing one role as opposed to the other can lead to negative outcomes (Nair, 2010). Women choose to postpone childbirth or remain childless in order to pursue a 12-working career (Oliver, 2009)

### **RESEARCH METHODOLOGY**

### **Need for the Study**

In the present scenario, due to the many changes taking place between the family system and the workplace, many women employees are finding it difficult to achieve a desired Work-Life Balance. In comparison with men, women have more responsibilities than men at home. Though there are studies on Work Life Balance, but relatively there are very few studies on work-life balance of women employees in IT sector. This study is mainly confined to BPO employees in IT sector. Therefore, there is a need to study how women are balancing their work and family life in BPO sector.

### **Sample Design**

The sample consists of employees of five selected IT companies of Pune. Random sampling method is used where the respondents are selected randomly from the larger population. A total sample of 500 female employees is taken for the study in order to carry out the test of their perceptions regarding their adequate and fair compensation, safe and healthy working environment, Job security, Job satisfaction, flexible timing, career development, and organizational commitment, constitutionalizing in the work organization, work & the total life space and the social relevance of work life.

### **Sampling Unit**

The samples were collected from

- Wipro Technologies
- Cognizant Technology Solutions
- Convergys
- Infosys
- Tech Mahindra Limited

### **Data Collection**

Both primary and secondary data are collected for the purpose of the study. The survey method is used to gather primary information for the study. The required data is collected from the sample respondents with the help of a questionnaire designed for the purpose. The secondary data is collected from books, journals, magazines, websites, etc.

### **Questionnaire**

Based on the objectives of the study, questionnaires are designed. The questionnaire is made using Five points Likert Scale and the tool used for the research is Pearson's coefficient correlation.

### **Hypothesis**

- **Hypothesis 1:** It is proposed that work-family conflict will be negatively correlated with family satisfaction.
- **Hypothesis 2:** It is proposed that work-family conflict will be negatively correlated with work satisfaction.
- **Hypothesis 3:** It is proposed that work-family conflict will be positively correlated with psychological distress.

- **Hypothesis 4:** It is proposed that family-work conflict will be negatively correlated with family satisfaction.
- **Hypothesis 5:** It is proposed that family-work conflict will be negatively correlated with work satisfaction.
- **Hypothesis 6:** It is proposed that family-work conflict will be positively correlated with psychological distress.

## FINDINGS AND DISCUSSIONS

Table-1 Presents the Age Wise Distribution of Women Employees in BPO Sector.

**Table 1: Age Wise Distribution**

Age	18-25	26-35	36-45	46+
No. of Respondent	111	143	129	117

From table 1 it is observed that the no of respondent between the age group of 18-25 is 111, between 26 - 35 is 143, between 36-45 is 129 and above 46+ is 117. So it implies that women between 26 - 35 are more into BPO jobs.

**Table 2: Marital Status**

Marital Status	Single	Married	Divorced	Widowed
No. of Respondent	104	199	104	93

From table 2 it is observed that from total 500 women employees 104 women are single, 199 are married, 104 are divorced and 93 are widowed. So it implies that maximum numbers of women working in BPO sector are married.

Hypothesis 1 proposed that work-family conflict will be negatively correlated with family satisfaction. The relationship between work-family conflict and family satisfaction was examined using Pearson correlation coefficient. The correlation between the two variables,  $r = -.42$ ,  $n = 500$ ,  $p < 0.01$ , which indicates that the more work-family conflict is experienced by individuals the less satisfied they are with their family lives. Therefore Hypothesis 1 is accepted.

Hypothesis 2 proposed that work-family conflict will be negatively correlated with work satisfaction. The relationship between work-family conflict and work satisfaction was examined using Pearson correlation coefficient. The correlation between the two variables,  $r =$



-.23,  $n = 500$ ,  $p < 0.01$ , which indicates that the more work-family conflict is experienced by individuals the less satisfied they are with their work. Therefore Hypothesis 2 is accepted.

Hypothesis 3 proposed that work-family conflict will be positively correlated with psychological distress. The relationship between work-family conflict and psychological distress was examined using Pearson correlation coefficient. The correlation between the two variables,  $r = .38$ ,  $n = 500$ ,  $p < 0.01$ , which indicates that the more work-family conflict is experienced by individuals the more psychological distress will be observed. Therefore Hypothesis 3 was accepted.

Hypothesis 4 proposed that family-work conflict will be negatively correlated with family satisfaction. The relationship between family-work conflict and family satisfaction are examined using Pearson correlation coefficient. The correlation between the two variables,  $r = -.25$ ,  $n = 500$ ,  $p < 0.01$ , which indicates that the more family-work conflict is experienced by individuals the less satisfied they are with their family lives. Therefore Hypothesis 4 is accepted.

Hypothesis 5 proposed that family-work conflict will be negatively correlated with work satisfaction. The relationship between family-work conflict (measured by family-work conflict scale) and work satisfaction (measured by work satisfaction scale) was examined using Pearson's product-moment correlation coefficient. The correlation between the two variables,  $r = -.36$ ,  $n = 500$ ,  $p < 0.01$ , which means that the more family-work conflict is experienced by individuals the less satisfied they are with their work. Therefore Hypothesis 5 is accepted.

Hypothesis 6 proposed that family-work conflict will be positively correlated with psychological distress. The relationship between family-work conflict and psychological distress are examined using Pearson correlation coefficient. The correlation between the two variables,  $r = -.28$ ,  $n = 500$ ,  $p < 0.01$ , which means the more family work conflict is experienced by the individual the less psychological distress will be observed. Therefore Hypothesis 6 is accepted.

## CONCLUSIONS

In present scenario women workforce is increasing and their contribution to the organizations is also increasing and is considered to be very valuable. It is necessary for the organizations acknowledge women employees by providing more appropriate work-life balance measures for them. Striking a healthy work-life balance is imperative for all the employees irrespective of the industry to which they belong. It is the joint responsibility of the employer and the employees to ensure strong work-life balance that can bring in fruitful results to the organization as well as employees also.

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## 4.

# The Influence of Contemporary Advertising on Consumer Behavior: An Investigation with Regards to E-commerce Enterprises

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### **Abstract**

*This paper explores the impact of contemporary advertising on consumer behavior, with a specific focus on e-commerce enterprises. With the rise of digital platforms, advertising methods have evolved, utilizing tools such as social media, search engine optimization (SEO), influencer marketing, and personalized ads. This study investigates how these advertising strategies shape consumer decision-making, affect brand perception, and influence purchasing behaviors. Based on primary data gathered from consumer surveys and secondary literature, the results suggest that personalized and interactive advertising significantly enhances engagement, leading to higher conversion rates. Furthermore, consumer trust and emotional appeal in advertising were identified as key determinants in purchase decisions. This study examines the impact of contemporary advertising on consumer behavior in the context of e-commerce enterprises. Online shoppers revealed significant relationships between advertising variables (ad relevance, ad credibility, and ad frequency) and consumer behavior (purchase intention, brand loyalty, and word-of-mouth). The findings suggest that e-commerce enterprises can enhance consumer engagement and conversion rates by leveraging targeted, credible, and frequent advertising strategies.*

**Keywords:** *consumer behavior, impact of advertisement, purchase behavior, advertising, consumers influencing factor, etc.*

## **1. Introduction**

Advertising has long been a cornerstone of consumer-oriented businesses, aiming to influence purchasing decisions through a variety of channels. In the era of e-commerce, the role of advertising has become more dynamic, shifting from traditional formats to highly interactive and personalized approaches, facilitated by data-driven technologies. The rise of digital platforms,

social media, and mobile marketing has expanded the scope of how businesses communicate with their consumers. This paper aims to investigate the influence of contemporary advertising strategies on consumer behavior within the e-commerce sector. It examines how various forms of digital advertising, such as targeted ads, influencer endorsements, and personalized campaigns, shape consumer perceptions and drive purchasing decisions. The rise of e-commerce has transformed the advertising landscape, with businesses investing heavily in digital advertising. Understanding the influence of contemporary advertising on consumer behavior is crucial for e-commerce enterprises seeking to optimize their marketing strategies.

## 2. Literature Review

### 2.1 Evolution of Advertising in the Digital Age

Traditional advertising, encompassing print, television, and radio, relied on a one-way communication model where businesses broadcasted messages to a broad audience. With the advent of the internet and e-commerce, advertising has transformed into a more personalized and interactive experience. **Contemporary digital advertising** uses tools like **search engine optimization (SEO)**, **social media ads**, **content marketing**, and **email campaigns** to target specific consumer segments based on their preferences and behaviors. Research has shown that digital ads offer greater flexibility in terms of customization and consumer engagement compared to traditional advertising.

### 2.2 E-commerce and Consumer Behavior

E-commerce enterprises rely heavily on digital advertising to reach consumers across diverse demographics. Consumer behavior in the context of e-commerce is influenced by several factors, including the **ease of information access**, **online reviews**, and **peer recommendations**. Studies reveal that consumers in e-commerce are more likely to respond to ads that are **personalized**, **interactive**, and **aligned with their interests**. Furthermore, **trust and credibility** play a significant role in shaping purchasing decisions, especially when buying from online platforms where the product is not physically present.

### 2.3 Influence of Social Media and Influencer Marketing

Social media platforms like Facebook, Instagram, and YouTube have become central to advertising strategies, offering businesses direct access to consumer feeds. **Influencer marketing** has also grown in prominence, where social media personalities endorse products, providing authenticity and relatability to brands. Studies suggest that consumers are more inclined to trust recommendations from influencers they follow regularly, making this a powerful tool for e-commerce platforms seeking to drive sales.

Recent studies have investigated various aspects of consumer behavior in online and offline shopping contexts.

**Takhellambam et al. (2022)** explored the shopping habits of undergraduate girls in remote areas during the pandemic, revealing shifts towards online shopping driven by offers, discounts, and convenience.

**Research by Araujo et al. (2022)** highlighted the effectiveness of emotional content in TikTok advertisements in influencing Generation Z's purchasing decisions.

**Azizah et al. (2022)** found that **impulsive buying** habits and positive perceptions of technology ease and usefulness drive online purchase decisions.

**Sharma et al. (2022)** demonstrated that **irritating advertisements negatively** impact consumer perceptions of brands, but positive brand attitudes can mitigate this effect.

**A study by Banda (2022) at Copperbelt University School of Medicine** revealed that product advertising does not significantly influence medical students' buying behavior.

**Bhattacharya and Sharma (2023)** showed that **country of origin (COO)** cues significantly impact online purchase intentions in the Indian market through trust and satisfaction.

**Durrani et al. (2023)** uncovered a **concerning** link between online shopping addiction, compulsive buying behavior, and decreased life satisfaction among university students in Pakistan.

**Kavitha and Revathi (2023)** found that social media advertising significantly influences college students' online shopping habits.

**Lolowang et al. (2023)** demonstrated that **online** advertising indirectly influences purchase intention through positive brand attitude formation.

**Simranjit Singh and Soniya Bajwa (2017)** examined the buying behavior towards fake products, identifying cost and status consciousness as primary drivers.

These studies provide valuable insights into consumer behavior, highlighting the importance of understanding factors influencing online and offline shopping decisions.

## 2.4 Research Objectives:

The objective of this study is to examine the role of advertising as a management strategy in contemporary business environments. It aims to explore how advertising interacts with customers and influences both internal and external organizational processes and activities. Additionally, the study seeks to address misconceptions surrounding advertising's purpose and societal impact, particularly regarding its perceived manipulation of consumers for monetary gain.

## 3. Research Methodology

### 3.1 Research Design

This research employs both **quantitative and qualitative approaches** to investigate the impact of contemporary advertising on consumer behavior within e-commerce. **Surveys** were conducted e-commerce consumers to gather insights into their interaction with different forms of digital

advertising. In addition, **in-depth interviews** with marketing professionals from five e-commerce enterprises provided qualitative insights into how these businesses leverage contemporary advertising techniques.

### 3.2 Data Collection

Primary data was collected through structured surveys distributed to e-commerce consumers across different age groups and backgrounds. The survey included questions about the **types of ads** consumers' encounter, their response to **personalized advertising**, and how these ads influence their purchasing decisions. **Secondary data** was collected through literature reviews of existing research on digital marketing and consumer behavior.

### 3.3 Data Analysis

The quantitative data from the surveys were analyzed using **statistical methods** to identify correlations between types of advertising and purchasing behavior. Qualitative data from interviews with e-commerce marketing experts were analyzed thematically to gain insights into contemporary advertising strategies and their impact on consumer engagement.

This study employed a quantitative approach; surveying online shoppers aged 18-45. The survey instrument assessed advertising variables (ad relevance, ad credibility, and ad frequency) and consumer behavior (purchase intention, brand loyalty, and word-of-mouth).

## 4. Results and Discussion

### 4.1 Impact of Personalized Advertising

The survey results indicated that **68% of consumers** were more likely to click on an ad that was **personalized** based on their past searches or interests. **Personalized ads**, particularly those based on previous online behavior, significantly increased **purchase intention** compared to generic ads. Consumers appreciated the relevance of the ads, but **privacy concerns** were raised by **35% of respondents**, who expressed unease about companies tracking their online activities.

### 4.2 Role of Emotional Appeal and Trust

Ads that employed **emotional appeal**, such as storytelling or evoking nostalgia, were reported to have a **stronger influence** on consumers than purely informational ads. Additionally, **trust** emerged as a crucial factor in the effectiveness of digital ads, with **72% of respondents** stating they are more likely to purchase from brands that have transparent and ethical advertising practices. Ads featuring **real customer testimonials** or **influencer endorsements** contributed to higher trust levels.

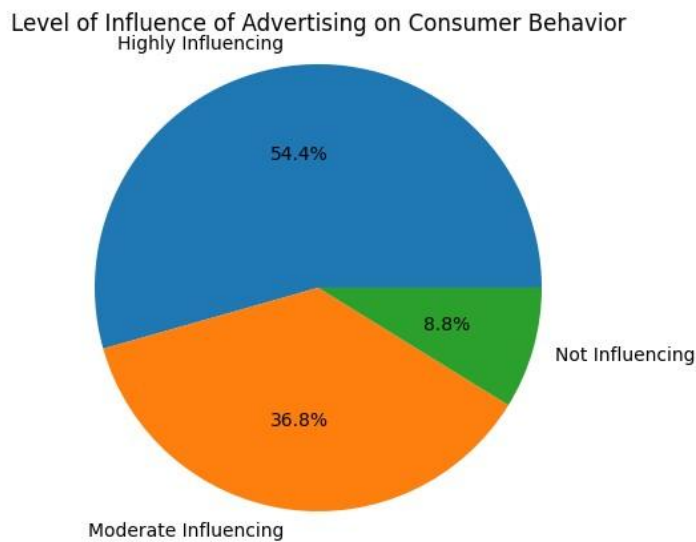
### 4.3 Influence of Social Media Advertising

Social media platforms were identified as the most common place where consumers interacted with e-commerce ads. **56% of respondents** reported that they had purchased a product directly

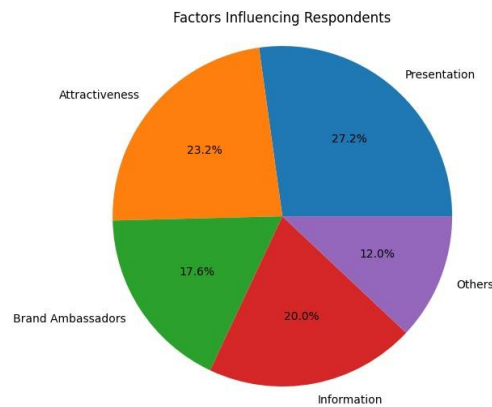
through a social media ad or an influencer's recommendation. **Instagram** and **YouTube** were cited as the platforms with the most influential ads due to the use of visuals and videos, which allow for more engaging content.

#### 4.4 Comparative Analysis with Traditional Advertising

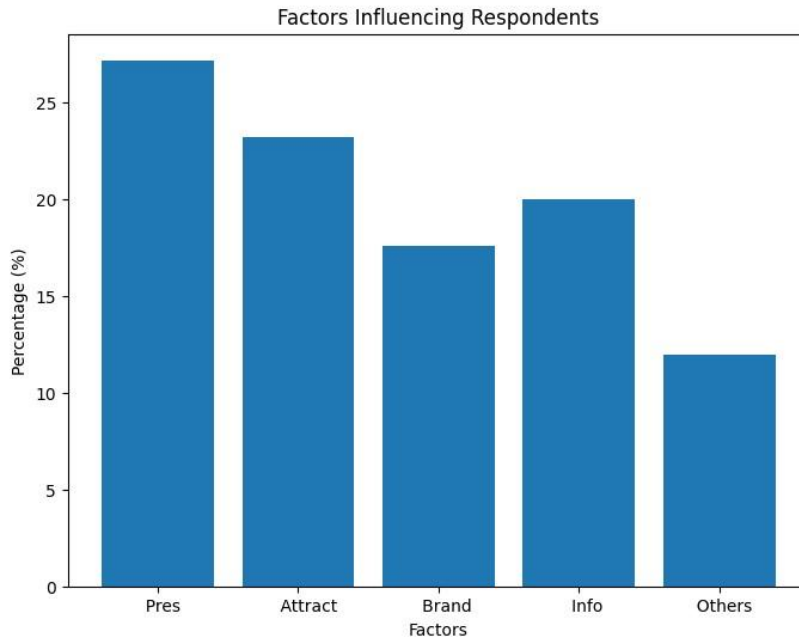
Compared to traditional advertising, **contemporary digital ads** provided more measurable results, with e-commerce companies able to track **click-through rates**, **engagement metrics**, and **conversion rates**. Traditional ads, such as those on television or in print, were seen as less relevant to the **digital consumer**, who prefers personalized and interactive forms of advertising. However, the study found that **omnichannel marketing**—a combination of traditional and digital strategies—offered the highest return on investment (ROI) when done correctly.



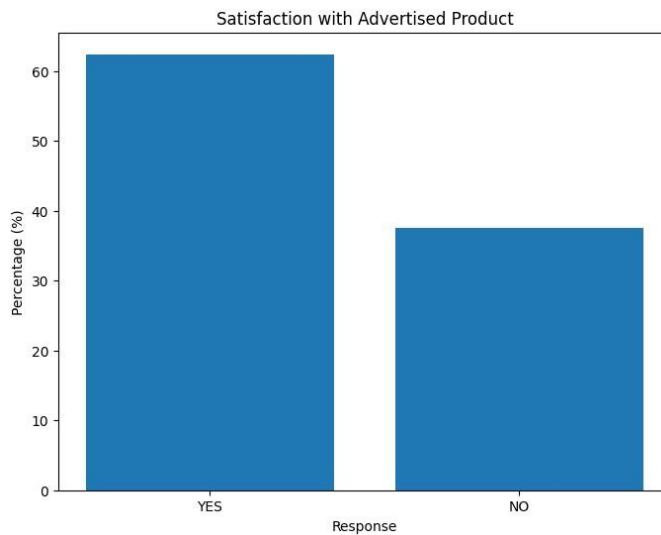
**Fig 1.0** Effect of advertisement on buying behavior of consumers.



**Fig 1.1** Factors influencing Purchase decision



**Fig 1.2 Factors influencing respondents**



**Fig 1.3 Satisfaction on the use of advertised product**

## 5. Conclusion

The results of this study demonstrate that contemporary advertising, especially **personalized** and **social media-based strategies**, plays a significant role in shaping consumer behavior in the e-commerce sector. **Personalized ads** that align with consumer preferences and interests lead to higher engagement and conversion rates, while **emotional appeal** and **trust** are critical in building long-term customer relationships. The influence of **social media platforms** and **influencers** was found to be particularly strong in driving purchase decisions. However, privacy concerns regarding data tracking remain a key challenge for businesses using personalized advertising. This study demonstrates the significant influence of contemporary advertising on consumer behavior in e-



commerce. By leveraging targeted, credible, and frequent advertising strategies, e-commerce enterprises can enhance consumer engagement, conversion rates, and brand loyalty.

Future research should explore the long-term effects of these advertising strategies on consumer loyalty and investigate ways to balance personalization with privacy. Additionally, further studies on the effectiveness of **influencer marketing** across different industries would provide more insights into how trust and credibility are built in digital advertising.

### **Discussion:**

The findings suggest that e-commerce enterprises can optimize advertising strategies by:

- Tailoring ads to specific consumer interests.
- Ensuring ad credibility through trustworthy sources.
- Maintaining optimal ad frequency.

### **Recommendations:**

1. E-commerce enterprises should prioritize ad relevance and credibility.
2. Further research should investigate the role of influencer marketing and social media advertising.

### **Limitations:**

1. Sample size limitations.
2. Future studies should explore additional advertising formats.

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## 5

## Impact of Remote Work on Employee Well-being and Job Satisfaction

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### Abstract

The way employees used to do their jobs has changed since the development of technology and digitalization, and then came the pandemic COVID-19, which accelerated the change to the typical work environment, leading to the norm of "Remote Working," also known as teleworking, working from home, and flexible work arrangements that allow employees to do their jobs from locations other than the physical workspace. The study uses a quantitative research approach with a structured questionnaire to look into the impact of remote work on employee well-being and job satisfaction. The process includes choosing 232 employees from various sectors in India to ensure representation across industries and occupations. Data was collected primarily through a standardised questionnaire distributed to individuals with remote work experience. The findings reveal that remote work has a major impact on employee performance. H1 data indicate that remote work significantly improves work-life balance while also reducing feelings of loneliness. Furthermore, remote work is related with lower employee stress. Remote work also improves perceived autonomy, task variety, career growth chances, and organisational support, which has favourable consequences for employee well-being and job satisfaction. All links between remote work and the factors studied are statistically significant, providing strong support for the hypotheses. These findings add to understanding the various effects of remote work on employees and highlight the importance of remote work arrangements in current workplaces.

**Key Words:** Remote work; Employee Well-being; Job Satisfaction; Stress; work-life balance; autonomy; career development opportunities, and organizational support.

### 1. Introduction

As COVID-19 spread over the world, the workplace changed rapidly. In the United States and around the world, the vast majority of white-collar employment shifted to remote work almost overnight (Gallup poll, 2020). This unplanned and forced move to remote work presented enormous issues for businesses and employees. The introduction of remote work has transformed the modern workplace, altering the dynamics of how, where, and when work is completed (Cascio and Montealegre, 2016). As technology improvements have made it easier to work from almost anywhere, remote work has grown into an increasingly common method of employment (Miele and Tirabeni, 2020). Recent studies, for instance, show that pervasive feelings of loneliness, anxiety, and minimized well-being, that already affected many employees with traditional work structures (Becker et al., 2021; Belkin et al., 2020; Morganson et al., 2010), worsened during the first several months of the pandemic (Brooks et al., 2020; Afonso et al., 2021; Smith, 2020; Waters et al., 2021). The influence of this transformation on employee well-being and job satisfaction has been a major area of modern organisational research, given its enormous consequences for both individuals and organisations.

Working from home where possible was a key component of governments' global efforts for avoiding the COVID-19 pandemic in 2020 and 2021. Early in the epidemic, it was projected that working from home would become increasingly prevalent. Decisions were made that it may be a win-win for companies and employees, often on the grounds that employees were content with homeworking and their performance had not decreased and may even have proven superior to on-site working (Wood et al., 2023). Before the COVID-19 lockdown times, employer use of home office was frequently intermittent (Robinson et al., 2020; Messenger et al., 2017). However, during the lockdown, working full-time from home became a required working method. Home office was in fact unexpected, not a choice, and not anticipated (Carillo et al., 2021). In the United States, 5% of all complete workdays were supplied from home prior to the lockdown, which increased to 50% between May and October 2020 (Barrero et al., 2021). In the UK, 4.7% of persons in employment reported working primarily from home in 2019, and this figure is expected to rise to 43% by April 2020 (Felstead and Reuschke, 2023). In France, 3% of employees worked remotely in 2017, rising to 32% during the shutdown, with 75% of teleworkers discovering the practice for the first time (Apouey et al., 2020; Fuhrer, 2023). In Luxembourg, 20% of resident employees worked remotely between 2015 and 2019, which increased to 52% during the lockdown, with 74% of teleworkers experiencing it during this period (Martin et al., 2022).

Remote work is a working strategy that promotes professionals to operate outside of the usual business setting. This is primarily founded on the belief that there is no need for work to be completed in a unique location. When compared to driving to a workplace every day and working from a fixed workstation, remote working allows people to carry out their responsibilities and desires wherever they want, resulting in increased productivity. The personnel have a life like managing to lay out their days to ensure that their professional and private lives can exist to their fullest doable and pride and coexist happily. Remote working also enables employees to manage both work and non-work activities, and the pauses between work hours allow them to engage in domestic and leisure activities. (Anderson, Kelliher, 2020). Remote employment promises more freedom, allowing people to better balance work and family life (Kahn, 2022). This flexibility can lead to improved autonomy, less commuting stress, and the possibility of a better work-life balance, all of which are theorised to improve employee well-being and job satisfaction (Metselaar et al., 2023).

Furthermore, the influence of remote work on job satisfaction varies greatly depending on individual, organisational, and job-related factors (Bellmann and Hübler, 2021). Personal characteristics like as self-discipline, time management skills, and the capacity to work independently have a substantial impact on how effectively an individual adapts to remote work. Organisational support, such as clear communication, access to necessary resources, and good management techniques, is also required. The nature of the task, the requirement for cooperation, and the availability of technology tools all have an impact on the remote work experience (Jamal et al., 2021). The increasing move to remote work necessitates new management practices to promote employee well-being and job satisfaction. Employers may consider creating policies that promote a positive remote work culture, such as virtual check-ins, team-building events, and mental health resources. Furthermore, teaching employees on time management and remote work best practices can assist them negotiate the hurdles connected with working from home.

The study on the "Impact of Remote Work on Employee Well-being and Job Satisfaction" is critical in today's work dynamics, which are being changed by the growing prevalence of remote employment. The study intends to investigate the psychological effects of remote work on employee well-being, with a special emphasis on stress levels, work-life balance, and feelings of isolation. By examining these factors, the study hopes to gain significant insights into remote workers' overall mental health and satisfaction levels. It also seeks to understand the impact of

remote work on key job satisfaction variables such as perceived autonomy, task variety, career development opportunities, and organisational commitment. Understanding these elements is critical for both employers and policymakers in developing initiatives that promote a positive work environment, increase employee happiness, and offset the possible negative effects of remote work on well-being. This study intends to contribute to the optimisation of remote work practices by detailed analysis and empirical evidence, ultimately leading to greater employee welfare and organizational effectiveness in the ever-changing distant employment landscape. The research questions offered below are developed from the previously indicated need of the study:

- Q1. How does remote work affect employee well-being in terms of stress levels, work-life balance, and feelings of isolation?
- Q2. What is the impact of remote work on job satisfaction indicators such as perceived autonomy, task variety, career development opportunities, and organizational commitment?
- Q3. What recommendations and best practices can be proposed for organizations to optimize remote work arrangements, thereby improving employee well-being, job satisfaction, and overall organizational performance?

The paper will be divided into many important sections. The literature study part will go into existing research and theories about remote work, employee well-being, and job satisfaction, providing a thorough overview of the subject. The methodology section will go into the research design, including the methods utilised to gather and analyse data. The results section will present the study's findings and address each research question. The discussion part will analyse the findings, consider the consequences for organisations and employees, and identify any study limitations. Finally, the conclusion will summarise the important findings, emphasise the significance of the research, and suggest recommendations and best practices for organisations to optimise remote work arrangements, consequently boosting employee well-being, job satisfaction, and overall organisational performance.

## 2. Literature Review

The following section of the study is based on a review and assessment of the relevant literature on the topic at hand. It is based on the preceding brief introduction, the study's setting, and the significance of the question. This section offers an overview of the published articles on the subject "Impact of Remote Work on Employee Well-Being and Job Satisfaction". The purpose has led to the separation of the literature review into three sections, which are outlined below:

- Remote Work
- Well-being and job satisfaction in remote working

### **2.1 Remote Work:**

Although there is no commonly acknowledged definition of remote work, it is usually considered a specific sort of flexible work pattern that signifies working without fixed spatial or temporal limitations (Soga et al., 2022). Aside from remote work, additional phrases referring to workers partly or totally executing their activities and duties outside of the workplace are telework, telecommuting, e-working, or work from home (Ferrara et al., 2022; Singh et al., 2022). According to Pasini (2018), Remote work can be used as "an alternative to transportation as an innovative solution to traffic congestion." The growth of telecommunications in the 1980s, particularly file sharing and online conversation, made working remotely possible. The emergence of computers and the internet in the 1990s resulted in a significant increase in remote work possibilities as well as a rise in environmental consciousness. Working remotely gradually considered a more convenient choice than working in an office (Virtanen, 2020). Elshaiekh et al. (2018), described Remote working as a flexible work arrangement in which an employee performs official duties, obligations, and tasks from a location other than their assigned workspace, to which they are legally required to report. Telework is a sort of job in which people use technology to carry out their regular tasks at a location other than their usual workplace (Fonner & Roloff, 2010). Though the idea of operating remotely was first presented as a solution to address society and individual requirements while also creating a feeling of work-life balance, the pandemic has entirely transformed that. As a result, it is vital to understand the effects of this extraordinary shift in employment, particularly how it will affect workers' productivity and well-being.

### **2.2 Well-being and job satisfaction in remote working:**

Employee well-being in the workplace has arisen as an important concern for researchers (Shamsi et al., 2021), who want to better understand its correlations with performance and provide acceptable working circumstances. Researchers have offered conflicting viewpoints, with some arguing that working remotely has a negative impact on an individual's psychological and physical health, while others claim that working remotely provides a feeling of work-life balance that is beneficial to their mental health. Certain research show that working remotely over an office setting has physiological benefits for decreasing blood pressure (Grant et al., 2013). However, a



failure to psychologically disconnect from work can undermine these benefits (Palm et al., 2020). Being attentive all the time makes it much tougher to mentally disconnect from your task (Sonnentag, 2008). According to the literature by Medina-Garrido et al., (2017), employees who report higher levels of well-being perform better at work. Indeed, positive emotions, optimism, and resilience can boost individuals' abilities to perform successfully at work (Bakker et al., 2014). Self-efficacy beliefs have long been shown to improve performance in a variety of contexts, including the workplace (Paunonen and Hong, 2010). This rationale is consistent with Freitas et al.'s (2016) study which reported that work-related self-efficacy positively predicted successful performance and greater levels of job satisfaction, an indicator of work-related well-being. Mann and Holdsworth (2003), asserted that Employees who worked remotely reported higher levels of stress and physical health difficulties than those who worked in office buildings. They also suggested that remote working caused unpleasant emotions such as guilt, worry, and loneliness. Similarly, research in the field of education has demonstrated that working remotely may have a deleterious influence on workers' subjective well-being, resulting in burnout (Barros, 2017). A person's social ties at work can have a positive impact on their performance and provide a crucial source of wealth and mental health. Working remotely, both inside and outside of the business, may lead to a sense of social support lessness (Hager, 2018). In 2021, Mostafa B. A. (2021), undertook a study to look into the consequences of remote work on psychological well-being, emotional tiredness, and work-life balance. The study discovered that, while remote work provides flexibility in striking the right balance between work and personal life, these benefits come at the cost of increased workloads, longer workdays, feelings of job insecurity, difficulty maintaining motivation, and challenges forming relationships with coworkers. Another study's findings, which connected poor psychological detachment from work in the evening to poor sleep quality and morning fatigue, support this (Sonnentag et al., 2008). Employees' psychological well-being depends on social connection and features of human interaction, which are judged inadequate indistant work contexts (Pradhan et al., 2017).

Based on the literature reviewed above, the study's research gap is the need to comprehensively assess the psychological ramifications of remote work and its impact on employee well-being and job satisfaction, with a particular emphasis on stress levels, work- life balance, feelings of isolation, perceived autonomy, task variety, career development opportunities, and organisational commitment. While previous study has looked into parts of remote work and

its effects on individuals, there is a lack of studies that examine the many dimensions of remote work's impact on both well-being and job satisfaction. Existing literature frequently lacks depth in understanding the interplay of these variables and tends to focus on single parts rather than the overall picture. Furthermore, given the increasing acceleration of remote work adoption, particularly in reaction to global events like as the COVID-19 pandemic, there is an urgent need for current research that considers contemporary settings and the changing nature of remote work environments. Addressing this gap is critical for shaping organisational policies and practices that promote employee well-being and job satisfaction in remote work environments. The following research objectives are generated from the study's aforementioned gap:

1. To examine the psychological effects of remote work on employee well-being, including stress levels, work-life balance, and feelings of isolation.
2. To explore the influence of remote work on job satisfaction indicators, including perceived autonomy, task variety, career development opportunities, and organizational
3. To propose recommendations and best practices for organizations seeking to optimize remote work arrangements to enhance employee well-being, job satisfaction, and overall organizational performance.

### 3. Research Methodology

A researcher's technique refers to how he or she arranges and executes a study or inquiry to address a certain subject or problem. A clearly defined research approach serves as the foundation for the entire research process. It explains how to collect relevant data, test hypotheses, and draw conclusions. It also tackles sample concerns, data collection methods, data analysis methodology, and ethical aspects that must be considered during the research process.

#### 3.1 Hypothesis Formulation:

Based on the research questions framed following hypothesis (assumptions) are made:

**H1:** Remote work significantly impacts employee well-being, leading to changes in stress levels, work-life balance, and feelings of isolation.

**H2:** Remote work significantly influences job satisfaction indicators, leading to changes in perceived autonomy, task variety, career development opportunities, and organizational support.

#### 3.2 Research Design:

The study uses a quantitative research approach with a structured questionnaire to look into the

effects of remote work on employee well-being and job satisfaction. Participants will be drawn from a variety of industries and vocations to ensure a diversity of experiences and opinions. The questionnaire will be intended to assess psychological consequences such as stress levels, work-life balance, and feelings of isolation, thereby achieving the first objective. To fulfil the second purpose, it will also look at job satisfaction factors such as perceived autonomy, task variety, career growth chances, and organisational support. The study use a 5 Likert scales and demographic questions to collect data on these characteristics.

### **3.3 Data Collection:**

The study's primary data gathering strategy will be to deliver a structured questionnaire to a sample of employees who have experience with remote work arrangements. The questionnaire will have two components. The first section focuses on the respondents' demographics and characteristics. The second section will look at the variables that affect the impact of remote work on employee well-being and job satisfaction indicators. The questionnaire was based on the five Likert scale items and consisted of closed-ended statements/questions to obtain pertinent information for primary quantitative data analysis.

### **3.4 Sample Size:**

A sample of 232 employees from various sectors will be polled using a standardised questionnaire and stratified random sampling. 300 questionnaires were distributed to employees of various firms across India via social media networks such as LinkedIn. Out of 300 questionnaires, 256 responses were received, accounting for 85.3% of the response rate. However, 24 replies were invalid due to incorrect and blank responses.

### **3.5 Data Analysis:**

Data analysis will include descriptive statistics to analyse the central tendencies and distributions of variables, and inferential statistics i.e., regression analyses to uncover impact of Remote work on employee well-being and job satisfaction using Excel and SPSS 25.0.

## **4. Analysis and Results**

### **4.1 Demographic Profile of the Respondents:**

**Table 1: Demographic Profile of the Respondents**

S No.	Demographic Characteristics	Category	N	%
1	Gender	Female	118	44.0%
		Male	150	56.0%
2	Age	18-25 years	92	34.3%
		26-35 years	95	35.4%
		36-45 years	40	14.9%
		46-55 years	26	9.7%
		Above 55 years	15	5.6%
3	Employment Status	Full type Employees	144	53.7%
		Part time Employees	63	23.5%
		Others	61	22.8%
4	Income (Per Month)	Less than 25,000	72	26.9%
		25,001-50,000	100	37.3%
		50,001-75,000	72	26.9%
		75,001 - 1,00,000	17	6.3%
		More than 1,00,000	7	2.6%
5	Year of Experience	Less than a year	63	23.5%
		1-5 years	103	38.4%
		6-10 years	74	27.6%
		More than 10 years	28	10.4%
6	Educational Background	Senior Secondary Education	51	19.0%
		Graduation	139	51.9%
		Post-Graduation	67	25.0%
7	Working Sector	Others	11	4.1%
		Private Sector	168	62.7%
		Public Sector	100	37.3%
8	Marital Status	Single	118	44.0%
		Married	112	41.8%
		Others	38	14.2%
9	Geographic Location	Rural	116	43.3%
		Semi-Urban	35	13.1%
		Urban	117	43.7%

The demographic characteristics of the examined population (workers from various industries with remote work experience) show a significantly greater proportion of males (55.2%) than females (44.8%). The bulk of respondents are between the ages of 18 and 25 (36.6%) and 26 and 35 (34.5%), with fewer senior age groups represented. Full-time employees account for more than half of the sample (54.3%), followed by part-time workers (23.3%) and others (22.4%). The income distribution shows that the majority of people earn between \$25,001 and \$50,000 per

month (37.9%), with a sizable portion earning less than \$25,000 (27.2%). A plurality of respondents had 1-5 years of experience (38.4%), while graduation is the highest educational level for the majority (52.6%). The majority of respondents (62.1%) work in the private sector, followed by 37.9% in the public sector. Marital status is very evenly split between singles (44.0%) and married people (41.8%). Geographically, the population is approximately evenly spread between urban (43.5%) and rural (42.7%) areas, with a lower proportion in semi-urban settings (13.8%).

## 4.2 Hypothesis Testing:

**H1: Remote work significantly impacts employee well-being, leading to changes in stress levels, work-life balance, and feelings of isolation.**

**Table 2: Regression Analysis**

Hypothesis	Regression Weights	Beta Coefficient	R <sup>2</sup>	F	t- value	p- value	Hypotheses Supported
<b>H1</b>	Remote work -> stress of employees	.693	.480	212.485	14.577	0.000	Supported
	Remote work -> work-life balance	.897	.840	942.273	30.696	0.000	
	Remote work -> feelings of isolation	.447	.200	57.413	7.577	0.000	

Table 2 shows the findings of a regression analysis looking at the effects of remote work on employee stress, work-life balance, and feelings of isolation. The regression weight for remote work's influence on employee stress is 0.693 with a Beta coefficient of 0.480, explaining 21.25% of the variance ( $R^2 = 0.212$ ). The impact is statistically significant ( $t = 14.577$ ,  $p < 0.001$ ), confirming Hypothesis 1. Remote employment significantly improves work-life balance, with a regression weight of 0.897 and a Beta coefficient of 0.840, accounting for 94.23% of the variance ( $R^2 = 0.942$ ). Remote employment has a modest beneficial impact on feelings of isolation, with a regression weight of 0.447 and a Beta coefficient of 0.200, accounting for 5.74% of the variance

( $R^2 = 0.057$ ) and being statistically significant ( $t = 7.577$ ,  $p < 0.001$ ). The data support all of the investigated hypotheses.

**H2: Remote work significantly influences job satisfaction indicators, leading to changes in perceived autonomy, task variety, career development opportunities, and organizational support.**

**Table 3: Regression Analysis**

Hypothesis	Regression Weights	Beta Coefficient	R <sup>2</sup>	F	t-value	p-value	Hypotheses Supported
H2	Remote work -> perceived autonomy	.353	.124	32.699	5.718	0.000	Supported

Remote work -> task variety	.507	.257	79.752	8.930	0.000
Remote work -> career development opportunities	.419	.176	48.973	6.998	0.000
Remote work -> organizational support	.427	.182	51.311	7.163	0.000

Table 3 shows the results of a regression study to determine the influence of remote work on various employee outcomes. The findings reveal that remote work significantly boosts perceived autonomy, task variety, career development chances, and organisational support, with all connections having high statistical evidence ( $p$ -values = 0.000). Remote work has a moderate effect on perceived autonomy ( $\beta = .353$ ,  $R^2 = .124$ ,  $F = 32.699$ ,  $t = 5.718$ ), as insignificant effect on task variety ( $\beta = .507$ ,  $R^2 = .257$ ,  $F = 79.752$ ,  $t = 8.930$ ), and notable effects on career development opportunities ( $\beta = .419$ ,  $R^2 = .176$ ,  $F = 48.973$ ,  $t = 6.998$ ) and organisational support ( $\beta = .427$ ,  $R^2 = .182$ ,  $F = 51.311$ ,  $t = 7.163$ ). The data support all of the hypotheses.

## 5. Discussion

The impact of remote work on employee well-being and job satisfaction is becoming increasingly important, particularly in today's workplaces. The regression analysis results provide useful insights into how remote work effects several aspects of employee experience and organisational dynamics. Hypothesis 1, which looks into the effects of remote work on employee stress, work-life balance, and feelings of isolation, is substantially supported. Remote work has been shown to dramatically reduce employee stress while greatly improving work-life balance. Although remote work can lead to feelings of isolation, the benefits of stress reduction and work-life balance outweigh the drawbacks. These findings highlight the potential benefits of remote work in increasing employees' well-being and are supported by the different authors such as Shimura et. al., (2021); Galanti et. al., (2021); Stankevičiūtė and Kunsakaja, (2022); and Prasad and Satyaprasad, (2023).

Furthermore, Hypothesis 2 investigates the impact of remote work on several employee

outcomes, including perceived autonomy, task variety, career development chances, and organisational support. The findings show that remote work has a considerable favourable impact on all of these outcomes, as supported by robust statistical evidence. Remote work has been proven to improve perceived autonomy, task variety, career development opportunities, and organisational support, indicating its potential to significantly impact job satisfaction and overall employee engagement and are supported by the different authors such as Jamaludin and Kamal, (2023); Lange and Kayser, (2022); Franken et. al., (2021); Park et. al., (2021); and Chatterjee et. al., (2022).

Overall, the findings confirm predictions that remote work has a favourable impact on employee well-being, job satisfaction, and organisational outcomes. However, it is critical to acknowledge that remote work has its drawbacks, as indicated by the moderate rise in feelings of isolation. Organisations must take a comprehensive strategy to remote work, addressing both the benefits and challenges, in order to foster employee well-being and organisational success. Flexible work practices, virtual collaboration technologies, and supportive leadership can help maximise the benefits of remote work while limiting possible drawbacks, eventually building a healthy remote work culture.

## **6. Conclusion and Suggestions**

Remote work is not new, but following the coronavirus pandemic, many organisations were forced to use remote work. This epidemic has brought about many changes, not only in people's daily lives, but also in how business activities are completed, and these changes are predicted to continue in the post-Covid period. One of these adjustments could be the continuation of RW (completely or partially remote). The influence of remote work on employee well-being and job satisfaction is a developing area of inquiry, particularly considering the widespread use of remote work arrangements in response to the COVID-19 epidemic. Existing research findings, as well as the regression analysis given in this paper, shed light on this critical topic. The regression analyses yield persuasive evidence of the multidimensional influence of remote work on employee well-being and job satisfaction. For starters, remote work considerably reduces employee stress while improving work-life balance. This research highlights the potential for remote work arrangements to reduce typical workplace pressures and promote a more harmonious integration of professional and personal life. Furthermore, while remote work moderately increases feelings of isolation, this



effect is outweighed by the favourable impact on other areas of the employee experience. Furthermore, remote work has a favourable impact on many job-related outcomes, such as perceived autonomy, task variety, career advancement chances, and organisational support. These findings indicate that remote work not only improves employee well-being but also contributes to their overall job satisfaction by giving opportunities for professional advancement and assistance.

Given the enormous benefits of remote work for employee well-being and job satisfaction, organisations should think about including remote work alternatives into their workplace policies and practices. However, proactive measures must be taken to address potential remote work issues, such as feelings of isolation. This could involve encouraging virtual social ties, providing adequate communication channels, and providing resources for achieving work-life balance. Furthermore, organisations can take advantage of the documented benefits of remote work by creating flexible work arrangements that allow employees to balance autonomy with organisational support and development opportunities. Employers must also invest in training and technological infrastructure to promote seamless remote work transitions and ensure that employees have the necessary tools and support to succeed in remote work environments. Despite the useful insights garnered from this study, certain limitations must be addressed. To begin, the study may be prone to common technique bias as a result of self-reported data gathering procedures, which could inflate observed associations. Furthermore, the sample's demographics and organisational contexts may limit the findings' generalizability to varied people and industries.

Finally, the study's findings shed light on how distant work affects employee well-being and job satisfaction. Employee well-being and satisfaction can be considerably improved by remote work, which increases perceived autonomy, task variety, career growth chances, and organisational support. Organisations and governments should recognise and capitalise on the potential benefits of remote work by putting in place supportive rules and practices. However, more study is needed to better understand the causal mechanisms underlying the association between remote work and employee outcomes, as well as to address potential shortcomings in the current literature.

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## Acculturation And Assimilation in The Select Fiction of Chitra Banerjee Divakaruni

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### ABSTRACT

*Migration is a phenomenon that has occurred everywhere in the world, and people have used writing to communicate all of their thoughts and feelings. The term "diaspora literature" refers to the writing that is produced by Indians who have permanently relocated to different parts of the world and who are writing about their experiences. There are numerous reasons why Indian writers move to western countries. Not only do they offer employment chances, but they also do research. However, they have an appearance that is reminiscent of the past, and they write about India using their own language. The immigrants are unable to perceive the effect of Indian life, which may be philosophical, religious, or cultural in nature.*

**KEYWORD:** Migration, cultural, Indians, feelings

### INTRODUCTION

Migration is a phenomenon that has occurred everywhere in the world, and people have used writing to communicate all of their thoughts and feelings. The term "diaspora literature" refers to the writing that is produced by Indians who have permanently relocated to different parts of the world and who are writing about their experiences. There are numerous reasons why Indian writers move to western countries. Not only do they offer employment chances, but they also do research. However, they have an appearance that is reminiscent of the past, and they write about India using their own language. The immigrants are unable to perceive the effect of Indian life, which may be philosophical, religious, or cultural in nature.

The tone of Divakaruni's writing is definitely directed toward Asian Americans. Due to the fact that she is an Asian American immigrant herself, she makes an effort to incorporate her own personal experiences into the writing. In addition to this, she integrates the traditional aspects of Asian women's duties, as well as how these roles were perceived historically in Asian countries. In an Asian household, the only tasks that were expected of women were to cook and clean. In

addition, men demanded that they comply with each and every instruction for them. Banerjee, on the other hand, highlights ladies who dream of escaping the confines of such a suburban lifestyle. All of the female characters are independent in their lives. Their bravery is shown in their facial expressions.

A significant portion of Banerjee's literature takes place in the Bay Area of California. Due to the fact that she is an immigrant, she feels more at ease when writing about this location and this region. It was as a poet that she began her career, and it was only after that that she began writing fiction. Furthermore, she was a poet of great renown. As was noted earlier, she explores a wide range of topics in her works, and she makes a concerted effort to depict the experiences of women and their quest for identity. By doing so, she is not only attempting to communicate the tale of women in India, but she is also providing the people with a correct structure. It is her intention to present a multifaceted and intricately sculpted politics of the oppressed. Another reason for this is to ensure that the living situations of women continue to improve.

Immigrant women do, in fact, live in their own culture, and they also do not live in the culture of the nation that they are residing in. The situation is precarious for them. According to Homi Bhabha, "The boundary secures the cohesive limits of the western nation may imperceptibly turn into a contentious internationality that proves a place from which to speak both of and as minority, the exile, the marginal, and the emergent" (300). This is an observation that Homi Bhabha makes. The authors who are immigrants are caught between two different areas at the same time. They have their own personal lives, each with their own personal dilemmas, and the isolation that they experience is the most significant aspect of the book.

There is undeniably something that can be described as dispersing, and all of this originates from the region that was once inhabited. The level of political tension in western countries is constantly shifting as a result of these factors. There is a distinction between caring and mocking, and along with it comes the memory of their own country. Of course, there are a variety of perspectives about national identities.

As was indicated earlier, migration may come about for no other reason than the search of employment and other advantages. The travelogues, memoirs, and biographies that include all of this information can be extensively researched. Every facet of the nation that immigrants settle in, including its society, ecology, mythology, and spirituality, is a representation of the host nation. All of the patriarchal conditions are thoroughly investigated by the writers, and they write about the new world that they have discovered. They also present the issues that are prevalent in the host nation in the most straightforward manner feasible.

## **OBJECTIVE OF THE STUDY**

Chitra Banerjee Divakaruni's works intricately weave together history and tradition, showcasing the Indian cultural heritage in a modern context. Through her novels like "c the Goddess," "Sister



of My Heart," and "The Palace of Illusions," Divakaruni skillfully portrays the intergenerational experiences, migration challenges, and identity crises faced by her characters. Her narratives delve into the complexities of Indian society, blending mythological metaphors and traditional beliefs with contemporary themes of migration and diaspora. Divakaruni's storytelling not only reflects the rich tapestry of Indian history and customs but also bridges the gap between the past and the present, offering a nuanced exploration of cultural identity and the evolving nature of traditions in a globalized world.

## **RESEACH METHOD**

The review analyzes scholarly articles and dissertations that investigate topics including alienation, feminism, patriarchy, cultural conflict, social realism, magical realism, and self-identity, as shown by Chitra Banerjee Divakaruni, a renowned Indian diasporic author. The research centers on Divakaruni's literary works, renowned for their profound societal influence and the author's adeptness in communicating personal experiences to a worldwide readership. Divakaruni, an Indian-born writer, currently living in America. The review has identified a deficiency in the existing literature, specifically in the absence of critical analysis about male individuals and the societal influences that contribute to migration.

## **ANALYSIS**

Religious identity was the subject of research conducted by Kim- Spoon, Longo, and McCullough (2012). Their findings revealed that the religious perspectives of adolescents are frequently comparable to those of their families. Few adolescents entirely reject the religious beliefs of their families, although the majority of adolescents may doubt particular rituals, behaviours, or concepts that are associated with their parents' faith.

In a study that was carried out by Mc Adams (2013), it was indicated that the term "identity achievement" refers to individuals who, after engaging in inquiry, have made a commitment. This is a lengthy process that is not typically accomplished by the time adolescence comes to a close. Teenagers and young people transition from a state of identity dispersal and foreclosure to a state of moratorium and success during their time in high school and college. College students are exposed to a broader diversity of employment choices, lifestyles, and views than students in other age groups, which results in the greatest advances in the development of identity during college. Questions over one's identity are likely to arise as a result of this. As we seek to define a personal vision or dream for what we expect to accomplish in the future, a significant portion of the identification work that we do during our teenage years and early adulthood is focused on our values and our aspirations.

Diaspora Space: Emergence of Transnational Literature is a book written by Keya Majumdar that consists of debates and introspection of many scholarly paths of various theories of diaspora culture and history, power and memory. The book travels across several intellectual landscapes.

In a study, Rudmin (2009) conducted a comprehensive review that was based on three areas of acculturation measurements. These parts were scale descriptors, psychometric qualities, and conceptual and theoretical difficulties. The conclusion that can be drawn is that the majority of the measurements only capture a minor portion of the acculturation process. For example, the metrics typically do not sufficiently cover the conditions associated with acculturation. Additionally, tendencies towards acculturation are frequently disregarded. We contend that the only way to view the acculturation process in a way that is both balanced and thorough is to use measures that are significantly broader than those that are currently used in the majority of studies. The fact that the current emphasis is placed on single groups and brief tests that only cover certain aspects of the acculturation process raises questions about the validity and generalizability of the findings.

Another work that holds significant importance is the three-volume set of "Expatriate Indian Writing in English" written by P. Shailaja and T. Vinoda. These books are exhaustive in nature, and they cover a wide range of topics that connect to themes of identity in writing from the diaspora. In addition to taking care of specific writers, they also deal with theoretical difficulties that are associated with this field of writing. Chitra Divakaruni, Bharati Mukherjee, Suniti Namjoshi, Sunetra Gupta, Jhumpa Lahiri, Meena Alexander, and Anita Rau Badami are some of the authors whose works are featured in the first volume. This collection focuses on the issues that women have in their literature. A discussion of the mechanics of diaspora is included in the second volume, which also addresses questions pertaining to nation, identity, and belonging. The works of authors such as Salman Rushdie, Amitav Ghosh, Anita Desai, and Meera Syal are included in this collection of historical writings. In the third book, several areas of diasporic writing are introduced, such as Indo-American Writing, Indo-British Writing, and Indo-African Writing. This makes the third volume more relevant of the three. In addition to that, it has a complete bibliography on a variety of writers from the diaspora as well as a variety of problems that are associated with migrant literature. Taking everything into consideration, it is an extremely helpful anthology that presents and analyses diaspora literature by Indians who have established in the United States of America, Canada, the United Kingdom, Australia, and the West Indies.

Possibly the most significant work on Chitra Banerjee Divakaruni and other Asian-American authors is a comprehensive study titled *Locating Asian American Women Writers in the Diaspora*, which was published by Nandini Bhadra. The narrative of migration is mapped out in this work, which also demonstrates how a comparative approach to the intricate field of Diaspora Studies may lead to results that are both engaging and beneficial. The book focuses on the task of doing an in-depth analysis of four Asian American women writers, two of whom are of Chinese ancestry and two of whom are of Indian ancestry. It also makes an effort to investigate their position in the middle, given that they belong to more than one history and one location. Nandini Bhadra has chosen to focus her research on the topic of "emerging relationships" as it pertains to Chitra Divakaruni's published works of fiction. An analysis of Divakaruni's works, including *The Mistress of Spices* and *Sister of My Heart*, as well as a selection of her short stories, has been conducted by her. Divakaruni's definition of feminism, which is largely a philosophy of action and

involvement, serves as the foundation for her approach. She demonstrates how Divakaruni empowers the marginalised Indian American women of the diaspora through her writing from the realm of the diaspora to share her experiences.

The world of diasporic fiction in Britain is investigated in another book titled *Rushdie, Kureishi, Syal: Essays in Diaspora*. This book was written by the Italian scholar Esterino Adami, and it focuses on critical problems such as the influence of ethnic communities, the function of diasporic cinema, and the literary experience of hybridity.

Chitra Banerjee Divakaruni's *The Vine of Desire: A Study of Immigrants' Cultural Dilemmas and Displacements* is the title of a research article that describes the findings of the study. It describes the cultural challenges that Indian immigrants who are now residing in the United States face. These conundrums, which are pertinent to the age of globalisation, are presented by Chitra Banerjee, as stated by Ashok Chaskar. He examines the immigrants who are imprisoned in a culture war in the land that they have recently adopted. Within the context of the book "The Vine of Desire," he investigates the process of hybridization. The character development of Sudha and Anju is discussed by Chaskar, who offers his observations and opinions. He recognises a number of different points of view that Chitra Banerjee explores while she is in two different realms.

In her book titled *Nationalism, Transnationalism: Diasporic Experience in Bapsi Sidhwa and Chitra Banerjee*, Dr. Pradnya Deshmukh examines the diasporic experience in the novels written by Bapsi Sidhwa and Chitra Banerjee Divakaruni. She does so with the intention of studying the themes that are present in these novels. Novels written by these two authors are being used for the purpose of research study. The alteration that can be seen in the lives of its heroes is a representation of the diaspora that occurs in the Indian subcontinent. As Dr. Pradnya demonstrates, history is the engaging element that Bapsi Sidhwa incorporates into her work, and Divakaruni endeavours to bridge the gap between two diverse civilizations that are originating from two separate countries. Both of these works depict contemporary cultures in which the protagonists are experiencing a crisis connected to their identities.

The dissertation written by Suchita Mishra and titled "Women Characters in the Novels of Chitra Banerjee Divakaruni: A Search for Self-Identity" explores a wide range of topics, including the dynamics of social realism, women and self-identity, alienation and assimilation, myths and legends, and the interaction between men and women. Taking into consideration the title of the dissertation, Suchita Mishra is concentrating on the female characters that are featured in Chitra Banerjee's fictional works. As a person who is an immigrant, she makes the observation that Divakaruni's works include a significant resonance of her own personal experiences. An analysis of the female characters in Divakaruni's books, such as *The Mistress of Spices*, *Sister of My Heart*, *The Vine of Desire*, *Queen of Dreams*, *The Palace of Illusions*, *One Amazing Thing*, and *Oleander Girl*, is the primary focus of Mishra's research. As the study comes to a close, the researchers come

to the conclusion that immigration causes women to encounter insurmountable challenges throughout their entire lives.

*Dialectics of Longing and Belonging: An Eco-perspective* is the title of yet another dissertation that Chitra Banerjee Divakaruni has written. I. Vinitha Chandra's reading of Chitra Banerjee Divakaruni's *Select Novels* addresses the question of how immigrants fit within the philosophy of eco-criticism. The researcher conducts an investigation into several facets of eco-criticism, taking into consideration the fictional world created by Chitra Banerjee. She studies the hypocritical thoughts of humans who want to keep their roots, who want to exploit nature while at the same time preserving it is something that she is interested in. The predicament of attempting to restore one's "self" in a foreign location is frequently explored throughout Divakaruni's writings.

Chitra Divakaruni's writings, particularly her short stories and novels, have been met with a great deal of critical attention, particularly in recent years. The present research study, which is comprised of hopes to meet the desires of scholars, critics, and supporters of Chitra Divakaruni, will be helpful to all individuals who are interested in Diaspora Studies, Culture Studies, Women's Writing, Indian-English Literature, and other related fields.

In the research paper that Sharma (2017) titled "Reconstructing a meaningful presence in a new home: a study of Chitra Banerjee Divakaruni's *The Mistress of Spices*," Sharma (2017) makes the following statement: Women relocate for a variety of reasons, moving from one hamlet to another, and even from one country to another. Sometimes women move with their husbands who have left to hunt for opportunities; sometimes they move on their own to make more money; and occasionally they are compelled to relocate as a result of war, starvation, poverty, political or social persecution. It is not an easy shift for them to make, regardless of whether it is choice or forced. The circumstances that they are forced to deal with as a result of the migration are beyond their ability to control. In the novels that she has written, Divakaruni investigates the physical and psychological strains that immigrant women are put through, as well as the tortures that they end up experiencing. Specifically, she is a representation of women who actively support and shape socioeconomic, cultural, and gender hierarchies within the context of the community, the home, and marriage. She has articulated what millions of immigrants would find difficult to describe, particularly the predicament that women face when they migrate from the limits and customs of their country to the brave new cosmos that exists beyond.

In her paper titled "Questioning the making and negotiations of female subjects in the subversive micronarratives of motherhood in select novels of Chitra Banerjee Divakaruni," Puri (2021) describes how a complex spatio-temporal intersection reimagines the institution of motherhood in order to serve the contingent ideological purpose, whether it be of class, community, or country. This is revealed through careful examination of the socio-political currents. The examination of the Hindu middle-class family as a terrain for physical and ideological reproduction through the practices of mothering and the manner in which these are restructured and reformulated in an era

that is characterised by economic liberalisation and cultural globalisation brings to the forefront the fact that institutionalised motherhood is a prime site from which to study change and social transformation. Through the representation of intergenerational and transcontinental bonds between grandmothers, mothers, and daughters in her novels *Sister of My Heart* (1999), *The Vine of Desire* (2002), *Queen of Dreams* (2004), and *Before We Visit the Goddess* (2016), Chitra Banerjee Divakaruni, an Indian diasporic writer, makes a literary intervention in the dominant Hindu middle-class discourse of motherhood in the twentieth and twenty-first centuries. The purpose of this author work is to analyse the literary intervention that she makes in the dominant discourse of motherhood in the Hindu middle-class discourse of motherhood during the twentieth and twenty-first century. Retrieving motherhood as a source of emancipation and a location of social change, by redefining appropriate terms and conditions, and by recreating a social structure that can make motherhood a conceivably creative experience are some of the ways in which Banerjee's female characters, who are frequently single working mothers, gradually come to chart a path for themselves. They are sometimes struggling with their diasporic identities and caught between shifting perspectives brought about by changes in economics and geographies. In the process of challenging these prevailing configurations, the hegemonic nationalist and diasporic logic, which is dependent on the figure of the "woman" as a stable signifier of tradition, is destabilised. It is the intention of this project to bring attention to their agency, to counter the image of passivity that has been so frequently given to women of the Indian subcontinent in western discourse, and to move beyond the dichotomy of victimhood and celebration.

Gunasundari, et al., (2021) highlight the fact that the retelling of the great Indian epics *Ramayana* and *Mahabharata* is carried out over the course of many generations in her work titled "*Draupadi's secret love: a feminist study of Chitra Banerjee Divakaruni's the Palace of Illusions*." The study of these big myths in their context allows for the interpretation of various ideologies in accordance with the credo of successive generations. Chitra Banerjee Divakaruni, following in the tradition of retelling myths, makes an effort to depict the *Mahabharata* narrative from the point of view of *Draupadi* within the context of the book form. *The Palace of Illusions*, which is a play written by Divakaruni and is intended to be a dramatic reenactment of her work, is the primary topic of discussion in this article.

In his article titled "*Women and sensorial hegemony in Chitra Banerjee Divakaruni's The Mistress of Spices*," Alam (2021) reads Chitra Banerjee Divakaruni's novel *The Mistress of Spices* within the context of the hierarchies of human sensoria. These hierarchies frequently involve the othering of certain races, classes, or genders that are associated with "lower senses." Tilo, the heroine of the tale, is a diasporic woman who utilises her psychic power to select spices with certain aromas and flavours that cure people of their problems and illnesses. However, the power comes with hereditary limits, such as the fact that she is not allowed to touch any of her customers or leave the confines of her business. Nevertheless, Tilo is finally successful in overcoming the haptic prohibition, but she continues to maintain her relationship with the spices of the "lower senses."

This essay contends that this is the means by which she triumphs over captivity and achieves her desired identity through the utilisation of selected sensory associations.

Aisyah & Mohamed (2022), Diaspora, cultural preservation, identity crises, and women's struggled within patriarchal systems was common threads in the worked of the moved Indo-American diasporic writer Chitra Banerjee Divakaruni. She had unparalleled insight into the everyday struggled of an immigrant to adjust to a new country without abandoning her owned heritage and culture as an Indian writer who had gone to a distant placed. As her immigrant female protagonists faced both external racial prejudice and internal patriarchal norms, the fought became more difficult and demanded. In Banerjee's dense and lengthy narrative, the heroines went from being ignorant to experiencing life, found their true selves while shedding the masks of expected performance and identity to lived lived that was more fulfilling and autonomous. Her most famous worked, included *Queen of Dreamed*, *The Vine of Desire*, *Sister of My Heart*, and *The Mistress of Spices*, all center on strong female characters who, although living abroad, struggle to reconcile their traditional beliefs with the modern world. In an effort to evaluate the many difficulties these female characters encounter, this article analyzes how they negotiate their space via assimilation into the new society and the construction of new identities.

**Hasnan (2021)**, The post-feminist writings of Indian women authors was extensively discussed in a Critical Studied of Chitra Banerjee Divakaruni's Selected Novels. She had drawn attention to the introspective women of the Indian diaspora, whose sharp minds forced them to questioned the long-held stereotypes about motherhood, marriage, patriarchy, and other aspects of traditional Indian culture that they had carried with them from their imagined homelands to these foreign countries. They had tried to overcome personalized comfort zone boundaries and achieved metaphysical balanced as a result of literacy, technology, science, employment, migration, and equal chances and economic independence. They had progressed beyond the conventional gender roles that had been widely accepted throughout history. There have been conflicts and contradictions in the private and public spheres regarding the dimensions of contextualizing in-betweenness and hybridity of thought in women's personalities and psyches, according to the chosen worked of Indian-American diaspora women authors. Nevertheless, these women was more contemplative about changed and retracing their old patterns in ordered to broke through the ice ceiling.

**Devina. (2020)**, Based on her worked, Chitra Banerjee Divakaruni analyzes the Indian diaspora in the US through the lens of cultural adaptation and assimilation. As an example of cultural adaptation, the story of Indian americans looked at through the lens of their struggled to reconcile their traditional beliefs with those of contemporary America. In the most extreme case of assimilation, individuals may completely embrace American valued and way of life, thus leading to the loss of cultural links to their owned heritage. This studied delves at the complexities and challenged faced by immigrants as they attempted to found a middle ground between immigration and multiculturalism, in ordered to got a better understood of the bigger picture of identity,

immigration, and multiculturalism. Chitra Divakaruni, a novelist, explores the complicated interplay between cultural displacement and personal growth through the eyes of her characters. Acculturation encompasses, from the perspective of both the immigrant and the host culture, the adoption of new cultural norms and ways of life. One definition of assimilation was the process by which a person's cultural identity is progressively replaced by that of their new country of residence. The term "acculturation" used by immigrants in the latter part of the twentieth century to describe the deep and reciprocal change that occurred when two ethno-cultural groups were in constant contact with one another. Chitra Banerjee Divakaruni delves at the strategies of assimilation and acculturation that immigrants used to get assimilated into San Francisco Bay Area culture in her books. In her writings, she demonstrated a positive correlation between immigrant approval of integrationist practices and traits included openness, sociability, agreeableness, emotional stability, and extraversion.

Dr. N. Vadivu (2021) Both the fundamental idea of culture and the predicament that women find themselves in when they are in a diasporic scenario are captured in this study. In addition to this, it investigates the dilemma and the intricacies of the South Asian women immigrants who are currently living in exile, focusing on the attraction and the repulsion of culture. The techniques that individuals take to behave in a particular manner are referred to as cultural practices. Chitra Banerjee Divakaruni, who currently resides in the United States of America, but who was born in India, has contributed a fresh element to the field of Indo-American literature. Her primary objective is to outline the difficulties that Indian women immigrants face when navigating cross-cultural disputes with other cultures. The majority of her interactions with Indian women immigrants are centered on the cultural blows that they experience, which either directly or indirectly derail them in life. Her concern for women is not only communicated via the accomplishments of her works that have won awards, but also by her participation in organizations like as Maitri, which are dedicated to providing assistance to South Asian or South Asian American women who are experiencing bereavement. There is a continuation of *Sister of My Heart* in Divakaruni's novel *The Vine of Desire*. There is a strong emphasis placed on the cultural adaptation of the characters in the novel *The Vine of Desire*. In addition to acquiring the tremendous capability for adaptation, immigrants are able to stand on concrete reasons to change their lives and, if necessary, confront the harsh reality of their existence.

Manjuladevi S K (2021) Chitra Banerjee Divakaruni is a prominent Indo-American diasporic writer who creates her works around the themes of diaspora, identity crisis, culture, and the quest for women within the framework of patriarchal norms. Her works are centered on identity crisis. Due to the fact that she is an Indian writer who has relocated to a different nation, she offers an unprecedented grasp of the everyday hardships that an immigrant confronts in trying to assimilate to the new society without abandoning her own customs and culture. As her immigrant women characters fight against racial discrimination outside the house and patriarchal beliefs inside the house, the battle, on the other hand, gets increasingly tough and difficult to conquer. This is because the conflict is becoming more difficult to overcome. It is recounted in a narrative that is

thick and lengthy that Banerjee's heroines, as they travel from ignorance to experience, learn their genuine identity, and remove the outer shell of anticipated performance and identity in order to have a life that is more autonomous and satisfying, make their way through the story. Throughout her major works, such as "The Mistress of Spices," "Sister of My Heart," "The Vine of Desire," and "Queen of Dreams," she delves into the realities of women who are always negotiating for a new position in a faraway region while still maintaining their traditional roots in their native country. A number of challenges that these female characters face are examined in this essay, and an attempt is made to analyze them. Additionally, a critical debate is done on the tactics that individuals apply in order to negotiate their space by blending with the new culture in a sensible manner and re-creating an identity for themselves.

**Badhwar (2019)**, Through an analysis of the protagonists in the short fictions "Unaccustomed Earth" and "Hell-heaven" (2008), "Clothes" and "Silver Pavements and Golden Roofs (1995)" by Chitra Banerjee Divakaruni, and "Clothes" by Jhumpa Lahiri, this paper aimed to explore the transnational identity of first- and second-generation Indian diasporic and/or transnational subjects. These literary characters' self-definitions and their negotiating of home and the "unaccustomed earth" examined via the lenses of transnationalism, identity, and transnational identity theories. Also covered in this researched was the disparities in the effects of crossed national borders on first- and second-generation Indian immigrants, as well as the advantages and disadvantages that each group experiences. This studied analyzed selected narratives in order to gain a better understanding of transnational identity in literature. Specifically, it sought to understand how fictional characters who were either transnational or from an Indian diaspora made sense of their roots and routes while grappling with the unfamiliar earth and their Indian heritage.

## CONCLUSION

In this galaxy of women writers of Indian diaspora, Chitra Banerjee Divakaruni, who can be placed in the category of Indo-American writer, has a distinctive position of her own for her fairy like imagination, profound concern for the emotional crisis of Indian immigrant women, the craving for belongingness with native cultural ideologies, affirmation of feminine sensibility and also the narration of major socio-political events taking place at the global level rocking the foundation of human society as a whole. She has ushered in a new period of magic realism that corresponds with a large number of different cultures and sensibilities with her whole collection of books that cover a wide range of topics, as well as her collection of poems and children's stories.

By going through the process of cultural variety, Chitra has developed a new identity. As a result of this process, the translated ego has lost a great deal more than it has gained. The majority of her stories make frequent transitions between Calcutta and the United States. This is due to the fact that these are the locations and cultures in which she feels the most comfortable and can write about with a great deal of competence. A number of controversial societal concerns, including abortion, the breakdown of family life, single parenthood, childlessness, loneliness, disease, age,



and death, are among the topics that Divakaruni continues to investigate in her pieces of writing. Her tales are replete with characters that are alone and quirky, a little bit out of control but with a profound human empathy.

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## Role of Peasants in the Indian National Movement

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This paper seeks to study the role of peasants in the Indian National Movement. With the rise of nationalism it was realised by the national leadership that the movement will never be complete without the involvement of peasants. Taunted of being a 'microscopic' representative body of the country, the national leadership wished for a social mobilisation to put greater pressure on the colonial rulers and make it 'national' in the true sense of the word.

Agrarian problem had been the most important economic problem facing India as farming was the main activity of people for livelihood. According to RC Dutt 'If agriculture prospered people were well off, if crops failed there was famine in land'<sup>1</sup>

Land revenue was the most important source of public revenue at the same time the over extraction of land revenue had been the major cause of discontent among peasants. Aiming to bring the peasants in the mainstream the national leaders attached great importance to the problem of land revenue calling the government policy responsible for the poverty of peasants and agricultural backwardness. Justice Ranade rightly remarked that no other agrarian reform would lead to any permanent beneficial result as long as the pressure of land revenue under the existing system of assessment continues unabated.<sup>2</sup>

Indian National Congress took up the cause of the peasant discontent over land revenue policy and in their Nagpur session of 1891 declared that the main cause of poverty was 'the shortsighted system of revenue administration'<sup>3</sup>. Hence resolutions were passed against the evil effects of the revenue administration of British government in Congress sessions from 1888 to 1903.

RC Dutt charged the land revenue system with paralysing agriculture, causing poverty of Indian people and deepening the extent and effects of famines, in his articles. In his last letter to Lord Curzon he declared, 'The happiness and well being of an agricultural nation depend on some clear, definite, intelligible and workable limits being placed on land tax'.<sup>4</sup> Indian nationalists thus tried to identify the problem of peasants as a national problem. The grand old man of India Dadabhai Naoroji commented 'The land question in India will not be solved and India will know no rest till this is done'<sup>5</sup>

Thus the national leadership identified itself with the problem of peasants and mobilised them to protest against the exploitation. Bal Gangadhar Tilak mobilised the peasants for a no-tax campaign in famine struck Maharashtra educating and organising peasants to demand their rights under famine relief code. He declared 'The country's emancipation can only be achieved by

removing the clouds of lethargy and indifference hanging over the peasant, who is the soul of India. We must remove the clouds and for that we must completely identify ourselves with the peasant. We must feel that he is ours and we are his'.<sup>6</sup> Thus the Indian National Congress took up the demand of the peasants urging government to give 'fixity and permanency' to the government land revenue demand without further delay'.<sup>7</sup>

Still the efforts of national leaders to bring peasants in the national fold were far from being complete before the advent of Mahatma Gandhi. The credit of total mobilisation of peasants goes to Gandhi. Reading the pulses and demands of peasants he identified himself with their demands and movements. He changed the scenario by converting an upper middle class movement into a mass movement. Gandhian nationalism was seen in the peasant movements in Champaran in Bihar and Kheda in Gujarat. The discontent in both these places existed much before Gandhi stepped in. In Champaran it was since 1860 and in Kheda refusal to pay taxes was much before Gandhi. He succeeded in converting local issues into national issues. In both these movements Gandhi succeeded in winning peasant support and concessions for them. This resulted in extensive participation of peasants in the Non-cooperation Movement. The large scale of peasant mobilisation led to the formation of kisan organisations. In Bihar Swami Sahajanand organised kisans and formed Bihar Provincial Kisan Sabha in 1929.

In Bardoli Satyagraha, the national leadership once again nationalised a local peasant issue. It started when Bombay government announced revenue hike by 22% in Bardoli [Gujarat] in 1927 even though the cotton prices were falling. Vallabh Bhai Patel led a peaceful no-revenue campaign here. Caste associations, social boycott, religious appeals [bhajans] were the mode of protest and that the government had to take back the revenue hike and the movement was successful and Patel earned the title of 'sardar' for his dynamic leadership.

Agrarian reform programme was in the Congress election manifesto in 1936. The peasants were promised a reduction of land revenue, rent and irrigation rates, abolition of feudal dues, cancellation of rent arrears, ban on evictions, fixity of tenure with hereditary rights, abolition of begar and illegal exactions, living wage for agricultural labour, promotion of cooperative farming, recognition of peasant unions and abolition of zamindari system.

After forming the ministries in the provinces Congress tried to live up to its claim of being a kisan party and directed itself to peasant reforms. Many promises were fulfilled and relaxation was given in revenue and rent, wages were hiked, loans were made easier, illegal exactions were ended and cooperative farming was promoted. However, zamindari system could not be abolished by the Congress leaving peasants disappointed.

The abolition of zamindari system was a very serious demand and promise to be made. The Congress could not fulfill this demand due to three main reasons. Firstly, many zamindars were on the Congress side in its anti-imperialist campaign and so it was not possible for the Congress to satisfy one section and alienate the other. Secondly, zamindars were the main funders of the national movement. Thirdly, Congress did not want to throw zamindars in the British lap. Had the Congress

decided to abolish the zamindari system, the decision would have been vetoed by the British Governors in the provinces [thanks to their special powers, given by the viceroy] and divided the national movement. Congress being a national organisation could not possibly choose one and annoy the other group.

The limitations of the national leadership in satisfying the peasant expectations led to peasant protests. The kisan sabhas became hostile and organised protests against the congress. Swami Sahajanand led a protest movement and a 'no revenue' campaign in Bihar against the congress ministry, his famous slogan being 'lagan lenge kaise danda hamara zindabad'. These type of anti congress campaigns happened in other provinces also and it became a main cause of concern for the congress ministries. Pt Nehru advised the Allahabad kisans not to obstruct the smooth working of the congress ministry.

After 1940 Gandhi's attitude towards agrarian issue became aggressive and decisive. By then the peasant mobilisation was complete and Gandhi could take a sterner stand on the issue. When asked by Louis Fischer about his plan to improve the plight of peasantry he retorted, 'The peasants would take the land, we would not have to tell them to take, they would take it'. He went on to the extent of refusing any compensation to the landlords, calling it 'fiscally impossible'<sup>8</sup>. He foresaw peasants stop paying taxes and then seizing the land.

In 1945-46 Congress accepted the objective of abolition of all intermediaries<sup>9</sup> between peasants and the government. Out of power Congress once again pledged to take up the peasant cause as a national cause.

We can conclude that the national leadership succeeded in integrating the peasants in the national main stream. The leadership also tried to unite them socially so that they are not divided on the basis of caste creed religious and local issues. Congress did not want separate kisan organisations in order to live up to its claim of being a kisan party. In the Haripura session of the congress in 1938 it was said that the Congress has already fully recognized the right of the kisans to organise themselves in the peasant unions, nevertheless, it must be remembered that the congress itself is in the main 'a kisan organisation'<sup>10</sup>

It can be accepted that the national leadership played a major role in bringing peasants in the national fold. Any effort to keep the peasant movement away from the anti imperialist stream weakened the movement itself for example : in 1921 UP kisan sabha failed to keep peasant agitation away from the Non cooperation Movement or Swami Sahajanand's influence declined after he opposed the national movement or the communists were isolated during 1930-34 because they were not able to develop a relationship with national movement.

Thus the national movement and the peasant movements were incomplete without each other. As Majid Siddiqui asserts, 'The association of kisans with national politics helped both the peasant movements as well as the political movements for they drew sustenance from and gave support to each other at different stages'.<sup>11</sup> The national movement became national in the true sense because of peasants joining it and on the other hand peasant demands were taken seriously by the British

government only because it had a national platform. As K N Pannikar rightly points out, 'The coalition created a sense of cohesion and solidarity among the peasantry. It also provided them an effective organisation'.<sup>12</sup>

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## छत्तीसगढ़ राज्य में गरीबी एवं असमानता के कारण तथा सुझाव — एक अनुशीलन (महासमुंद एवं नारायणपुर जिले के विशेष संदर्भ में)

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\*\* अतिथि व्याखाता, अर्थशास्त्र, शासकीय पं. जवाहर लाल नेहरू स्नातकोत्तर महाविद्यालय, बेमेतरा जिला-बेमेतरा (छ.ग.)

### सारांश

प्रस्तुत शोध अध्ययन में निदर्श परिवारों में गरीबी एवं असमानता के कारणों के विभिन्न पहलुओं को प्रस्तुत किया गया है। इस अध्ययन के अन्तर्गत जनसंख्या शिक्षा, आय, कृषि, सरकारी योजना, उचित मूल्य की दुकान राशन सामग्री, आय बचत एवं ऋण कौशल (नौकरी व रोजगार) सम्पत्ति (भूमि, घर, टीवी, सायकल, मोटर सायकल, ट्रैक्टर, पशुपालन, इत्यादि) विश्लेषण से यह पता लगाया जा सकता है कि गरीबी एवं असमानता को किस तरह से प्रभावित कर रही है। ग्रामीण जनसंख्या की अधिकांश जनसंख्या निम्न आय वर्ग की है जिसके सीमांत व लघु कृषक, भूमिहीन मजदूर, बंधुआ मजदूर के अतिरिक्त आय कमजोर वर्ग के व्यक्ति सम्मिलित है। जीवन की बुनियादी आवश्यकताओं, रोटी, कपड़ा, मकान, शिक्षा व स्वास्थ्य स्वच्छ पेयजल आदि की पूर्ति में असमर्थ है। छत्तीसगढ़ में कृषि के अंतर्गत छिपी बेरोजगारी अत्यधिक प्रभावशील है जो पलायन, अशिक्षा, भूखमरी एवं गरीबी की समस्या उत्पन्न होती है जो आर्थिक व सामाजिक विकास में अवरोध उत्पन्न करती है। गरीबी मानव जीवन की सबसे बड़ी चुनौती होती है क्योंकि जो व्यक्ति या परिवार इस समस्या से प्रभावित होता है, उससे जीवन के प्रत्येक पक्ष इससे प्रभावित होता है। गरीबी एवं असमानता को दूर करने हेतु शैक्षणिक स्तर, स्वास्थ्य सेवाएं, रोजगार में वृद्धि, कृषकों का उत्तम बीज, कीटनाशक दवाई व वित्त की व्यवस्था, कुटीर व लघु उद्योगों का विकास तथा स्व-सहायता समूहों को प्रोत्साहन देने की आवश्यकता है।

*शब्द कुंजी- जनसंख्या, आय, शिक्षा, गरीबी व असमानता, रोजगार में वृद्धि, स्वास्थ्य सेवाएं, ग्रामीण जनसंख्या, कौशल विकास, जीवन स्तर।*

### 9. प्रस्तावना

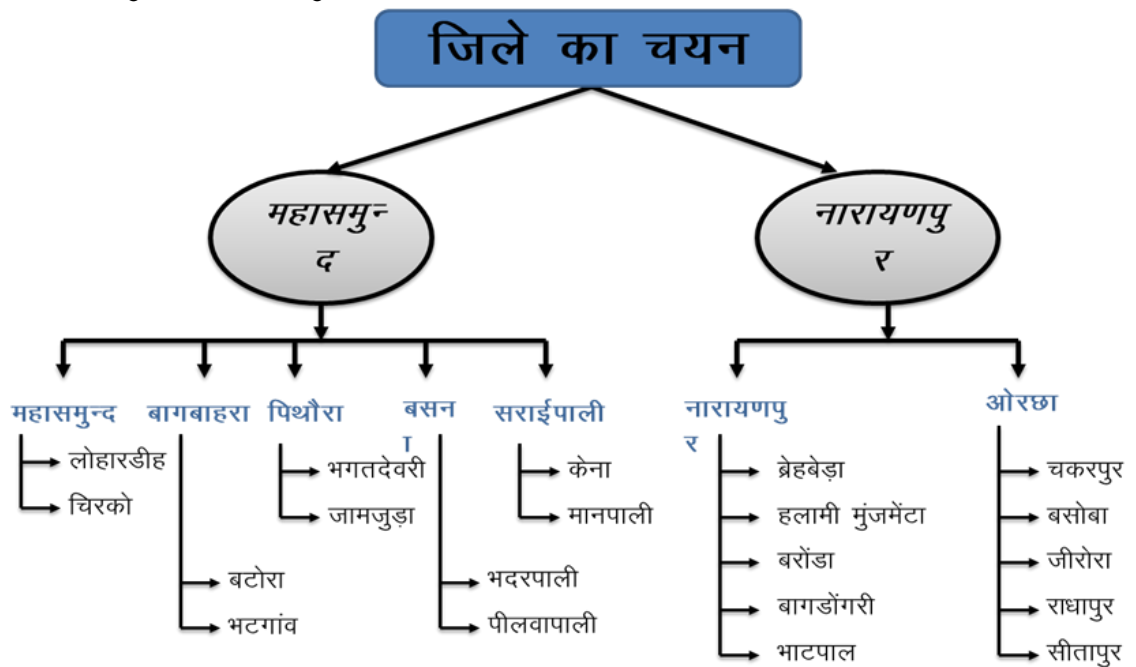
देश में सर्वप्रथम गरीबी की अवधारणा संबन्धी अध्ययन दादा भाई नौरोजी द्वारा किया गया। इन्होंने अपने अध्ययन में बताया कि भारत स्वतंत्रता के पूर्व गरीबी का मुख्य कारण उपनिवेश रहा तथा उत्पादन में कमी आयी। सन् १८७० में दादा भाई नौरोजी ने शोध में २० रुपये प्रति व्यक्ति भारत के सकल घरेलू उत्पादन के अधिकतम अनुमान के अनुसार अपनी विचारधारा को स्पष्ट रूप से प्रस्तुत किया।

योजना आयोग के अनुसार भारत में गरीबी का अनुपात वर्ष २००४-०५ में ३७.२ प्रतिशत से घटकर वर्ष २०११-१२ में २१.६ प्रतिशत हो गयी। यह सुझाव तेंदुलकर समिति ने दिया इसके तहत गरीबी रेखा तय करने के लिए बुनियादी आवश्यकता के साथ स्वास्थ्य, शिक्षा, शुद्ध पेयजल और कैलोरी खर्च पर प्रति व्यक्ति मासिक

उपभोग व्यय को आधार बनाकर बताया कि ग्रामीण क्षेत्र में कुल ८१६ रुपये एवं शहरी क्षेत्र में १००० रुपये प्रति व्यक्ति मासिक उपभोग व्यय से जो कम खर्च करता है उसे गरीबी रेखा के नीचे कहा जाता है। तेंदुलकर समिति ने बताया कि २०११-१२ में गरीबी का अनुपात ग्रामीण क्षेत्र में कुल २५.७ प्रतिशत एवं शहरी क्षेत्र में १३.७ प्रतिशत है अर्थात् कुल २६६.८ लाख जनसंख्या जो गरीबी रेखा के नीचे जीवनयापन कर रहे हैं, परन्तु तेंदुलकर समिति द्वारा दिए गए गरीबी अनुमान की आलोचना हुआ फिर डॉ. सी. रंगराजन की अध्यक्षता में गरीबी अनुमान के विशेषज्ञ समिति का गठन किया गया और इस समिति ने अपना रिपोर्ट वर्ष २०१४ में प्रस्तुत किया। इस समिति के अनुसार वर्ष २०११-१२ में गरीबी का अनुपात ३८.२ प्रतिशत था जिनमें ग्रामीण गरीबी का अनुपात ३६.६ प्रतिशत एवं शहरी गरीबी का अनुपात ३५.१ प्रतिशत था जो घटकर वर्ष २०११-१२ में गरीबी का अनुपात २६.५ प्रतिशत हो गयी जसमें ग्रामीण गरीबी का अनुपात ३०.६ प्रतिशत एवं शहरी गरीबी का अनुपात २६.४ प्रतिशत था।

## २. शोध प्ररचना एवं प्रविधियाँ

प्रस्तुत शोध अध्ययन प्राथमिक एवं द्वितीयक दोनों आँकड़ों पर आधारित है। प्राथमिक आँकड़ों का संकलन प्रत्यक्ष साक्षात्कर अनुसूची के माध्यम से तथा द्वितीयक समक राष्ट्रीय नमूना सर्वेक्षण संगठन, केन्द्रीय सांख्यिकीय संगठन तथा अन्य अर्द्धशासकीय, शासकीय संस्थाओं द्वारा प्रकाशित प्रतिवेदनों की सहायता से संग्रहण किया गया है। प्राथमिक आँकड़ों के विश्लेषण के लिए विभिन्न सांख्यिकीय विधियों एवं रेखाचित्रों का प्रयोग किया गया है। सांख्यिकीय विधियों के अंतर्गत हेड काउन्ट अनुपात, गिनी गुणांक, औसत विधि एवं प्रतिशत विधि का उपयोग किया गया है। शोध की समस्याओं तथा उसमें उपयोगी प्रविधियों को समायोजन हेतु पूर्व निर्धारित निर्णयों की रूपरेखा ही अनुसंधान प्ररचना कहलाती है। प्राथमिक समको के संकलन के लिये बहुस्तरीय दैव निदर्शन प्ररचना का उपयोग किया गया है निदर्शन का चयन इस प्रकार किया गया है कि सभी परिवारों को चयन का समान अवसर प्राप्त हो। निदर्श ईकाई के पहले स्तर पर जिला से चयनित किया गया है। अध्ययन कार्य के लिये महासमुंद एवं नारायणपुर जिले का चयन किया गया है।



### ३. अध्ययन के उद्देश्य

छत्तीसगढ़ राज्य में उपभोग व्यय में असमानता एवं गरीबी की स्थिति

(अ) छत्तीसगढ़ राज्य में ग्रामीण गरीबी एवं असमानता के कारणों का अध्ययन करना।

(ब) छत्तीसगढ़ राज्य में ग्रामीण गरीबी एवं असमानता के सुझावों का अध्ययन करना।

### ४. छत्तीसगढ़ राज्य में गरीबी एवं असमानता के कारण

प्रस्तुत शोध अध्ययन में निदर्श परिवारों में गरीबी एवं असमानता के कारणों के विभिन्न पहलुओं को प्रस्तुत किया गया है। इस अध्ययन के अन्तर्गत जनसंख्या शिक्षा, आय, कृषि, सरकारी योजना, उचित मूल्य की दुकान राशन सामग्री, आय बचत एवं ऋण कौशल (नौकरी व रोजगार) सम्पत्ति (भूमि, घर, टीवी, सायकल, मोटर सायकल, ट्रैक्टर, पशुपालन, इत्यादि) विश्लेषण से यह पता लगाया जा सकता है कि गरीबी एवं असमानता को किस तरह से प्रभावित कर रही है।

#### सारिणी क्रमांक - १.१ उत्तरदाताओं की जनसंख्या

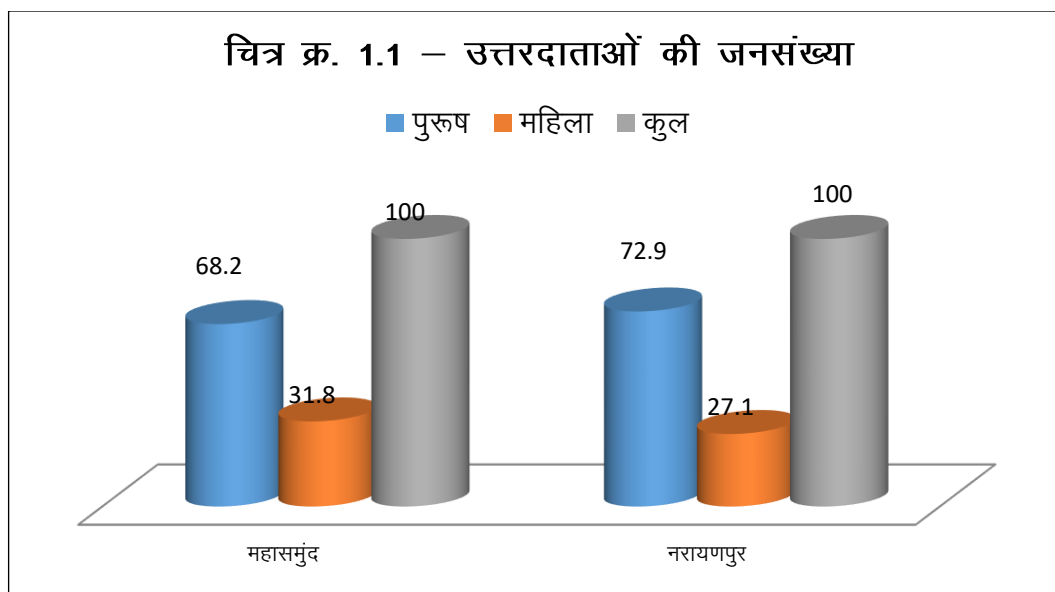
जिला	पुरुष	महिला	कुल
महासमुंद	१३१ ;६८२	६१ ;३१८	१९२ ;१००
नारायणपुर	१४० ;७२६	५२ ;२७१	१९२ ;१००
योग	२७१ ;७०६	११३ ;२६९	३८४ ;१००

स्रोत - व्यक्तिगत सर्वेक्षण।

नोट - कोष्ठक में प्रदर्शित प्रतिशत को दर्शाता है।

उपर्युक्त सारिणी क्रमांक १.१ में निदर्श परिवारों की जनसंख्या को दर्शाया गया है। प्रस्तुत तालिका के अध्ययन से ज्ञात होता है कि महासमुंद जिले की कुल जनसंख्या में से ६८.२ प्रतिशत पुरुष एवं ३१.८ प्रतिशत महिला है। नारायणपुर जिले की कुल जनसंख्या में से ७२.६ प्रतिशत जनसंख्या पुरुष एवं २७.१ प्रतिशत जनसंख्या महिला है।





उपर्युक्त चित्र क्रमांक 9.9 में निदर्श परिवारों की जनसंख्या को दर्शाया गया है। सर्वेक्षण से प्राप्त समंको के आधार पर उन्हें प्रतिशत रूप में प्रस्तुत किया गया है।

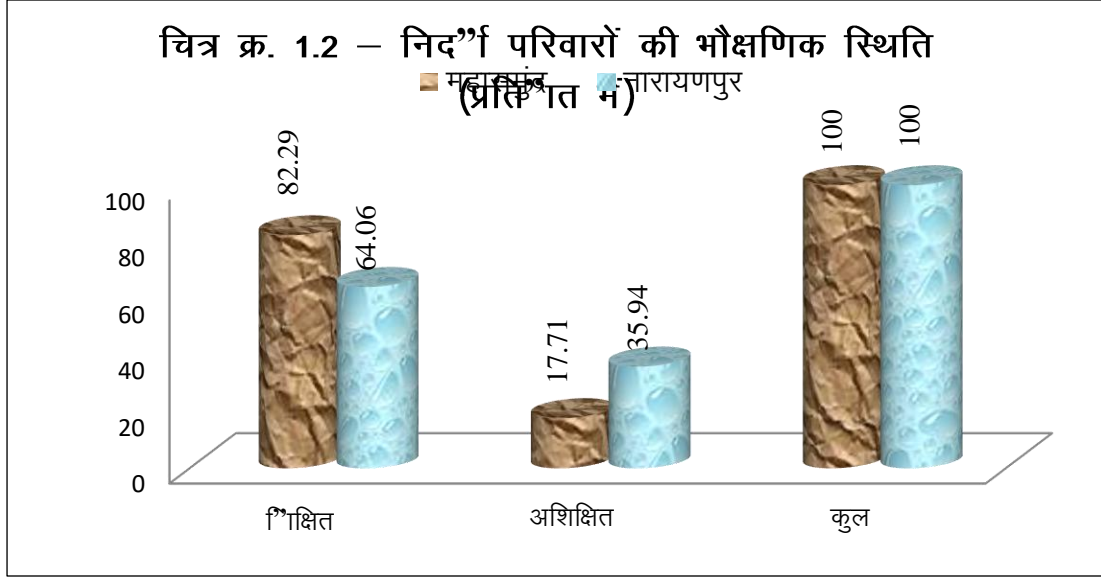
**सारिणी क्रमांक 9.2 – निदर्श परिवारों की शैक्षणिक स्थिति**

जिला	शैक्षणिक स्थिति		
	शिक्षित	अशिक्षित	कुल
महासमुंद	957 ; 22.06%	38 ; 9.79%	995 ; 100%
नारायणपुर	923 ; 68.06%	68 ; 35.64%	991 ; 100%
योग	209 ; 9.37%	106 ; 26.73%	315 ; 100%

स्रोत - व्यक्तिगत सर्वेक्षण।

नोट - कोष्ठक में प्रदर्शित प्रतिशत को दर्शाता है।

उपर्युक्त सारिणी क्रमांक 9.2 में निदर्श परिवारों की शैक्षणिक स्थिति को प्रदर्शित किया गया है। महासमुंद जिले की कुल जनसंख्या में से 22.06 प्रतिशत जनसंख्या शिक्षित है एवं 9.79 प्रतिशत जनसंख्या अशिक्षित है। नारायणपुर जिले की कुल जनसंख्या में से 68.06 प्रतिशत जनसंख्या शिक्षित है एवं 35.64 प्रतिशत जनसंख्या अशिक्षित है।



चित्र क्रमांक 9.2 में निदर्श परिवारों की शैक्षणिक स्थिति की जानकारी प्रस्तुत किया गया है तथा सर्वेक्षण से प्राप्त समंको के आधार पर उन्हें प्रतिशत रूप में प्रस्तुत किया गया है।

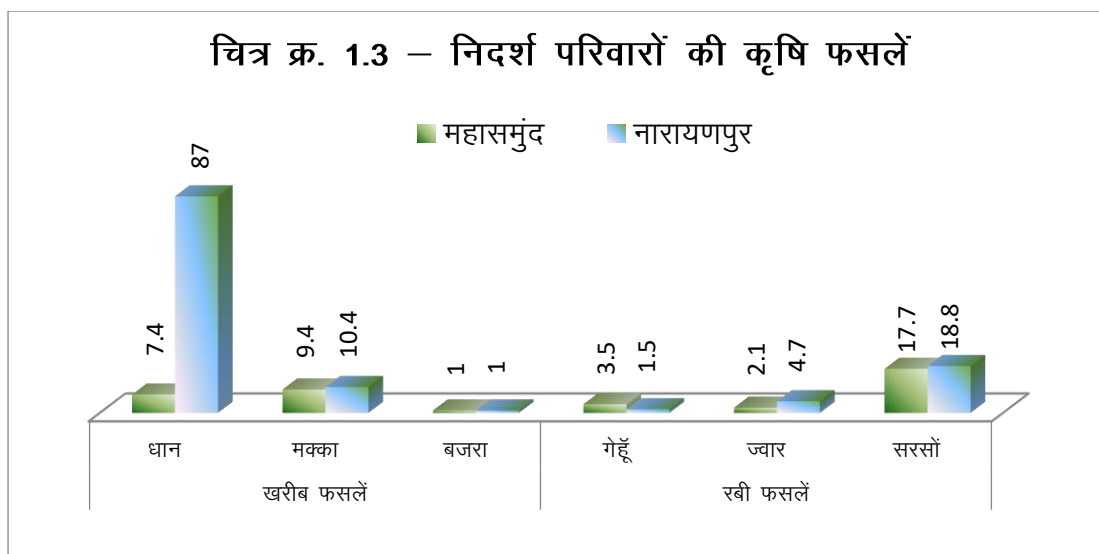
### सारिणी क्रमांक 9.3 – निदर्श परिवारों की कृषि फसलें

जिला	खरीब फसलें			रबी फसलें			योग
	धान	मक्का	बाजरा	गेंहु	ज्वार	सरसों	
महासमुंद	929 ; 663000	97 ; 58000	2 ; 90000	7 ; 35000	8 ; 29000	38 ; 999000	962 ; 90000
नारायणपुर	922 ; 636000	20 ; 908000	2 ; 90000	3 ; 95000	6 ; 89000	36 ; 977000	962 ; 90000
योग	281 ; 687000	37 ; 588000	4 ; 90000	10 ; 27000	14 ; 288000	74 ; 9762000	328 ; 90000

स्त्रोत - व्यक्तिगत सर्वेक्षण।

नोट - कोष्ठक में प्रदर्शित प्रतिशत को दर्शाता है।

उपर्युक्त सारिणी क्रमांक 9.3 में निदर्श परिवारों की कृषि फसलें खरीब एवं रबी फसलों दो भाग में विभक्त किया गया है। खरीब फसलें धान मक्का व बाजरा एवं रबी फसलें गेंहु, ज्वार व सरसों के रूप में पायी जाती है। खरीब फसल के अंतर्गत महासमुंद जिले में सबसे अधिक 98.0 प्रतिशत धान का फसल लिया जाता है और नारायणपुर जिले में भी 97.0 प्रतिशत सबसे अधिक धान का फसल लिया जाता है। रबी फसल के अंतर्गत महासमुंद जिले में सबसे अधिक 99.9 प्रतिशत सरसों का फसल लिया जाता है और नारायणपुर जिले में भी 97.7 प्रतिशत सबसे अधिक सरसों का फसल लिया जाता है।



चित्र क्रमांक 9.3 में निदर्श परिवारों की कृषि फसलें खरीब एवं रबी फसलों की जानकारी प्रस्तुत किया गया है तथा सर्वेक्षण से प्राप्त समंको के आधार पर उन्हें प्रतिशत रूप में प्रस्तुत किया गया है।

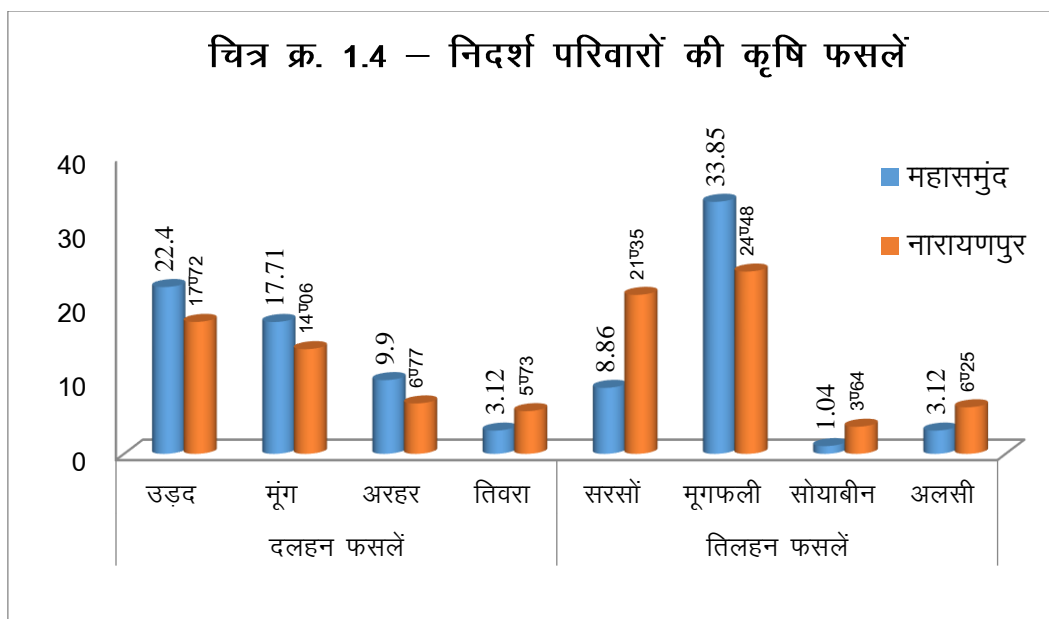
#### सारिणी क्रमांक 9.4 – निदर्श परिवारों की कृषि फसलें

जिला	दलहन फसलें				तिलहन फसलें				योग
	उड़द	मूँग	अरहर	तिवरा	सरसों	मूँगफली	सोयाबीन	अलसी	
महासमुंद	४३ ;२२७४०ख	३४ ;१७७७१ख	१६ ;६७६०ख	६ ;३११२ख	१७ ;८७८६ख	६५ ;३३७८५ख	२ ;१००४ख	६ ;३११२ख	१६२ ;१०००ख
नारायणपुर	३४ ;१७७७२ख	२७ ;१४००६ख	१३ ;६७७७ख	११ ;५१३३ख	४१ ;२११३५ख	४७ ;२४७४८ख	७ ;३६४४ख	१२ ;६१२५ख	१६२ ;१०००ख
योग	७७ ;२००५ख	६१ ;१५७८८ख	३२ ;८७३३ख	१७ ;४००४ख	५८ ;१५११०ख	११२ ;२६११६ख	९ ;२३४४ख	१८ ;४७६४ख	३८४ ;१०००ख

स्रोत - व्यक्तिगत सर्वेक्षण।

नोट - कोष्ठक में प्रदर्शित प्रतिशत को दर्शाता है।

उपर्युक्त सारिणी क्रमांक 9.4 में निदर्श परिवारों की कृषि फसलें दलहन एवं तिलहन फसलों दो भाग में विभक्त किया गया है। दलहन फसलें उड़द, मूँग, अरहर व तिवरा एवं तिलहन फसलें सरसों, मूँगफली, सोयाबीन व अलसी के रूप में पायी जाती है। दलहन फसल के अंतर्गत महासमुंद जिले में सबसे अधिक ३३.३ प्रतिशत उड़द का फसल लिया जाता है और नारायणपुर जिले में भी ५२.६ प्रतिशत सबसे अधिक उड़द का फसल लिया जाता है। तिलहन फसल के अंतर्गत महासमुंद जिले में सबसे अधिक १७.७ प्रतिशत सरसों का फसल लिया जाता है और नारायणपुर जिले में ५६.३ प्रतिशत सबसे अधिक मूँगफली का फसल लिया जाता है।



चित्र क्रमांक 9.4 में निदर्श परिवारों की कृषि फसलें दलहन एवं तिलहन फसलों की जानकारी प्रस्तुत किया गया है तथा सर्वेक्षण से प्राप्त समंको के आधार पर उन्हें प्रतिशत रूप में प्रस्तुत किया गया है।

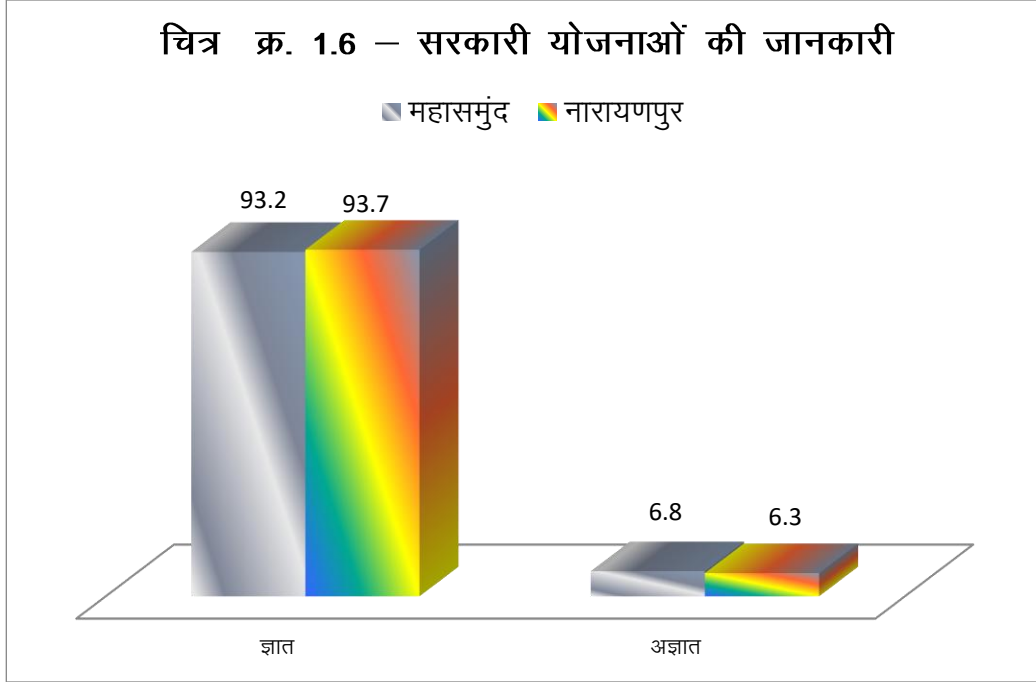
#### सारिणी क्रमांक 9.5 – निदर्श परिवारों द्वारा सरकारी योजनाओं की जानकारियों

जिला	ज्ञात	अज्ञात	कुल
महासमुंद	994 ; 43.2%	93 ; 6.7%	987 ; 90.0%
नारायणपुर	920 ; 43.9%	92 ; 6.3%	912 ; 90.0%
योग	354 ; 43.5%	25 ; 6.6%	329 ; 90.0%

स्रोत - व्यक्तिगत सर्वेक्षण।

नोट - कोष्ठक में प्रदर्शित प्रतिशत को दर्शाता है।

उपर्युक्त सारिणी क्रमांक 9.5 में निदर्श परिवारों द्वारा सरकारी योजनाओं की जानकारी से संबंधित आँकड़ों को प्रदर्शित किया गया है। महासमुंद जिले में कुल परिवारों में से 43.2 प्रतिशत परिवारों को जानकारी प्राप्त है एवं 6.7 प्रतिशत परिवारों को जानकारी प्राप्त नहीं है। नारायणपुर जिले में कुल परिवारों में से 43.9 प्रतिशत परिवारों को जानकारी प्राप्त है एवं 6.3 प्रतिशत परिवारों को जानकारी प्राप्त नहीं है।



चित्र क्रमांक 9.6 में निदर्श परिवारों द्वारा सरकारी योजनाओं की जानकारी प्रस्तुत किया गया है तथा सर्वेक्षण से प्राप्त समंको के आधार पर उन्हें प्रतिशत रूप में प्रस्तुत किया गया है।

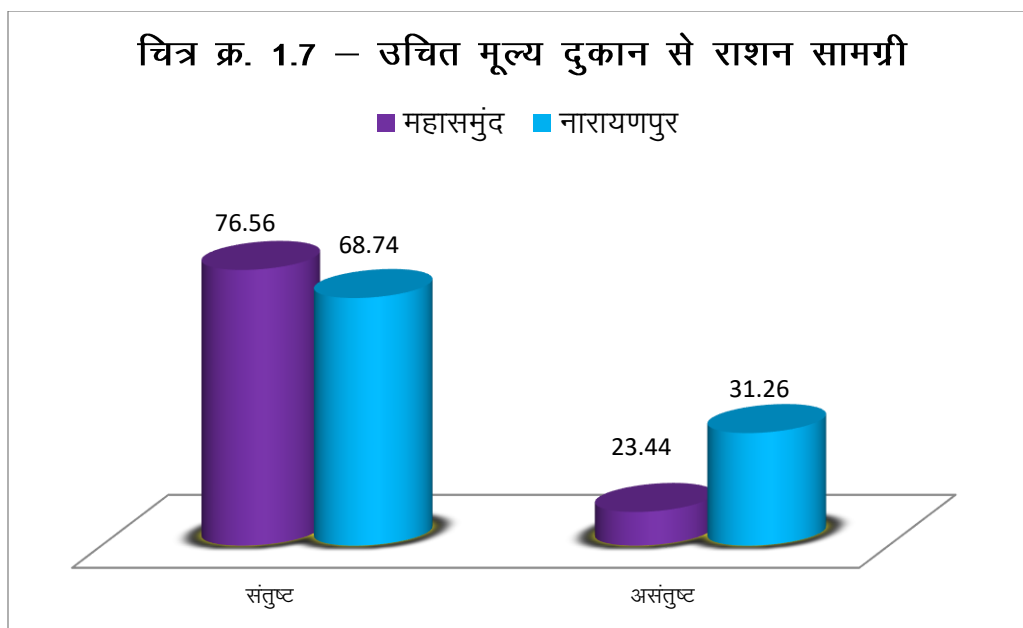
**सारिणी क्रमांक 9.9 – निदर्श परिवारों की उचित मूल्य दुकान से राशन सामग्री**

जिला	संतुष्ट	असंतुष्ट	योग
महासमुंद	989 ;96.56%	85 ;23.44%	962 ;900%
नारायणपुर	932 ;67.94%	60 ;39.26%	962 ;900%
योग	2021 ;92.66%	105 ;20.38%	308 ;900%

स्रोत - व्यक्तिगत सर्वेक्षण।

नोट - कोष्ठक में प्रदर्शित प्रतिशत को दर्शाता है।

उपर्युक्त सारिणी क्रमांक 9.9 में निदर्श परिवारों द्वारा उचित मूल्य की दुकान से राशन सामग्री प्राप्त करने संबंधी आँकड़ों को प्रदर्शित किया गया है। महासमुंद जिले में कुल निदर्श परिवारों में से 96.56 प्रतिशत परिवार संतुष्ट है एवं 23.44 प्रतिशत परिवार असंतुष्ट है। नारायणपुर जिले में कुल निदर्श परिवारों में से 67.94 प्रतिशत परिवार संतुष्ट है एवं 39.26 प्रतिशत परिवार असंतुष्ट है अर्थात सारिणी के अध्ययन से ज्ञात होता है कि नारायणपुर जिले की अपेक्षा महासमुंद जिले में संतुष्टि का स्तर अधिक है।



चित्र क्रमांक १.७ में निदर्श परिवारों द्वारा उचित मूल्य की दुकान से राशन सामग्री की जानकारीयां प्रस्तुत किया गया है।

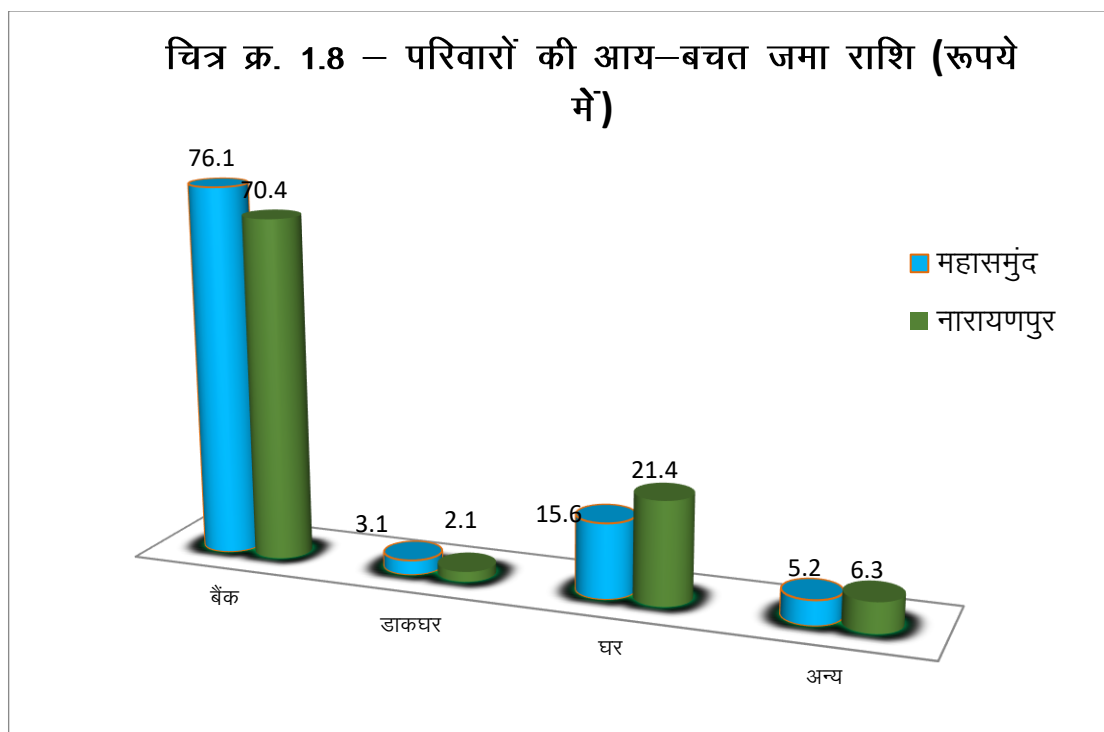
**सारिणी क्रमांक १.८ – निदर्श परिवारों की आय-बचत जमा राशि ;रूपये में**

जिला	बैंक	डाकघर	घर	अन्य	योग
महासमुंद	१४६ ;७६१९४	६ ;३१९४	३० ;१५१६४	१० ;५१२४	१९२ ;१००४
नारायणपुर	१३५ ;७०१४४	४ ;२१९४	४१ ;२११४४	१२ ;६१३४	१९२ ;१००४
योग	२८१ ;७३२५४	१० ;२१६४	७१ ;१८१५४	२२ ;५१७५४	३८४ ;१००४

स्त्रोत - व्यक्तिगत सर्वेक्षण।

नोट - कोष्ठक में प्रदर्शित प्रतिशत को दर्शाता है।

उपर्युक्त सारिणी क्रमांक १.८ में निदर्श परिवारों की आय एवं बचत जमा राशि को प्रदर्शित किया गया है। जिसमें कुल महासमुंद जिले में से ७६.१ प्रतिशत परिवार बैंक में जमा करते हैं, ३.१ प्रतिशत परिवार डाक घर में जमा करते हैं, १५.६ प्रतिशत परिवार घर में जमा रखते हैं एवं ५.२ प्रतिशत परिवार अन्य प्रकार से जमा रखते हैं। कुल नारायणपुर जिले में से ७०.४ प्रतिशत परिवार बैंक में जमा करते हैं, २.१ प्रतिशत परिवार डाक घर में जमा करते हैं, २१.४ प्रतिशत परिवार घर में जमा रखते हैं एवं ६.३ प्रतिशत परिवार अन्य प्रकार से जमा रखते हैं, अर्थात् नारायणपुर जिले में अपनी आय का बचत जमा घरों एवं अन्य प्रकार से ज्यादा किया जा रहा है।



उपर्युक्त चित्र क्रमांक 9.८ में निदर्श परिवारों की आय एवं बचत जमा राशि को प्रदर्शित किया गया है।

**सारिणी क्रमांक ६.६ – निदर्श परिवारों में ऋण के कारण**

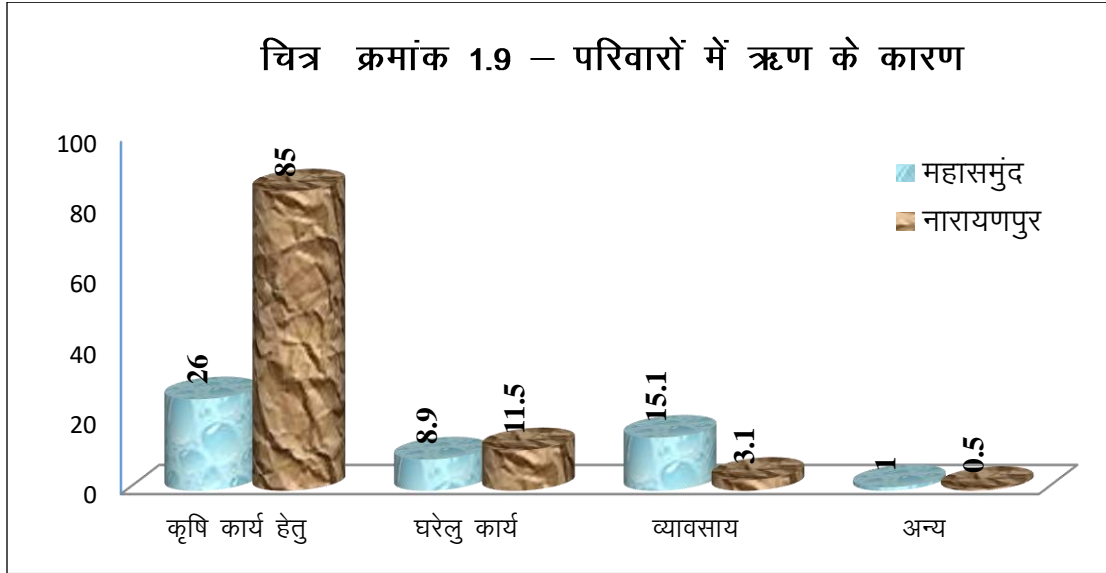
जिला	कृषि कार्य हेतु	घरेलू कार्य	व्यावसाय	अन्य	योग
महासमुंद	१४४ ;७५०००४	१७ ;८८५४	२६ ;१५१०४	०२ ;१०५४	१६२ ;१००४
नारायणपुर	१६३ ;८४००४	२२ ;१११४५४	०६ ;३१२४	०१ ;०५३४	१६२ ;१००४
योग	३०७ ;७६००४	३९ ;१०१५४	३२ ;६११४	०३ ;०५८४	३८४ ;१००४

स्त्रोत - व्यक्तिगत सर्वेक्षण।

नोट - कोष्ठक में प्रदर्शित प्रतिशत को दर्शाता है।

उपर्युक्त सारिणी में निदर्श परिवारों में ऋण के कारण से संबंधित आँकड़ों को प्रदर्शित किया गया है। महासमुंद जिले में कुल परिवारों में से कृषि कार्य हेतु २६.० प्रतिशत एवं नारायणपुर जिले में ८५.० प्रतिशत ऋण लिया जाता है, घरेलू कार्य हेतु महासमुंद जिले में ८.६ प्रतिशत एवं नारायणपुर जिले में ११.५ प्रतिशत

ऋण लिया जाता है व व्यवसायिक कार्य हेतु महासमुंद जिले में 9५.9 प्रतिशत एवं नारायणपुर जिले में ३.9 प्रतिशत ऋण लिया जाता है।



चित्र क्रमांक 9.९ में निदर्श परिवारों की ऋण के कारण कृषि कार्य हेतु राशि को प्रदर्शित किया गया है तथा सर्वेक्षण से प्राप्त समको के आधार पर उन्हें प्रतिशत रूप में प्रस्तुत किया गया है।

**चित्र क्रमांक 9.90 – निदर्श परिवारों की सम्पत्ति**

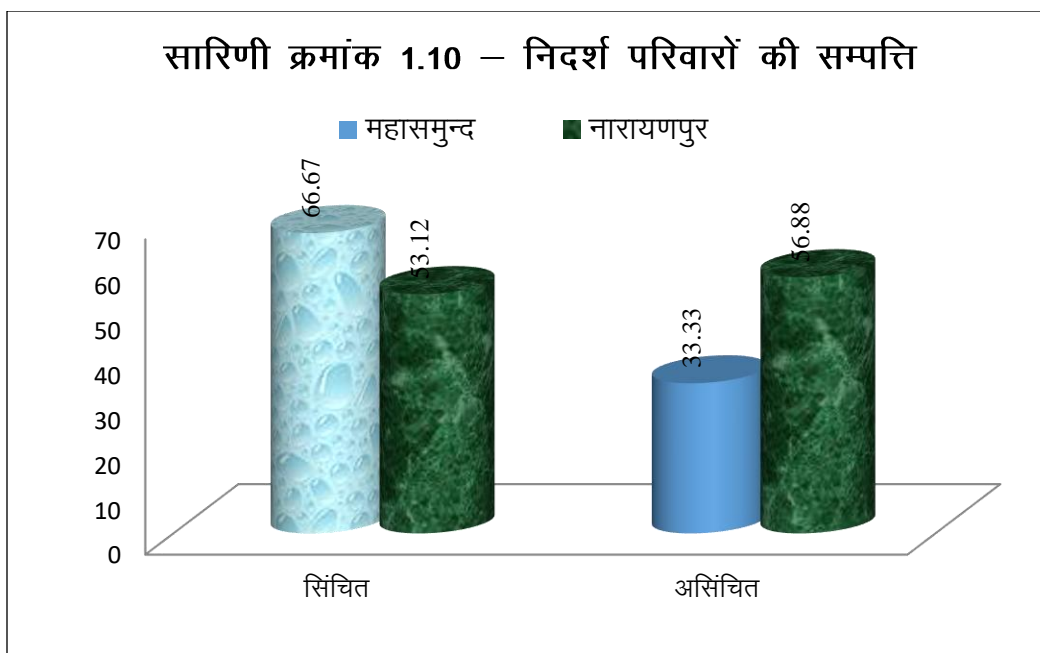
सम्पत्ति	भूमि		योग
	सिंचित	असिंचित	
महासमुन्द	92८ ;६६६७ख	६४ ;३३३३ख	9९२ ;900ख
नारायणपुर	90२ ;५३९२ख	९0 ;५६८८ख	9९२ ;900ख
योग	२३0 ;५९९0ख	9५४ ;४0९90ख	३८४ ;900ख

स्रोत - व्यक्तिगत सर्वेक्षण।

नोट - कोष्ठक में प्रदर्शित प्रतिशत को दर्शाता है।

उपर्युक्त सारिणी क्रमांक 9.90 में निदर्श परिवारों की सम्पत्ति से संबंधित आँकड़ों को प्रदर्शित किया गया है, महासमुंद जिले में कुल परिवारों में से ६६.६७ प्रतिशत परिवारों के पास सिंचित भूमि है एवं ३३.३३ प्रतिशत परिवारों के पास असिंचित भूमि है। नारायणपुर जिले में कुल परिवारों में से ५३.9२ प्रतिशत परिवारों के पास सिंचित भूमि है एवं ५६.८८ प्रतिशत परिवारों के पास असिंचित भूमि है अर्थात महासमुंद एवं नारायणपुर जिले में सिंचित भूमि को बढ़ावा देने की जरूरत है।





चित्र क्रमांक 9.90 में निदर्श परिवारों की सम्पत्ति भूमि एवं घर को प्रदर्शित करता है। सर्वेक्षण से प्राप्त समंको के आधार पर उन्हें प्रतिशत रूप में प्रस्तुत किया गया है।

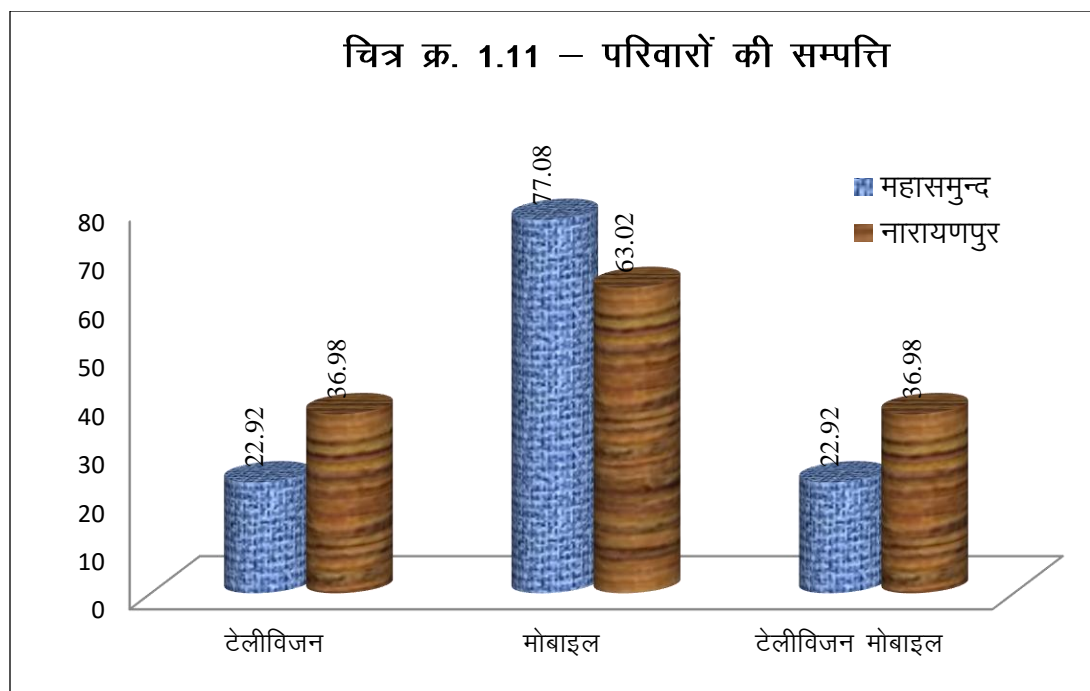
**सारिणी क्रमांक 9.99 – निदर्श परिवारों की सम्पत्ति**

सम्पत्ति	टेलीविजन	मोबाइल	टेलीविजन /मोबाइल
महासमुन्द	४४ ;२२७६२४	१४८ ;७७७०८४	४४ ;२२७६२४
नारायणपुर	७१ ;३६७६८४	१२१ ;६३७०२४	७१ ;३६७६८४

स्त्रोत - व्यक्तिगत सर्वेक्षण।

नोट - कोष्ठक में प्रदर्शित प्रतिशत को दर्शाता है।

उपर्युक्त सारिणी क्रमांक 9.99 में निदर्श परिवारों की सम्पत्ति टेलीविजन महासमुंद जिले में ४५.८ प्रतिशत जबकि नारायणपुर जिले में ३२.२ प्रतिशत परिवारों में उपलब्ध है तथा मोबाइल महासमुंद जिले में ७७.१ प्रतिशत एवं नारायणपुर जिले में ७०.८ प्रतिशत परिवारों के घर उपलब्ध है।



चित्र क्रमांक 9.99 में निदर्श परिवारों की सम्पत्ति (टेलीविजन एवं मोबाइल) से संबंधित आँकड़ों को प्रदर्शित किया गया है।

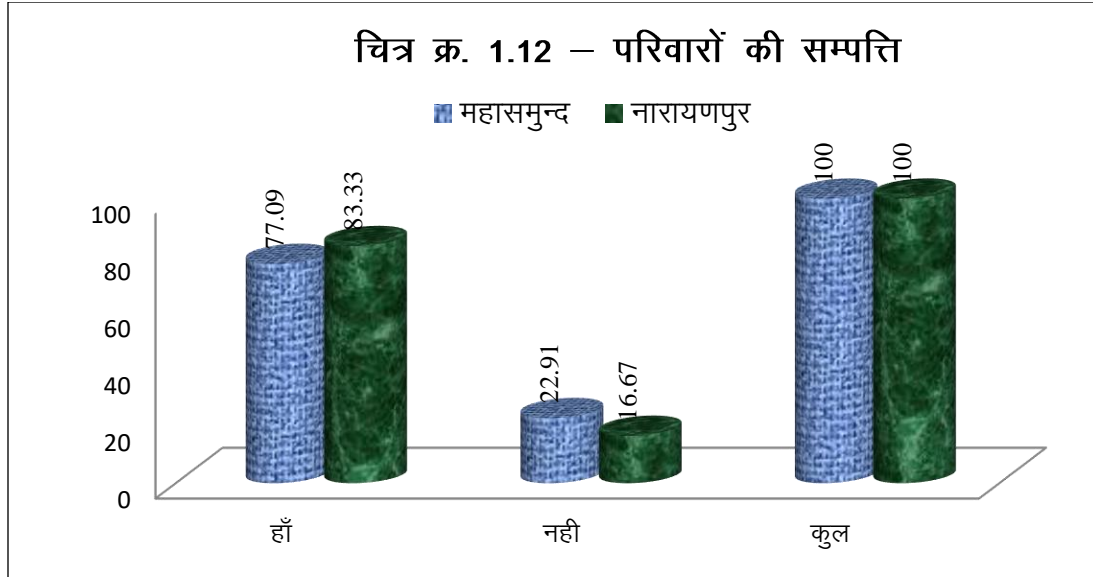
**सारिणी क्रमांक 9.92 – निदर्श परिवारों की सम्पत्ति (कुक्कुट एवं पशु)**

सम्पत्ति	हाँ	नही	योग
महासमुन्द	98८ ;७७००६६	४४ ;२२६९६	9६२ ;9००००६
नारायणपुर	9६० ;८३३३३३	३२ ;9६६६७७	9६२ ;9००००६
योग	३०८ ;८०२०६	७६ ;9६६६७७	३८४ ;9००६

स्त्रोत - व्यक्तिगत सर्वेक्षण।

नोट - कोष्ठक में प्रदर्शित प्रतिशत को दर्शाता है।

उपरोक्त सारिणी क्रमांक 9.92 में निदर्श परिवारों की सम्पत्ति (कुक्कुट एवं पशु) को दर्शाया गया है। महासमुन्द जिले में कुल निदर्श परिवारों में से ७७.०६ प्रतिशत कुक्कुट एवं पशुपालन के रूप में अपनी सम्पत्ति को रखते हैं एवं २२.६९ परिवार अपने सम्पत्ति के रूप में कुक्कुट एवं पशुपालन को नहीं रखें हैं। नारायणपुर जिले में कुल निदर्श परिवारों में से ८३.३३ प्रतिशत कुक्कुट एवं पशुपालन के रूप में अपनी सम्पत्ति को रखते हैं एवं १६.६७ परिवार अपने सम्पत्ति के रूप में कुक्कुट एवं पशुपालन को नहीं रखें हैं। अध्ययन के आधार पर महासमुन्द जिले में कुक्कुट एवं पशुपालन को सम्पत्ति के रूप में अधिक महत्व में रखे हैं।



चित्र क्रमांक 9.92 में निदर्श परिवारों की सम्पत्ति कुक्कुट एवं पशुपालन को प्रदर्शित करता है। सर्वेक्षण से प्राप्त समंको के आधार पर उन्हें प्रतिशत रूप में प्रस्तुत किया गया है।

#### ५. परिकल्पनाएं

(अ) छत्तीसगढ़ राज्य में गरीबी एवं असमानता के कारणों में सकारात्मक प्रभाव पड़ा।

(ब) छत्तीसगढ़ राज्य में गरीबी एवं असमानता को दूर करने हेतु सरकार द्वारा पूर्ण सहयोग किया।

#### ६. निष्कर्ष एवं सुझाव

प्रस्तुत शोध अध्ययन में छत्तीसगढ़ के ग्रामीण परिवारों में विभिन्न प्रकार की समस्याएं दृष्टिगोचर होती हैं। जब ग्रामीण क्षेत्रों में गरीबी एवं असमानता की स्थिति का अध्ययन किया गया तो निम्नलिखित समस्याएं सामने आया है। न्यादर्श ग्रामीण परिवारों की समस्याओं को दूर करने के लिए शोध अध्ययन को आधार मानकर निम्नांकित सुझाव प्रस्तुत किया गया है-

गरीबी एवं असमानता काफी हद तक कम उत्पादकता और बेरोजगारी का परिणाम है। ग्रामीण न्यादर्श परिवार अर्थव्यवस्था व्यापक रूप से कृषि पर निर्भर करती है। खेती मानसून पर आधारित है जिससे अनिश्चितता बनी रहती है, जिसे दूर किया जाना चाहिए। ग्रामीण परिवारों की स्थिति दयनीय है जिनके स्वच्छता, बुनियादी ढांचा शैक्षणिक स्तर व सुविधाओं का अभाव है। इन व्यवस्थाओं पर बल दिया जाए। परिवारों में अमीरी एवं गरीबी की व्यापक अंतर देखने को मिलता है जो असमानता का मुख्य कारण है इससे अमीर वर्ग और अमीर तथा गरीब वर्ग और गरीबी की ओर अग्रसर है इस अंतर को समाप्त करने की आवश्यकता है। ग्रामीण परिवारों के लिए सरकार का लक्ष्य गरीबी एवं असमानता दूर करना नहीं बल्कि समृद्धि लाना होना चाहिए क्योंकि समृद्धि से ही गरीबी एवं असमानता को दूर किया जा सकता है। परिवारों की शैक्षणिक स्तर निम्न है, जिन्हे शिक्षा का अनुसरण करते हुए सभी परिवारों को शिक्षा स्तर की विस्तार की जानी चाहिए। परिवारों में मकान की संरचना एक तिहाई से भी ज्यादा है जो इस बात का संकेत है कि इंदिरा आवास योजना के लाभ

से वंचित रहे हैं अतः इन्हें अपनी अधिकारों की जानकारी होनी चाहिए एवं लाभ उठाने की आवश्यकता है। परिवारों में कृषि के प्रकार के अंतर्गत सीमांत कृषक, लघु कृषक, मध्यम कृषक व वृहद कृषक है जिनमें सीमांत कृषक एवं लघु कृषक अपनी उत्पादन को बढ़ाने में असमर्थ रहते हैं। इन्हें सरकार द्वारा आर्थिक सहायता की आवश्यकता है। परिवार की कुल आय वर्तमान आर्थिक परिस्थिति के अनुसार आय न्यूनतम है जिन्हें अपनी न्यूनतम आवश्यकता की पूर्ति करने में समर्थ नहीं है। अतः ग्रामीण क्षेत्रों में रोजगार एवं व्यवसाय की व्यवस्था करनी चाहिए। परिवारों की कृषि फसलें रबी फसल की अपेक्षा खरीफ फसल का क्षेत्र ज्यादा है यहां सिंचाई के साधन की कमी है इस कमी को दूर किया जाना चाहिए। परिवारों की कृषि फसलें दलहन एवं तिलहन फसलें छत्तीसगढ़ में पर्याप्त मात्रा में नहीं है जिससे यहां आत्मनिर्भर नहीं है इन फसलों को प्रोत्साहन देने की आवश्यकता है। परिवारों की आय के अनुसार बचत कम दृष्टिगोचर है, भविष्य को ध्यान में रखते हुए कोई योजना का सही ढंग से करने के लिए विशेष महत्व नहीं देते। इस समस्या से मुक्ति के लिए इन्हें पर्याप्त मात्रा में बचत ज्यादा से ज्यादा करनी चाहिए। परिवारों की ऋण प्रतिशत उत्तरोत्तर बढ़ते जा रही है इसका कारण कृषि कार्य, घरेलू कार्य, व्यवसाय में व्यय करती है परन्तु जो ऋण लिये है उससे ज्यादा आय अर्जित नहीं होती है तो कर्ज में डुबते जा रहा, इन्हें ऐसी कार्य के सम्पादित करनी चाहिए जिसे ऋण से ज्यादा आय मिले तो यह समस्या समाप्त हो जायेगी। परिवारों की स्वयं के कृषि से प्राप्त मासिक आय के अध्ययन में पाया गया कि स्वयं के कृषि से होने वाली आय न्यूनतम स्थिति बनी हुई है। इतनी कम आय में स्वयं जीवन यापन को चालाने में असमर्थ हो रहे हैं। कृषि की उत्पादकता को बढ़ाने हेतु तकनीकों का प्रयोग कर ज्यादा से ज्यादा आय प्राप्त करनी चाहिए। स्वास्थ्य सेवाएं एक क्षेत्र तक ही सीमित रह जाती है सामान्य स्थिति रहने पर या स्थिति खराब होने पर हकीम, वैद्य एवं घरेलू उपचार से ही उपचार किया जाता है जिससे स्वास्थ्य में सुधार नहीं हो पाती है अतः ग्रामीण परिवारों को निजी अस्पताल एवं सरकारी अस्पताल के सेवाओं का उपयोग करने हेतु प्रेरित करनी चाहिए।

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## 9

**संत तुकाराम आणि अंधश्रद्धा निर्मूलन****डॉ. निता मेश्राम**

महात्मा गांधी आंतरराष्ट्रीय विद्यापीठ वर्धा

मोबाइल नंबर:-7387891486

**सारांश**

इ.स. २०१३ हे महाराष्ट्राच्या इतिहासातील महत्त्वाचे वर्ष. कारण गेली अनेक वर्षे रखडलेला अंधश्रद्धा निर्मूलनाचा कायदा राज्य सरकारने या वर्षी मंजूर करून आपण भारताच्या अन्य राज्याच्या मानाने पुरोगामी आहोत हे सिद्ध केले. म्हणूनच हा कायदा म्हणजे डॉ. नरेंद्र दाभोलकरांच्या संघर्षशील जीवनाला त्याच्या पुरोगामीत्वाला जनतेने केलेला सलामच आहे असे मानले पाहिजे. भूतकाळ पाहता महाराष्ट्राला पुरोगामी करण्याचे प्रयत्न अगदी ज्ञानेश्वर, नामदेव यांच्या काळापासून सुरू होते. महानुभाव चक्रधर स्वामींपासून सुरू होते. भारतीय मनावर हजारो वर्षांच्या अंधश्रद्धांचा इतका भयंकर पगडा बसलेला आहे की तो एक हजार वर्षानंतरही सामाईक माणसांच्या मेंदूवरून निघालेला नाही. आणि आज कायदा जरी झाला असला तरी अजून पुढील हजारो वर्षे अंधश्रद्धांचे निर्मूलन अवघडच नव्हे तर अशक्यच आहे असे दिसते..

अशा पार्श्वभूमीवर जगद्गुरू तुकोबांचे अंधश्रद्धा निर्मूलन विषयक अभाग साहित्य कशा स्वरूपाचे आहे हे पाहणे आणि त्यावरून संत तुकोबांचे पुरोगामित्व अभ्यासणे ही अंधश्रद्धा निर्मूलनाच्या इतिहासावर प्रकाश टाकणारी बाब आहे.

**प्रस्तावना**

चारशे वर्षांपूर्वी होऊन गेलेल्या संत तुकारामांनी (इ.स. १६०८ ते १६४९) समाज प्रबोधनासाठी खूप कार्य केले. अंधश्रद्धा ह्या प्रामुख्याने देव, धर्म, आत्मा, लोभ, मृत्यू, हानी, रूढी आणि परंपरा किंवा लोकभ्रम यावर आधारलेल्या असतात. देवाला प्रसन्न करण्याच्या उद्देशाने अनेक अंधश्रद्धा निर्माण झाल्या. एकादशी, शिवरात्र, नवरात्र, गुरुवार असे उपवास, देवांच्या आवडींची कल्पना करून फुले, पत्रींचे प्रकार, नैवेद्याचे भिन्न पदार्थ, नेसण्याच्या वस्त्रांचे विशिष्ट रंग अशा अनेक अंधश्रद्धा देवकल्पनेवर आधारलेल्या आहेत. त्यामुळे पितरपूजेपासून भुताखेतापर्यंतची अद्भूतता पैदा झाली. या साऱ्या अंधश्रद्धा तुकोबांनी त्यांच्या उत्तरायुष्यात नाकारल्या. गाथेत अंधश्रद्धा निर्मूलन करू शकतील असे अनेक अभाग आढळतात. त्यांचा आढावा घेतल्यास उत्तरायुष्यात तुकाराम किती पुरोगामी झाले हे दिसून येईल.

**संत तुकाराम आणि अंधश्रद्धा निर्मूलन**

संत तुकारामांनी आपल्या अनेक अभागांत देव कल्पनेचा चुराडा व रूढ धर्माचा निषेध केलेला दिसतो. त्याचे विश्लेषण पुढीलप्रमाणे

## अ) देवकल्पनेचा चुराडा -

एका अभंगात तुकोबा म्हणतात, 'माझे लेखी देव मेला असो त्याला असेल ॥१॥ गोष्टी न करी, नाव न घे गेलो दोघे खंडोनी ॥२॥' देवभक्ती करणाऱ्या तुकारामांना ही देवकल्पना किती खोटी आहे हे कळाल्यावर त्यांनी 'देव मेला' असे जाहीर केले आणि त्याचे नाव घेणेही सोडून दिले. या क्र. २३४९ व्या अभंगानंतर त्यांनी अभंग देव मानल्यामुळे आपली कशी फसगत झाली ते सांगितले आहे. अभंग असा, 'आश्चर्य ते एक जाले । मग आले माझिया ॥ मढ्यापाशी करुणा केली । तैसी गेली वृथा हे ॥ न यावा तो कैसा राग । खोटे मग देखोनी ?॥' देवकल्पना ही प्रेतरूप आहे. आपण प्रेताकडून काही मागू शकत नाही. मागितले तर प्रेताकडून मिळू शकत नाही. विठ्ठलभक्तीचे खरे स्वरूप तुकोबांना कळाले. अभंग क्र. ४२२६ या अभंगाची ओळ डॉ. आ.ह. साळुंखे यांना 'नास्तिकेचा अत्युच्च बिंदू' वाटली. ती ओळ 'आहे ऐसा देव वदवावी वाणी । नाही ऐसा मनी अनुभवावा ॥' अशी आहे. या ओळीतील उत्तरार्ध महत्त्वाचा आहे. देव नाही, नसतो, नसेल हे ठाम प्रतिपादन करून तुकोबा सर्वांना भक्तीचा त्याग करा असे सांगताहेत. आपण त्यांच्या म्हणण्याचा गंभीरपणे विचार केला तर आपली देवकल्पनेच्या जंजाळातून सुटका होईल.

विठ्ठल भक्तीतील व्यर्थपणा ज्या तुकारामांना एवढ्या तीव्रपणे जाणवला ते क्षुद्र देवीदेवतांना कसे मानतील? सेनापती मेल्यावर सैन्याची किंमत शून्य होते तसेच विठ्ठल भक्तीबाबत झाले. विठ्ठल वजा केल्यावर जी गौण देवी दैवते राहतात त्यांना काडीचीही किंमत उरली नाही. तुकोबा २३८४ क्रमांकाच्या अभंगात म्हणतात, 'नव्हे जाखाई जोखाई मायराणी मेसाबाई । गणोबा विक्राळ । लाडू मोदकांचा काळ ॥' किंवा क्र. ६२१ मध्ये 'शेंदरी ही दैवते। कोण ती पूजी भुतेखेते ? ॥' अशा प्रकारे तुकोबांनी लहानमोठ्या सर्वच देवांना मोडीत काढून फारच मोठा पराक्रम केला आहे. असामान्य लोक ब्रह्मा, विष्णू, महेश, लक्ष्मी पार्वती, दुर्गा अशा देवी- देवांमध्ये गुरफटलेले असतात हे खरे पण सामान्य माणसे मोठ्या आणि क्षुद्र अशा देवांमध्ये अडकून अक्षरशः भिकेला लागलेले असतात म्हणून त्यांना वाचविणे, भक्तीच्या अंधाऱ्या विहिरीतून त्यांना वर काढणे तुकोबांना आवश्यक वाटले म्हणूनच त्यांनी आपल्या अभंगातून लहानमोठे न म्हणता सारेच देव साफ सटकून टाकले.

## ब) तीर्थक्षेत्रांचा निषेध

तुकोबांनी देवकल्पना जशी धुडकावली तशीच तीर्थक्षेत्रांची महतीही स्पष्ट शब्दात नाकारून आपले पुरोगामित्व सिद्ध केले आहे. त्यांचा अभंग क्रमांक १७३२ तीर्थक्षेत्र निषेधाचा आहे. तुकोबा तीर्थक्षेत्रावर प्रेम करणाऱ्याला विचारतात, 'जाऊनिया तीर्था तुवा काय केले ? । चर्म प्रक्षळिले वरी वरी ॥ अंतरीचे शुद्ध कासयाने झाले । भूषण त्वा केले आपणया ॥' (अर्थात पवित्र स्थान (?) करून तरी काही साध्य झाले काय? तीर्थ (!) नावाच्या पाण्यात डुबकी मारणाऱ्याची कातडी धुतली गेली पण त्यामुळे मन शुद्ध झाले काय ?) खरे तर मनःशुद्धी, चित्तशुद्धी झाली पाहिजे. तीर्थात स्नान करून केलेली पापे धुवून जात नाहीत. आचरणशुद्धी हाच जीवन पवित्र करण्याचा एकमेव उपाय आहे. ती साध्य करा असे तुकोबा म्हणतात. अभंग क्र. १३७ मध्येही ते अंधश्रद्धेवर प्रहार करताना, 'तीर्थी धोंडा पाणी देव रोकडा सज्जनी । काय काशी करिती गंगा । भीतरी चांगा नाही तो ॥' असा प्रश्न विचारतात. तीर्थक्षेत्री देव नसतो, तीर्थ हे पाणीच असते. जर तुम्हांला देवाची भेट घ्यायची असेल तर तुम्ही एखाद्या सज्जन व्यक्तीकडे जा. असा माणसातच देवत्व असते. देवमाणसाशी सख्य केल्यावर तीर्थक्षेत्रालाही जाण्याची गरज उरणार नाही हा तुकोबांचा उपदेश वास्तववादी आहे.

## क) रूढ धर्माचा निषेध

संत तुकाराम आपल्या अभंगातून रूढ धर्माचा निषेध करतांना दिसतात.

धर्माचे अवडंबर माजविणारी मूर्ख माणसे खोट्या चालीरीतींना धर्माचे नाव देऊन समाजाची, भोळ्या भाबड्यांची फसवणूक करीत असत. हे सारे तुकोबांच्या नजरेतून सुटणे कसे शक्य आहे. म्हणून आपल्या विचारमंथनातून त्यांनी धर्माची नवी व्याख्या समाजापुढे ठेवली. ते म्हणाले, 'धर्माचे पालन करणे पाखांड खंडण ॥' जो सत्याचे पालन करतो तो धार्मिक ! कर्मवीर विठ्ठल रामजी शिंदे यांनी महात्मा जोतिराव फुले यांना 'सत्याचा पालनवाला । तो धन्य जोतिबा झाला ॥' असे म्हणून त्यांचा गौरव केला आहे. जोतिरावांनी सत्यधर्म प्रचारात आणला. संत तुकोबांनी धार्मिकता ही सत्यशोधकात असते असे त्यासाठीच म्हटले. मंत्रतंत्रादि, होम- हवनादि, शौच्य-अशौच्यादि गोंधळ दूर करणे हेच तुकोबांचेही उद्दिष्ट होते आणि म. फुले यांचेही उद्दिष्ट होते. रूढ धर्माचे नूतनीकरण करून तुकोबांनी धर्मविषयक अंधश्रद्धा दूर केली यात वाद नाही.

तुकोबांनी मांत्रिक-तांत्रिकाचाही निषेध केला आहे. ते म्हणतात, 'सांगो जाणती शकून । भूत भविष्य वर्तमान ॥ त्यांचा आम्हाशी कंटाळा । पाहो नावडती डोळा ॥' (अभंग क्र. १५०१) मांत्रिकाच्या चमत्काराला ते हसतात, 'कपट काही एका नेणे भुलवायचे लोक ॥ दावू नेणे जडीबुडी । चमत्कार उठाउठी ॥ नाही वेताळ प्रसन्न । काही सांगो खाणखून ॥' त्यांच्यामते मांत्रिक हा काळतोंड्या कुत्र्यासारखा आहे. ते म्हणतात, 'काळतोंडा सुना। भलते चोरुनि करी जना ॥अभंग क्र. २१२४ 'मांत्रिकांचा फंडाफोड करावा तो तुकारामांनीच ! त्यांच्या मते अंगात येणे, कौल लावणे हे पापच होते. अभंग क्र. ४२७६ मध्ये ते म्हणतात, 'देव्हारा बैसोनी हालविती सुपे । ऐसी पापी पापे लिंपवाती ॥ तयांचे स्वाधीन दैवते असती । तरी का मरती त्यांची पोरे ? ।' नवसाच्या प्रथेलाही त्यांचा प्रखर विरोध होता; कारण नवस ही अडाणी लोकांची फसवणूक होती. त्यांचा 'नवसे कन्यापुत्र होती । तर का करणे लागे पती ? ॥' अशा जीव वैज्ञानिक सवाल करण्याइतके ते चिंतनशील आणि निरीक्षणपटू होते. मांत्रिकांकडून मंत्र घेण्याची, दुष्ट रुढी तर अद्यापही समाजात विद्यमान आहे.

गुरु करून घेण्याची टगे, लफंगे, धूर्त गुरूची लोकांकडून मान, धन, प्रतिष्ठाप्राप्तीची ही खेळी तुकोबांना निषेधाई वाटत होती. अभंग क्र. २३०४ च्या अभंगात तुकोबा म्हणतात, 'मंत्र चळे पिसे लागते सत्वर । अबद्ध ते फार तरले नामे । अशौच तो बाधी आणिका अक्षरा । नाम निदसुरा घेता तरे ॥' किंवा 'सुलभ हे केले सकळा जीवन । फुंकावेचि कान न लगे से ॥' (अभंग क्र. १३४२)

ड) संन्याशी, साधू, नपी, तपस्वी यांचा निषेध :-

भारतीय साधू ही भारताची आंतरराष्ट्रीय ओळख आहे. कोटींच्या लोकसंख्येत चार-पाच कोटीहून अधिक हे ढोंगी साधू असून देश त्यांच्या विकृत कारवाया, आडमुठी जीवनशैली, समाजघातकी चाळे यांनी त्रस्त झालेला आहे. अशा या उपद्रवी जमातीला तुकोबारायांच्या अभंगांचे फटके रात्रंदिवस मारले पाहिजेत. भारतीय समाजाच्या मनात या नीच जमातीविषयी तिरस्कार आणि राग, बहिष्कार आणि असहकार या भावना भरण्याचे काम तुकोबाकृत अभंगांच्या माध्यमातून होणे आणि त्यांच्याविषयींचा अंधश्रद्धांचा नाश होणे फार गरजेचे आहे. तुकोबा साधूच्या ढोंगावर आसूड ओढताना म्हणतात, 'ऐसे कैसे जाले भोंदू । कर्म करोनि म्हणती साधू ॥ दाऊनि वैराग्याची कळा । भोगी विषयाचा सोहळा ॥' असे आहेत हे नराधम साधू ! हे गुहेत राहतात म्हणून समाज त्यांचा आदर करतो पण तुकोबा म्हणाले, 'कोरोनिया



भूमी करिती मधी वास । तरी उंदिरास काम वाणी ॥' ते भगवी वस्त्रे पांघरतात. समाज त्यांना विरक्त समजून मान देतो पण तुकोबा समाजमन ताळ्यावर आणण्यासाठी ही म्हणतात, 'भगवे तरी श्वान सहज वेश त्याचा । तेथे अनुभवाचा काय पाड ॥' हे विकृत साधू म्हणे बारा- बारा वर्षे तप करतात पण तुकोबा विचारतात, 'कासया करावे तपाचे डोंगर । आणिक अपार दुःखराशी ॥' तप करणे हा समाजद्रोही गाढवपणा आहे. योग्यांना, मुख्यांना ते म्हणतात.

एकंदरीत अभ्यासावरून हे समजते की, संत तुकाराम हे अभंगवाणी व कीर्तनाच्या माध्यमातून राष्ट्र धर्माची शिकवण देणारे या काळातील महत्त्वाचे संत ठरले. संत तुकाराम यांनी बहुजन समाजाला जागृत करून देव आणि धर्म यासंबंधी ठोस मते पटवून देण्याचा प्रयत्न केला. देवभोळेपणा धर्मातील चुकीच्या समजुती, अंधश्रद्धा प्रयत्नपूर्वक दूर सारण्याचा प्रयत्न केला.

### समारोप

ज्ञानेश्वरानंतर जनार्दन स्वामी, एकनाथ महाराज, नामदेव आणि त्यानंतर संत तुकाराम यांनी भागवत धर्माची पताका सर्वत्र फडकवली. भागवत धर्माचा कळस म्हणजे संत तुकाराम, त्यांनी बहुजन समाजामध्ये पसरलेली धर्म कर्मकांडाची जळमटे आपल्या कीर्तनातून पुसून टाकली. अभंगवाणी महाराष्ट्राच्या दऱ्याखोऱ्यांमध्ये वसली. अभंगवाणीतून सत्यधर्माची शिकवण जगाला संत तुकाराम यांनी दिली. सामाजिक परिवर्तनाची वादळ सर्वत्र पसरले.

या वादळाला थोपविण्यासाठी सनातनी धर्ममार्तडांनी कल्लोळ केला, कटकारस्थाने रचली अशा अनेक संकटातून नव्हे तर अग्निदिव्यातून जात असताना तुकारामांचे अभंग सतत गर्जत राहिले. जाती-धर्माची उतरंड त्यांनी मोडून काढली. गुलामगिरीची चौकट मोडली. बहुजन समाजामध्ये स्वाभिमान निर्माण केला.

### निष्कर्ष

१. चारशे वर्षांपूर्वी होऊन गेलेल्या संत तुकारामांनी समाज प्रबोधनासाठी खूप कार्य केले.
२. अंधश्रद्धा ह्या प्रामुख्याने देव, धर्म, आत्मा, लोभ, मृत्यू, हानी, रूढी आणि परंपरा किंवा लोकभ्रम यावर आधारलेल्या असतात.
३. संत तुकारामांनी आपल्या अनेक अभंगांत देव कल्पनेचा चुराडा व रूढ धर्माचा निषेध केलेला दिसतो.
४. माणसातच देवत्व असते. देवमाणसाशी सख्य केल्यावर तीर्थक्षेत्रालाही जाण्याची गरज उरणार नाही हा तुकोबांचा उपदेश वास्तववादी आहे.
५. संत तुकाराम हे अभंगवाणी व कीर्तनाच्या माध्यमातून राष्ट्र धर्माची शिकवण देणारे या काळातील महत्त्वाचे संत ठरले.

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