

RESEARCH ARTICLE

John Henry Newman's Concept of Gentleman in the Light of Globalization

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ABSTRACT

Throughout history the common man has been left totally defenseless before the forces of aggression and arrogance, cruelty and corruption in the most societies of the world. The tyranny of few over the many have long been remained the unchanging fact of human existence. This is the situation from where I have to assess the human predicament. In this study I shall try to delineate the globalized situation of man and society in the light of John Henry Newman's 'Concept of Gentleman'.

Keywords: Concept , Gentleman, globalised, corruption, tyranny etc

The Indian economy had experienced a drastic policy changes in early 1990. The new economic reforms, popularly known as liberalization, privatization and globalization (L.P.G. Model) designed at making the Indian economy as fastest growing economy and globally competitive. In this study an effort will be made to realize the objective of this article up to what extent globalization has influenced the different strata of society, hence a socio-economic study will be made. At present we can say about the tale of two Indians; we have the best of times, we have the worst of times. There is sparkling prosperity. There is stinking poverty. There are five star Hotels side by side with darkened til starred hovels. "India has accepted the policy of Globalization so as to produce a world class adaptive working force for the next millennium at a time of ever increasing competition at the national and international level". *1. (Courtesy Arun). Patil and Zenom J. Pudlowski, Manash University, Melbourne, Australia).

The purpose of this study is to see, as viewed very lucidly, by Carl Gustav Jung. "As far as we discern, the sole purpose of human existence is to kindle a light to the darkness of mere being." *2 With Dr. Manmohan Singh's return to power as the Prime Minister in 2004, the economic policy initiated by him has become the 'load- star' of the fiscal outlook of the Govt. of India. This is the contextual situation of the policies of discussion. "The world economy is in the midst of profound transformation. L.P.G. model constituted the three core elements of the economic reforms in the newly emerging global economic systems. Historic events, like the end of the cold war, the transformation in central and Eastern Europe, the disintegration of Soviet Union and emergence of a common market in Western Europe are the most significant factors on the International front." *3.Ibid. Arun J. Patil. In India the effect is baffling.

The lives of the educated and the rich had been improved by this global phenomenon. The I.T.(Information Technology) is benefited by this phase of economic development. But the benefit had not been reached to the majority and new risks had cropped up for the poor, the socially deprived, and the rural masses. As defined by Prof. Arnold Toynbee (1922) 'Internal proletariat' *4. They are in the society, but not of the society. With globalization different countries of the world have seen the 'change' taken place at social, cultural and economic level, it is apt to see that non-perennial poor, who had worked hard to escape poverty were finding their gains reversed. The thrust area is shifting from elected local institutions to un-responsible

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transnational players. The perception of the western horizon, which reigns the global media, were not associated ethnically with local perspectives, they strengthened consumerism in the midst of extremes poverty, and posed a serious threat to cultural and linguistic diversity of India. Critics felt that there is no human face of globalization. They argued vehemently that Globalization should become globalization with human face. There should be a good caring for cultural diversity with local perspectives. Without this shift it is not worth having. It is highly illustrative to note a line that was set for an Essay topic in the exam of M.B.A. 2009. "The inherent vices of capitalism are the unequal sharing's of blessings, the inherent virtue of socialism is the equal sharings of miseries." *5 The equipoise of this epigrammatic sentence is highly informative of the situation of globalization threat to the poor, the first causality being the agricultural sector of Indian economy. This sector where 70% of Indian population is dependent on agriculture is highly neglected in this globalized situation. It must be realized that this sector is the life blood of Indian economy, in terms of employment generation, and mega- supplier of raw material to Indian Industries. During the post reform period, India has been shining brilliantly with increasing number of billionaires while few are conscious about the sufferings of family members of those unfortunate hundred thousand men below poverty lines. Owing to this global economic repercussion man is in deep trouble, the very interaction of man to man is tense and terse, family is disintegrating, breaking of marriages unmarried' womanhood, nucleus family, ever increasing slum empires. In the midst of so called prosperity man is on back foot, a lonely man subject to rot and suffering and decay Alwin Toffler viewed that " today the whole world is a fast breaking story"*6. He again says: "The changing is avalanching upon our heads and most people are grotesquely unprepared to cope with it."*7 I am forced to quote an Indian poet Mr. Manjeet Tiwana's poem:

" What times are these

Sitting on the threshold of it
We ask the whereabouts of our home" . *8

Man has to learn more and more and relearn more and more through sufferings as Kropotkin says, " when struggle for life is over, struggle of life begins".*9 In the above mentioned sentence the usage of "for"and "of" is remarkable and noteworthy.

Really a good society that is not so good as it seems to be in general and that prides on its extreme materialism and surrounds only for the economic advantages has got nothing ennobling and worthy of our considerations. In the words of T.S.Eliot in such situation it may be well said as, "By destroying traditional social habits of people, by dissolving their collective consciousness into individual constituents, by licensing the opinions of the most foolish; by substituting instruction for education, by encouraging cleverness rather than wisdom, the upstart rather than qualified, by fostering of getting on to which is the alternative is a hopeless apathy, liberalism can prepare the way for its own negation."*10 It is almost absolutely impossible to keep the pursuit of happiness and truth and spiritual exploration alive in such a society which is dominated by the philosophy of profit, material consumption and monetary losses.

While defining a gentleman, Cardinal Newman (1801-1890) advocated purity in life and behavior during Victorian era. According to him a true gentleman must avoid whatever may cause a jolt in the minds of those with whom he is cast. In fact, he must learn how to avoid a fight especially with whom he is to interact as already we know that a mind without peace can never arrive at peace and healthy conclusion. His main objective should be to take everyone at his ease and at home that means that having an empathy and sympathy towards all with whom he is to talk with. Newman is right as he observed that a gentleman must look at something in its true perspective. According to him he should

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be tender even to those who are bashful and full of mercy even towards the foolish and absurd ones.

No doubt, Newman is a new hope for a society in fact, a global society that is full of pathos, agony, hatred, bigotry, violence, anguish and so on. He helps the people to feel free to cool and calm wherever he is and to generate new sources of happiness in our dry environment that is the need for our time.

According to John Henry Newman's concept of a gentleman the prosperity ushered in by Globalisation is not an end in itself but it is a path of purity and holiness of heart's affection, a path that leads to real delight and happiness. According to John Henry Newman's definition of a gentleman I may say that he is like a rose. And our beloved poet and dramatist Shakespeare says; "Roses even when faded, never give an offensive smell.

" ... Sweet roses do not do so;
Of their sweet deaths are sweetest odours made."*11.

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