इतिहासाचार्य वि. का. राजवाडे मंडळ, धुळे
या संस्थेचे त्रैमासिक

|| संशोधक||

पुरवणी अंक ६ – डिसेंबर २०२२ (त्रैमासिक)

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✹ प्रकाशक ✹

श्री. संजय मुंदडा

कार्याध्यक्ष, इ. वि. का. राजवाडे संशोधन मंडळ, धुळे ४२४००१

दूरध्वनी (०२५६२) २३३८४८, ९४०४५७७०२०

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Multiculturalism: Diversity and Disability in Rohinton Mistry's *Such A Long Journey*

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Abstract :

Multiculturalism has become a very common term in the present scenario. It started with the civil rights movement in the 1960s in the United States of America. It emphasizes on the rights of the various cultural groups. It encourages cultural diversity. It is the counter-hegemony as it underlines the rights of women, minority and marginalized sections of the society. It has been found that most of the times it focuses on the diversity of the various cultural groups and to the larger extent it has succeeded in resolving the issues of cultural groups as far the diversities are concerned. But it has not given as much space as to disability and handicapism as it needs however it talks about it.In this research paper, the efforts have been made to investigate whether the issues of disability presented by Mistry is dealt with their real problem or in the line of the preconceived notion in the novel *Such A long Journey* (SLJ).

Keywords: Multiculturalism, disability, diversity, discrimination, society, inclusive and tolerant

Introduction :

Multiculturalism is a socio-political theory which underlines the rights of each cultural group. It is against the policy of majoritarianism.

Multiculturalism is about conditions of racial and ethnic diversity because of immigration, including support for cultural differences; for others, it consists of policies and programs for managing this diversity such as removing hostility and discriminatory barriers; and for yet others, a remaking of the public sphere to advance a vision of a tolerant, equitable and inclusive society. (Fleras 4)

It tries to make the society inclusive by accommodating each cultural group. As Multiculturalism strives to resolve the issues of cultural diversity so is disability, the issue of another group having same experiences and identities due to disability.

They face the problem of discrimination due to disability as people in the cultural groups encounter the problems due to their race, class, and gender in the western world. In India, they have to deal with the issues, religion, caste, and gender. According to Nieto, "culture and cultural diversity are at the core of multiculturalism" (qtd in O'Connor 8). People with disabilities or handicapism also form one such cultural group and they are marginalized by mojoratiranism. Brueggemann remarks "Another example is the right base model of disability which understands disable people as a group deserving human and civil rights under this model, disability rights activist have gather to counter ableism in the same way that racism and sexism have been address and analysed"(Albrecht xxi).

Literature which is the mirror of the society reflects issues of common persons which affect their lives. The role of literature is to sensitize the masses about the issues in order to bring positive change in the society for building inclusive society. There are few writer in the literary world who have given space to disability/

handicapism in the their fictional works.One of them is Rohinton Mistry who is an acclaimed writer of Indian origin and has migrated to Canada that is a multicultural country – that has officially accepted multiculturalism in 1971 as its state policy.

In all of his three novels from *Such A Long Journey* (SLJ*), A Fine Balance* (FB) to F*amily Matters* (FM), Mistry has delineated the characters with disability and have given much space and importance to these characters, the story line revolves around them. Tehmul Lungraa in SLJ, Shankar in, FB and Jal in FM respectively .In the present research paper, only (SLJ*),* is studied and analysed. Gustad Noble -the protagonist of the novel SLJ is a companion of Tehmul Lungraa- as the suffix has been added to his name because he happens to fall from the tree has made him lame. So they have started calling him Lungara-meaning lame .Though he has reached the age of forty, he enjoys the company of the children. The elders of the Khodadad building do not entertain him either of his habit of scratching his groin or speaking rapidly and indistinctly. Multiculturalism tries to resolve the issues of discrimination and difference and the people who are disabled also face the problems of discrimination in the society .They are stereotyped and the attitude of the people towards them is of prejudice . They are marginalised in the society and are often treated as other.

In, SLJ the tussle between Gustad Noble and his son-Sohrab has developed due to admission in IIT, the former expects that his son should take admission in IIT whereas the latter is not interested in it .It leads to distressful situation at home. Dilnavaz tries to resolve the tension but is unable to do so.She is guided by self-proclaimed – sorceress. That her son is under the influence of black spell, if she wants that her son should get rid of that problem she should offer the lime juice after moving the lemon seven times around his son consequently the spell will go in the other who will drink the juice.

Miss Kutpitia continued. 'Listen, I am not a wicked person. You think I like to harm innocent people? But look at Tehmul. How much brains does he have to begin with?' Dilnavaz listened silently. 'So what difference will it make? Tehmul himself will not notice anything. What I say is, we should be happy that for the first time he will do something good for another person. (SLJ, 128)

The lime juice is being offered to Themul Langara only because he is mentally disturbed, lame and speaks indistinctly as a whole is disabled so he is treated as other and is exploited to the extent that he is considered unfit to live. Multiculturalism focusses on equity and rights of each member of the society and provides the right to each member of the society to live with dignity. This right seems to be violated grossly because of his difference/disability. Davis states " In Nazi Germany those deemed abnormal were not quietly excluded but forcibly sterilized, experimented on, and killed -- a testament to the power that cultural understanding of normalcy can have" (qtd in Brewer et al. 7) .

When disability/difference/diversity is not accepted in the society, it leads to barbarity in the society as it happened during the reign of Nazis in Germany with the people who were different from them were brutally murdered.

An infamous poster promoting Nazi euthanasia policies shows a man with disabilities seated in a chair with a man in a white lab court standing behind him the text reads,

60,000 Reichmark. This is what the person suffering from hereditary defects costs the Community of Germans during his lifetime. Fellow Citizens that is your money, too.

 (Brewer et al. 8)

In this novel *SLJ,* Themul Langara has also been used as guinea pig for experimentation on account of his disability .Whatsoever tricks Miss Kutpitia suggests to Dilnavaz, she applies it on

Themul in order to drive away the black spell of her elder son Sohrab.When the trick of the lime juice does not work, Miss Kutpitia advises her to cut his nails and burns them on the amber coal. She again invites Themul on the pretext of offering lime juice but also pleads him that his nails have grown so long and he should allow her to cut them. But the real reason is not her concerned which Themul thought as he gets emotional and smile thinking she takes care of him like his own mother totally ignorant of the real reason for her benevolent attitude towards him.. Dilnvaz sole concerned is her son Sohrab.

Miss Kutpitia had explained, through which his spirit would reach and yank the evil out of Sohrab's brain. Dilnavaz sprinkled a pinch of the yellow and red powders on the black molten mass. Now the smell grew worse. A harsh pungency was added to the terrible fetor. Coughing and choking, she opened the window and stood by it, tears running down her face, till Tehmul's nails vaporized completely and became one with the firmament. (*SLJ* 170)

It is also observed that the people of disability have been portrayed in negative light in literature; very little attention has been given to show their real problems in order to make their live better. According to Davis, "we learn what is normal in a culture through many positive representations of normal characters and negative representations of abnormal characters in books, movies, TV shows and another cultural objects .Davis calls this process of equating normal with positive traits and "enforcing normalcy" (qtd in Brewer et al.6- 7).There are many preconceived notions against them that are pervaded in the society. It leads to discrimination and prejudice. The incident of Tehmul visiting the brothel to satisfy his sexual desire is evident of this.

Women surrounded him (Themul), taking turns to clip him on the head, pinch and pull his hair. They were enjoying the sport, staying out of his reach as he continued to make a grab at a breast or tried to reach inside a skirt. 'Please let me touch. Please please once only let me touch please. Take money please.'——'What is all this shouting and screaming like a madhouse?' demanded Ghulam Mohammed. 'This is a respectable establishment, not some third class rundi-khana.' The women protested, all speaking at once: 'It's not our fault, this fellow—!' 'He keeps wanting to touch and—!' 'There is no law that we have to lift our skirts for anyone who can pay!' They say madmen have very big ones, built like horses! We don't want to get hurt!' (SLJ, 216-217).

It is shown in the novel what has been institutionalized in the society that the disabled behave abnormally as far as sexuality is concerned as in the beginning of the novel, the women of Kodadad building maintain the safe distance from Tehmul as they complain that he scratches his groin before them unabashdly.

Women claimed he (Tehmul) did it deliberately to annoy them. They said that his hand regularly moved downward in their presence, and it was rubbing and caressing himself that he did, more than scratching…… they said, knew perfectly well what all his parts were for, never mind if his head was not right— what with a big packet like that, and no underwear even to keep it all in place, it was shameful to have him wandering around dingle-dangle. (SLJ-49-50)

Another Incident which also manifests the prevalent notion that is presented by Mistry .That is related to the doll of Roshan which is being lost .The mystery of Roshan's doll is resolved by Gustad when he happens to visits the flat of Tehmul to rebuke him for keeping the lights on late in the night during Indo-Pak war of 1971.As he enters his room, he finds him naked and Roshan's doll on the bed bare of its clothes, Gustad gets shocked and realises that he has stolen Roshan's doll to gratify his sexual desire as the stain of semen is visible on the groin of the doll.

Now Gustad was able to see what was on the bed, while Tehmul, still proceeding with the automatic movement upon his rampant penis, ejaculated with a whimper. Half-hidden by the bunched-up *rajai* was Roshan's doll, as naked as Tehmul. Her wedding dress, petticoat, veil, tiara, bouquet of flowers, stockings and the rest were neatly draped over a chair by the bed. (SLJ-311).

Here also, the behaviour of Tehmul is shown unusual to prove that the disabled behave in an abnormal way however the role of literature is to resolve their real issues to make society more inclusive and tolerant.

Conclusion:

The narratives which are commonly manifested in media, literature and popular culture undermine the existence of people with disability in the society because they follow the existing narratives. The role of multiculturalism is to counter hegemony of race, caste, class, gender etc. for inclusive society. It is has been observed in *Such A Long Journey* ,Mistry has dealt with the issues of disability but it has been employed in the line of the preconceived notion hence the disable person –Tehmul Langara is delineated in the bleak shed .Diversity is at the core of multiculturalism and disability cannot be distanced from it. The literary writers need to challenge the existence narratives and take efforts to raise their real issues and problems in order to sensitize the readers to bring positive changes in their outlooks so as to make inclusive society. They should not simply delineate the stereotyped image of the marginalised groups.

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DEMOCRACY AS CONCEIVED BY DR AMBEDKAR

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Key words : Ambedkar, democracy, overnment, people, parliament.

ABSTRACT

Dr. B. R. Ambedkar's vision for democracy was crystal clear. He believed that in democracy there must be a rule of law, of which equality, liberty, justice and fraternity are inseparable aspects. Political democracy would be a farce if it is segregated from social and economic democracy. To him democracy was not form of government, but a form of social organization. For true democracy to flower and flourish, social union is must. Minority should not become victim of the tyranny of the majority. To bring Ambedkar tried to turn wheel of law towards social justice for all.

Ambedkar favored parliamentary form of Government. Parties in opposition keep the spirit of democracy alive as it compels the ruling party to respect and consider their views. Success of democracy also depends on other factors such as abolition of castesm treating everyone with self respect. Ensuring human rights to all and bringing the downtrodden to stand along with the privileged. The architect of our Constitution Dr. B.R. Ambedkar spent all his life for the cause of humanity and to bring the essence of democratic culture in Indian society. His efforts have brought about a facelift and a smile on millions of Indians.

INTRODUCTION :

Dr. B. R. Ambedkar was a great man of all times. His contribution to the world and especially to the people of India is profound and extraordinary. He burnt every second of his life for the cause of humanity and human upliftment. He transformed the traditional Indian Society which no other person could ever do in the entire history of India.

Dr. Ambedkar was a multifaceted personality. A veritable emancipator of Dalits, a great national leader and patriot, an eminent jurist, social activist, philosopher, thinker, anthropologist, historian, orator, prolific writer, economist, scholar, editor, revolutionary, and revivalist for Buddhism in india. He was the chief architect of the Indian Constitution who gave a true meaning of democracy to the people of India.

Dr. Ambedkar Visualized the Dream of 'Sarvenah Sukhinah Santu Serve Santu Niramayah, i.e. the good and prosperity of all. As he denounced the sanctity of class structure of society, he believed that equality of opportunity is the most important right and the very soul and heart of Indian democracy. He felt that the aim of the Indian democracy would be to end poverty and squalor, ignorance, inequality and to wipe out tear from every eye.

CONCEPT OF DEMOCRACY

Abraham Lincoln defined democracy as 'A Government of the people, by the people and for the people". Dr. Ambedkar defined democracy as

- a form and a method of Government whereby revolutionary changes in the social life are brought about without bloodshed.(1) Ambedkar's idea of democracy was in line with the ideas of Lincoln. In democracy, government gets authority by will of people .To quote Dr.Ambedkar," By Democracy we certainly mean one man, one vote : We also mean that every government shall be on the anvil both in the daily affairs and also at the end of a certain period when the voter's and the electorate will be given an opportunity to assess the work done by the government .The reason why we have established in this constitution a political democracy is because we do not want to install by any means whatsoever a perpetual dictatorship of any particular body of people. While we have established political democracy, it is also the desire that we should lay down as our ideal economic democracy". (2)

Democracy is not merely a form of government. It is primarily a mode of associated living, of conjoint communicated experience. It also means giving respect and reverence towards our fellow men. Democracy is a way of life which recognized liberty, equality and fraternity as 'the principles of law and these principles are not to be treated separately but as jointly. As leaving even a single principal shall defeat the very purpose of democracy.

Democracy abolishes the concepts of slavery, casteism and coercion. Democracy is mode of associated living. The roots of democracy are to be searched in social relationship in terms of the associate life between the people who form the society. Ambedkar felt that illiteracy, poverty and caste distinctions are the positive dangers to the democracy of Indian society.(3)

Dr.Ambedkar's idea of democracy was largely influenced by humanism. Humanism stands against inhumanity, barbarity, inequality, exploitation and all kinds of injustice. Human rights should be accorded to all. Dr. Ambedkar believed that it was disgraceful to live at the cost of one's self-respect. A self-respect was the most vital factor in life. Without it, man is a cipher. To live worthily with self-respect, one has to overcome several difficulties. It is out of hard and ceaseless struggle alone that one derives strength, confidence and recognition. What is chiefly required is the cultivation of minds for graceful human existence.

Ambedkar viewed democracy as an instrument of bringing about change peacefully. Democracy means rule of law. Ambedkar's idea of democracy was much more than just a scheme of government. He emphasized the need for bringing about an all-round democracy. A scheme of government does not exist in a vacuum; it operates within the society. Elections, parties and parliaments are, after all, formal institutions of democracy. They cannot be effective in an undemocratic atmosphere. Political democracy means the principle of 'one man one vote' which also indicates political equality. However, if oppression and injustice exist against minorities, the spirit of political democracy would get lost.

Dr Ambedkar rightly believed that political democracy cannot succeed without social and economic democracy. In his talk given on the Voice of America this ideology is clearly reflected, "Democracy could not be equated with either republic or parliamentary form of government. The roots of democracy lay not in the form of government, parliamentary or otherwise. A democracy is a model of associated living. The roots of democracy are to be searched in social relationship, in terms of the associated life between the people who form the society."

For creating an ideal society there must exist along with political democracy, social democracy and economic democracy. In an ideal society, each human being would get a decent standard of wealth and living conditions, equal opportunities with his fellow citizens, and freedom of thought and action without interfering with the same rights of others. Dr. Ambedkar was in the favor of social and economic metamorphosis and wanted the elevation of the standard of living of the downtrodden to a great height.

Dr Ambedkar believed that in democracy revolutionary changes in the economic and social life of the people are brought about without bloodshed. The conditions for that are as follows:

"(1) there should not be glaring inequalities in society, that is, privilege for one class;

(2) the existence of an opposition;

(3) equality in law and administration;

(4) observance of constitutional morality;

(5) no tyranny of the majority;

(6) moral order of society: and

(7) public conscience."(4)

CONCLUSION :

Ambedkar was in favour of a Parliamentary form of government. Political parties are necessary for the effective working of parliamentary democracy. The existence of opposition is a must to compel the government to function in a democratic manner. The success of democracy also depends on many ethical and moral factors. Democracy would flourish when citizens feel duty bound to fight injustice and on the other hand equality and brotherhood exist in society. Democracy means the rule of the majority. However, the majority must respect the views of the minority and the minority must feel free, safe and secure.

Ambedkar does not merely talk about Democracy. He was more a pragmatist than a theoretician and a strong believer in practical democracy. He said, "It seems to me that there lies on us a very important duty to see that Democracy does not vanish from the earth as a governing principle of human relationship. If we believe in it, we must be both true and loyal to it." In his political thought, both democracy and humanism strengthen love for the country and brotherhood among the different societies, without which no country can survive and no society can establish the right relations between man and man.

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WOMEN EMPOWERMENT UNDER THE INDIAN CONSTITUTION

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Key words: women, empowerment, constitution, laws

ABSTRACT :

Today's woman plays diverse roles in her life. She is expected to work efficiently and effectively in all the fronts of life. She can hardly raise her voice against the injustice, inequality and prevalent patriarchal system and continues to be suppressed and dominated. There are more than twenty six legislations including the Constitution of India protecting women and women's rights in our country. Yet her position has not improved significantly. Judiciary has been doing a commendable job in this direction but, is constrained to adjudicate and provide justice only to those cases which are presented before them.

Constitution is a living law. Various articles of the Constitution provide for the protection of women. The wide interpretation of its provisions by the activist judiciary and the enthusiast legislature is doing every bit of its work to empower Indian women.

INTRODUCTION :

In India nearly half of the population comprises of women. Yet, they are dominated, suppressed, harassed, ill treated, subjected to mental and physical violence and sometimes even denied of their basic human rights. They are the ones who are made to sacrifice and suffer without any right of complaining for it. Females are brought up in that manner. They are taught tolerance for no reason. Women in India face discrimination and other social challenges and are often victims of abuse and violent crimes and, according to a global poll conducted by Thomson Reuters, India is the "fourth most dangerous country" in the world for women, and the worst country for women among the G20 countries.[1]

The position of women however, has undergone a categorical change in the recent years. Women in India now participate in all activities such as education, sports, politics, media, art and culture, service sectors, science, research and technology, etc. Quite a few laws have been enacted for the enhancement, upliftment and empowerment of women. Amongst all these legislations the Constitution of India has a lion's share.

What does women empowerment mean? Women empowerment generally has five components which are Individual; Economic; Social; Physical; and Psychological. Women's sense of self worth, their right to have the power of control their own lives, both within and outside home and their ability to influence the direction of social change to create a just social and economic order nationally, internationally and universally are attributed to her empowerment.[2]

CONSTITUTIONAL PROVISIONS :

The Constitution is the fundamental law of the land. The framers of the Constitution were well conscious of the unequal treatment meted out to the fairer sex, from the time immemorial. The long history of suppression of women has compelled the cultivators of the Constitution to include certain general and specific provisions

for upliftment of the status of women. The Constitution of India provides for women empowerment within the framework of the plenary provision of Articles 14, 15 (3), 21, 39 (a), 51A (e) and Preamble.

The Constitution is a living and organic thing which, of all instruments has the greatest claim to be constructed broadly and liberally. The courts always try to interpret the cases which are detriment to women within the area of social justice with these Articles. The Indian Judiciary has played a pivotal part in protecting the rights of the women and by giving them a dignified life, has brought women at par with the masculine sect of the society.

The Preamble is the key to the Constitution. It does not differentiate men and women rather it treats them equally. Amongst the various goals laid down in the preamble "the equality of status and opportunity" has a special relevance.

The Fundamental Rights specified in the Part III of the Constitution contain some specific provisions pertaining to women. Right to equality before law and equal protection of law has been guaranteed under Art.14 to all persons within India irrespective of their sex. A women shall not be denied a job merely because she is a women has been held by the Supreme Court in the landmark case of *Air India* v. *Nargash Meerza*[3]. The Apex court vehemently held certain provisions to be unethical, callous, cruel, detestable, abhorrent, unreasonable, arbitrary, and unconstitutional and an open insult to Indian womanhood. This decision elevated the status of working women to a new height.

Article 15(1) of the Constitution prohibits discrimination on the grounds of religion, race, caste, sex, place of birth. However, Article 15(3) permits State to make special provisions for women and children thereby creating a positive discrimination to accord them social, economic and political justice. Artcle15 has been widely resorted to, by the State and the courts have always upheld the validity of the special measures in legislation or executive orders favouring women.[4]

In *Dettatreya* v.*State of Bombay* [5] the court held that reservation of some seats in women's college is not unconstitutional. Reservation of seats for women in local bodies and in educational institutions cannot be taken to mean as to discrimination on the ground of sex was observed in the case of *T.Sudhakar Reddy* v. *Govt. of A.P.*[6]

But in *Mrs. Raghubans* v. *The State of Punjab*[7] taking into consideration the women's physical safety the Punjab & Haryana High court held a Government order not violative of Article 15(1) which declared women as ineligible for the post of the warden in men's jail. The court observed that her position would become worst and hazardous while ensuring and maintaining discipline over habitual offenders kept in the jail.

The Apex court explained the scope of Article 15(4) of the Constitution in *Dr. Preeti Shrivastav* v. *State of Madhya Pradesh*.[8] The court observed that Article 15(4) was similar to that of Article 15(3) and envisaged a method of positive discrimination for Schedule Caste and Schedule Tribe.

Article 16 specifically lays down that there shall be equality of opportunity for all citizens in the matter of public employment. Article 16(2) states that 'No citizen shall, on the ground only of religion, race, caste, sex, descent, place of birth, residence or any of them, be ineligible for, or discriminated against in respect of, any employment or office under the State.

Article 21 protects the right to life and personal liberty of every individual. The Apex Court in *Suchita Srivastava & Another* v. *Chandigarh Administration,*[9] observed that woman's right to make a reproductive choice is also a dimension of "personal liberty" under Article 21 of the Constitution of India, 1950. This reproductive choice can be exercised to procreate

as well as abstain from procreating. The right to life and the right to personal liberty in India guaranteed by a constitutional provision has received the widest possible interpretation. Under the canopy of Article 21 of the Constitution, so many rights have found shelter, growth and nourishment.

Article 23 prohibits traffic in human beings and forced labour. In this context traffic includes "devadasi system". Contravention of this provision is an offence punishable according to the law. On the strength of this Article the legislature passed the Immoral Traffic (Prevention)Act, 1956 which aims at abolishing the practice of prostitution and other forms of trafficking including the devadasi system. The Apex court in *Vishal Jeet* v. *Union of India,*[10] observed that trafficking in human beings has been prevalent in India for a long time in the form of selling and purchasing of human beings for prostitution for a price just like that of vegetables.

Part IV of the Constitution deals with the Directive Principles of State Policy. It incorporates many directives to the State to improve the state of women and for their protection. Article 39(a) pertains to adequate means of livelihood, Article 39(d) directs the State to secure equal pay for equal work,[11] Article 39(e) specifically directs the State not to abuse the health and strength of workers, men and women. Article 39A provides for equal justice and free legal aid.[12] Article 42 directs the State to make provisions for securing just and humane conditions of work and for maternity relief. Article 44 directs the State to secure a uniform civil code for all the citizens throughout the territory of India.[13]

Article 51A lays down the Fundamental Duties. Article 51A(e) specifically lays down the duty of every citizen of India to promote harmony and the spirit of common brotherhood amongst all the people of India transcending religious, linguistic and regional or sectional diversities; to renounce practices derogatory to the dignity of women.

The Seventy-third Amendment to the Constitution in the year 1992 brought two radical changes to the history of the upliftment of status in India. The two amendments were in form of 243D and 243T. Article 243D provides for reservations of seats for women in Panchayats. One-third of the total number of seats have been reserved for women belonging to SC and ST's in Panchayats. Article 243T provides for the reservations of one-third of total seats for women belonging to SC and ST's in Municipalities. The government by inserting these amendments has brought the women from backward classes into the forefront and has given them a chance in the governance and decision making process of our country.

In India, the empowerment process has already begun. We are now witnessing a steady improvement in the enrolment of women in schools, colleges and even in profession institutes. Their health is better as compared to earlier decades. In this decade, women are entering into the job market in increasing numbers. They are showing their skills even in non-traditional sectors like police, defence, administration, media and research fields. Twenty-six laws have been enacted so far to protect women from various crimes. The recent law on the 'Protection of Women against Domestic Violence' satisfies the long pending demand of the women activities. In the political field, the reservation for women is a significant step forward towards their political empowerment. When thirty-three percent reservations for women in Parliament becomes a reality, women's voice will be heard in the highest forum of democracy. Then women of India will reach zenith in their empowerment.[14]

CONCLUSION :

But, a woman has to fulfil certain social expectations as a wife, mother and daughter in law. This along with cultural sanctions and the patriarchal social system imposes restriction on her mobility and her ability to interact on equal terms with male colleagues. The constraints on social mobility and economic dependence affirm her secondary and subordinate status. Capacity to prove her worth is severely hampered. To empower herself she needs to shun the dependency gain courage and break free all the chains of traditional constraints and limitations Only then she will be able to realise her true beauty and power.

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Social and Political Vision Reflected in Shashi Tharoor's The Great Indian Novel: A Critical Study

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Abstract :

The paper is about social and political vision of Indian society in Shashi Tharoor's The Great India Novel. It is a fictional work that takes the story of the Mahabharata, the epic of Hindu mythology, and recasts and resets it in the context of the Indian Independence Movement and the first three decades post-independence. Figures from Indian history are transformed into characters from mythology, and the mythical story of India is retold as a history of Indian independence and subsequent history, up through the 1980s. Character of the novel is the orientation of an Indian political personality like C.R. Bhishma is correlated to Mahatma Gandhi. Ghandhari of Mahabharata is blind-folded whereas Kamala is invalid. Dhritarashtra, is India's first Prime Minister, Nehru; while the chaste Kaurava pater family as Bhishma, generally referred to Gangaji, is Gandhi. But rather than a hundred sons, Tharoor's Dhritarashtra fathers a single daughter, Priya Duryodhani-the oldest Kaurava in the Mahabharata is called Duryodhana-, hailed as the future ruler of all India: an obvious reference to Indira Gandhi. Shishupal is correlated to Lal Bahadur shastri. Draupadi, who represents the "body politic", or Indian democracy and wilts visibly with the imposition of Duryodhani's "siege" -a reference to Indira Gandhi's State of Emergency from 1975 to 1977. Yudhistir is correlated to Morarji Desai. Tharoor says that in writing of Indian culture, he is very deeply conscious of his own subjectivity; arguably, there is more than one view of Indian culture. Tharoor is widely acknowledged as an experimental novelist. Novelty is the watchword in his works.

Key words: orientation, subsequent history, transformed, body politics

Substances of the Novels :

Shashi Tharoor is outstanding for a sequence of the fiction that subverts a variety of paradigms usually joined with postcolonial writing or the New Literatures in English, even as they transcend the boundaries of the classic realist novel. His initial work, the Great Indian Novel (1989), whereas owing a literary debt to Rushdie's Midnight's Children, can also be the foremost virtuoso remodeling of an epic model -in this case, the Mahabharata yet made in English. On the basis of brief research of the novel, an endeavor is formed to position the author in Social and political terms. Tharoor's personal point of view is, However, more explicit than most contemporary writers. A social and political vision is clearly articulated during this novel. It's a lot of the present essay.

Is, in fact, involved with positioning of Shashi Tharoor: the feeling between the active and passive senses of the term is intentional, since Tharoor isn't solely to be classified in literary terms, however should be scan for his personal position or agenda that is usually unconcealed. With and with regard what's sometimes placed on the credit side.

Introduction :

In The Great Indian Novel, Tharoor recasts the story of the nascent Indian democracy as a struggle between groups and individuals closely related by their personal and political histories. Through his cantankerous narrator, Tharoor takes an irreverent tone towards figures such as Mohandas Gandhi and Jawaharlal Nehru, who are ordinarily treated with reverence by Indians. The phrase "Great Indian novel" is an allusion to the long-standing idea of the "Great American Novel" and is also a pun, roughly translating "Mahabharata" (maha "great"; Bharata "India"). The Mahabharata, which is not a novel but an epic poem, can be understood, according to Tharoor, to represent Hinduism's greatest literary achievement and thus serves as an appropriate paradigm in which to frame a retelling of recent Indian history. A significant characteristic of Tharoor's version of the story is the emphasis on the older generations (e.g., Bhishma, Dhritarashtra, and Pandu) and the resulting de-emphasis on the actions of the Kauravas and the Pandavas.

The principal character of this novel is none other than Ved Vyas who asks Brahm, the creator, to provide him with an assistant to write whatever he recites. Then Brahm selects Ganapathi with „elephantine head , „broad forehead ,enormous trunk , shrewd, intelligent eyes and is said to be a South Indian. He starts writing the epic for Vyasa. One of the subtlest touches of The Great Indian Novel, however, is Tharoor's choice of narrator, Ved Vyas with his amanuensis Ganapathi. According to tradition, the Mahabharata was compiled by the Sanskrit poet Vyasa, who dictated it to the scribe Ganapathi, another name for the "elephant god" Ganesh, at the suggestion of Brahma himself. Those unfamiliar with Sanskrit normally read the epic in one of its many modern "transcreations", with Tharoor acknowledging a debt to the English versions of P. Lal and C.R. Rajagopalachari. But the real-life Chakravarti Rajagopalachari, known popularly as "C.R.", as a close associate of Gandhi s and one of modern India s greatest statesmen was intimately involved with events described in the novel. Tharoor's Ganapathi is a Southern Indian like C.R. and, incidentally, like Tharoor himself, whose family hail from Kerala; and even more significantly, the fictional Ved Vyas emulates the historical C.R. by becoming the first Indian governor-general of India. Tharoor thus cleverly conflates poet and redactor, ironically authenticating his otherwise fantastic narrative by placing this composite figure at its very centre. The ability to detect literary parallels in the novel is ultimately determined by one's knowledge of the Mahabharata and familiarity with modern Indian history.

The British are introduced into the story to give an impression that the entire story happens in colonized India. At first Satyavati's marriage was put to trial by the British and later with the modest appeal of Ganga Datta, which was approved by the British Government. It is here that Bhishma is correlated to Mahatma Gandhi. The superimposition of the political event of the twentieth century on the basic structure of The Mahabharata is made plausible by variation in stylistic levels and tones. The Transformation of the ancient myth into contemporary politics seems to have been more successful than the transformation of contemporary politics into some kind of myth or other. But the Gangaji-Gandhiji identification seems to break down at crucial stages in the narrative. After failing in his Grihastha Dharma, Gangaji starts transforming himself into a sage, an impersonal, man of action. The transformation of the man into humane can be clearly witnessed through the words of Churchill:

"Problem is, he is now going further.
Preaching a
Lot of damn nonsense about equality and justice

And what have you. And you tell me he cleans

His own toilet, instead of letting his damn bhisti Do it".

Gangaji tries to eradicate class distinction. To some extent he even questions the varna dharma.Britishers look down upon Hindustan & Hindustani, commenting on the peculiarities of genders in Hindustani.

"I mean is there any good reason why a table

Should be feminine and a bed masculine? D'you

Think it has to do with what you do on them?"

Gangaji starts threatening the Britishers by talking about „Swaraj" Self rule and pan-Indian nationalism. After the 1857 revolt or mutiny there was an optimistic lead, when Queen Victoria had thrown the doors of the ICS open to natives. The novelist brands this as an administrative alloy, i.e, ICS. Vidur is an ICS officer.

Social and Political Vision :

Tharoor transpose elements of the Mahabharata to modern Indian history, that it may be more useful to consider the significant differences between the novel and its epic original, rather than the many similarities? Tharoor's Kauravas thus represent India's Congress Party; the blind patriarch, Dhritarashtra, is India's first Prime Minister, Nehru; while the chaste Kaurava patter family as Bhishma, generally referred to Gangaji, is Gandhi. But rather than a hundred sons, Tharoor's Dhritarashtra fathers a single daughter, Priya Duryodhani -the oldest Kaurava in the Mahabharata is called Duryodhana hailed as the future ruler of all India: an obvious reference to Indira Gandhi. Another elaboration of the epic original concerns the five Pandavas themselves, as Tharoor moves to more direct allegory: Yudishtir thus symbolizes India's best political

traditions, Bhim its loyal armed forces, Arjun an articulate press, Nakul and Sahadev the administrative and diplomatic services, respectively. All five Pandavas are also devoted to their common wife, Draupadi, who represents the "body politic", or Indian democracy and wilts visibly with the imposition of Duryodhani's "siege" -a reference to Indira Gandhi's State of Emergency from 1975 to 1977. Pandu, the non-biological father of the Pandavas, thus becomes Subash Bose, founder of the pro-Japanese Indian National Army; Karna, Kunti Devi's child by the sun, becomes Muhammad Ali Jinnah, first president of Pakistan, etc. Kunti's five sons are kept under the controlled instruction of Guru Jayaprakash Drona. Jaya prakash Drona is correlated to Jayaprakash Narayana. Through the words of Drona, the writer proves the greatness of Indian culture and traditions:

"While some of our historical-scientific claims

(To have discovered the secret of nuclear fission

In the fourth century A.D., for instance) are justly

Challenged by western scholars, no one questions

In fact that our ancestors were the first to

Conceive of the zero. Before that mathematicians,

From Arabs to the Chinese, left a blank space in

Their calculations, it too Indians to realize that

even nothing can be something"

Priya Duryodhani in Mahabharata has a little role to play whereas in The Great Indian Novel she is given utmost importance. She is successful in fulfilling her "Dharma" towards her parents. She looks after her mother till her death and accepts and follows her father's teachings, which he had taught her through letters. She is a self

made woman, with firm conviction, time and again the novelist returns to the character of Gangaji.

Finally at the end Viscount Drewpad summons up the representatives of the three parties, kauravas, Sikhs and Muslim group and announces that the British Government is ready to transfer the power to the Indian self-Government but he asks them to resolve the conflicts between the groups and come as one before 15 Aug., 1947. Karnistan is finally divided from the Indian province in the maps by the Geographers.

Meanwhile Dhritarashtra who is active in politics and has also become a close acquaintance of Drewpad, falls into an affair with Lady Drewpad. Even after Dewpad leaves India on 26 Jan., 1950, his wife periodically visits Dhritarashtra which results in a pre-mature baby named Draupadi Mokrasi (a personification of India). After independence vidur, the principal secretary for integration, moves on to Devpur the capital of Manimir and meets the Maharaja at an odd hour to convince him in order to sign the instrument, the first kaurava-karnistan war begins. Dhritarashtra along with priya is successful in bringing about a modern Industrial revolution. After Dhritarashtra there is no man of truly national stature to succeed Dhritarashtra; the karauva party decides to have a collective leadership, with the working committee effectively in command. They selected Shishupal as the Prime Minister. Later, Priya Duryadhani is given a chance to become the P.M. because she was only a woman and she would decorate the office, so that the kaurava working committee can act accordingly. Dhritarashtra along with priya is successful in bringing about a modern Industrial revolution. After Dhritarashtra there is no man of truly national stature to succeed Dhritarashtra; the kaurava party decides to have a collective leadership, with the working committee effectively in command. They

selected Shishupal (Lal Bahadur shastri) as the Prime Minister. Later, Priya Duryadhani is given a chance to become the P.M. because she was only a woman and she would decorate the office, so that the kaurava working committee can act accordingly. The phrase "only a woman" shows us the stature of woman in the post-independence India, particularly in the area of Indian politics.

The Pandavas started gaining importance in Indian politics. In this context, Draupathi Mokrasi represents Indian independence and the pandavas are entrusted to be its protectors. Arjun moves from Delhi to Kerala where he meets D.Krishna Parthasarathi who becomes his friend and promises to be his adviser later on. Priya's reign is aptly named as "the reign of error" because it has destroyed the unity and morality of the Kaurava party. In its fourth general elections, the Kaurava party loses seats all over the country, but retains its power. So Yudhistir questions the leadership of Priya, and so he is appointed as the Deputy P.M. He is functioning as the chief executive. He also presides over the cabinet like the chairman of the Board. Priya ignores Yudhistir which leads him to resign. Yudhistir is correlated to Morarji Desai. She appeals to all "Progressive" and "like –minded" people outside the kaurava party to join her efforts. The first one to react to her call is Ashwathama who fights against privy purses to Ex. Maharajas and proposes the issue of nationalization of banks which is readily accepted by the Prime-Minister. The bill is passed.

In his novel, Jarasandha may be taken as a personification of East and West Karnistans, which are both inhabited by Muslims but are totally separated by the Indian army with Bhim as a soldier, Arjun as a spy and Krishna as the thinker. Now Draupadi is shown to have moments of good health. Tharoor's title "The reign of error" is quite apt for the rule of priya. Dharma even in The Mahabharata seems to mean

differently at different times. Impendency rather than stable ethics seems to have been practiced even by Krishna before, during and after the Great War. The raja dharma as it is known and practiced by the kings is to preserve safe guard and perpetuate their power.

Drona emerges from his retreat and calls for a people's uprising against Priya. Arjun ignores politics and takes to non-political freelance journalism. Nakul takes over Vidur's post in Nationals service. Sahadev enters the Foreign Service. Drona preaches new civil disobedience against the rule of the prime minister. In Drona's home state the chief minister resigns and the "presidents rule" is imposed. Prime minister is advised by a Bengali lawyer shakunishankerDey to arrest and imprison the agitators. Yudhistir starts working actively with Drona for JanataMorcha or people's front. The siege is accompanied by the declaration of a twenty point socioeconomic programme which the government seems determined to implement. This shows the mind of the Indians and illustrates both their resilience and their self-absorption in the circumstance.

Suddenly Priya suspends the siege and calls for free general elections. She is very confident that she will sweep the polls. The novelist makes fun of the elections as "the great Indian tamasha" which is conducted at irregular intervals and various levels amid much fanfare. As usual ballot –boxes are stuffed, booths are captured, and the election, candidates, workers and voters are assaulted, kidnapped and at times shot. But nothing stops the franchise. People feel that they have got a chance to choose in a free election, between „democracy and dictatorship and also between dharma and „adharma . It is like the great battle of kurukshetra; the only difference is that in the end it becomes a tragedy. But this war is devoid of bloodshed. It is between good and evil. Various opposition factions get together in a people's front. At last the results are announced and priya is defeated by the Janatha Front. Yudhistir is elected as the prime minister by janatha front. Now Draupadi is quite healthy and her skin is glowing with honour.

At the last Tharoor talks extensively of dharma. It is a unique and untranslatable Sanskrit term. He says:

"India, the land where truth and honour, valour
And dharma were worshiped as the cardinal
Principles of existence, is now a nation of weak
Willed compromisers, of leaders unable to lead,
of rampant corruption and endemic faithlessness.
It is now a land where dharma and duty have Come to mean nothing".

In order to be true to himself the author admits that he portrays a nation in struggle both against external and internal forces. The novelist may seem to be a pessimist when he calls India a land of adulteration, black marketing, corruption, communal strife, and dowry killings. But his being realistic is depicting life in its raw terms. Tharoor emphasizes the view that not the efforts of Gangaji could get us freedom but that the affair of Dhritharashtra with Lady Drewpad achieves it. Therefore the insignificance of Gangaji's sacrifice is complete. It is not dharma that bought India its independence but kama, the third of the purusharthas.

Conclusion :

The most important theme concerned in The Great Indian Novel is 'Dharma". Thus to some extent The Great Indian Novel can be compared to Rushdie's Midnight's Children which deals determinedly with the 'Emergency'. The writer is skillful in mingling politics, mythology,culture and tradition.

The present work has the artistic and critical taste to show Indian culture in writing novels. It

helps the scholar to get knowledge regarding the inspiring and motivating history of India. It also shows ShashiTharoor's learnedness as a novelist by deriving his extraordinary qualities and characteristics as well as the use of Indian aspects in writing novels. It's an innovative attempt to find out social and political vision of Indian society from different angels like theme, characters, use of Indian history, culture, use of myths, way of narration and techniques in writing novels. The writer always speaks through a character in his novels, but he never uses the first person narrative voice. In The Great Indian Novel, the author speaks through Ved Vyasa, who remains almost as a spectator or commentator. The Zigzag narrative, constantly shifting from the present to the past, from reality to illusion, discovers and defines, enlarges and evaluates the central theme of the novel. On the whole ShashiTharoor shows his Socio and Political vision and mourns for the lack of Dharma in modern times. ShashiTharoor himself said in one of the interviews, "India has changed and keeps on changing, so any answers I give you today will be out of date in a year or two."

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CBCS - A Way towards Qualitative Initiative in the Context of NEP-2020

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Abstract:

Education is base of overall development of Human being. A way which shows the path of qualitative improvement in regards of Indian Education system right from School to Higher studies. National Education policy has came out on 29th July 2020 with broad vision with numerous scopes in career in education sector. Choice Base Credit System is one of the quality initiatives in NEP-2020 which covers scalability and employability among the learners. It provides innovation and flexibility. CBCS has power to develop good, thoughtful, well-rounded and creative individual. It goes beyond the specific discipline and work on learners capabilities. In this paper, researcher has thrown light on SWOC Analysis and outcomes of CBCS which clearly define its importance.

Keywords: Credit Based Choice System (CBCS), National Education Policy (NEP), Education System

Introduction :

After the long period of 34 years, Central Government initiated and launched New Education Policy 2020. Earlier policies like Education Policy1968 and Education Policy 1986 changed and contributed Indian Education System. But New Education Policy is revolutionary step and has power to boost Indian Economy as 5 trillion Economy. As we all know, Former President of

India, Hon. Dr. A.P.J. Abdul Kalam dreamed India as vision-2020. Really speaking, this Initiative of New Education Policy-2020 indicating the same thing. Education has power to transform and do revolutionary work in the growth and development of human being as well as nation. Affordability Accessibility, Accountability, Equity and Quality are the pillars of NEP. The main motto of New Education Policy is Internationalization of education from preschool to secondary level with 100 percent Gross Enrolment Ratio by the year 2030. Dual Degree is permissible as per the new guideline of UGC. Choice based credit rating system is a universal new education policy taken by the Ministry of Human Resource Development, Government of India under the sole responsibility of University Grants Commission from the year 2015. Now it is renamed as Curricular Framework Credit System (As per UGC new guidelines). Choice Based Credit System is like a Cafeteria Approach because it provides a student the liberty to choose what and at what pace they would study ("Choices" as in a Cafeteria). The main purpose of announcing this system is to ensure the capability of enhancing the quality of education and increase academic efficiency in Indian Higher Education system. the students can easily join another institution with their credit earned within the running years of course. No doubt, CBCS has increased the prospect of education with full potentiality to the students. It is a system of assessment which offers maximum prospects to the students to learn core subjects with other courses from another discipline. It is a tool to reduce the gap between

the students of various courses as it has rules and regulations of offering core subjects with addition of the subject of another discipline. Students can change their institution as per their choice and convenience. As per policy of CBCS, students can recognize their passion and work on it. It will definitely fulfill their scholastic needs and aspirations. It is platform not only teacher but students can also improve their quality. As multiple entry and exit is allowed; it will provide flexibility to working students. Part Completion of the programme at the Institution of Enrolment and part completion at Specialized. In CBCS pattern, there are category of subjects, like core, elective and ability enhancement course etc. play pivotal role for the development of students. Thus, it is consideration that CBCS gives importance on the worldwide, continuous and inclusive evaluation.

Methodology :

Methodology is based on conceptual discussion on NEP 2020 and CBCS. The study is descriptive in nature. Discussion is based on the primary data and secondary data. Government policy and books are used as primary sources and secondary data which has been collected from various articles, reports, magazines, journals and website related articles to assess the various elements of NEP.

Objectives of Study :

- To understand the features of NEP.
- To do SWOC Analysis of CBCS Pattern.
- To describe the attitude and behavior towards the CBCS.
- To understand how CBCS can give quality education.

Key Features of National Education Policy 2020:

Union Cabinet approved the National Education Policy 2020 and has came out on 29th July 2020 with broad aims to shift education system from school level to college level, to make India a global knowledge super power, to move Indian education system towards more technology oriented.

- NEP 2020 has suggested the initiation of vocational education from Fifth class with sixth month internship, which will make the student able to earn from very early age.
- To make the students more knowledgeable towards digital media it has suggested initiation of coding from Sixth class.
- Teaching will be in mother language or regional language up to grade five which will make students to communicate with social surrounding.
- Undergraduate curriculum will be flexible and will be 3 to 4 years with multiple entries and exit point which will further create scope for newly passed out students for getting new jobs.
- This policy also suggested opting online education as medium of communication to students which will help the private and government schools to run their daily classes.
- NEP 2020 suggested of setting a new autonomous body i.e. National Education Technology Forum which will provide e-content and help stakeholders and institution to share study materials on online platforms.
- It has also suggested, working on artificial intelligence which can diminish the recent communication gap in education sector.

SWOC Analysis of Credit Base Choice System:

SWOC is a best method to understand the problem and provide solution there on.

❑ **Strengths of CBCS :**

- It is Student Centric aspect. More emphasis is given on student development and growth.
- Continuous evaluation is also important part of this scheme.

- Electives are available to choose various subjects as per the interest and need of locality.
- Research is main focus area of CBCS. Hence, it is an opportunity to work on various projects.
- Credit transferability is also possible through the platform of Academic Bank of Credit.
- Multiple Entry and Exit option are open hence students can take entry at any stage.
- MOOC enrolment is also encouraging the students to mould and choose any subject.

❑ **Weakness of CBCS :**

- Management and administration of examination, time-table etc. is tedious task for teachers and authorities.
- CBCS is providing step by step course availability like the first-year student cannot select advanced level subject in first year or in last year no facility to take introductory level subject.
- More importance is given on credit.

❑ **Opportunities of CBCS**:

- Major and Minor Subjects are creating an opportunity while selecting the subject.
- Higher Education is also available in regional languages which will boost students confidence.
- According to ability and skill learner can opt the subject. Hence, Students will become Multi disciplined.

❑ **Challenges of CBCS:**

- Mindset is very important to accept any new change. Hence, to accept CBCS is also big challenge for stakeholders.
- Depends on grading system instead of marking.
- Multidisciplinary aspect is sometimes not good because leaner dilute from core subject. Hence, there are chances of distraction from depth knowledge of subject area.

- Students may be in the state of dilemma while opting the subjects.

❑ **Outcomes of CBCS :**

- **Knowledge & Understanding :** It will provide knowledge of facts, concepts, principles, theories and process in multidisciplinary references within the chosen areas of learning.
- **General, Technical and Professional Skills Required to Perform an Accomplish Tasks** : CBCS will provide a range of cognitive and technical abilities to complete assign work and solve the problems.
- **Application of Knowledge and Skills**: It shows the path how to apply acquired knowledge and its implementation.
- **Generic Learning Outcomes**: It indicates the ability of communication skills, learning how to learn, critical thinking, judgment and decision-making power. Constitutional, Humanistic, Ethical, and Moral Values. It gives emphasis on constitutional, humanistic ethical values and how to use in real-life situation.
- **Employability and Job- Ready Skills:** CBCS thrown light on Entrepreneurship Skills and Capabilities/Qualities & Mindset which definitely creates job opportunities.

Conclusions :

The success of any policy is depends upon proper and effective implementation by Government authorities and agencies which are directly and indirectly engaged and working for the betterment of the schemes. National Education Policy 2020 will open many doors to the jobseekers in various sectors. Education has power to create various opportunities for our youth and needy one. University Grant Commission is time to time taking initiative as per the NEP-2020 so as to maintain efficiency and excellence in Higher

Education. The motto behind any policy is to expand academic quality in regards of curriculum modification, development in teaching-learning process, examination and assessment system also. Finally, it can be said that CBCS is a framework which aims to provide possible pathways and synchronizing general education with vocational and skill-based education. Certainly, it will be helpful in boosting the GDP of Indian Economy also.

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"Globalization & Teaching of English inIndia"

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Key words: Globalisation, Opportunity, Threat

Today no country in the world including India, can afford to isolate itself from the ongoing rapid process of globalization. Economic liberalization in India is almost a decade old phenomenon. A number of multinational companies have come into the country. It is essentially a means of meaningful growth and development. People of all sectors now realize that they have to work to earn their bread. Globalization refers to the global dimensiosn of the evolving world economy in all sectors. Globalization covers all spheres of life like, economics, cultural, social and political. Globalization gives two alternatives a great opportunity and an actual threat. What is perhaps so clearly recognized is the growing need for meeting the challenges poses by rapidly changing international environment.The objective is to stimulate thinking among us thereby leading to fresh insights. An important development is the emergence of time, which is a powerful weapon of international competiton. Successful teachings recognize the global environment and thereby setup organization that optimizes global resources.

A modern teacher manages with information and computer system. Internet provides a breach and depth of useful information as a valuable resources and use of information technology to gain competitive advantage, information literacy is a stage above computer literacy, which develops and long range of planning, control, implementation and evaluation.

India is on the threshold of Globalization. Indian Universities require a great deal of orientation towards the teachers. The modern competitive teaching attempts to understand, predict and influence global relationships. The exchange of transactions is to be studied in the framework of new technologies.Whatever may be compulsions of Globalization, appropriate catering to different needs in the face of diverse environments and use of information strategy to achieve objectives of Globalization is essential.

The approach needs deep understanding of student relationship, commitment to quality, trust in people and continuous focus on teaching, orientation and development of the student as well as organization in a continuous way. The power of making effective decisions to help the institution to function successfully is to recognize and realise their useful knowledge, skills and motivation. A high level of leadership, which is a basic requirement, needs to revitalize and reinvent in an effort for success in 21st century.

In the era of Globalization, advancement made in the field of information technology is highly significant. Today knowledge technology has become power. To compete globally, strategic planning is necessary and technology forecasting is essential and global survey is inevitable. To be aware of these inputs, relevant information technology needs to be adopted to produce good environment. A computer network is a group of computers that have been connected together, so they can communicate with each other, they can send information and share

information in the form of computer files. The Gateway to Internest services in India was introduced in 1995.

The use of computers in English Language teaching in colleges and univertieis in Japan is gaining a momentum. However, the development of English teaching software still lags far behind the technology. There is at least one self – learning computer room, which students can use to work on their assignments. The use of the Internet in teaching English language has been used as a research and communication tool by English teachers. Teachers claim that the use of the Internet has motivated students to come to English and improve their performance. The survey, the information on the net, search for a topic they are interested in, hold a discussion in electronic dialogue with the teacher in order to understand the reading texts, bring the text to class for group discussion, and prepare a report to be submitted at the end of the semester. The electronic learning institutions will be source of perfectual knowledge, simultaneously grouping people of the world for a genuine educational experience in cyberspace. The students can interact with computers and learn on his own, and at his pace.

The current Computer- Assisted Language Learning (CALL) programmers need to be carefully supervised. Teachers would like to regard the computer as a self- teaching aid at the pre-teaching level. The teacher at the central computer and the students at the terminals can communicate constantly and simultaneously. CALL seems to be very useful for drill and practice and presentation of new items. CALL can be used for the degree level students if adequate and challengning software's are prepared. The leaner must be guided in the sequence of the items to be learnt. The CALL software is not in line with the teaching process and mostly prepared by people with little skills in pedagogy.

The computer is being successfully used in grammer drills, in writing skills involving choice of structures, vocabulary development and, minimally in teaching semantics and oral communication. One may be quick to point out that the computer is handy in teacing, reading and writing skills, but of little help in the context of designing, speaking and listening activities. As the strength of the average Indian class is more the process is slo. The computer is best with the techniques that control the language the most or that treat rules as information to be acquired consciously by the student. But, at the same time, in processing semantic meanings computer techniques are undeveloped and appear to be difficult. On the other hand, in teaching language functions, the machine is useful, particularly in handling interactive dialogues.

In this age of globalization need for a global language is being felt deeply. English is the one language, which occurs to every one's mind. Electronic media, particularly television, is playing a twin role in regard to language; it is popularizing language and also destroying it by contaminating its purity. Language is an essential ingredient of culture and if the purity of language is adulterated so is culture. In India both Hindi and English have been affected, by this tendency. Hindi has been anglicized and English has become Hinglish. This mixing of code has given rise no unisex language where even girls frequency use words like 'sala', 'yaar', etc. Languists know that borrowings in any language are inspired because of either need or prestige. The interate class on India understands English, it is more vuluerable to the to the investiono of English culture which has made inroads in the form of Coca Cola, Micky Mouse, Spider man, Superman, etc. "Fast Food" and "Hot Dog" are not only commonly used in India; these have become popular food items also. In fact this literate class is not able to diserminagte between westernization nd modernization and

the television has further blurred the time of demarcation between the two. Cut off from their cultural moorning people fail in paying proper respect to their elders. They will call their elders by first name, which was never part of the Indian culture.

The people are much more aware of the problems of child labour, human rights, atrocities on women, environmental degradation, etc. This is an age of 'electronic man' . With the stortgcoming and negative influences television is the medium of the present age. Print media has dominated the world culture for a long time and so it is not able to digest the advent of a new medium, which challenges its very survival. The bias against television is so pronounced that even its strengths have been categorized as its weaknesses. Everyone agrees that its strength lies in its access to even the illiterates.

The position of English remained unaltered until the Indian Independence in 1947. Then English became an Associate Official Language. It was believed by the national leaders that English would gradually be replaced in every sphere of life. Including administration, education and mass media. However, the language has continued to hold its spell over the people. There have always been demands for more of English medium schools and colleges. Now that globalization and information technology have come to stay and strengthen, English is drawing attention to itself afresh as a language worth learning for the abundant opportunities it provides for the individual growth and development.

The low quality of higher education in India is due to lack of adequate attension to the medium of instruction. English was replaced by the regional languages in some universities and was not at all given any importance in many others. At the same time the efforts to produce textbooks and teachers for the changed medium did not give the desired results. The change of medium was justified which affected higher education in general and English language learning – teaching in particular.

The students are not much bothered about English Subject, theydo noteven attend classes, buy textbooks, or study English. The teachers meet with empty classrooms and indifferent students, which results in the English teachers falling in the esteem of the students and develop complex attitudes. To the conductive educational environment is not an easy task. The teachers become indifferent and cannot do justice to their profession and may harm the students' interests. There is an urgent need to overcome with healthy environment to cope up the present scenario of information technology and globalization. The English teachers have their obligations and responsibilities to the society. The strength of the teachers is that the whole Indian society has an unshakeable faith in English to transform the students into better – qualified citizens. Therefore, the English teachers have no cause to worry about their survivial. Globalization has added more value to them then before.

Three per cent of the total population in India speaks English. People are aware to the fact that English is a language of opportunities for good education, employment, and social prestige. Mere literacy is not enough for people in India, but English literacy is also required. The Computer literacy has become a pre requisite for teachers of English to play more challenging role in the present scenario. However, the college students can use them for remedial purposes or just for checking their proficiency in English. It is up to the teachers and students to use such programmes whatever the infrastructure facilities are available.

The English teachers of those institutios will have to be trained to use CALL programmes. The teachers should not have any difficulty because computers in general are becoming more than more user friendly. Teacher training programme

can very well be executed. Such innovative and effective tools will enable the English teacher to form a quantitative and qualitative platform.

India cannot be successful in the globalize competitive world, if it does not produce qualitative and profitable knowledge. But capable and committed persons produce knowledge only. Hundreds of research and university institutions in the coutry are exclusively meant for research and develloment. Professionals are being prodouced in countless numbers who are expected to meet not only the scientific manpower requirements of the country but also the knowledge and technology needs.

As the state and central government have realized the significance of information technology and as per their plan of achieving total literacy they have provided computers to most of the educational institutes. Similarly, the University Grants Commission and other Central agencies have contributed to the colleges and universities to set up computer centers and teachers of English have to ready themselves for the bring future. Due to globalization, the process of information technology will help to improve the standard of English and enable the students of today and professionals of tomorrow to survive in the globalize world. And therefore with the advances in globalization and technologies the teachers of English will have to ralize the new significance of English language and help their students achieve good command over English through the multimedia computer.

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EMOTIONAL INTELLIGENCE AND ADJUSTMENT IN THE YOUTH OF JOINT AND NUCLEAR FAMILY

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Abstract :

The purpose of the present research was to study the effect of family type - nuclear family and joint family upon emotional intelligence and adjustment of youth. For this, 20 youth from joint family and 20 youth from nuclear family from Nagpur city were selected. Emotional Intelligence Scale by Anukool Hyde, Sanjyot Pethe and Upinder Dhar, Indian Adaptation of Bell's Adjustment Inventory by Dr. Lalita Sharma and personal Data Sheet was used to asses this. The obtained data was analyzed using mean and 't' test. 't' score for EIS is -0.51 and for Bell's Adjustment Inventory is 0.52. Both values are not significant at 0.05 level. The study revealed that there is no significant difference in the emotional intelligence of the youth of joint family & nuclear family. The study also indicated that there is no significant difference in the adjustment of the youth of joint family & nuclear family.

Keywords: nuclear family, joint family, emotional intelligence, adjustment, youth

EMOTIONAL INTELLIGENCE AND ADJUSTMENT IN THE YOUTH OF JOINT AND NUCLEAR FAMILY :

Family is the first social group an individual has and is the most influential one as well. In Indian context, an individual is born in a family and mostly lives in his family until his death. Family affects the emotions, behavior, attitudes and adjustments.

A family is a group of people related either by consanguinity (by recognized birth), affinity (by marriage or other relationship), or co-residence. Family is where our roots take hold and from there we grow. A sense of belonging is derived from the strong bond of family. Family bonds are a link to our beginning and a guide to our future. We are molded within a unit, which prepares us for what we will experience in the world and how we react to those experiences. Values are taught at an early age and are carried with us throughout our life. Family is the basic and universal social unit in the society. Family performs various functions like protection, emotional molding, education, recreation and financial security. We see two family structures in India – Joint family and Nuclear Family.

Joint family : The traditional joint family generally consists of a man, his wife, his unmarried daughter, his sons and their wives and children. If the grandsons are married, then their wives and children are also a part of the same joint family.

Advantages :
- Co-operation and accommodation is high.
- There are people to handle crisis situation.
- Financial security is high.
- All are cared for in the joint family – the old, the disabled or the unemployed.

Disadvantages :
- Privacy is not there
- Some amount of independence is lost.

Nuclear Family - The nuclear family generally consists of a married man and woman and their unmarried children.

Advantages :

- Encourages independence, self-reliance and self-confidence
- Self-decision making is enhanced.
- There is considerable privacy
- Opportunities to interact with members is high which leads to stronger emotional bonds.

Disadvantages :

- The bond with extended family is generally not there.
- Loneliness can be there.
- No or very little interaction with elders.
- Poor marital adjustment due to lack of members to talk to.

Family structure affects the upbringing style as well as the attitudes and values of the individual.

Emotional intelligence (EI)

Emotional intelligence is the capability of individuals to recognize their own emotions and those of others, discern between different feelings and label them appropriately, use emotional information to guide thinking and behavior, and manage and/or adjust emotions to adapt to environments or achieve one's goal(s). EI is the capacity to reason out with emotions in various aspects of life Emotional intelligence includes –

- Self-awareness
- Self-regulation
- Social skills
- Empathy
- Motivation

There are various ways to assess Emotional Intelligence of people.

Adjustment :

In general life, adjustment means to fit, make suitable, adapt, arrange, modify, harmonize or make correspondent. In psychological terms, adjustment is the process of finding and adopting modes of behavior suitable to the environment or the changes is the environment. It is a continual process. Adjustment is the efficient psychological survival in the real world. Need for adjustment is found in all spectrums of life. Different areas of adjustment include -

- Health
- Social
- Relationship
- Education
- Work
- Personal
- Family

There are various techniques to assess the level of adjustment of any individual.

Emotional Intelligence and Adjustment are the two aspects that decides the way an individual leads his/ her life. EI is needed to handle oneself as well as others. Adjustment is needed in every area of life and without effective adjustment life will become very difficult. Youth (20-25 years of age) needs both EI & proper adjustment to survive in the personal, social and professional world. Family structure which affects the upbringing of children might also have some impact on Emotional Intelligence and Adjustment level in the youth.

Quadri Syed Javeed in his study on 100 children from joint family and 100 from nuclear family used Emotional Intelligence Scale by Anukool Hyde et. al to assess emotional intelligence of the children. The research concluded that children of joint family have significantly high emotional intelligence than nuclear family children. He had hypothesized this and the hypothesis was accepted.

L Sati & S Gir in their study considered 120 late adolescent boys. Half of the boys were from joint family while the other half belonged to nuclear family. They assessed emotional intelligence of the participants by using Mangal's

Emotional Intelligence Inventory (2004). Four dimensions of emotional intelligence were considered. The outcome of the study showed that level of emotional intelligence among boys of joint families was found to be better as compared to nuclear family boys.

Rahila Rehman and Harendra Singh in their study considered that family is the most important primary group in society and immediate social environment to which a child is developed and exposed. A child learns to adjust in various fields of life according to the values & virtues provided by his or her family. So a family type affects a child's adjustment level at a large extent. They administered AISS constructed by A.K.P. Sinha and R.P. Singh on 160 students. Eighty from joint family and eighty from nuclear family. The study revealed that there is a significant difference in adjustment of the adolescents from joint family and nuclear family. Adjustment level in social, emotional and educational areas of adolescents were considered and analysis showed that joint family adolescents are better adjusted than nuclear family adolescents in all areas of above stated adjustment.

Hiralal Suthar in her study of emotional intelligence administered Emotional Intelligence Scale by Dr Sharma and Dr. Bharadwaj on 80 youth of Vadodara city. Half of them belonged to nuclear family while the other half were from joint family. After analysis, the study revealed that there is a significant difference in the emotional intelligence of the youth of joint family and nuclear family. There were no significant gender differences. Youth of joint family have higher Emotional Intelligence than youth of nuclear family.

The objective of the study is to analyze the impact of joint family and nuclear family on the Emotional Intelligence and adjustment of the youth. The hypotheses of the study is that (i) There is a significant difference in the emotional intelligence of the youth of joint family and nuclear family and (ii) There is a significant difference in the adjustment of the youth of joint family and nuclear family.

Method :

Participants :

Purposive sampling was done. Twenty individuals from joint family (10 girls and 10 boys) and twenty from nuclear family (10 girls and 10 boys) were selected. The age range was from 20 – 25 years of age. The samples were selected from Nagpur city.

Measures :

Emotional Intelligence Scale by Anukool Hyde, Sanjyot Pethe and Upinder Dhar

The EIS contains 34 statements, each to be rated on a five-point scale ranging from 'strongly agree' (5) to 'strongly disagree' (1). The statements relate to different components of emotional intelligence. The obtainable score ranges from 34 to 170 where higher score indicates higher level of emotional intelligence. There are no negative items. Individual subscales scores are obtained by summing the scores belonging to a particular subscales. The original scale has high content validity. The split-half reliability of the scale is .88.

Indian Adaptation of Bell's Adjustment Inventory by Dr. Lalita Sharma

The Indian Adaptation of Bell's Adjustment Inventory contains 80 questions, each of which has to be answered as yes or no. The questions relate to four areas of adjustment namely family, social, emotional and health. There are no negative items. Higher scores indicate higher maladjustment. Scores are obtained differently for all four areas and a total score is also obtained. It has high reliability and validity.

Personal Data Sheet

The data sheet was self created to gain personal information about the participants. It

consisted of 23 questions. Some questions were related to demographic information while others were indicative of their thoughts regarding themselves. This personal data sheet helped in establishing rapport.

Procedure

Data Collection

The samples selected were contacted and permission was taken from them. They were informed about the purpose of this study and were assured confidentiality. The test was administered on the samples individually or in a group of maximum 4 people.

Data Analysis

The test answered were scored according to respective manual. Total scores were calculated. Total, mean and SD were calculated. 'T' test was used to assess the significance between the two means. All this was done using MS-excel. Tables were formulated for easy understanding.

Results

Table 1. showing mean, t and significance for emotional intelligence

	TOTAL	MEAN	SD	t	SIGNIFICANCE
JOINT FAMILY	2624	131.2	11.6	-0.51	-0.51<2.02 (NOT SIGNIFICANT)
NUCLEAR FAMILY	2660	133	9.26		

Table 2. showing mean, t and significance for adjustment

	TOTAL	MEAN	SD	t	SIGNIFICANE
JOINT FAMILY	575	28.7	6.82	0.52	0.52 <2.02 (NOT SIGNIFICANT)
NUCLEAR FAMILY	597	29.8	6.36		

Table 1 depicts that there is no significant difference between Emotional intelligence of the youth of joint family (N = 20, Mean = 131.2, SD = 11.6) and nuclear family (N=20, Mean = 133, SD = 9.2) (t = -0.51) Thus, Hypothesis (i) is not accepted.

Table 2 depicts that there is no significant difference between adjustment level of the youth of nuclear family (N = 20, Mean = 28.7, SD = 6.8) and nuclear family (N=20, Mean = 29.8, SD = 6.3) (t = 0.52) Thus, Hypothesis (ii) is not accepted.

Discussion:

The current study was undertaken to see the impact of family structure – joint family and nuclear family on emotional intelligence and adjustment of youth. For this, 20 individuals from joint family (10 girls and 10 boys) and 20 from nuclear family (10 girls and 10 boys) were taken. Emotional Intelligence Scale by Ankool Hyde, et. al., Indian Adaptation of Bell's Adjustment Inventory by Dr. Lalita Sharma and Personal Data sheet were used in this study. 't' test was used

for data analysis. Two hypotheses were formulated.

Hypothesis (i), states that - There is a significant difference in the emotional intelligence of the youth of joint family and nuclear family. To asses this, EIS was used. Mean for joint family was 131.2 and for nuclear family was 133. Score of t test was -0.51. The table value at 0.05 level is 2.02. On comparison, it can be seen that the t value is not significant at 0.05 level. This implies that hypothesis (i) is not accepted.

Even though majority previous studies suggested that there is a significant difference in the emotional intelligence of the youth of joint family and nuclear family, the findings of the present study contradicts it. A study on Emotional Intelligence of Late Adolescent Girls Belonging to Nuclear and Joint Family by L Sati and S. Gir indicated that there is no significant difference in the emotional intelligence of adolescent girls from joint family and nuclear family.

Hypothesis (ii), states that - There is a significant difference in the adjustment of the youth of joint family and nuclear family. Indian Adaptation of Bell's Adjustment Inventory was used for this. Mean for joint family was 28.7 and for nuclear family was 29.8. Score of t test was 0.52. The table value at 0.05 level is 2.02. On comparison, it can be seen that the t value is not significant at 0.05 level. This implies that hypothesis (ii) is not accepted.

Literature suggested that there should be a significant difference in the adjustment but the result of present study opposes that. A study on Adjustment problems of adolescents of joint family and nuclear family by Meena Rani and Dr. Jyoti Khajuria indicated that there is no significant difference in the adjustment of members from joint family and nuclear family.

Common observation and majority of literature suggested that there would be a significant difference in the emotional intelligence and adjustment of the youth of joint family and nuclear family. Contradictory findings in the present study may be due to multiple reasons. The sample size was very small and could have been the reason for this outcome. The sample wasn't randomized. Another reason can be that in the age group of 20 -25 years, general maturity reaches an average level and that is reflected on emotional intelligence and adjustment. One more reason can be that after a certain age, family influence reduces and its effect is not very profound.

There can be multiple reasons for the findings of this present study that there is no significant difference in emotional intelligence and adjustment in the youth of joint family and nuclear family.

Limitations :

The limitation of this study is the small sample size. A sample size of 40 is very less to generalize on the population. A larger sample may have showed some different results. Sample selection is also not proper as it should have been randomized sampling. Education background and/or occupation was not considered and they could have an effect on emotional intelligence and adjustment level.

Scope

The horizon of the study needs to be extended. A study should be undertaken with larger sample size. The area of sampling should also be increased and samples should be taken from other cities as well. Education background and occupation must be considered while undertaking another study. Specific domain of emotional intelligence and adjustment should be evaluated to understand the population in a better manner

Conclusion :

The studies conducted earlier with similar variables depict mixed results. It is evident from a review of such studies that the results are often

conflicting and inconclusive. But it is not surprising if we keep in mind disparity in the customs, traditions and ways of life prevailing over different regions. In India, every region is different from the other one and that may be cause of this indecisiveness. The study was undertaken to see whether there is any significant difference in the emotional intelligence and adjustment of the youth of joint family and nuclear family. This particular study reveals that there is no significant difference in the emotional intelligence of the youth of joint family and nuclear family. It also indicates that there is no significant difference in the adjustment of the youth from joint family and nuclear family.

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MARRIAGES AND MORALITY- NAIR'S MEN AND WOMEN

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ABSTRACT :

Anita Nair presents an ambivalent view of life. She never tries to write like the male authors. As a result her true feminine sensitivity and honesty makes her works authentic and spontaneous. She is able to infuse life and vibrancy in her fictional characters, which makes her works a replica of the society. She has an androgynous mind and skills. So this unbiased author is neither excessively emotive regarding women nor has a hatred for male characters. The study of man-woman relationship in her novels becomes more interesting as, Nair is not against male or female elements. Nair's women and men express their personal experiences and thus have no political implication.

KEY WORDS : Marriage, Equivalance, male female dichotomy, power struture, Ladies Coupe, Mistress and Lessons in Forgetting, Inharmonious bonds of compulsion, Marital separations, man-woman relationship, Premarital promiscuity.

INTRODUCTION :

The previous century Indian English literature has witnessed the strife between men and women for the power or rights. Novelists, male or female have projected the social ethos of their characters, a struggle leading to pain and pathos. At the end of century, Anita Nair comes with blazing colours to highlight the impatient folks attaining equivalence for survival as well as for bliss. The post structural views of binary opposition is male female dichotomy -male for presence –phallus and female for absence-vagina.The third wave feminism and post-colonialism is critical of this binary opposition. It also argued that this binary dichotomy between men and women legitimized the power struture and thus favoured the man. The social and historical analysts have analysed the variables of gender, class, sexuality , race and ethnicity. The post structural critics not only criticized, but also focused on its deconstruction.Many authors, especially the female novelists felt the urgent need to analyse and criticized the binary opposition in all their manifestations. They studied and painted it logically through their themes and characters.

This deconstruction creates new notions and concepts , expose how these oppositions work and how the values are produced. The female authors intervene in this area quit effectively, try to erase undecidability and present before us the eternal interplay of bliss. Thus, the paper has been entitled Binary Equivalance-Nair's Men and Women. Appaeantely it is paradoxical, but the way Anita Nair's men and women act in their life displays a modern technique and scheme for happy life.

The researcher attempts to study the morality amongst the men and women in Anita Nair's three novels *Ladies Coupe*, *Mistress* and *Lessons in Forgetting*. Her women battle against patriarchy, yet wish to retain coherence and peace in their relationships with men. Though she rejects to be a feminist author, her concern for

women protagonists and woman characters is evident. But she refrains from being a strident feminist. Through her three novels, she deals with the number of happy as well as sad couples. To avoid morbidity, she allows her men and women to behave instinctively. They are let free from the rigid morality or traditionalism. At the same time they are aware that the basic instinct of biological attraction between man and woman is pacified in marriage. Thus, though they are assertive, educated, self-sufficient and confident, they do not reject or rule out their faith in it. The other reason is societal security provided by it. Moreover, the family is the surest anchor for human beings in the moments of crisis. They feel upliftment and fulfillment, both emotional and physical, provided my marriage. Such a group of characters easily catch our sight. Basically, the first generation characters belong to this group, who have strong faith in marriage. They are even ready to discard their individuality and freedom at the altar of marriage. To one's anticipation, obviously this sacrificing group is of submissive wives. These traditional, docile wives not only lionize their husbands but also are ready to defend even their wrongs if the situations demand. The resultant marital success or at least harmony makes them complacent, though they are not rewarded. Amongst the harmonious couples, the other type is of fragile wives, who allow their husbands to rule over them as well as provide for them. All the time, the wife adheres to the secondary position and leads a life like a queen.

Nair has a very balanced view of marriage institution. She portrays the wives and husbands cautiously. They are painted in such a way that it becomes impossible to put a total blemish on either of them. But being a female author, she writes about few husbands who fail to understand the psyche of wives. Her nonresponded emotional wants result in marital rift. Margaret-Ebe, Sharmila-Naresh from *Ladies Coupe;* Achuthan Nair-ParuKutty, Meenakshi-Balan,

Sethu's parents from *Mistress*; Jack- Neena, Giri-Meera, Athimbair-Sarada, Kala Chithi-Ambi, Niraj-Tina, Shanta-Saravana from *Lessons in Forgetting* show the discard in marital relationship where the cause is husband's non-attachment and non-understanding of his wife. At other instances, she portrays unemotional wives who are tolerated by the husbands. Murthy-Padma, Chettiar-ChettiarAmma from *Ladies Coupe;*Shyam-Radha.Sethu-Saadiya, Gouri-Babu from *Mistress*; Manoj-Rani Oppol, Vinnie-Kishore from *Lessons in Forgetting* display the meek husbands who are ready to adjust with their wives at any cost.

A brief analysis of thirty three marriages in three novels show that six couples are happy as a result of submissive wives who erase their identity in front of their husbands. The other three couples are comparatively happier because of mutual trust, love and companionship. They accept their traditional roles and positions in marriage and so no misunderstandings are perceived. Nair has a galaxy of unhappy or mismatched couples. Amongst them two groups are identified. The first group has eleven couples who are sad about relationship, because the non-sentimental husbands fail to acknowledge the emotional, intellectual or psychological needs of their wives. The second group has inharmonious bonds of compulsion, as the wives donot reciprocate the physical, emotional wants of their husbands. There are seven such marriages.Still the husbands accept their dominating wives for either reason. Few minor characters are deprived of marital bliss as death separates them and there are five such pairs. One couple Rajendra-Rani do not show their unhappiness or content either, but lead a peaceful life. Out of all sad couples, only six couples seek divorce or emotional separation, the others retain marriage at any cost.

Nair holds that it is good to seek dissolution of marital bonds if they fail to make the partners happy. But in doing so she is not willing to blast the very foundation of morality.Regarding man-

woman relationships love is a weaker dimension of her novels. Love alone cannot hold her men and women together. On the other hand it is need or sex, at other times it is mere adjustment.Though sex, needs are ephemeral, tempting and satisfy the human beings for a short duration only, Nair notices their significance in modern human life. She repeatedly demonstrates that this appetite for intercourse and sexual impulse becomes more powerful than social restrictions.Thus, few of her characters attain freedom from moral scruples and qualms of conscience. It is futile to halt this instinct by the outdated rules of so called morality. At times her characters seek wisdom and pleasure through sex-sport and at other winks at it. Those married and unmarried characters, who enjoy this with ease, demonstrate the fact that life is a physiological entity.The commencement of these men-women relationships is based on various other factors also. For them marriage is simply a formal relation and real sexual or emotional pleasure is the only touchstone for the happiness of man-woman relationship.

Nair's novel treatment while painting such immoral, illegal relationship frees them from the guilt consciousness or moral scruples. The hidden terrors or bad name never hinder the characters while pursuing their physical pleasures. At other instances, isolated, loveless men and women long for a new mate, in whom they also search for a companion. As far as premarital relations are concerned, the women's initiatives for it are the most shocking aspect. Eagar to pacify their physical hunger, these young unmarried women are ready to risk everything for sex sport.

Majority of her characters who are engaged in free sexual relationships come from the affluent or upper middle class of society. They have attained the primary physiological needs like food, shelter, and safety. They move for higher ends like self-esteem, belongingness and self-actualization. Doing so, they slowly turn towards the much higher needs- the sexual gratification and arousability. Human life is driven by this hierarchy. Its proper assembling forms the base for their bliss. Whenever the appropriate external stimulus is present, they fall for it. The affluent class of characters has already got the set of lower needs of the pyramid of hierarchy and they progress smoothly for the top. The group of Jak-Rich Monique, Soman-Smriti, Giri-his girlfriend from *Lessons in Forgetting;* Radha-Chris, Koman-Maya, Koman-Angela from *Mistress* and Sridhar-Sujata and Sridhar-Marikolanthu, Chettiar-Seethalakshmifrom *Ladies Coupe* belong to the rich class of society and they yearn for superior human needs-need for peace and gratification through sex.

Altogether twenty seven couples are observed. Their relationships range from casual attraction to actual physical relations. The society does not allow human beings to have premarital sexual relationships as it is a threat to social sanctity and to the moral codes of conduct. But the demons of hunger cause unease in human body and it demands orgasmic experiences.In *Ladies Coupe* Akhila satisfy her hunger through Hari and Vinod. The relation between Rishi Soman and Smriti in *Lessons is Forgetting* is a fine example of modern day premarital promiscuity of this generation. This live-in sort of sexual relationship soon ends on the grounds of difference of maturity and age between the two.

Nair presents before us the world of glamour and riches in these three novels. Especially *Mistress* and *Lessons in Forgetting* uphold many aspects of high class society and characterization. But she also points the hollowness, artificiality, pain and fragmentation borne by these men and women. The bearers of riches too are the human beings of blood and flesh. Their outward manifestation is slowly unearthed by the author and one notices their weaknesses, desires and

frustrations. Marital disharmony runs through their blood and marrow. As a result they search relief in extramarital affairs. Even at the existence of marriage and happy spouses, three men and two women are engaged in extra marital love and sexual relationships. Each one has a separate justifiable cause for it. In *Ladies Coupe*, the rich Chettari's wife turns insane and he seeks pleasure in a concubine Seethalakshmi

The study of their interpersonal relationships exhibit the impact of various factors. The researcher has attempted to draw few inferences. The changing perspective of this marriage institution has a tremendous impact on the happiness or sadness of the spouses. Differences between the traditional patriarchy,monetary problems, sex are the basic grounds which provide weapons to husbands or wives. Dogmatic behavior, contradicting the other's faith, stress in modern life, lackof communication are few more reasons that suspend their happiness. The most notable factor of the estrangement in married life is women's emancipation from the traditional role of servitude to which the husband class is not ready to accept. The flooding media, feministic stances and the exaltation of womanhood give a novel courage to the woman. As a result their hunger for emancipation which had been subsided for ages, gains a new vitality. Financial security, education and most importantly their quest for identity has been quenched and thus they stand firm. Moral of the tales told by male authors generally project the concepts that women cannot be relied upon to take on greater role in society. Our eternal knowledge of male being superior is the product of our cultural background. This favouritism is produced by logocentric ideology of man superior than woman. Nair softly erases the deeply embedded concept rooted in our language and literature. Her balanced treatment to plot and themes , male and female preaches us to view the equivalence and independence. In sociology, anthropology , linguistics and

structuralism , the term binary opposition has created a boundaries between groups which leads to discrimination and perjudice -one groups is in constant threat of the another. Nair though her male and female protagonists explores the gray area between the two groups -male and female. She does not create any system or group. Only one concept remains and takes control of our mind and that is to be privileged in a given system. Nair's protagonist, men as well as women do this only and thus attain binary equivalence. Eg: Ebe and Margaret is a couple where initial years of marriage displays Ebe's dominance over his wife. But later on Margaret takes control of his life and maintains equivalence in conjugal life. She is privileged through the control over family, a daughter and a docile hubby.

Secondly, Anita Nair does not preach ethics passionately so her men as well as women have established their own faiths and new ethics suitable to their own. This too, creates a rift in marriages. Nair attempts to answer what men and women expect from marriage. Their petty requisites include emotional solace, sharing by the partner, adjustments and an understanding. No husband or wife in all these couples is hungry for wealth or other materialistic gains from marriage, except Giri. Neither do they doubt the other's loyalty. Though immune from wife beating, drunken husbands or slanging matches between the spouses, these couples are still unhappy and the reasons are petty communication gaps, misunderstandings or under estimating one another. These gaps widen and end into emotional or legal separation.

In their individuality, the characters do not think it fit to consider the pitiable situation of their children. The children too, inherit the same and the replay of marital separation is seen. Few other marriages end due to early deaths, suicide or because of one's walking out of marriage. Nair displays that maintaining the status-quo in

marriage is becoming difficult for the individuals. Their new faiths, rejection of hierarchy and searching for the new opportunities bring about radical change in the institution of marriage.

The erotic sexual utopia of these characters is a product of social reality. In cases of premarital sexual or emotional bonds between the characters three patterns are observed. The first is the physical hunger of men and women deprived of marriage. They give vent to their physiological hunger through promiscuity. Koman, Mani, Akhila and Marikolanthu satisfy their needs as they do not or could not marry. The second type is the product of monetary stint. Jaya is forced for prostitution and Marikolanthu sleeps with Sridhar to save her job and position. Her second agenda is to relish few moments of ecstasy in his company. The third type is the forced man-woman relationship.Marikolanthu and Smriti fall prey to the lusty Murugesan and three rogues respectively. Rishi Soman and Smriti'ssafe sexual and emotional relationship hints at the temperament of the modern generation of the twenty first century.

A number of extramarital relationships have been observed. Few of them are due to the frigidity or madness of wives. Still others are just the opportunity availed. Some men and women develop sexual or emotional relationship with their mates as soon as they are divorced or separated. Their strong yearning for physical or emotional hunger is studied in this chapter. Apart from these, there are other minor evidences of man-woman relationships. The men's physical advances are sharply rejected by Smriti, PrabhaDevi and Meera.

While expressing their pain and sorrows to the society,they tell that male and female are not opposite to each other, but are complementary. Nair erases the male centric myths constructed by male chauvinists. The novelist evokes a new consiousness in her women, the right to equality with men , not inferiority or superiority. They

are strong and confident, know what they want.The not so happy life of these men and women is upgraded by a calm resolution, acceptance of hash realities without any fuss or moral doubts.

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Sustainable Society for Elderly in India by adopting Society 5.0

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Abstract :

India is experiencing a sustained change in the age structure of its population, with 13.1 percent of the population projected to be classified as elderly by 2031. This data on rapid ageing in India, not only points towards a need for greater economic security for them but also posits a challenge for India in achieving the 2030 SDGs agenda of *"leaving no one behind"*. India has established its technological prowess in the world and should take a cue from this Japanese philosophy of harmonizing technology for improved human existence. Society 5.0, the concept was given by Japan is an attempt to bring these two dimensions on the same plane. This paper focuses on understanding the impact of technological advancements in general and the innovations of the fourth industrial revolution in particular on the elderly. The paper highlights the trends of growing proportion of elderly population in India and then the paper comments on how a sustainable society for elderly India can be created by adopting Society 5.0.

Keywords: Elderly, India, Sustainable society, Society 5.0, SDG

Introduction :

An ageing society can be attributed to this demographic transition, in which a nation witnesses falling birth and death rates coupled with a decline in fertility level. The recent statistics of the National Family Health Survey 5 shows that India's fertility rate for the first time has fallen below 2.0, with an average number of children born to a woman over her lifetime dropping to below the replacement level. This fall in fertility, along with a fall in mortality, results in a relative reduction in the proportion of children and an increase in the percentage of people of the working-age and older people in the populace. As per UN World Population Report, globally the number of elderly (age sixty and above) are projected to exceed the number of children under ten years of age (UN World Population Ageing, 2013 & 2017). It is estimated that approximately 319 million of India's population will be of age 60 and above by 2050 (LASI, 2020). This would mean a threefold increase in the number of elderly in India compared to census 2011.

An increase in the elderly population would translate into a higher dependency ratio for a nation. As per National Statistical Office, India's old-age dependency ratio which is measured as the number of persons aged 60+ per 100 persons in the age group 15-59, has increased from 10.9 percent in 1961 to 14.2 percent in 2011 and is further projected to increase to 15.7 percent and 20.1 percent in 2021 and 2031 respectively.

Population ageing has a long-lasting impact on sustainable development. On the core of the global agenda of the Sustainable Development Goals for 2030 is the principle of universality: *leave no one behind*. If India wants to achieve the targets laid down in these Sustainable Development Goals, it has to design development thinking policies and programs that focus on its ageing and older people.

The Industrial Revolution 4.0 which focused on automation and technology, has left out our elderly in the technological transformation and widened their specific unmet needs. Society 5.0, the concept has originated from Japan- aims at resolving such these emerging social challenges by integrating the technology developed in the Industrial Revolution 4.0. Society 5.0 intends to have a society, which encompasses technology in a human-centered way.

This paper attempts to correlate the rising need for designing elderly-specific sustainable development policies through the development and deployment of technology to address the emerging issues of Indian elderly population. Section 1 of this paper focuses on reviewing the literature on the impact of technological advancements on the elderly; Section 2 gives the status of elderly in India and discusses the challenges which India is expected to encounter due to increasing share of elderly in its demographic composition. Last section of the paper discusses the role of adoption of the concept of Society 5.0 by India to address the issues arising with India's ageing population which may also pave the way for sustainable development of India.

Technology and elderly: available literature:

The world in recent times has witnessed a technological revolution accompanied by demographic ageing. Researchers have documented the advantages and disadvantages of technology for the elderly across the globe. Industrial revolution 4.0 - also known as the digital revolution, has put the use of technology in the center stage. It has ushered in the era of the Internet of Things, Artificial intelligence and the creation of the digital world. This technology has extolled the advantages of complementing the needs of all groups of society has somehow left an unexpected void in the ageing population of the world economy. The usage of automation like ATMs, automated telephone menus by the elderly is significantly lower than its use by younger adults (Oslon, Brien et al, 2011).

Despite exponential growth in AI, robotics and digitization in workplaces over the past decade and a half, "there is surprisingly little research on how [they are] altering work systems or the work that people do" (Cascio & Montealegre, 2016)

The technological development is expected to displace older workers as, they have not had formal schooling in many years, or never completed any higher education, and they may have negative attitudes toward the technology or lack of self-efficacy related to it". (Alcover, 2021)

Vaportzis, Clausen (2017) have demonstrated through their research elderly were eager to adopt new technology and willing to learn using a tablet but they voiced apprehension about lack of clarity in instructions and support.

Technology, on the other hand, has some great uses also but most of the literature which was reviewed indicates that the elderly wish to adopt technology but are skeptical about how to handle digital devices.

Fleming, Mason & Paxton (2018) report that digital technology drives human progress as a solution to some of the social and economic challenges associated with ageing.

Elderly in India :

National Statistical Office in its report "Elderly in India' released in 2021, documented an increase of nearly 34 million elderly persons in 2021 over the Population Census 2011 and is further expected to increase by around 56 million elderly persons in 2031. The share of elderly population in India has been increasing steadily since 1961 and can be attributed to the advancement of health interventions particularly after the census 1981. The addition of the elderly population during 2001- 2011 was more than 27 million. Table 1 gives the trend of the elderly population in India and also forecasts the elderly population in India by 2031.

Table 1: Elderly population in India

Elderly Population (aged 60 years and above) in India (In millions)

	Person	Male	Female	Rural	Urban
Census 1961	25	12	12	21	4
Census 1971	33	16	17	27	5
Census 1981*	43	21	22	35	9
Census 1991**	57	27	29	44	12
Census2001***	77	39	38	57	19
Census2011***	104	53	51	73	31
Census 2021 Projections	138	67	71	NA	NA
Census 2031 Projections	194	93	101	NA	NA

Source: MOSPI · Created with Datawrapper

The old-age dependency ratio is a proxy measure of the economic dependence of a nation. This ratio has increased from 10.9 percent in 1961 to 14.2 percent in 2011 and is further projected to increase to 15.7 percent and 20.1 percent in 2021 and 2031 respectively. Also, the dependency ratio for females and males has an increasing trend and the projected dependency ratio for females and males is 14.8 percent and 16.7 percent respectively in 2021.

Ageing not only has social but also economic implications. As per NSS 75th Round- Social Consumption on Health in India conducted during 2017-18, about 70 percent of the aged persons had to depend on others for their day-to-day maintenance. The situation of elderly females was not encouraging as only 10 percent and 11 percent were economically independent in rural and urban areas respectively whereas the elderly males were much better off as the corresponding percentage for males were 48 percent and 57 percent in rural and urban areas respectively. The proportion of fully dependent elderly in rural as well as in urban areas has decreased from 52 percent in 2004 to 47 percent in 2017-18.

The emerging scenario concerning ageing in India focuses on four dimensions which are: a) Increase in life expectancy, (b) Increase in 'old-old' segment, (c) Feminization of elderly population and (d) Urbanization. These dimensions give rise to the following major challenges:

1. Health : As seniors' life expectancy increases in India, we need to ensure that people, while living longer, live healthier lives. This will result in opportunities and cost savings for seniors, their families and society. Despite the ageing population, geriatric care is relatively new to many developing countries like India. The crucial challenges to access and affordability to health services for the senior population include reduced mobility, social and structural barriers, paycheck loss, domestic dependences, and declining social engagement (Dey *et al.* 2012).

2. Income Insecurity: India has one of the weakest social security mechanisms globally as it only spends 1 percent of its GDP on pensions

(Pensions at a Glance, 2019). As stated above in this paper, 70 percent of the aged persons had to depend on others for their day-to-day maintenance. The single most pressing challenge to the welfare of the older person is poverty, which is a multiplier of risk for abuse (Shenoy, 2014). The economic safety net in form of pensions is generally weak in India. There is also divergence in policies across states concerning pensions leading to inequality in well-being among the old age population in different states of India.

3. Social isolation: With family systems in India becoming nuclear and migration of the children both at the national and international level is leaving our elderly in isolation. As per NSS 75th round, 4.4 percent of elderly live alone and 13.4 percent live with their spouse in India. The elderly in the urban areas primarily rely on hired domestic help to meet their basic needs in an increasingly-chaotic and crowded cities (Mane, 2016). The recent pandemic has further increased their loneliness (Gupta & Dhamija, 2020; Bhandari et al, 2021)

Society 5.0 for elderly in India

If the status and challenges of the elderly in India and technological advancements are viewed from the novel concept of Society 5.0, it can offer some sustainable solutions for tackling the emerging challenges related to the elderly in India. Japanese government define Society 5.0 as one that, "through the high degree of merging between cyberspace and physical space, will be able to balance economic advancement with the resolution of social problems by providing goods and services that granularly address manifold latent needs regardless of locale, age, sex, or language." Society 5.0 aims to fill the gap between technology and people to develop a prosperous human-centered society. The aim of Society 5.0 is to form a new economy by focusing on three aspects which are:

1. Focus on Individual by increasing their power particularly for women and elderly
2. Focus on solving social issues

3. Providing new value and services

Society 5.0 aims to solve various societal challenges by incorporating into every industry and social life the innovations of the 4th Industrial Revolution like the Internet of Things, using big data, Artificial Intelligence, robotics, sharing economy which has rapidly occurred. Technology can be effectively used in creating a human-centric society to tackle the challenges of the elderly.

Some of how the integration of technology and humans in achieving SDGs and creating Society 5.0 are:

- SDG 2- Zero Hunger: Achieving the goal of no hunger can be tackled by investing and encouraging in agritech businesses and biotechnology which will help in boosting food production by utilizing IoT, AI and Big Data and also improving nutritional status with smart food produced like fortified rice.

- SDG 3- Good health and well-being: Developing health technologies for the elderly, creating early warning systems by using sensors, big data and Artificial intelligence. The innovations in health technology like digital monitoring of elderly, addressing the stabilization of cognitive functions for example by creating senior-friendly immersive experiences in virtual reality and added gamification elements should be prioritized.

- SDG 4 -Quality education: Make available lifelong learning opportunities through e-content and also give the elderly chance to re-skill themselves and adopt technology for their betterment. With growing digitization has also brought with it security and privacy risk and many times elderly face losses due to it. Education that helps them mitigate this risk will make them more confident in the usage of these technologies.

- SDG 8 –Decent work: Technology has displaced many elderly out of jobs. By creating. Instead focus should be on integrating technologies such that these

elderly can be reabsorbed in the labour market hence making them economically independent.

- SDG 11- Sustainable cities: Building resilient infrastructure that can be accessed by the elderly and particularly those with certain disabilities. This can be done by creating smart cities where convenience, safety and economic efficiency are made compatible

Conclusion :

The goal of Society 5.0 is to have people enjoy their life to the fullest. The digital transformation that the world has witnessed is here to stay. It is often felt this transformation has increased social complexities and for the elderly, coping with this transformation, has been a challenge. It intends to promote a society in which citizens can lead a fulfilling life and are dynamically engaged. By engaging in Society 5.0, India can create value through the use of novel technology like IoT, AI, big data, Robotics, creating smart cities and transport for the aged while allowing older people to capitalize on this digital transformation to their benefit and thus ensuring sustainable development of the nation. It can hence be said that, Society 5.0 offers an economic growth model which aspires to solve social issues and create a better future by the use of technology for all.

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A Study of Current Developments and Trends in Social and Environmental Auditing Practices adopted in India

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Abstract :

Environmental audit is a growth area which has received little attention in the auditing literature. There is currently no mandatory requirement for companies to undergo environmental audit, although pressures on them to do so are growing, and there are no generally accepted standards regulating the nature of audit work. In the absence of standards, the views of individual practitioners will have a decisive effect on the form of the audit. Summarizes the results of a questionnaire survey of environmental consultants aimed at ascertaining what kind of audit work they do and what their views are about the nature of the audit. In particular, examines the contention that there are two competing and incompatible views of environmental audit – audit as managerial aid and audit as an independent critique of environmental performance. Environmental consultants come from differing professional backgrounds – engineers, environmental scientists, accountants and management consultants are all involved in environmental consultancy. It appears that environmental audit is at a crucial stage of development as a discipline and its future will be shaped by the standards that the new profession evolves.

Key Words: Environmental Audit, Disclosure, Green Issues, Consultants, legal matters

(1) INTRODUCTION:

One of the social responsibilities a corporate entity is expected to discharge towards society is the effective and efficient use of natural and environmental resources. Various environmental rules, regulations and laws have been enacted all over the world to make businesses discharge this responsibility in the right earnest. Due to the poor implementation of these rules, much result could not be achieved. Accounting profession in its efforts for the protection of natural and environmental resources is working on the development of new topic called 'environmental accounting'. From an environment accounting context, accountability "requires an account of the extent to which the objectives for which the resources were entrusted have been achieved. "The term environmental accounting is normally used among the accounting and environmental management literatures. Environmental accounting provides information related to the provision of environmental- performance of an organization to its stake holders in and outside the organization.

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II) Review of Literature:

Nutek (2002) identifies the most important driving forces behind environmental work in small enterprises. They are in order of importance, (1) management commitment, (2) consumer demands, (3) reduced resource consumption, (4) competition, (5) coercive legislation, (6) demands on subcontractors and (7) future legislation.

Perez-Sanchez et al. (2003) identify customers as the main drivers behind the implementation of environmental management tools, followed by legislation.

Harvinder Singh (2007), the environment crisis has become a global issue now a day. The growing concern for environmental protection is also reflected in the govt, policy of many countries around the Globe. Rapid growth of industries has disturbed the ecological balance in the whole world seriously. As a result the green house effect and related issues are posing serious threat to humanity worldwide. It's now the responsibility of the human being to understand and act accordingly for the efficient and sustainable development of the environment.

Mark E. Peecher, Rachel Schwartz and Ira Solomon (2007), discussed the antecedents of and rationale for what has become known as Strategic-Systems Auditing (SSA). Authors also described the conceptual foundation and key elements of SSA. They observed that the auditor employing SSA conceives the audit as a process of evidence-driven, belief-based, risk assessment.

Garg and Sinha (2004) in their article mentioned the importance of environmental disclosure for better environmental performance. They also pointed out the growth in environmental reporting in last two decades which was not satisfactory in terms of quality and quantity. They concluded with some proposed framework for corporate level environmental reporting in India. They observed that corporate environmental reporting practices were still at initial stage. They significantly noted that "Companies in the developed countries do not want stringent environmental disclosure norms in place of developing countries. This is because a stringent norm may affect their business."

III) The objectives of this study are:

1. To find out the emerging opportunities for environmental audit in India.
2. To assess the driving forces for implementation of environmental audits in large scale industries.

3. To determine the strengths and weaknesses of environmental auditing practices carried out by large-scale industries.
4. To assess the barriers to successful implementation of environmental audits in their operations.
5. To determine the role of internal auditor in environmental audit.
6. To make recommendations for effective implementation of environmental auditing in large scale industries.

IV) Scope& Significance of Study :

Environmental accounting gives information helps to understand whether corporation has been discharging its responsibilities towards environment properly or not. Basically, an organization has to fulfill following mentioned environmental responsibilities :

A. Whether organization meeting the regulatory requirements or expectations properly.
B. Cleaning up pollution that already exists in environment and properly disposal off the hazardous material used by the industry.
C. Disclosing to the investors both present and potential preventive measures in terms of amount and nature, taken by the management (disclosure required if the quantifiable liability is more than the calculated percentage say 10% of the company's net worth).
D. Activities should be carried on in such a manner that major environmental damages do not occur in future.
E. Promoting company on the basis of wide environmental perspective.
F. Effective control over operational & material efficiency gains driven by the competitive worldwide market.
G. Supervision over increase in cost for raw materials, potential liability and waste management.

V) The Purpose of Social/Environmental Audit

Just to emphasise the points made above, it might be useful to briefly illustrate the four quadrants in Figure 1 by re-considering first the forms that an environmental 'audit' might take and then some of the forms that a social 'audit' might take. These are produced, for illustration in Figure 2. The categories shown in Figures 1 and 2 are not always exclusive. As a consequence of an 'external social audit' (quadrant 3) an organisation may well undertake internal investigations (quadrants 1 and 2) and move towards the publication of an external report (quadrant 4). The fear of such 'external social audits' may have the same effect. Equally, any organisation will know that to either produce an external report or to effectively deal with an external pressure group it needs to know its current position on environmental and social issues. More significantly in recent years, though, two areas have blurred these distinctions further. These are the environmental management system (EMS) 'audits' - most particularly under EMAS - and the very significant rise in non-governmental organisation (NGO) social audits.

Figure 1: A Categorisation of Social and Environmental Accounting and 'Audits'

Report for Consumption of	Report Compiled by Internal Participants	Report Compiled by External Participants
	1	2
Internal Participants	Environmental audits/accounting; * EMS - EMAS/ISO14001; * Attitude audits; * Stakeholder testing; *Compliance audit - e.g. SA8000; * Social responsibility audit; * Mission/values audit; * Reputation management..	Regulators' report - e.g. EPA; * Supplier audits; * Duty of Care audits; * Environmental consultants; * Social responsibility checks; * Market/stakeholder research; * Image audit.
External Participants	Disclosure in annual reports; * The 'silent social accounts'; * Environmental reports; * Social reports; * GRI/'Sustainability' reports; * Compliance reports; * Mission/values statement; *Adverts/stakeholder education; * NGO social audits.	* The 'external social audits'; * Ethical investment/EIRIS; * Consumer audits; * Pressure group audits; * Environmental/Greenpeace; * Social Audit Ltd; * Journalists; * Competitors'; * Trade union reports

Quadrant of Figure 1. A number of these 'audits' are identical to those in the first quadrant - only, in this case, outside expertise is brought in to assist the process. Preliminary environmental audits and, more recently, initial stakeholder consultations were of this sort. The major difference in the second quadrant arises from those (regulated) activities which - although not necessarily made public - are undertaken without the express approval of the organisation concerned. Freedom of information legislation, which is growing around the world, seems likely to increase both the public nature of this information and, consequently, the pressure for its attestation.

However, as yet, this is not an area in which auditors have been much involved (as far as I am aware). The third quadrant (bottom, right) is the area perhaps most associated, historically, with the term 'social audit'. The principal characteristic of this quadrant is that the (public) report is prepared by an organisation independent of the accountable organisation - whether or not the accountable organisation wishes it. The 'external social audits' cover a considerable diversity of initiatives - from occasional journalistic investigation to systematic monitoring of aspects of organisational activity. Their importance cannot be over-estimated in that they, in the simplest sense, represent the society's response to a failure of accountability. Not only are such 'callings-to-account' a sign of an active demos but they are an important indicator of both stakeholder disquiet and new emerging demands of accountability. These external social audits are sticks (as opposed to carrots) of social and environmental accountability in that if an organisation is unaware of accountability demands or reluctant to engage in accountability, then organisations external to the accountable organisation will do the job for them - with the obvious consequences. A major issue in the external social audits has been the question of balance, accuracy and bias. These are certainly the typical charges brought against the social auditing organisation if the accountable organisation dislikes the audit. To try and develop such an argument rather misses the point that (i) the audit is a response to a (perceived?) failure on the organisation's part that, in most cases, the auditing organisation would be very pleased to see the accountable organisation correct for themselves; and (ii) as Social Audit Ltd pointed out continually (see, for example, Medawar, 1976), most organizations which are the subject of such audits are quite capable of collating and communicating their own side of the story - and, indeed, do so on a regular basis - and so an external social audit can be characterized as a balancing rather than as a balanced activity. For these reasons - plus the considerable diversity of such audits, to consider any systematic approach to attestation would be largely impractical and not especially valuable.

The conflict matters at all, arises from the assumed purpose of social accounting and, consequently, the purpose behind the attestation process. That is, whilst the 'social accounting/ auditing' processes referred to in quadrants 1 and 2 are clearly managerialism, (undertaken by management for their own purposes), and the social audits in quadrant 3 are, to all intents and purposes mechanisms of social accountability, there remains a significant potential for confusion over the purpose of the quadrant 4 activities. That is, what is the actual, intended or assumed objective behind the public disclosure of social and environmental information by a reporting organization? At its very simplest, there are two broad - and not yet very tidy - categories of purposes behind the public disclosure of information by reporting entities - the social accounting of quadrant 4. They can be typified as either for management control or for accountability purposes. Social accounting undertaken for Management Control Purposes is designed to support and facilitate the achievement of the organization's own objectives. Such accounting would include assessing risk; managing stakeholders; image management; identification of social responsibility; public relations; seeking out opportunities and efficiencies; living by one's values ('walking the talk'); maintaining legitimacy; avoiding surprises; inclusivity; etc. By contrast, social accounting undertaken for Accountability, Democratic and Sustainability Purposes is designed to support and facilitate society in the pursuit of its objectives. Such reporting would cover stakeholders' rights to information; balancing power with responsibility; empowering stakeholders; owning up to eco-justice and ecological footprint failures/

Figure 2: Illustration of different forms of social and environmental reports (Referencing Figure 1)

Types of Accounting & Auditing from figure 1	Environment Audit /Report	Social Audit/ Report
Quadrant1(Private information from 'Management Audits'	a company undertakes an environmental audit to identify the forms and classes of wastes produced by its processes;	a company details (for example) its internal audit department to assess how well the overseas subsidiaries comply with the corporate mission statement on employment conditions;
Quadrant2 (Private information from external sources)	the organization may either: (a) have an external consultant come in to undertake a specific investigation into the forms and classes of wastes or (b) be subject to external audit by the environmental agency or local equivalent into its disposal of wastes;	external consultants are engaged to hold confidential dialogue with employees and other powerful stakeholders over whether the organization is perceived as a 'good' employer in overseas countries;
Quadrant3 (The public 'external social audits')	a local activist group become anxious about the wastes produced by the organization and undertake their own investigation - seeking maximum publicity for its activities, (e.g. Friends of the Earth's polluters website);	International Labor Organization releases report about health of employees in countries in which the company operates. The company is mentioned;
Quadrant 4 (Public self-reporting by the organization)	The company publishes an environmental report (perhaps as part of its annual report) detailing the types and classes of wastes, their treatment and trends.	The company produces detailed reports about numbers and conditions of employees working in 'developing' countries.

impossibilities; transparency; openness; demonstrating that one is 'walking the talk'; describing the limits of organizational ability; demonstrating the social and environmental cost of economic success; etc....

IV) Research Methodology

The present study is based on qualitative information gathered through authenticate various secondary data available through physical and digital sources. The information collected through the reliable sources such as online journals, books, magazines, government reports, research articles and websites etc. Guidelines and instructions issued by various formal and informal bodies like the Institute of Chartered Accountancy of India, BCAJS journals, Guidance Notes of Environmental Audits have been extensively used for the study. Agra Engineering Industries v State of U.P. 1981, All Law Journal, 41. American Institute of Certified Public Accountant, Accounting Research and Terminology Bulletin, AICPA, New York, 2010. BS EN ISO 14004: "Environmental management systems. General guidelines on principles, systems and support

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V) Conclusions :

This paper has attempted to give an overview of current developments in social and environmental accounting and reporting with a specific focus on the auditing/attestation issues that arise in this context. Three themes have run through the paper. These are: the dangers that arise from the confusion over terminology; the weakness of current attestation practice; and the a priori value that the audit training, which many of the professional accountancy bodies require of their members, has to offer in this field. But behind those themes are two major sources of disquiet. First, why is the accounting profession standing back and letting inexperienced individuals and organizations take over and define the accounting and audit agendas in social and environmental accounting? Second, why do accountants, when they do engage with the social and environmental accounting and auditing agendas not apply the standards of which they are a priori capable? It is my experience that only the accountants (potentially?) have the requisite skills and understanding to take hold of social and environmental attestation and make it mean something. This is more than a simple territorial squabble - it is about professionalism, the functioning of well-organized democracy and the exigencies of sustainability. A sensible, thoughtful and well-informed accounting profession has both considerable talents to offer here and a moral duty to engage with this most important of developments.

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Dislocation and Disintegration of Personality: An English August An Indian Story

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Abstract:

This paper attempts to study the fragmented personality of Agastya and the causes of disintegration. This paper presents an analyze of how the theme of dislocation and disintegration in *An English August: An Indian Story* reflects through the personality of the protagonist. The protagonist is studied in the context of the background of the locational displacement and the behavioural pattern that leads to the disintegration of personality with phycological implications. Agastya is dislocated spiritually, culturally and at times intellectually as well. Upamanyu Chatterjee gives a macroscopical view of this particular problem of the sense of dislocation shared by the modern generation that split the personality of the protagonist who is a symbolic representation of his generation; lost in an illusion, finding no solution.

Keywords: Dislocation, Disintegration, Fragmented, Personality**,** Culture

Introduction :

A well-known Indian writer of fiction, Upamanyu Chatterjee is acclaimed as an intelligent presenter of themes of Indian life. He is critically commended for the delineation of obscure and controversial themes with a blend of contemporary and traditional. He presents both urban and rural India projecting western and national sensibilities through the delineation of the characters. *An English August: An Indian Story* is a work of fiction with real-like characters and situations. Agastya Sen, the protagonist is an Indian Civil Servant, posted in a small obscure Indian town Madana. Though Indian, Agastya is fascinated more by western culture and the postmodern world, manifesting the visible symptoms like the downfall of the grand Indian values and stress on the "consumerist style of living." (Singh A 1).

Research Question :

This paper attempts to study the fragmented personality of Agastya and the causes of disintegration and attempts to analyse how the theme of dislocation and disintegration in *An English August: An Indian Story* reflects through the personality of the protagonist.

Methodology :

This study is based on Primary and Secondary sources available on and related to Upamanyu Chatterjee's writing and critical reviews of *An English August: An Indian Story*. The protagonist was studied in the context of the background of the locational displacement and the behavioural patterns that lead to the disintegration of personality with phycological implications. A literary analysis of the novel was undertaken to conclude. Research papers in various journals, books and real-life observations from academics are used as secondary sources. A comprehensive analysis of the available literature was undertaken by using both printed and internet sources.

Theme of Dislocation

English, August: An Indian Story is an enthralling symbol of modern English sophisticated, "Indian urban youth's failed quest for self-realization." (Singh R 2) Agastya, an I.A.S. Officer, is posted in Madna, a small town, somewhere on the borders of Maharashtra and Andhra Pradesh. Here he suffers from, "lambent dullness" (Chatterjee 14) and boredom. He is a misfit in Indian bureaucracy and does not seem to be enjoying the role he has earned for himself. Agastya is a youth with urban consciousness, who represents the illusory modern youth of the 'cola generation'. The only reality is sex and marijuana. Only son of a Governor and a product of a Darjeeling Public School, before coming to Madna he has never had an experience of a provincial small town, of its culture and people. Life in Delhi and Calcutta was full of metropolitan comforts and pleasures without responsibilities. All of a sudden, this provincial setting assumes a reality :

Glimpses of Madna en route; cigarette-and-paan dhabas, disreputable food stalls, both lit by fierce kerosene lamps, cattle and clanging rickshaws on the road, and the rich sound of trucks in slush from an overflowing drain; he felt as though he was living someone else's life. (Chatterjee 5)

An urban youth who was used to city life and received wealth and success as a matter of course finds Madna alien and unexciting. This modern educated young generation though equipped with higher education and competency don't, "...guard them against their sense of dislocation and tedium." (Sengupta 110) Throughout his stay in Madna, Agastya is obsessed with the memories of his metropolitan life in Delhi, Calcutta & Darjeeling. His life is divided into three spheres: the official life, the private or unofficial life and the secret life: in the universe of his room. The novel portrays Agastya's troubled consciousness and the, "...conflict within his fractured self." (Maheshwari 53) In the physical reality of the official world, Agastya himself makes no effort to know his new world. The bureaucracy looks less interesting to him and he is often assailed by a sense of unreal, "I don't look like a bureaucrat. What am I doing here? I should have been a photographer or a maker of ad film, something like that shallow and urban." (Chatterjee 13) and, "During the official meeting he is besieged by the sense that, "He was living someone else's life." (Chatterjee 24) and feels, "... a strange sense of desolation, alienation and frustration." (Maheshwari 54)

He is contemptible in a world in which he does not seem to fit in, he is drifting anchorless during this one year:

"Anchorlessness — that was to be one of his chaotic concerns in that uncertain year; battling a sense of waste was to be another. Other fodder too, in the farrago of his mind, self-pity in an uncongenial clime, the incertitude of his reactions to Madna, his job, and his inability to relate to it..." (Chatterjee 24,25)

Agastya lacks initiative in learning the intricacies of administration therefore he cannot be trained in its artifices as he says, "'I'd much rather act in a porn film than be a bureaucrat. But I suppose one has to live." (Chatterjee 3) Outwardly Agastya behaves in a suitably official manner, but his mind is somewhere else.

Disintegration of personality

The unfamiliarity of Madana and its setting affect Agastya's intellect and psychosomatic world. "There are splits between man and his traditional moorings, between man and his family, between man and his environment; and

lastly the split between man and his inner being. He lies outrageously. He cooks stories with such great agility that no room is left between the real and the unreal. When asked about his personal life his answers are not true. He lies about his wife, "She is English; but she has gone to London for a cancer operation". (Chatterjee 13) and, "His parents were in Antarctica......member of the first Indian expedition. even his mother, she had a P.H.D. in oceanography from the Sorbonne" (Chatterjee 14) Later he tells the District Officer of land records that his wife was a Norwegian Muslim and remarkably the feeling of remorse after these lies vanish very soon. Agastya invent these stories more out of his disconcert and confusion. Agastya surprises everyone by accepting invitations to dinner, "Food became very important in Madna, he could never take food and sleep for granted" (Chatterjee 65) Then there is insomnia; whenever he was finally released, it was out of weariness and despair. Agastya does all this almost mechanically or casually because his mindset has been spoiled due to exposure to an alien world for which he was not prepared.

Agastya is entirely engrossed in his dilemmas and there is almost no space left for him to think of those whom he is supposed to serve. The physical reality around Agastya seems to increase his bewilderment. The language and ways of bureaucracy increase his sense of dislocation. Hence, he often falls back into his secret world of fantasy, "He wanted to get away from his collector and his job, to his other life. His secret life that year was lived in his hot dark room in the rest house" (Chatterjee 26) Sometime his secret life becomes much more exciting and more actual than the world outside. In Agastya's secret world there is marijuana, nakedness and hopeless incongruous music. But even in this secret world, there is uneasiness and suffocation. He behaves weirdly running and exercising at 2.30 in the morning, taking marijuana and masturbating without enjoyment. Agastya seeks an answer to his uneasiness with physical actions. Masturbation becomes an act of self-validation as the desired action, it delivers a respite from wandering thoughts and the irrationality of his daily monotonous life. Agastya become almost obsessive about his exercise, for him it was some anchor of stability and gave him a sense of accomplishment. He is engrossed in his dilemmas. He never attempts to know the real Madna, he rather, "Stayed in his room where he could doze a little, watch the lizards cross across the wall to copulate in the corner, listen to some music daydream, fantasize.... masturbate, sometimes smoke some marijuana" (Chatterjee 68) Agastya cannot tolerate the general life system in a small town. He is not interested in anything; neither he explores the real life of Madna. The small group that he befriends: Sathe, Bhatia, and Mohan, are all like him, 'English type'.

To run away from real life, Agastya creates an imaginary world in his room at the guest house. He isolates himself from the official and the real world, which shows that Agastya is an escapist. He often falls back into his secret world to escape from the physical reality around him, but even in this imaginary world, restlessness does not cease. In this imaginary secret world, Agastya succumbs to boozing, marijuana and self-indulging sex and daydreaming to escape from the reality but they do not relieve his sense of dislocation. When he runs back to Delhi the sense of dissatisfaction and dislocation persist. Agastya's unrepresentativeness is exposed in his escapism, inaction and attitude to shirk the responsibilities, "I don't want any challenges or responsibilities all I want, is to be happy" (Chatterjee 148). His grand desires are the gist

of lazy fantasy and all he wants is to escape the iniquity of the restlessness of his mind. His father considers Agastya's metropolitan upbringing responsible for his tendency to evade responsibilities. "The careerist English educated Indian urban youth suffers alienation at his deeper psychic level from his roots and becomes doomed to a life of unhappiness and boredom." (Singh R 2) When Agastya meets Dhrubo, he realises that running back to Delhi is not a solution for the reasons that feelings of dislocation, and rootlessness are not his problems alone but of the whole generation. Dhrubo, educated at Yale University wants to leave his City Bank job in Delhi because he is sick of it on the contrary, he finds Indian civil services more lucrative when he says, "I think I have had enough of this whole occidental connection.... It's just not real" (Chatterjee 152) Dhrubo is the metamorphose ego of Agastya. Dhrubo is in the position where Agastya wished to be. But when he senses Dhrubo's sense of dislocation he realises the consequent littleness of his crises. Dhrubo's Punjabi friend Renu also shares this feeling of alienation and nostalgia like Agastya. She too avoids responsibilities for that she has established a "circle of silence around herself....to appear quiet and disinterested is the greatest defence, to convince yourself that nothing matters" (Chatterjee 155) Renu and Dhrubo remind Agastya of his own incommunicable and secret inquisition. Bhatia in Madna was experiencing the same boredom and sense of dislocation:

"Bhatia ranted against the job, the small town, the boredom, the loneliness, the absence of sex. These cries of despair embarrassed Agastya, he never expected that he and Bhatia could have anything in common but now they probably did, their dislocation." (Chatterjee 76)

Agastya hoped that eventually, his restlessness would dissolve in action. But two months at Jompanna and restlessness continues:

"I feel confused and awful. Journey after journey by train and jeep, just motion... At first, the job didn't make any sense and I thought when it does, I will settle down. When it did, it did not help I would always be wandering." (Chatterjee 284).

Finally, like Dhurbo, the American, Agastya takes a year off from his duties the careerist English educated Indian urban youth suffers alienation at his deeper psychic level from his roots and becomes doomed to a life of unhappiness and boredom.

Cultural Conflict :

Heredity and environment build a personality. Heredity wise Agastya is an heir to two different cultures. He is a hybrid as his father is a Hindu and his mother, is a Christian. Culture defines the art, custom and traditions of a nation and society. Human spirituality and religious beliefs also develop according to the cultural traditions inherited by a person. The family background of Agastya has been a very powerful alienating force. "Agastya is an alien, but at the same time native" (Kaul 5). This fragmented cultural tradition has created hollowness in Agastya. Bhowmick remarks that "Agastya's public-school education alienates him from his cultural heritage" (73) Similarly, environment wise Agastya is a product of a very prestigious public school. Here he was envious of Anglo – Indian boys who spoke and behaves differently. He wished to be called by an English name like Keith or Alan and wanted to speak in their accent. As Nissim Ezekiel remarks, "It is Agastya's Darjeeling School that established his alienation of which he remains conscious virtually throughout this Indian story." (6) But the transformation from Agastya to August is not complete. The call of roots though subdued is very much present. Since the culture and environment groom the sensibility

of a person, Agastya is fragmented culturally as well as emotionally. "Agastya becomes a metaphor of the incursion of the native Indian culture by the western culture" (Kumar 7) He appreciates Marcus Surliness more than Gora & Pather Panchali. Agastya is an absurd combination of a boarding school English literature education and an obscure name from Hindu mythology.

Conclusion :

The theme of dislocation is dominant throughout the novel. Though the physical dislocation is a dormant factor, Agastya is dislocated spiritually, culturally and at times intellectually as well. The protagonist suffers a disintegration of personality due to displacement and conflict of culture. The phenomenon of conflict of personality is not an Indian story alone but is common to all colonies worldwide. The modern education system is marked by a growing affinity for western materialistic culture. Added to this, Agastya is a student of English Literature which makes his sensibility more familiar with the white deity and hence cause a sense of displacement. Upamanyu Chatterjee gives a macroscopical view of this particular problem of the sense of dislocation shared by the modern generation which splits the personality of the protagonist, who is a symbolic representative of his generation; lost in an illusion, finding no solution.

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CHICANO LITERATURE: PAST, PRESENT AND FUTURE

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Abstract :

The aim of present research is to highlight the true condition of Chicano literature i.e. literature written by Mexican descent of American people. Chicano community is the minority in United States and from the beginning we know minorities of Unites States have been fighting against discrimination and racism. Black Civil Rights Movement of 1960s and Black Lives Matter of 2020 like these movement Chicano people also fought for their rights in 1960s with Chicano Movement. Still Chicanos consider as second class citizens and they were stopped to enter in America. In the year 2017 Donald Trump has built 'Trump Wall' on the border of America and Mexico. Chicano writers have chosen their writing skills as a weapon to protest against the biased and discriminatory views of United States towards them. So to put the true picture of this virgin literature is the aim of present research paper.

Keywords: Chicano, Mexican-American, Past, Present, and Future etc.

Introduction :

Inventions in literature and literary traditions are synchronized by the different understanding and interpretation of the world in which we all live. Writers draw their subject matter from their social, political and cultural environment. One of the flows of literature that has gained massive energy in the last few decades is the works of Chicano writers, scholars and critics. Chicano writers because of their existence between the Mexicans and Americans has drawn new province in the field. These authors have anchored their writing in subject matter that hither had not been considered appropriate topics for novels, short-stories and poems. They write from the point of view of writers who doesn't have any firm anchor in the culture and history of United States and Mexico. Their writing is progressed by a constant sense of insecurity and uncertainty. Yet to provide shape to their emotional and intellectual concerns they had to invent new forms of expression that reflected in the way they handle language and the depiction of the world they sketched in their writings particularly in novels. Even though it took a little time for Chicano writers to attract the attentions of national and international readers and critics, they have seen their work translated into other languages and cited by the many others. Without any doubt Chicano writers have revitalized the scene of American fiction and poetry.

Chicano Literature in Past :

It begins in 1840 and took rebirth in 1960 with the "Civil Rights Movement of 1960" also known as "Moviemento" or "Chicano Movement". Chicanos have been the major minority group in the United States for years. According to the 2010 census Mexican Americans are still the largest minority living in the forty states (census). Some states associated with Mexican American population are those bordering with Mexico like California, New Mexico, Arizona and Texas. Until the 1850s those southwest states were carved historically

by Spanish and subsequently under the Mexican control. One of the strongest incidents in the United States reveals the awareness of the existence of Chicanos in the states after the Mexican American War marked with the Treaty Guadalupe Hidalgo (1848).

Chicano literature obviously did not develop in a vacuum. The works of Chicano writers are closely related to the Chicano Movement which articulated the major concerns and struggles of the Chicano population. However one cannot fully understand the achievements of Chicano literature without a profound understanding of the Chicano Movement which identified the particular concerns and struggles of the Chicano people living in the United States. Anger, frustration and violence are associated with this civil rights movement. The Chicanos find themselves in a constant confrontation with an Anglo world a world that is foreign to their Mexican origin. At the same time they find themselves distanced from their Mexican culture since they have been living in the United States. They are condemned to live continuously between two cultures without ever finding a secure identity. The creative energy that flows from this constant juxtaposition however has become the driving force of their writings and understandably their works have been met with both great admiration and strong opposition.

Chicano literature present a kaleidoscope of settings that range from Texas, California, Arizona and New Mexico to Chicago presenting the richness and diversity of Chicano communities whose historical roots to these geographic areas date back as far as the 16th century and which are continuously energized by recent Mexican immigrants.

It portrays the wide diversity of Chicanos experiences as migrant workers, as farmers, as the working poor in urban settings, in the school systems, in prisons and in the military forces. Furthermore it reveals a specific use of language

in literary expression because many of these works were written in Spanish and others in English but most exhibit a degree of interlinguism. Chicanos find themselves within a culture that does not accept them. Their dilemma can be captured from the precarious situation in which they find themselves. They find themselves alienated from Mexico the land of their forebears even though Chicano culture was originally rooted in Mexican traditions; on the other hand Chicanos are alienated from the United States even though they are United States citizens and many of them are direct descendants of the early inhabitants of what has known as the Southwest. Because Chicano writers actually have to live between two cultures and don't really belong to either of them they had to invent techniques that would respond to the particular nature of their predicament. They don't write in the style of contemporary fiction writers from the United States.

From the very beginning they realize that they are also moving between two languages namely Spanish and English. Thus it is quite normal for writers to mix English with Spanish or vice versa in their works. The multiplicity of linguistic expressions reconfirms their lack of identity in a world that has no clearly defined cultural or historical anchors. They constantly move between two cultures which convey a strong sense of unrest and discontinuity for the reader. That uncertainty also creates a particular kind of energy and excitement in their works. The tension of living in-between becomes a source of literary revitalization. Their in-between state also fuels a constant rebellion not only against the country they live in namely the United States but also against the country and language from which they come. Their state of being also reinforces the reality of not being at home in any given language. What they speak and in many instances what they write is neither Spanish nor English. They form new styles and forms of

expressions that grow from the interaction of Spanish and English and thereby provide the reader with a revitalized language power. What seems to be a dissonant feature in their existence has been transplanted into energetic new ways of bringing their predicament to life through the use of a different language. The mixture of Spanish and English what has been labeled as interlinguism is according to Juan Bruce-Novoa the *"form of expression that is the true native language of Chicano communities"*

Chicano Literature in Present :

The history of the Mexican people is multi-national, multi-ethnic and is colored by migrations and mixed allegiances. It is a history that is far from unilateral. Both the people of Mexico and Mexican-Americans share in this history. Historically the Mexican-American population to some extent has always held to this shared history by continuing in traditions that predate their absorption into the U.S. Though Mexican-Americans have been citizens of the United States for over one-hundred and fifty years and have even engrafted many aspects of the dominant Anglo culture into their daily lives they often have not been looked favorably. From the earliest accounts Mexican people have often been characterized in a negative manner by U.S. Anglos. Prior to the annexation of Texas Mexicans were looked at as inferior and incapable of self-governance. As the U.S. expanded westward into the Southwest new stereotypes such as lazy and criminals were attached to the Mexican-American population. Even as Mexican-Americans gained national attention in their struggle for civil rights and fair treatment they were looked upon negatively. Today in this early part of the twenty-first century many images come to mind when one thinks of Mexican-Americans. Successful actors or entertainers such as Edward James Olmos, Danny Trejo and the musically acclaimed Selena or Carlos Santana are among Mexican-Americans of notoriety. Colorful images of food, dances and attire are often evoked as well as quaint ethnic enclaves that house both long time Mexican-American residents and the more recently immigrated. Though Mexican-Americans are certainly enjoying much more recognition and acclaim in comparison to decades past negative stereotypes persist. Stereotypes of the narcotic trafficker, the gang bangers, the domestic laborer and the over-sexualized Latina have replaced many of the clichéd caricatures. Even as both positive and negative portrayals compete Mexican-Americans are still underrepresented in many history books. As a result of perceptual distortions an accurate understanding of this mischaracterized population is rarely seen. The false and mischaracterizing narratives that helped establish these notions are a result of years of cultural conflict and competition for resources between dominates Anglo settlers into the U.S. Southwest and the Mexican people both Mexican Nationals and Mexican-Americans. Often the narratives which helped concretize the portrayal of Mexican-Americans were false, conflicting such as Mexicans being an innately dirty population.

Chicanos have not been able to objectify their membership in an Anglo-dominated society at large that views them as different, as outsiders, and as foreigners. Chicanos are alienated not only from the United States but from Mexico as well the land of their ancestors even though Chicano culture was originally rooted in Mexican traditions and culture. Thus, Chicanos' search for that "paradise past" in this literature is nothing but an effort to step away from the cultural, racial, socioeconomic, and political confrontations they face with an Anglo majority. This is a predicament because it reflects that Chicanos do not see or feel themselves as part of the mainstream. This literature has illustrated that Chicanos are perceived by Anglos/Whites as foreigners, as "the others". The inability of the United States

to speak with their own otherness is what originated the Chicano Movement, when Chicanos rebelled against the unequal and unjust conditions that an Anglo society had inflicted on them and that led.

Therefore, Chicano literature also emerges as an act of rebellion, because generation of Chicano authors expose in their portrayals, not only for Chicanos, but for the entire world to see, the sense of alienation, the solitude that Chicanos experienced in the United States. Chicano literature introduces new ideas and interpretations of social and political realities which have considered Mexican descent of American people as marginalized voices and victims of series of obstacle that prevent them from developing. These Chicanos are in a long search for an ultimate identity in order to reconcile their Mexican ancestry with the everyday life in an Anglo majoritarian society.

Chicano Literature and Future

Chicano literature is an energetic new literary creation in which the portrayal of Chicano life by Chicano authors, raised in the tradition of the Chicano Movement is depicted in a "new" language through interlinguism that transforms Chicano life into an aesthetic experience for the reader.

The Chicanos' new visibility, however, has brought about the promotion of ethnic artifacts in the guise of culture. This proliferation of the symbols of ethnicity, together with the increased acceptance of ethnic identities over the last decade that has come about through legislation and social awareness, have reinforced ethnic pride for Chicanos. In the process the culture has been somewhat trivialized, and nowhere is this a more salient concern than on college campuses, where "being" and acting Chicano is often vigorous and widespread. But Chicanismo also possesses its advantages and stimuli; to it must be attributed the sharpening and intensifying of Chicanos' examination of their own condition.

To it also must be attributed an important literature in the social sciences and a growing number of creative products in fiction, poetry, essays, and other art forms. The relationship of these creative efforts to group consciousness is relatively unexamined, and as with too many elements of the Chicano experience, awaits the attention of critics. On the individual level, culture, identity, and consciousness are decidedly relevant and closely connected to personal self-esteem and to the individual's sense of efficacy. The precise nature and extent of these connections, however, are not clearly known. In this area, also, too few studies have been conducted with groups other than adolescents and college students. The formal meaning and functions of culture and identity for the majority of the Chicano population and the salience of ethnic identity over other dimensions are questions that are just beginning to be addressed in the behavioral sciences. The psychological and social-psychological study of Chicano culture, identity, and consciousness needs the same rigorous attention that characterized the study of Chicano history in the 1970s.

Conclusion :

From the beginning peoples of United States of America have been facing discrimination on the basis of caste, class, creed, race, color and gender. History witnesses many movement and protest like Black Civil Rights Movement. A marginalized Black community the largest United States ethnic minority originated one of the most massive civil rights movements in this country's history, a movement that would affect the course of all other minorities' civil rights struggles. The Black civil rights movement challenged a United States system that preached democracy and equality but condoned the oppression and discrimination of all racial minorities. This Black civil rights movement demanded desegregation in schools, voting rights, and civil rights under the Constitution.

Even now in the year of 2020 when the whole world is facing Covid-19 pandemic in United States there was racial discrimination. Consequently people protested under the banner of Black Lives Matter (BLM) against police brutality and all motivated violence against black people near about 15 to 16 lakhs people participated in the protest.

Taking the standard subject matter that historians, economists, politicians and sociologists have described and placing this subject matter into sensuous situations in the realm of fiction the writers have recreated the experience of what it means to be a Chicano. Thus the reader is allowed to participate in the emotional turmoil and beauty of what it means to live in the alienated and segregated space of the Chicano world.

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PRODUCTIVITY OF LIS PERIODICALS IN MAHARASHTRA

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Abstract:

The paper presents a comprehensive list of LIS (Library and Information Science) periodical published in Maharashtra. Discusses the historical perspective of periodicals and highlights the growth of LIS periodicals, analyses the languages of publication, periodicity, publication body, status of periodicals and city wise distribution of periodicals and their bibliographical control, gives findings based on this study.

INTRODUCTION :

Maharashtra is the one of the largest state in India, and occupied the major geographical area in India. Maharashtra state is playing a vital role in publishing print and non-print media such as periodical, books, encyclopedia, directories, etc. Periodical is the most important media of communication of information and knowledge. The main source of communication of research is the periodicals. These are also considered as communication channel through which flow of information take place. The researchers are very much dependent on the primary journal to communicate their research findings. In library and information science there is a broad spectrum of research activities going on.

HISTORICAL BACKGROUND OF LIS PERIODICALS :

The Library Journal, the first and still surviving LIS periodical in the world started publication in 1976. In India, the honors of being the first LIS periodical goes to the Library Miscellany, started in 1912 by the Department of Libraries, Baroda under the influence of Sayaji Rao Gaikwad, the ruler of Baroda state who is acknowledged to have laid the foundation of library movent in the country.

In Maharashtra state, the Maharashtra Rajya Granthalaya Sangh was started Sahitya Sahakar in 1950. The Sahitya Sahakar was merged with Vachanalaya. The Vachanalaya is a monthly periodical started in 1972 and ceased in 1976. In the early days, Vachanalaya was publishing government circulars pertaining libraries, list of books selected by the books selection committee. Listing of selected articles from periodicals, directory of authors, etc., were also included in the journal.

Department of Library and Information Science, Nagpur University, Nagpur was started the first journal Student Librarian (1957-58 to 1961-62), then continued as Journal of Library Science for some time before closing.

After separation from Madhyapradesh (the composite state C.P. & Berar) Vidarbha region was annexed to the newly constituted Maharashtra state. On 20th April, 1958, the name of the C.P. & Berar Library Association was renamed as Vidarbha Granthalaya Sangh. The Vidarbha Granthalaya Sangh (1956) was the dynamic professional bodies of the country in 1950s and early 1960s. It had played a vital role in creating library consensus in this part of the country. It was running a quarterly trilingual journal by name Granthpal which was a stimulating periodical. Its organ Granthpal was

started from Nagpur, during 1958 which continued till 1966.

The Granthpariwar (Marathi) is a organ of Marathwada Divisional Library Association started as a quarterly journal in 1984. The Granthpariwar was discontinued for some time in between. It is desirable that the government should support the journal by making special financial assistance. Its play the vital role in public library movement and LIS field.

The Maharashtra Federation of College Library Association (MFCLA) published a quarterly journal, MFCLA Bulletin, edited by Shri. S. R. Baheti came into publication as per the decision taken in conference held at Akola in Jan 1988. Through this bulletin up-to-date information about the new technology in library science is given to its members. After ten years, its ceased publication.

The Dyangangotri is a quarterly periodical published by Yeshwantrao Chavan Maharashtra Open University, Nashik from 2001. It's still continuing publish articles on Library and Information Science field in Marathi language.

The first conference of the Vidarbha Library Association was held at LAD and Smt. R. P. College for women on 7 and 8 January 2006. In this conference a new Marathi journal on library and information science Mahitiyug (quarterly journal) published by Dr. P S G Kumar Library Foundation, Nagpur, was released by Shri Prabhakar Mundale.

Dr. P.S.G. Kumar Library Foundation, Nagpur, (MS) published a quarterly journal, the name, Information Age: A journal for library and information science professionals from the year Jan 2007. The chief editor of the journal is Dr. P.S. G. Kumar sir eminent, efficient and senior Library Professional, who acquired doctoral degree, so many books, encyclopedias, so many research articles in National & International Journal and seminars, conferences, workshops etc. It is an International journal, publishing articles on Library and information science and technological subjects.

The Khandesh Library Association (KLA) was established in 2008 under trade Union Act. 1926. The KLA trilingual quarterly bulletin of Library & Information Science is the official organ of KLA. The KLA Bulletin is aimed at disseminating information concerning library & information science and the basic objective of the bulletin to promote the writing skill of library professionals, especially those who are working in rural areas and professional in general.

KLA Bulletin a trilingual quarterly, reviewed research journal published four times a year in January, April, July & October. It is trilingual bulletin published in English, Hindi & Marathi Language. It is published original articles in all areas of library and information science, covering the recent developments in information technology, its application, and interdisciplinary areas relevant to LIS, and also professional issues.

OBJECTIVES OF THE STUDY :

The objectives of the present study are :

1. To analyse the chronological emergence of periodicals in Maharashtra.

2. To identify the number of periodicals published in Maharashtra by Learned Societies/Associations, University Departments, Library Endowments and Individuals professionals etc.

3. To analyse the periodicity/frequency of the various periodicals published by different bodies.

4. To identify the common language of periodical publications.

5. To analyse the city wise publication of periodicals.

6. To identify the status of LIS periodicals.

SCOPE AND LIMITATIONS OF THE STUDY :

The scope of the present study is confined the various dimensions of LIS periodicals published in Maharashtra from beginning to January 2012 which period are considered for the study. The study is also limited to only LIS periodicals i.e. research journals, research bulletins, research magazines etc. (periodicals which published research articles in the field of library and information science are considered) are taken for the present study, except newsletters, pamphlets, annual seminar etc.

RESEARCH METHODOLOGY :

To gather the data for the present investigation, a survey of the literature was coupled with library research methods to achieve the survey objectives. The collection of data on Maharashtra's LIS periodicals was accomplished from the following sources:

1) Ulrich International Periodical Directory
2) Directory of Periodicals published in India
3) Different books of Library Movement in Maharashtra.
4) Indian Chronology by Dr. P S G Kumar.
5) Periodical catalogues of different libraries.
6) Publishers catalogue.

Information regarding the year of publication, place of publication, the periodicity, name of publisher, status of periodicals and language of periodicals were recorded on especially designed slips/ cards and then analysed and tabulated for observation and conclusion.

RESULTS AND DISCUSSIONS :

Table No.1: Chronological Emergence of LIS Periodicals

Sr. No.	Publication year of LIS Periodicals	Name of LIS Periodicals	No. of LIS Periodicals	Percentage (%)
01	1950	Vachanalaya	01	11.00
02	**1958**	1) Journal of Library Science 2) Granthapal	**02**	**23.00**
03	1984	Granthpariwar	01	11.00
04	1988	MFCLA Bulletin	01	11.00
05	2001	Dyangangotri	01	11.00
06	2006	Mahitiyug	01	11.00
07	2007	Information Age	01	11.00
08	2008	KLA Bulletin	01	11.00
Total			**09**	**100.00**

Table No.1 Chronological Emergence of LIS Periodicals in Maharashtra shows only 09 LIS Periodicals are published upto Jan-2012. In 1950, the first LIS periodical of Vachanalaya is started in Maharashtra. The highest 02 numbers of LIS periodicals published in the year 1958, the percentage are 23%; followed by 01 (11%) in 1950, 1984, 1988, 2001, 2006, 2007 & 2008 respectively.

It is clearly found that highest growth of LIS periodicals published in the year 1958 i.e. 02(23%).

Table No. 2: Distribution of LIS Periodicals According to Publication Body :

Sr. No.	Name of Publishing Body	No. of LIS Periodicals	Percentage(%)
1)	**Library Associations/Societies**	**05**	**36.54**
2)	Institutes and Doc. Centers	00	8.66
3)	Universities/ Colleges	02	17.30
4)	Library Endowments	00	3.85
5)	Library Foundations	02	2.89
6)	Individual Publications	00	9.61
	Total	**09**	**100.00**

Table No.3: Distribution of LIS Periodicals according to Periodicity

Sr. No.	Frequency	No. of LIS Periodicals	Percentage (%)
1.	Annually (a)	01	11.00
2.	Semi Annually (sa)	00	00.00
3.	Thrice (t)	00	00.00
4.	**Quarterly (q)**	**07**	**78.00**
5.	Bio- Monthly (bm)	00	00.00
6.	Monthly (m)	01	11.00
	Total	**09**	**100.00**

Table No.4: Distribution of LIS periodicals by Languages.

Sr. No.	Name of Languages	No. of LIS Periodicals	Percentage (%)
1.	English	02	22.00
2.	**Marathi**	**03**	**34.00**
3.	Marathi, Hindi and English	02	22.00
4.	Marathi and English	01	11.00
5.	Marathi and Hindi	01	11.00
	Total	**09**	**100.00**

Table No.2 reveals that the distribution of LIS periodicals according to publication body. It is clearly found that 05 (56%) out of 09 LIS periodical published in Maharashtra, are brought out by different Library Associations or Societies; followed by 02 (22%) periodicals published by various LIS Departments/Colleges attached/ affiliated to Universities and Library Foundations respectively. None LIS periodicals are published by Institutes and Documentation Centers, Library Endowments and Individual publication.

Table No.3 represents the frequency of the various LIS periodicals published in Maharashtra. The highest number of 07 (78%) LIS periodicals are published quarterly; followed by 01 (11%) Annually and Monthly respectively. None LIS periodicals are published Bio-Monthly , Thrice and Semi Annually.

It is observed from the above table that the number of quarterly LIS periodicals published more i.e. 07 (78%).

Table No.4 clearly shows that most of LIS periodicals in Maharashtra are published in Marathi language 03(34%) ; followed by 02(22%) English & (Marathi, Hindi and English) respectively; 01(11%) each (Marathi & English) and (Marathi & Hindi).

The study shows that, Marathi is the most accepted language of writing and publishing in Maharashtra, the obvious reason for English being predominant is the common medium of instruction.

Table No. 5: Distribution of LIS Periodicals by City Wise

Sr. No.	Name of Cities	No. of LIS Periodical	Percentage (%)
01	Akola	01	11.00
02	Aurangabad	01	11.00
03	Jalgoan	01	11.00
04	Mumbai	01	11.00
05	**Nagpur**	**04**	**45.00**
06	Nashik	01	11.00
	Total	**09**	**100.00**

Table No. 6: Status of LIS Periodicals

Sr. No.	Status	No. of LIS Periodical	Percentage (%)
01	**Regular**	**05**	**56.00**
02	Irregular	00	00.00
03	Ceased	04	44.00
	Total	**09**	**100.00**

Table No. 5 represents the city wise distribution of LIS periodicals published in Maharashtra, which consist of Nagpur has been quite active in promoting library education and other professional activities. The above table shows that the highest 04(45%) periodicals are published from Nagpur alone out of 09(100%); followed by 01(11%) from Akola, Aurangabad, Jalgoan, Mumbai and Nashik respectively.

Table No. 6 reveals the status of LIS periodicals. It is found that most of LIS periodicals published from Maharashtra are regular 05(56%); followed 04 (44%) LIS periodicals are ceased.

MAJOR FINDINGS:

The following are the major findings of the study:

1) There are total 09 numbers of LIS periodicals published in Maharashtra upto Jan.2012. After analyzing the data, it is found that the highest growth of LIS periodicals published in the year 1958, i.e. 02(23%) as compare to other years. (Table No. 1)

2) It is observed that maximum number of LIS periodicals are published from various Library Associations or Societies i.e. 05 (56%) which is highest in number.(Table No. 2)

3) From table no. 3, it is observed that the number of LIS periodicals are published quarterly i.e. 07 (78%) which is highest in number.

4) It is clearly observed from the table no. 4 that the most of LIS periodicals in Maharashtra are published in Marathi language i.e. 03 (34%).

5) From table no. 5, it is observed that the most number of LIS periodicals are published in Nagpur city i.e. 04 (45%) which is highest in number.

6) It is observed that the number of LIS periodicals are published regularly i.e. 05 (56%) which is highest in number.

CONCLUSIONS :

After analyzing the data, it is found that there are total 09 LIS periodicals are published from Maharashtra up to January 2012. The highest growth of LIS periodicals published in the year 1958. The highest number of LIS periodicals published by Learned Societies and Library Associations. The most of LIS periodicals are published quarterly, the most of the LIS periodicals are published in Marathi language and the LIS periodicals are published from Nagpur city.

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Marxist Cultural Interpretations in Cultural Studies

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Abstract :

Several Marxian academics of the twentieth century, including Theodor Adorno, Terry Eagleton, Ernst Bloch, Antonio Gramsci and Walter Benjamin used the Marxist theory to examine cultural aspects in connection to their production, their integration with community and historical background, as well as their influence and consequences on publics and social life. Power is one of the significant issues in modern cultural studies. Marxist concepts of power and social structures have had a profound impact on public discussions on social and cultural theories. This research study aims to demonstrate the significance of Marxist cultural analysis in the field of cultural studies.

Keyword : Cultural Marxism, False Consciousness, Economism, Hegemony.

Introduction :

Cultural studies has witnessed its various forms throughout the last few decades. "Cultural Marxism" has emerged in the mainstream and in the field of social sciences, it may currently be the predominant force in the Western countries. Cultural studies was frequently associated with the method of studying culture and society which was evolved by the CCCS (Centre for Contemporary Cultural Studies in Birmingham), England, their socioeconomic, materialistic, and political perspectives to culture were influenced by numerous waves of cultural Marxism. Cultural Marxism offers a justification for the Left's perspective on a wide range of contemporary topics as an intellectual movement that attempts, with successful results, to subvert the conventional values and cultures of the Western countries. Power is one of the main issues in modern cultural studies. Marxist theory serves as the foundation for the criticism of power in cultural studies. Marxist doctrines of power and social structures have had a significant impact on public discussions on social and cultural concepts. From theoretical point of view, understanding of cultural dominance, exploitation, social context, and social establishments in modern culture are still influenced by Marxian principles. A form of Marxist cultural interpretation was established by thinkers like George Lukacs, Theodor Adorno, and Walter Benjamin who were academics with a strong and enduring passion in cultural phenomena.

Cultural Marxism :

Jerome Jamin who was a Professor in Department of Political Science, University de Liège, Belgium, defines Cultural Marxism: "From a philosophical point of view, Cultural Marxism, as Critical Theory, considers culture as something that needs to be studied within the system and the social relations through which it is produced, and then carried by the people". (Bolton 273). The study of social, economic, and political aspects is inextricably concerned with the understanding of culture. According to this view, culture does not exist independently from the everyday, tangible lives of people and their social relationships. It further claims that, as a

result, cultures are created to support the supremacy of powerful and dominant groups pf people. Cultural Marxism is a school of thought in Marxism. Cultures and ideologies are seen as intrinsically connected to the socio-economic and political circumstances in the Marxist ideology, which observe leading ideology as the ideology of the dominant class to govern the middle-class people as well as the working-class society. "Cultural Marxism is nothing more than the application of Marxist theory to culture" (Smith 436). For a Marxian perspective, artistic forms often only appear in certain historical contexts, fulfilling specific socio-economic objectives and performing significant social actions. Marxian analysis employs the term "ideology" to explain how dominant beliefs of one class boost that class's interests and conceal exploitation, injustices, and unfavourable characteristics of that society. According to their interpretation, throughout the feudal era, the dominant elite classes were ruled by concepts of piety, honour, bravery, and military heroism.

Stuart Hall envisioned the relationship between Marxism and cultural studies as one of "shouting distance" affinity. Marxism explores the importance of the political and economic situation as it connects to any culture while embracing social transformation as its central focus. Capitalism ultimately gave rise to the Marxian school of thought, which emphasises the analysis of the co-relations between political, economic, and cultural aspects within a specific historical context.

Marx's curiosity in economics was fuelled by two things. The first was his involvement in the early Parisian communist movement, which led to the development of a longstanding friendship and collaborative relationship with Friedrich Engels (1820–1895). The second was that throughout the early stages of industrial capitalism, working conditions of the working class were usually hazardous and unpleasant, but at the same time working standards were frequently inhumane and exploitative.

Marx used oppression and alienation as his two main lenses through which he saw the underlying human issue. The working class (also known as the proletariat) is exploited by the capitalist class (also known as the bourgeoisie), who possess the production tools in order to increase their own wealth. By paying low wages the employees or enhancing their goods' worth, this is accomplished. Human civilizations have historically been characterised by injustice (with the wealthy people oppressing the poor) and division as a result of the unjust reality ingrained in the class structure. Jeremy Valentine says, "The value of the commodities which the labourer receives for labour power has to be less than the value of labour power itself, even though these commodities are produced by labour power" (Valentine 55). The difference between value of the labour and commodity cost is an excess that links profit and additional capital invested in manufacturing the goods. Based on inequality, capitalism is morally justifiable when it creates opposing classes: the bourgeoisie, who enjoy profits, and the proletariat, who endure from hardships. To put the two classes in conflict adds significant economic and political components that help to know the culture in a community. Post-Marxists agree on the diverse manners in which power relations compose culture, which is both economically and politically established by oppositions, contradictions, and linkages with authority, but they do not particularly stress or define culture as an aspect of social life.

Historicist cultural studies of Lukacs in the 1920s, was enhanced by his transition to Marxism, wherein he employed ideas of the class and class struggle, the process of production, and Marx's explanation of capital to offer an economic foundation for his analysis of socio-

culture. Today, cultural forms are considered in connection to socio-historical evolution within a production system, and when it is understood correctly, cultural forms offer insight on their historical context.

According to 'Theory of the Novel' (1910) by Lukacs, capitalism and the advent of the bourgeoisie both are the factors concerned with the development of the European novel. Its clearly defined individual protagonists mirrored the individualism championed by bourgeois society, and the knowledge gained through the process of the characters' experiences frequently provided useful advice, recreating the bourgeois social ideology. Modern genres of artistic try to arrange the details of existence into a comprehensive understanding of the universe, yet they can neither remove alienation nor free people from it.

The three perspectives, False Consciousness, Critical Theory and Economism attempt to seek a direct connection among the cultural texts as well as socioeconomic realities. Unsurprisingly, people frequently detect deliberate, evil voices expressing in the communications, voices attempting to maintain and defend their own economic dominance and power positions. Therefore, we may classify all three of them as "reflection" causal theories.

1. False Consciousness:

Capitalism produces false expectations. The economic motivations for certain writings as well as their production methods are almost often concealed or taken from a classical perspective. There is a propensity to criticise the concept of "false consciousness" as being simple, uneducated, and just an improper method to comprehend the essence of ideology in contemporary society. However, it is discussed that it is actually a notion that has to be rethought and rebuilt. In short, it is observed that false consciousness is a broader, more complicated concept that can help to explain many of the troublesome, illogical propensities that still exist in contemporary society, especially several other mechanisms of ideological awareness itself. By concentrating on a new or recreated interpretation of false consciousness, it is observed that emphasis should be given to the real frameworks of consciousness, thought, and psychological functions of rationality that specific individuals produce with the intention to recognize the approaches inside which dominant ideologies, value structures, and types of legitimacy come to neutralise critical mindsets and forms of consciousness. It is important to understand that all these forms of consciousness are both consequences of the ideological environment that someone lives in and is socialised into and significantly contribute to the power structures that sustain the social order. What causes consciousness as "false" is that it is deeply involved in a psychological framework that is routinized, which weakens crucial intellectual and rational abilities and normalises the dominant values and ideologies that justify existing power structures and interests. However, it may also uphold other kinds of conventional ideas about gender, race, or other beliefs that express the prevailing power structures in the society. Thus, the mental abilities and competencies of people are profoundly shaped by cultural practices of living. However, they do not merely do this by persuading others to hold particular opinions or views; rather, the operations and rationality of institutions governed by any elite ruling class will come to determine the parameters and frameworks of ideology itself. Michael Thompson says,

"When I say that false consciousness concerns the form of thought that a given subject may utilize or think within, I mean that forms of socialization have been able to routinize within one's mental life a pervasive distortion of their cognitive and epistemic faculties." (Thompson

450). *The How to Read Donald Duck,* a book by Dorfman and Mattelart, is the best and most significant example of this technique. They observe that the comic as a collection of image-codes that arrange and describe the characters and their relationships with one another. The writers explain the framework of social identity and social connections that form the world of Donald Duck employing methods as varied as symbolic and psychoanalyses.

2. Critical Theory:

An approach known as critical theory examines domination, political economy, exploitation and ideologies in order to analyses society in a dialectical manner. A society that is free from the domination is required, according to this normative approach, which is grounded on the conclusion that domination is a challenge. It seeks to provide information for political campaigns to create such a society. In-depth Analysis, critical theory is among the most significant Marxist interpretations in communication studies that has been the work of the Frankfurt School for various reasons. The sphere of consciousness, imagination, and thinking is seen by critical theory as being imposed with the paradigms of mass production through cultural texts. In other words, the text serves as a channel via which the acts of production decide the acts of consumption., the work is thoroughly analysed based on how it demands to be received. Again, it is presumed that there are connections between decoding and encoding as well as both between culture and society.

Hegel, Kant and Marx's writings serve as the foundation for the main themes of critical theory. In his comprehensive writings on epistemology, Kant sought to understand the nature and boundaries of human knowledge. He believed that as the contents in consciousness have already been arranged and analysed by the knowing subject, such an investigation must not be restricted to the examination of those contents. Hegel grounded epistemology within the framework of a historically self-formative process. Marx was influenced by Hegel, but he was determined that Hegel's attempt to defend the current modern state as a product of reason was gravely flawed. Marx was fully aware of the dehumanising, disastrous, and alienating elements of the prevalent and developing capitalist societies of his day when he formulated his concept of capitalist society. Marx claimed that he could dismantle Hegel's entire political philosophy through his criticism of the conceptual basis of capitalist property and simultaneously provide an alternative interpretation for every characteristic of alienation that can be observed in contemporary society. In a communist society, he consequently believed that there would develop solidarity and harmony among all people.

It is important to observe straightaway that Habermas's approach is moving toward constructing a theory of society with an emphasis on application. Providing a meticulous and theoretically sound explanation of the relationship between theory and practise has been Habermas's ultimate purpose. With a practical perspective, Habermas' work results from extensive study on the essence of cognition, the framework of social research, and the theoretical foundation of sociocultural phenomena of the time. Using a methodical approach, Habermas looks at how theory and practise in the social sciences relate to one another. Without any doubt, we must contextualise Habermas's restructuring of critical theory well into the historical context with which he is associated. Habermas was undoubtedly familiar with the significant events that shaped the history of the 20th century. He saw how both capitalism and socialist society had undergone significant transformations that raised questions about the applicability of Marx's theories.

Critical theory has remained popular in academic field after World War II, whether it is seen as a tradition, a series of questions, or a group of different thinkers. One of the major issues of the Frankfurt School discussed in Dialectic of Enlightenment by Horkheimer and Adorno was the emergence and dominance of instrumental reason. In the framework of Enlightenment philosophy, they looked at the significance of instrumental reason and numerous approaches of enlightenment. The term "enlightenment" is used to describe broader ideas as opposed to the intellectual movements that were prevalent in Europe during the last decades of the 18th century, which are referred to as the "Enlightenment." Horkheimer and Adorno accomplished this in an effort to pave the way for an optimistic, emancipatory idea of enlightenment liberated from the shackles of blind dominance.

3. Economism:

Economism examines the economic processes, relationships, and production and distribution systems in order to uncover what lies inside the messages. Since consumption is governed entirely by production, both decoding and cultural texts are regarding the actual social uses of cultural texts apparent outputs of the 'economic base'. Economism asserts that focus on particular texts and consumption habits obscures the underlying power dynamics where in cultural goods are involved. Economism does not, therefore, inherently include reductionism. Contrarily, it is evident that technological and economic exercises not only influence cultural texts partially but also incorporate them into pre-existing power relations in society. Additionally, there could be aspects of these texts or specific historical periods of certain cultural forms that heavily rely on such elements. Economism makes the assumption that there are relationships or allegiances in between cultural text, its position

in the production and consumption cycle and the economic linkages embodied in that cycle, and the power-sharing relationships in society. Most typically, it examines the media institutions and its economic structures such as modes of manufacturing, patterns of ownership, and distribution networks. But on its own, this "political economy" does not rise to "economism" as a mode of interpretation. Economism is founded on implicit reactions to the two issues raised above, enabling it to read studies that make important claims without the need for further interpretative intervention. (Grossberg 398).

The Hermeneutic Perspective

There are few viewpoints that give cultural or symbolic practises a much more proactive (ideological) contribution in the formation of power relations under the Hermeneutic Approach. Such viewpoints hold that signification processes and structures always function as a bridge connecting social reality and cultural text. Consequently, texts disclose their social relevance through the intricate ways that they create, modify, and frame meaning systems rather than through the surface-level appearance of representations and images. The orchestration of social reality by texts creates a symphonic experience that cannot be reduced to the sum of all social determinations. A text is neither merely a mirror of social reality, even when that reality is skewed, nor is it a spontaneous reaction to the physical circumstances surrounding its creation. As a result, in order to read a text, one must understand the precise guidelines that govern its formal identity as a signifying action. Moreover, these viewpoints contend that the cultural text is not what essentially reworks and reshapes the real, material social construction itself. The "raw material" reflected in cultural writings is social experience, and only indirectly, social institutions of power and dominance. Using literary theory as a resource, the critic must investigate the

complicated ways within which the text codes, remakes, and possibly modifies the fundamental fabric of received experience.

However, a new wave of Marxists started paying close attention to cultural trends in the 1920s. Perry Anderson (1976) views the shift away from political and economic study and toward cultural theory as a sign of Western Marxism's demise following the suppression of the 1920s European revolutionary movements and the emergence of fascism. Marxian theorists including Antonio Gramsci, Walter Benjamin, Georg Lukacs, Theodor Adorno, Frederic Jameson, Louis Althusser and Terry Eagleton applied Marxian analysis to determine different cultural forms and their connections to the economic and historical aspects.

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An Exploration of Mother-Daughter Relationship through Bones in Amy Tan's *The Bonesetter's Daughter*

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Abstract :

Mother is the most important person in everybody's life. Mothers have historically been positioned through cultural representation and social discourse. Many ancient people referred women as mothers out of respect for the unique ability that only they possessed to bear another human being within their bodies. That reverence has later been replaced, and the role of mothers has been devalued by the society because mothers work for nothing in a world which defines success through the acquisition of money. Freudian psychoanalysis' exclusive focus on the development of the child, via the well-known Oedipal model, has historically excluded the mother's subjectivity. Additionally, traditional psychoanalytic thought asserts that the daughter's emotional and mental health depends on the processes of individuation and separation from the mother, and that a continuous attachment to the mother appears as regressive and potentially fatal and it should be overcome. The mother, as a symbol of the domestic realm, is constrained to the stereotypical roles provided by patriarchy; she is either demonised as authoritarian and aggressive or present only as a figure in the background, serving a purely functional role on the patriarchal stage. These beliefs produce and encourage what feminist scholars have identified as mother-blame. Theorists like Rich, Hirsch, and Kaplan have worked to address this erasure and pathologizing of the mother through researches that call for a return to an acknowledgement of maternal subjectivities in literary and cultural portrayals of motherhood.

The mother is a key figure in this essay because the daughter's search for herself and growth is challenged by her relationship with her mother, which is typically a necessary link for the daughter to negotiate for the development of her identity. This mother-daughter struggle is addressed in *The Bonesetter's Daughter* by Amy Tan.

Keywords : Mother, psychoanalysis, subjectivity, key-figure, identity

Amy Tan, in full Amy Ruth Tan was born in Oakland, California in 1952. She wrote novels about Chinese American women and the immigrant experience. Tan and her mother have a very strong relationship, and most of her novels were created out of the stories which Tan's mother told her of her own life and ancestral heritage in China. It is obvious from Tan's own testimony that her mother was an excellent storyteller. Tan has described how she frequently records her mother's storytelling sessions, which can occasionally go for hours. Her mother adores telling stories and cannot wait to continue. In 1993, in an interview with USA Weekend, Tan recalls that when she took her mother to a talk she delivered, the latter sat there expressionless the entire time. When Tan questioned her mother if she had not like what she had read, her mother responded that she had not been paying attention since all she could focus on was the fact that

Amy Tan was her daughter and had fulfilled all of her mother's goals and wishes. Tan was glad to know that she had succeeded in making her mother happy.

Nancy Chodorow's *The Reproduction of Mothering* follows an object-relations approach to mother-daughter relationships that has been a major (albeit heavily criticized) intervention into psychoanalytic theories of separation and individuation. Chodorow postulated that female identity formation takes place in the pre-oedipal stage, before the child can identify phallic absence or castration, by rejecting the Oedipal model in favour of an object-relations theoretical framework. The vital continuity in the mother-daughter relationship is a result of the mother's reciprocal association with her female newborn, who instead forms her identity through an emotional attachment with her. According to Chodorow's theory, this identification causes mothers to treat their daughters as their extenders by creating a mirroring effect that results in a strong emotional bond between the two people and makes it difficult for the daughter to separate from her mother and forge her own independent identity.

Chodorow's recognition of the mother's active engagement in her daughter's acquisition of a feminine gender role is fundamental to her case. The mother has a dual association with two memories of herself: first, as a mothered child, and second, as her own mother. The infant girl reciprocates the mother's identity due to their shared gender, which creates a strong emotional bond between them. Signe Hammer opines that both mothers and daughters frequently maintain an emotional bond in which neither can quite see the other as a separate individual (Chodorow 109). The daughter develops with a better foundation for understanding other individual's feelings or emotions because of her continued dependence on her mother (Chodorow 167).

At the heart of the mother-daughter conflict in *The Bonesetter's Daughter* (2001) are bones. Amy Tan literally gets down to the bones of reading. The search for and connection to the belief systems that provide the characters in the book an understanding of the universe and significance in their lives parallels the ways in which they look for bones, are tormented by bones, and carry bones with them. LuLing has been plagued by Precious Auntie's missing bones for nearly her whole life. Her bones end up standing in for everything that LuLing has forgotten about her mother and her family, including the name of her mother. Ruth would prefer to forget the historical details she has heard from her mother, but she believes it is important to remember. The narrative of Precious Auntie's bones is lost and untold. The book is also full of other bones, including broken bones, dragon bones, oracle bones, and human ones. Every bone presents possibilities that could result in either amazing conditions or tragic outcomes. Precious Auntie runs across LuLing's father when he visits her father's store with a fractured bone. Additionally, she also meets Chang when he comes with his injured son to be treated by the bonesetter. While Precious Auntie and LuLing accidently break an ancestor's bones that they take as dragon bones and use for healing, they become cursed. In a symbolic sense, it can be said that bones create strong, permanent bonds that are impossible to lose or forget.

The bones belonged to the father, according to the elders, and the blood to the mother. In *The Bonesetter's Daughter*, the daughter not only inherits her physical bones from her father, but also the competence from him, the bonesetter, who is renowned for his capacity to heal and work with bones, as well as his ability to work with and understand the power of bones. The bonesetter's daughter is largely unable to continue working as a bonesetter because she is

a woman, but she is able to turn her ability with bones into the capacity to work with language and writing, and she is able to pass on this ability to her daughter, who then passes it on to her daughter. Throughout the book, there are repeated images of bones and ink, and writing and bones are frequently closely related. The bonesetter's daughter of the title goes on to become an ink maker and well-respected calligraphy. Her daughter also develops into a talented calligrapher and her granddaughter a writer. A little attention to spelling reveals how closely related "bone doctor" and "book doctor" are.

The juxtaposition of written self-representation and bones with ink is a recurring theme in the novel. Tan plays with the concepts of durability and impermanence in a self that is built not only from heritage (bones), but also out of language, by juxtaposing written representation with bone (ink and writing). Precious Auntie's father had explained the value of dragon bones in medicine to Precious Auntie. Being the prodigy and daughter of a bonesetter, Precious Auntie has mastered the use of bones to strengthen the family ink and to manipulate the body's own bones as well as dragon and oracle bones. By teaching her his skill and giving her the oracle bone, a small piece of bone with writing on it thought to be a message from the gods, Precious Auntie's father actually passes on his bones to her.

Bones and ink represent both loss and power when they are passed to LuLing. After Precious Auntie committed suicide, LuLing lost her inheritance in the ink store. After she came to know that Precious Auntie was her mother, she was unable to locate her bones to give her a proper burial. She does, however, inherit Precious Auntie's father's oracle bone and calligraphy talent. LuLing's proficiency in calligraphy leads the orphanage to hire her as a teacher rather than rejecting her. LuLing's calligraphy enabled her

to travel to the United States on an artist visa and the sale of the oracle bone provides her with enough money for the trip. Additionally, LuLing earns a living in the United States by creating Chinese and English signs.

But in the United States, Ruth doesn't pay any attention to Precious Auntie's bones, she doesn't want to learn how to write Chinese characters correctly, she doesn't have a voice of her own, she just writes for other people. Ruth is unable to fully express herself since she rejects her ancestry. She oscillates between wanting to be silent and hidden so that she can fit in as a ghost writer and translate for LuLing, which she is compelled to do. Ruth is much like the ink in that regard. Precious Auntie impacted Ruth's life as well as LuLing's because Ruth was unable to comprehend her mother's fixation with Precious Auntie while LuLing knew she had failed as a daughter.

Ruth is now able to show kindness for her mother that she previously was unable to do after hearing her mother's narrative through Mr. Tang (the translator). Ruth wished to make atonement with her mother by going to the place where Precious Auntie's body was thrown. She wanted to tell her mother that she is sorry and further she has also forgiven her. Towards the end of the novel, Ruth envisions Precious Auntie helping her to write. However, Ruth isn't being urged by Precious Auntie to edit her story in accordance with how she thinks the readers would react to it. Instead, she wants Ruth to share Ruth's story with the reader in the same manner that Ruth has shared Precious Auntie's tale.

Ruth's greater understanding of her mother's and grandmother's stories allows Ruth to consider her mother's personal history and the role that Chinese culture and history played in her experience. She sees her mother as an individual with depth and not merely through her shallow understanding of Chinese culture. Ruth

is able to accept both her heritage as a Chinese-American and her mother and grandmother as individuals. The telling of the stories has involved weeding out stereotypes and half-formed beliefs. In the end, Ruth has found her own voice, a voice inflected with the personal and social histories of her mother and grandmother, and Ruth is ready to write the stories of herself, her mother, and grandmother.

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■■■

A study of early Christian, medieval, and contemporary depictions of Antichrist (anti)charisma

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Abstract :

The current study reviews various studies and summarizes depictions of Antichrist in early Christian and Medieval era along with contemporary portrayals. Projected as a fake-messiah, a fake phenomenon worker, and a prophet of evil, but actually exhibits a lot of the traits and traits connected to Max Weber's impression of charisma. The study also reviewed an (anti)charisma concept manifested through political circumstances envisaged in reign of Antichrist. Max Weber's sociological concept of charisma, which was made popular by the media but differs greatly from what Weber intended, now has a demonic meaning. It is believed that both Christ and the Antichrist are existent in the setting of Christian hermeneutics, and both provide a background for contemplating on Weberian charisma and (anti)charisma.

Keywords: antichrist; (anti)charisma; charisma; Christian; medieval

Introduction :

Antichrist, the chief enemy of Christ who reigns at the end of time, first mentioned in the Epistles of John. The idea of a powerful ruler who would appear at the end to fight the forces of good was taken from Judaism. Jewish concepts were influenced by Iranian and Babylonian myths of the struggle between the apocalyptic gods and demons. Daniel, the wicked one is a military leader modelled after Antiochus IV Epiphanes, who persecuted the Jews. In some New Testament books, the Antichrist is a tempter who works through signs and wonders and seeks the glory of God. It was a powerful concept in medieval Christianity that attracted the attention of many commentators, including Montier en der's Adso, which became an important medieval treatise on the Antichrist.

In this context, (anti)charisma does not mean the contrary of charismatic authority but as per Weber, Anti-charisma is called the extreme "routing" of charisma, the transformation of charisma into formal rule by officials and regulations, and the reversal of charismatic kings, prophets, and other leaders. It may suggest a transformation into personal, compelling and unattractive leadership [2]. Instead, (anti-) charisma refers to 'dark' charisma, and today referred as 'personality cults', an immediate and inspirational way to establish seemingly authentic authority and a prophetic sense of undertaking.

According to Weber, alluring power thrives in era of "mental, religious, ethical, physical and political suffering" ([2], p. 18). The era leading up to the termination of the world, as commonly expressed by primitive as well as contemporary Christian apocalyptic theorists, will undoubtedly encounter such circumstances of disaster and turmoil. Antichrist, as the last untruthful prophet in an era of economic, political and usual turmoil, embodies the similar qualities and attributes of the prophetic-messianic gift foreseen by Weber in a state of opposite polarity geared more toward doom than toward salvation.

The objective of this study was to review a few studies and recapitulate depictions of Antichrist in early Christian and Medieval era along with modern period.

Early Christian and Medieval Depiction of Antichrist :

While early Christian theologians did go into great detail regarding his apocalyptic function. Both Irenaeus (c. 140–202) and Hippolytus (c. 170-235) claim that the Antichrist would be a Jew, the child of the Dan clan who would topple the 10 minor world rulers and unify infidels universally under his rule before punishing the chosen who refuse his authority ([3], p. 121-28; [4]). According to these primary Christian prophecies, Antichrist will rule for three and a half years until Christ returns and puts him down before Satan is defeated and the Final Judgment. This is premised on the forty-two months stated in Revelation (Rev. 11:3).

Several early Christian and mediaeval intellectuals believed that God would grant an interval of "rest" to those who disobeyed during the Antichrist's prosecutions so that they could make amends. This period of time offered a sort of counterargument to the idea that the millennium would be a period of harmony and righteousness on earth prior to the establishment of God's kingdom [5]. However, there aren't many specifics concerning the Antichrist's life in these books. Instead of focusing on specific narrative details of what the Antichrist would be like, commentators have often tried to clarify the biblical foundation for the idea of the Antichrist itself and Christian apocalyptic scenarios in general. [6]

In the Middle Ages, this lack of narrative advancement altered. The Birth and Time of the Antichrist, a well-known work by Montier-ed-French Der's Abbe Adso (d. 992), provides a highly effective "biography" of the Antichrist. As a summary, it has combined a range of ancient traditions. (Partial translation of [8], pp. 82–87;

[7], pages. 20–30; Over the following century, Adso's writings established the accepted understanding of the Antichrist.

Adso's work created the regular view of the Antichrist over the next century, which was revised and merged into numerous textual settings, which included prophecies and biblical interpretations. The fundamental idea that the Antichrist will "be anti-Christ and do anti-Christ in all things" served as the foundation for Adso's conception of the Sons of Perdition ([7], p. 22; [8], p. 84). In contrast to popular belief, the Antichrist would be a Jew from the Dan tribe and would not be a virgin birth. But unlike Mary, who is filled with the Holy Spirit, he will be created in sin, and the devil's spirit will enter the woman's womb.

The manifestation of miracles, a hallmark of Weber's prophetic charismatic form, would play a vital role in the Antichrist's ascent to supremacy. In order to achieve "huge miracles of unparalleled size," the Antichrist, according to Adson, will summon blaze from heaven, force trees to bloom and wilt, agitate and soothe the oceans, modify the winds, and raise the deceased. He will also claim to be dead and rise on the third day like Jesus. In order to "deceive the selected one," he will try. They will question if it is the Christ who, according to Scripture, is coming at the end of the world when they witness so many perfect and magnificent signs that God has chosen (7, pp. 24–25). Additionally, Adso demonstrates how the Jews flocked to him and accepted him as their saviour. The Antichrist finally gets ready to ascend the Mount of Olives. However, before that occurs, Jesus Christ will return and vanquish him. The Antichrist will be killed and his rule put an end by either Christ or the Archangel Michael. ([7], pp. 27–29).

According to Richard K. Smith, Antichrist effectively serves as a book of "anti-hagiography," or an inverse saint's narrative in which miracles turn into sorcery, good becomes evil, and the Spirit of Truth becomes the Pure

Spirit. Emmerson [9]. Saints' life drew on Christ in the same way as the life of Antichrist closely resembles that of Christ as recorded in the Gospels, serving as both its model and source of inspiration. However, as Emmerson notes,

Only the external aspects of Christ's life are imitated by the antichrist. He imitates the Savior to more successfully deceive the world, but in essence he is the reverse of Christ. Antichrist is truly "contrary" to Christ, despite being similar to him. But many of the Antichrist's deeds, from birth to death, are motivated by his false Christi, which was created to further mislead the believers in the final days. ([9], pp. 184–85).

Medieval thinkers produced more figures of apocalyptic protagonists and saviors. One of the most significant in this respect is the so-called "Last Emperor of the World", initially appearing in similar fashion and in some "Sibylline" prophecies, later ancient scripts of early pagan prophets It is a concept. According to this tradition, before the final test, a new Roman emperor will rise, unite the people of God, overthrow the adversaries of the church (including Islam, according to several versions), and defeat Christianity, spread to every people. After making peace over the world, he goes to Jerusalem and renounces his honour, paving the way for the arrival of the Antichrist ([10], pp.17-18). As mentioned, the 13th and 14th century post-apocalyptic Joakaite theorists promoted a strong link between the antichrist evil and the papacy. But they also helped believers in the end times develop the idea of an "angelic pope" to usher in a thousand-year Sabbath. It was a way of criticizing the papacy that persisted through the late period and maintained hope for future reform and spiritual renewal.[11]

Contemporary depiction of Antichrist

Passing over later primitive and initial present day depictions of Antichrist, it is easy to graph out some primary fact-based traits of Antichrist inside the famous American fancy, in particular related to styles of "pre-millennial dispensationalism," i.e, mainly evangelical Protestant ideals related to the Rapture (while the pick can be taken to the skies), a seven-year superb Tribulation (such as the control of Antichrist), and the appearance of Christ and struggle of Armageddon trailed by using 1000-yr kingdom of peacetime and fairness on this planet earlier than very last Judgment.

In 'The late excellent Planet Earth', first posted in 1970, Hal Lindsay (1929), gives what has grown to be a greater or less common modern American portrayal of Antichrist ([12], pp. 98–113). He omits the childhood of Antichrist (the particulars of that are taken for plenty cutting-edge spectators within the 1976 movie, The Omen), imparting the Son of Perdition or "The Great Dictator" as a politically aware personality of extraordinary insight. He became a European from the "restored" Roman Empire with "confidence and pride" ([12], p. 106). Miracles once more play an essential role within the tale of his meteoric ascent to (semi)charismatic authority, tempting believers alongside the way. As Lindsay warns readers :

"Satan himself will endow him with wonderful powers. This is one reason Christians should not get too excited when they see miracles. Perhaps this is not a miracle from God. Satan is a miracle worker and he was able to work miracles from the beginning... Satan will send this man, his masterpiece, to do all kinds of signs and wonders and miracles." ([12], p. 106).

The healing of that appears to be a deadly wound (cf. Revelation 13:3) is one of the great signs that caricatures the identity of the Antichrist and the resurrection of Christ. For Lindsey, the Antichrist maintains influence as a demagogue through the power of his individuality and charismatic talents. " ([12], p. 108). 113).

Modern Christian apocalyptic thinkers appear unconcerned with apocalyptic heroes, charismatic personalities who lessen believers' suffering and serve as the end times' leaders. The significance of the Rapture in the dispensationalist scenario—the conviction that God would exalt the elect into heaven before to the antichrist's seven-year rule—is actually such that sincere believers do not even have to endure the end-time suffering. ([12], p. 135-45). Perhaps such a role ascribed to saints sounds too Catholic to American Protestants and undermines Jesus' ultimate status as Savior before, during, and after the Last Judgment. will save the "left behind" (that is, the unsaved who are still worthy of salvation), defeat the Son of Ruin, lead the millennium, and with it, bring peace to all believers, relish righteousness on earth. Even after millennia, the Antichrist and Satan will come to an end and pose one final challenge to God.

Conclusion :

This article argues that the Antichrist, an eschatological projection of Christianity's untrue messiah, possesses a particular type of (anti)charisma in the Weberian mode: a reversal of every quality which makes Christ the best possible exemplar of human charisma according to Weber.

According to these expectations, apocalyptic pain ushers in an era of justice and peace on earth before the last outbreak of apocalyptic evil and the Final Judgment. But even in those predicted cataclysmic crises, God will not fully forsake the elect. According to the Book of Revelation, the Lord would direct Enoch and Elijah, two of his prophets, to comfort and guide the loyal for three and a half years before Antichrist kills them (Rev. 11:3). Early Christian and mediaeval apocalypticism continued to emphasise the roles of these two end-times prophets, who served as a charismatic foil to Antichrist's (anti)charisma.

The coming of Christ, the Child of God is also not a prophet or a charismatic deity. He comes to do justice for both the dead and living and is transcendent. (Anti-)charisma and charisma, given as Weberian categories, will ultimately be of no further use as history finds its eschatological completion and submits to the eternal kingdom of God. Within the context of Christian hermeneutics, both Christ and the Antichrist are present, and both offer a context for thinking about Weberian charisma and (anti)charisma.

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Existentialism as a Philosophy of Human Existence

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Abstract:

Existentialism, a 20th-century philosophical movement highlights human existence and the problems of human beings. Anxiety, freedom, responsibility, alienation, and the quest for meaning and purpose in life are some identifiers. Existentialism is also a collection of beliefs concerning the human condition. However, the present study focuses on the outline of what is existentialism and the traits of existentialism in the characters and the situations depicted in the work of art like novels, plays, and other literary forms. The works influenced by existentialist philosophy make up a great volume of literature over some time. Eventually, this research helps us recognize the concept of existentialism better and throw light on the philosophy of human beings. The background of existential philosophy also discussed the traced roots of existentialism in ancient philosophers Pythagoras, Socratics, Plato, and Aristotle, who stated their views on human existence. However, existentialism did not thrive in ancient times, its existence provides evidence of the philosophy of existentialism. The existentialism movement flourished after the two-world war and also represented prominent existentialist writers like Soren Kierkegaard, Jean-Paul Sartre, Heidegger, and Friedrich Nietzsche.

Key Words: Existentialism, Freedom, alienation, essence, Existentialist, individual human existence

Introduction:

Existentialism is a term that has remained since ancient times. But its view on human existence is different than in the 20th century. It approved the theme of dealing with human existence and the problems of a human being. The idea of existence can be in the work of many philosophers, but existentialism appeared as a philosophical movement after World War ii. The destructive world war trapped man in a situation of anxiety, depression, and confusion about his existence in the world and that's why man starts to determine the new meaning of life with help of defining the modern philosophy of existence. The most important query of human existence philosophy is, what is man's true nature? So, these kinds of questions are raised about human existence, human situation and meaning, and the purpose of life. In the history of western philosophy, many philosophers conversed about the existence of human beings and discussed the transmigration of the body and soul. The most important philosopher of ancient times, the Greece philosopher 'Pythagoras' clarified the existence of man in a dualistic hypothesis. In his understanding, the body and soul are composite parts. The body is a temporal phenomenon while the soul is an eternal element. He assumed that the soul changes its body forms and soul is immoral. Pythagoras believed that, '… the soul, having migrated into different kinds of animal in succession, was eventually reincarnated as a human being" (Kenny) which means after the death of man, the soul of man is transmitted to

another body and man can take the birth again. So, the body of the man is destructive but its soul is immortal. The core of existentialism appears in the statement of Socratic's "Know thyself", the procurer of existentialist philosopher Socrates (469-399 B.C) who first raised the query of human existence. However, existentialism in Socratic, says that "Care of Self" is the practice of existential philosophy because its purpose is to the proper way of acting. According to Socrates, man has first knowledge about himself, and he must know the problem of himself. Human being has self-knowledge about the beginning and end of life, that's why man cannot live fruitful and meaningful life unless he is exposed to it fully. Socrates is also talking about the concept of body and soul. Socratics philosophy was a way of life and he explains his philosophy through example. so, at the time of Socratics existentialism does not become a philosophical movement, it is only a philosophy that gives knowledge to the people. Likewise, Plato and Aristotle also replicated that a human being is a compound being who is formed by elements of body and soul. Like Pythagoras Plato also regarded the soul as an eternal element and his original home is beyond space and time. For him, the human soul is fallen from beyond space to earth but the human body is bound to our aspiration and is unable to remember to complete the real aspiration so, human beings are built-in tension for the human situation. According to Aristotle the true form of the soul consists of the actualization of man. Humans are social creatures. so, man needs the company of other fellow being to understand his true self. Further writer French philosopher pre- existential thinker is Blaise Pascal (1623-1662) a French mathematician and theologian. He was also known as a forerunner of existentialism philosophy. However, he was captivated by humanity's problem of existence. Pascal's ultimate judgment on the nature of human existence. He states, "….when I consider the short duration of my life, swallowed up in the eternity before and after, the little space which I fill, and even can see, engulfed in the infinite immensity of space of which I am frightened, and am astonished being here rather than there, why now rather than then". (Barrett) Moreover, pascal says, the human being is a substitute to overcome the despair of human existence. When somebody asked questions about the existence of God, people wagered their lives in deciding what was true. Besides, pascal expresses the misery of human existence. He gives stresses one of the themes of existentialism, 'Nothingness' and Human being experiencing nothingness which arouses fear and alienation of human existence. However, while existentialism did not thrive in ancient times, its existence provides information about the concept and being of western philosophers' perspective on human existence.

Meaning and Definition of Existentialism :

The most common question is, what is existentialism? the philosophers tried to answer, that existentialism is a realistic presentation of the human situation which included human existence problems such as Anxiety, freedom, responsibility, alienation, and the quest for meaning and purpose in life are some identifiers. The word 'Existence' came from the Medieval Latin word 'Existentia or Existentia. The term "Existentialism" was formerly conceived by French thinker Gabriel Marcel in the mid-1940s, but Jean-Paul Sartre was the first notable philosopher who applied existentialism in 1945 and his existential thought was popularized in his book "Existentialism Is a Humanism". Existentialism is a philosophical school of thought in the modern world; it focuses mainly on human individual existence as a free representative and states that human being is responsible for their actions and deeds.

Existentialism came out of the movement as a reaction 6 the devastation of post-world war-II in the western world in the 19th century. Moreover, existentialism mainly is concerned with an individual's personal experiences in real and therefore, philosophy starts with a person's own experience, own knowledge, and responsibility. The individual existence of man is subjective, not objective. "Existentialism lays stress on the subjectivity and individuality of human existence. The existentialists recognize very well the tragic element in human existence, and hence, they lay much importance on the facts of life such as anguish, anxiety, alienation, boredom, choice, despair, dread, death, freedom, frustration, and finitude, guilt, nausea, and responsibility. They show that deep concern with the fundamental problem of human existence" (Singh and Somvanshi)

Some existentialist philosophers who pay attention to individual human existence, the 19th-century Danish philosopher Soren Kierkegaard and Jean-Paul Sartre are identified as the founder of existentialism, according to him, existentialism means every individual has sole responsibility which gives man's life meaning and he emphasizes the subjective individual. So, Existentialism is the philosophy of human existence of human beings and paying attention to individual human lives, their choice, freedom, responsibility, and their deeds. However, existentialism is mainly concerned with the person existing in the universe as well as all the problems he has faced in the path of life. Simone de Beauvoir and Jean-Paul Sartre define, "Existentialism as the ethical theory that we ought to treat the freedom at the core of human existence as intrinsically valuable and the foundation of all other values" (Jonathan). So, every human being's freedom is most important for their existence. Existentialism is a philosophy of human existence, and it studies what it meant to be alive. Afterword war-II, people began to

disconnect from the world and lost the belief system that presented meaning to their lives. The two world wars created situations that heightened insecurity leading to circumstances wherein man destroyed feelings of brotherhood in society. Existentialism becomes popular afterward world war-II. Barrett, in his study, discusses the background and unique traits of this school of thought in the following ways,

"After the Second World War, the news of Existentialism arrived. It was news, which is an unusual thing for philosophy these days… Existentialism was a literary movement and its leaders – Jean-Paul Sartre, Albert Camus, and Simone de Beauvoir were brilliant and engaging writers. Nevertheless, the American public was curious about the philosophy itself cannot altogether be denied. Perhaps the curiosity consisted largely of wanting to know what the name, the big word, meant; nothing stirred up popular interest so much as a slogan. But there was also a genuine philosophic curiosity, however intricate, in all this, for here was a movement that seemed to convey a message and a meaning to a good many people abroad, and Americans wanted to know about it" (Barrett) Existentialism is man's existence and authentic freedom, the quest for self-identity and meaning in life. The human being is responsible for his accomplishment and deeds. The aim of existentialism is man as an individual can fulfill their lives in the modern world. Simply, the philosophy of existentialism is concerned with a search for self and meaning in life through free will, choice, and responsibility. It is also believed that people are pointed to find out who and what they are and makes choice created on their experience and belief, so a human being is responsible for their action and deeds.

The Traits of existentialism:

Existentialism represents human individual existence in the world and included man's own

experience, responsibility, and deeds; so, existentialism mainly focused on the study of searching for the meaning of life through choice, responsibility, and personal experiences. It emphasizes subjectivity, which is only basic to human existence, but it rejected the objective truth of human existence. The central core principle of existence,

Existence Precedes Essence :

Jean-Paul Sartre, this concept "Existence precedes essence" which means first exist in the universe and then define his essence. This slogan of existentialism is the principle of human existence. Sartre states, "Existence precedes essence, no innate or fixed personality, but instead creates their essence, or their character and outlook, through the values and projects they choose to adopt" (Jonathan) Previously an existing man cannot create his essence. "The existentialists assert that man first exists and then he looks at the world, thinks of it, and acts as an individual. His contemplation and his actions are possible only because of his existence". (Singh and Somvanshi) This principle of existence emphasizes man's freedom. Jean-Paul Sartre stated, "What do we mean by saying that existence precedes essence? We mean that man first exists, encounters himself surges up in the world, and defines himself afterward. If man as the existentialist sees himself, he will not be able to define his essence. This is because, to begin with, he is nothing. He will not be anything until later, and then, he will be what he makes of himself" (Singh and Somvanshi). So, one must create their existence through our experience and acts in the world. Sartre gives a viewpoint on human beings, human Existence is not predesigned, though, man is free individually. Man's existence is not designed by anyone, man designs his existence, and is himself responsible for all his actions and deeds. A human being creates his essence through his actions and deeds.

Freedom:

The most important existentialism theme is 'the freedom of the individual. Human freedom is the heart of existentialism philosophy. The human being can create his existence as a human being and is free to choose his action and responsibility. Sartre's existentialism is based on human freedom that is free to choose his action, Sartre stated that "…I am condemned to exist forever beyond my essence, beyond the causes and motives of my act. I am condemned to be free. This means that no limits to my freedom can be found except freedom itself" (Cagri). Human freedom plays an important role to determine our existence, however, man is free to determine any mode of existence and that's why man is responsible for all his actions and deeds because our freedom brings lots of responsibility to a human being. The concept of freedom means man has the power of selecting two or more options for his actions. "Man is condemned to be free. Condemned, because he did not create himself, yet is nevertheless at liberty, and from the moment that he is thrown into this world he is responsible for everything he does" (Sartre) So, existence gives more stress on individual freedom to choose their goal and try to make a path to fulfill our desire and give meaning and value to their lives. Human being has the freedom to determine our existence but nonhuman being is a nature in composition, they have the freedom of making choices but it's not freedom because animals do whatever actions that all biological and their environment dictate.

Alienation :

The most important theme of existential philosophy is 'Alienation'. It indicated modern man's crisis. It is also defined by various words like anxiety, meaninglessness, isolation, pessimism, rootlessness, powerlessness, and so on. After world war second created devastation all over the world with the feeling of fear

insecurity and emptiness man was alienated from society and felt like a stranger in his own life and the world. The modern man faced the problem of alienation and meaninglessness. The first philosopher Hegel seriously handled the problem of alienation. Many existentialists and writers used the principle of alienation in their works, for example, Sartre, Camus, and Kafka. In the modern world, man is trapped in the situation of alienation because of fear of the future and the situation faced in society. Man separated him from the world and live in anxiety, angst, and fear. An alienation situation arose at the time of war, after the destructive World War second people began to live their life with the distress of death and anxiety. It also disheartened man and an alienated man from the human being.

Some Prominent Philosophers :

Existentialism at the age of the 19th century, emphasizes the concrete nature of existence because of its way of thinking about human existence and the problems of a human being. The principal existentialists like Soren Kierkegaard, Jean-Paul Sartre, Simone de Beauvoir, Albert Camus, Martine Heidegger, Gabriel Marcel, and Friedrich Nietzsche.

Soren Kierkegaard :

Danish philosopher, 'Soren Kierkegaard' (1813-1855) is one the most important existentialist philosopher who is also regarded as the founding father of theistic existentialism and identified as the founder of existentialism philosophy. " No wonder Kierkegaard is regarded as the father of existentialism because much of his works deal with the fundamental question of how one lives purposefully committed as a 'single individual, thus giving priority to individuality over abstract thinking, objectivity, crowd fellowship and empty pleasure which are the characteristics of today world shows his deep philosophical ingredient" (valentine) the important human phenomena of human existence

was expressed through Soren Kierkegaard. Kierkegaard's view on human existence is that every human being is an individual human being and is become conscious of being an individual human being. He gives stresses the subjective kind of man's human existence. Subjective truth in his life makes his existence meaningful. The personal life of Kierkegaard had got experienced guilt and anguish in his life which is reflected in his writing and thinking. Kierkegaard expressed his view on human existence that man has an individual existence and he has free to his actions and responsibility. He says man is a human being who has actual existence which represents his existing moments, he realized the uniqueness of his existence through his choice, freedom, and responsibility.

Martine Heidegger :

A German Philosopher, Martine Heidegger (1889-1976) whose works correlated with existentialism philosophy. His most important central existential work, 'Being and Time' (1920) crack the question 'What is the meaning of the existence of human?'. Heidegger thinks, "It's helpful to start by clarifying exactly what you want to investigate. To begin note the different ways to talk about existing. As Heidegger put it, you can ask about the nature of existence, or you can ask about the nature of being" (Panza and Gale) however he clarifies that human being wants to consider their life, their existence the world but their method. So, science is not the wrong method to explore. Thought to examine our existence of life through our experience of living. Heidegger thinks ".... It is helpful to investigate a being whose existence is defined by the fact that it questions its existence. You're that being. You engage with your existence. You wonder about it. You ask, "What kind of being should I be?" as though the way you exist is up to you". So, Heidegger's view on human existence is very clear and gives stress to the experience of living.

Jean-Paul Sartre :

Jean-Paul Sartre is a French existentialist. The term 'existentialism' was first gained by Sartre. Sartre also delivers a public lecture on "Existentialism Is a Humanism" which represents his existential views on the human existence of honesty and authenticity. Sartre in his book 'Existentialism in Humanism' stated about the existence of human beings, "Man has a human nature; this is found in all men, and each man is a particular example of a universal concept. In Kant, the result of this universality is that the wild man, the natural man, as well as the bourgeois, are all circumscribed by the same definition and have the same basic qualities. Thus, essentially the essence of man precedes the historical existence that we find in nature". Likewise, he gives the most important existential concept 'existence precedes essence' for human beings which means that man's first existence then creates our essence because man's essence is not pre-determined, man must create our existence. Human beings are all born without any kind of collective purpose. Man is born an independent individual that our society or our family decides to put on us. Our purpose or essence is not pre-determined as Sartre describes our essence created through our own consciousness' human being defines our essence through our actions, and human being is responsible for their actions.

Friedreich Nietzsche :

Friedrich William Nietzsche (1844-1900) was the German existential philosopher and most important controversial thinker who looks at life critically. Nietzsche also observes some existential themes like Metaphysics, morality, and the problem of nihilism which shows his existential intent. Likewise, Kierkegaard and Nietzsche also give stress the individuality of human beings. He expressed those human beings must know about themselves and state their perspectives or identity that show their individuality. Nietzsche thinks that

"Being individual demands taking account of the fact that you are always undergoing alternation and change. As a result, being an individual can never attempt to express a fixed or timeless self" (Panza and Gale) Individual human existence, man can free to choose their life for making our life meaningful.

Conclusion :

The study in the foregoing pages reveals that existentialism is a philosophical school of thought that touched upon individual human existence, human freedom, personal responsibility, alienation, and existence precedes essence. Thus, the philosophy of existence is conceptualized to ponder over his human individual existence, the subjectivity of truth. The dilemma of human existence is not a new thought, it was raised in ancient times by many philosophers like Greece philosophers Pythagoras, Socratics, Plato, Aristotle, and Blaise Pascal who first raised the question of human existence and tried to respond to their question. Many ancient philosophers conferred that man is a composite being who is formed by body and soul, the body is temporal while the soul is the perpetual element. They assumed that soul changes its body forms and soul is immoral, but their thought of human existence is just a view of a human being. It does not become a philosophical movement in ancient times but after World War second existentialism, a philosophical movement is the outcome of a reaction against war. The two-world war devastated the faith of man and raised questions about human existence and the meaning of life. The people initiated to live their life with the distress of death and feeling of anxiety, and alienation from the world. The existentialist philosopher Jean-Paul Sartre also deliberated the theme of human existence 'existence precedes essence' he emphasizes that man first exists then he makes his existence. The most important notable existentialist philosophers like Soren

Kierkegaard, Friedrich Nietzsche, Jean-Paul Sartre, Gabriel Marcel, and Karl Jaspers have belonged to this outlet of existentialism and they discussed their views on human existence.

Finally, existentialism is a philosophical school of thought that emerges as a powerful trend in Europe after the two world wars. Modern society is affected by the existential crisis and trying to search out the meaning of our existence in this universe. Therefore, existentialism is man's realization of his frailty and the purpose and meaning of his existence in this world.

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The Effectiveness of Teaching Reading Comprehension through Task-Based Language Teaching (online resources) among the Engineering Students of SRMist.

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Abstract :

Task-Based Language Teaching is proven effective in many educational sectors and has been researched among various age groups, but the instructions have been delivered with the textbook materials physically. Two groups were employed in the research to determine the effectiveness of task-based language teaching while teaching reading comprehension using online resources. The study consists of 190 participants studying 1st-year B.Tech at SRM Institute of Science and Technology. The study comprised 95 individuals in Control and 95 in the experimental group. The Instructional materials include Realia- e- newspapers and Internet Sources. The Intervention was conducted for 15 hours for the Experimental Group. Based on the results secured before and after the Intervention was analyzed using Descriptive Statistics in the SPSS package. The result indicated that the Experimental group had substantial differences whereas the Control group had no significant changes.

Keywords: Reading Comprehension, Task-Based Language Teaching, Online Resources

I. Introduction :

Lasley and Ornstein (2000) focus on the debate about the best pedagogical approach to adopt in education is a significant difficulty that educators at higher levels of education are now experiencing. Although many people think that information should be forced onto students, others argue that even if structures are well-known within fields, it makes sense for students to discover them (20). Students' increased involvement in the teaching and learning process seems to be the focus of a current trend. Many instructors believe that being more of a facilitator of the learning process and offering direction to the students is one approach to make them participants in their learning. Task-based Language Learning in the classroom is a practical approach to raising students' intellectual capacity. Students collaborate to achieve a predetermined goal or target in this teaching strategy.

In Indian classrooms at all academic levels, a teacher-centred technique seems to be most predominant. Despite participants taking notes passively and seldom asking questions, the lecturer is often seen as the source of information in these classes. In light of this, this research aimed to determine if task-based language teaching, which uses online resources to teach English reading comprehension to first-year B.Tech SRMist students, is beneficial.

Research Question :

The study topic must be discussed to thoroughly understand the effects of task-based language instruction on SRMist students.

(i) Does Task-based Language Teaching(Internet Sources) enhance the Reading Comprehension of SRMist students?

II. Literature Review

(i) Importance of Reading Comprehension

The four core competencies of language learning include Reading. It provides learners with adequate guidance and aids their conversational fluency in several languages. The ability to read has also long been seen as being essential to academic achievement. According to Snow (2002), The ultimate goal of Reading is to get meaning from all types of material. Since reading comprehension is essential to academic advancement, it is the foundation for subject-specific learning in all courses. Research on reading over the past 40 years has emphasized the significance of background knowledge as a critical factor in college students and adults (Garner & Gillingham, 1991; Recht & Leslie, 1988).

Reading comprehension issues are the leading cause of academic underperformance among students (Murphy & Unthiah, 2015). According to both academic studies (Twist et al., 2007) and national test results (Burgoyne et al., 2009), one of the primary reasons EAL learners continuously perform academically behind their FLE classmates is a lack of reading comprehension in English. Reading comprehension is difficult for EAL students because of the different elements required to draw meaning from a written text. Reading comprehension is suitable for all levels of students since it stimulates curiosity, contemplation, and thought, increases awareness of social concerns, fosters critique of books, periodicals, and newspapers, and fosters a feeling of cultural identity (Raslan, 2015).

(ii) Task-based Language Teaching - Importance

Task-based language teaching (TBLT) is a methodology that emerged during the communicative period and focuses on using relevant and worthwhile tasks to encourage language acquisition (Prabhu 1987; Willis 1996). According to Jeon and Hahn (2006), TBLT gives students realistic opportunities to be exposed to language use in the classroom in the Asian EFL environment, where learners have limited access to English daily. Despite the relevance of TBLT in several research papers, few textbooks are task-based, which presents another barrier to its implementation (Willis & Willis 2007: 201). Nakahama, Tyler, & van Lier (2001) claims that Tasks encourage negotiation, adaptation, and experimentation while modelling real-world behaviours crucial for language development. Research has also shown the advantages of m-learning (mobile learning) integration into TBLT-based courses. According to Lai & Li (2011), m-learning increases the instructor's ability to monitor student progress, offers real-time support and promotes interactive learning experiences. Instead of being a component of in-class assignments, most studies use mobile apps as supplemental outside-of-class aids for language practice (Burston, 2014). Henceforth this study uses the Task related to online resources within the classroom and checks Task-Based Language Teaching effectiveness among SRMist students. The study tasks were done using pair or group work, so the students learn it efficiently. "Group work is a useful methodological tool for Chinese learners on two accounts: either because it exploits the Confucian value of co-operation, which would seem to foster a style conducive to learning; or because it can be used to counterbalance the Confucian concepts of 'face' and self-effacement, which impair the learning process." (Flowerdew: 1998)

III. Methodology :

The methodology section includes the participants' profiles, the study's design, the theory of language and learning, the Role of Instructional Material, and the Teacher's and the Learner's roles.

(i)Participants :

The participant in the study was 190 students pursuing First-year B.Tech at SRM Institute of Science and Technology who have a mobile phone in hand and are allowed to use it for educational purposes in the classroom.

(ii) Design of the Study :

The study has used the quantitative method to determine the Effect of Task-based language teaching through internet resources.

(iii) Theory of Language :

- The primary purpose of language is to convey meaning, as per TBLT, which emphasizes the significance of meaning in language usage. It is primarily concerned with language display and evaluating the tasks' results.

- Real-world objectives may be accomplished via language. Thus, TBLT promotes language learning when communication is crucial.

- Speaking and attempting to interact with people through spoken language, generating communicative resources, is regarded as the foundation for second language acquisition. Spoken Interaction is the focal point of language and the pinnacle of language learning.

- TBLT is a holistic language perspective wherein language usage relies on several working abilities. Language use requires the fusion of talents. The simultaneous usage of two talents in the integration reflects how languages are used in everyday life.

(iv) Theory of Learning :

- The internal acquisition process is stimulated to encourage learning; more internal than exterior elements influence a learner's acquisition of a language. The participants decide and have an internal mental process of involvement in the study from within.

- Interaction and communication provide opportunities for language learning- TBLT promotes social activities among the students through the scaffolded learning technique where the Teacher serves as a facilitator. The participants get the guidance of their peers or the more knowledgeable others.

- Task Activity and Achievements are Motivational - Task improves students' motivation and promotes learning. TBLT includes the physical and mental activities that involve the peer members' collaboration, which encourages the variety of collaboration among the peer members. In TBLT, students listen to the instructions and act accordingly in the Task than a traditional method of instruction.

- Learning difficulties can be identified and tuned according to the particular pedagogical process- A Specific task can facilitate the use and learning aspect of language teaching. According to Skehan (1998: 97), the Task has to channel the learners and should be proposed in a complex manner that enables the learners towards the learning process.

(v) Procedure

The method for gathering data is covered in this section. There were 190 participants in the research, where the experimental group received Intervention as Tasks. The Experimental group consisted of 95, and the Control group consisted of 95. The control group was taken to differentiate it from the experimental group's results. The Control group was untreated, whereas the Experimental group was intervened for 15 hours. The Intervention includes the Researcher providing the reading comprehension passage, and the participants of the experimental group gain and develop their knowledge actively through collaboration among peers using instructional materials such as e-newspapers and

Internet sources. The Facilitator encourages the students to upgrade their prior knowledge using available technology materials.

(vi) Learners Role:

TBLT task involves a specific role for learners that have been involved in the study

❑ **Group Participation-** This study involved a task in groups and in pair works rather than doing the work individually, which promoted the social way of learning

❑ **Monitoring-** The students have attended the demo session and the activation process through online mode. The learners themselves served as a monitor as well as participants. It enables the learners to be attentive and more engaging in the activity. Demo sessions facilitate their doubts, and they full-fledged involve in the activity

❑ **Risk-Taker-** The participants served as risk takers, where linguistic ability was tested while reciting and conversing with their peers. The Task also involves their prior knowledge and experience towards the passage. Students deliberately used and practised paraphrasing, restating using their level of speaking.

(vii) Teacher's Role :

The role of a Teacher in the TBLT involves

❑ Motivating students to have mental imagery towards the task performance of the Reading Passage and support their level of motivation in the group and pair activity

❑ The Facilitator organizes the Task-based activity by giving the ideal information before the beginning of the study and guiding the students during the Intervention

❑ The Facilitator also helps learners remember terms and phrases that will help them do the work more quickly and partially demonstrates the activity's process while introducing the subject and explaining the assignment's details.

❑ In TBLT, a teacher's responsibility is to raise student awareness and determine if Intervention is required before, during, or after task completion.

(viii) Role of Instructional Materials : Instructional materials play a vital role in TBLT. Imaginations are restricted to the ideas of the Researcher or the task creators. This Instructional material plays a predominant role where the participants employ collaboratively or co-operatively in smaller or larger groups. This study has used smaller groups consisting of 5- 6 participants in a group

Realia : Whenever feasible throughout the Intervention, TBLT favours actual tasks supported by authentic materials; the research has used the internet and electronic newspapers as teaching resources.

(a) e-newspaper : The study encourages the students to search for e- newspapers in the search engine according to the given passage and need to suggest three relevant points. They also encouraged to collect the e- newspaper based on contrary ideas and encouraged them to align according to the relevancy and contradictions

(b) Internet : Students are given the title and asked to find the books based on the theme and give abstracts for those books using Internet sources. They were also encouraged to mention the author's name, publication date and city names mentioned in the book by justifying their choice of the book.

Students are also encouraged to create a WhatsApp group and share their ideas in the chat, indicating their current-day findings, where a minimum of three people are asked to respond. The Teacher served as a passive listener of the group monitoring their track towards learning

IV. Data Analysis

The Collected data were analyzed using Descriptive Statistics of SPSS software. The Variables of the study included the student's

involvement in the Task (searching in e-newspapers and Internet sources) and the test on their prior knowledge. Three Comprehension questions were given as a pre-test to check the background knowledge and their level of comprehension of the passage, and three comprehension tests were given as a post-test.

Pre-test and Post-test Results :

Table. 1 Pre-test and Post-Test Results of Control and Experimental Group

Group	Size (n)	Pre- Test	Post- Test
Control Group	95	10.1	10.7
Experimental Group	95	10.8	16.3

Table 1 depicts that the Control group has a pre-test mean of 10.1 and a post-test mean of 10.7. The Experimental group has a mean of 10.8 on the pre-test and the mean of 16.3 on the post-test. The table depicts that the control group's result is unchanged, and the Experimental group has a significant difference after the Intervention.

V. Discussion and Conclusion

The study found that the experimental group participants responded well to task-based language teaching. It is most likely a result of the fact that when students study in groups and take relevant tasks, they feel they can rely on one another for support, which gives them the self-assurance to tackle challenges and enjoy learning. The learners' attitude toward language acquisition may change indirectly, and a positive attitude toward interactive techniques may stimulate their interest. The results showed positive results towards the research question by securing 16.3 after the Intervention.

According to study results, instructors must combine task-based language teaching with interactive techniques in group activities. It is important to note that properly structured teaching and learning activities are necessary to apply task-based language teaching practices effectively. Additionally, it is advised to utilize this method while teaching abilities like listening comprehension since working in groups gathers thoughts and comments from various group members and helps to make things simple to understand. Additionally, this strategy may teach students other skills, including speaking, listening, and writing. The research also implies that other factors may drive instructors to include activities and group work in the teaching and learning process. Collaboration improves social skills and encourages student involvement.

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Relationship between Parents and children in Gloria Naylor's The Women of Brewster Place: A brief study

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Abstract:-

Relationship between parents and children in African American culture are as important as seen in Indian culture, though in a varied way. The African Americans, though have an African origin have been displaced from their own land and were forced to live a different life in America. They were exposed to a new culture and religion, labeled inferior in mind and body. Racism, bonded labor, oppression, human survival, collective support, independence and many issues were faced by the Afro American. This and more will be explored in the ensuing paper. My focus will be on the relationship and its repercussions and attitudes in the life of major characters in the Novel 'The Women of Brewster Place.'

Keywords – Parent-child relationship, poverty, black families, conflict, authoritarian, permissive, discipline.

No one on this earth loves to live a lonely life. We seek for relationships, it might be a friendly relation or a parent-child relation, it can be related to connection of blood, connection of heart or connection of soul. The moment any human is born on the earth from that time itself relationship or you can say a bonding starts. Relationship between parent and child is very unique bond that every child and parent love to enjoy and nurture. The relationship between parents and child is very important as it determines our character formation and the way we relate to others in different circumstances. The child's decision making, cognitive, physical and social development can be discussed depending on his or her relationship with the parent. The relationship consists of a combination of behavior, feelings and expectations it is more in a genetic ties. If the child is adopted by a married couple then there is a slight difference in the relationship. In African American parent child relationship we are able to see different parenting styles – Authoritarian who believes in strict rules, less discussion about the rules laid down in the family, focuses more on discipline. Authoritative – democratic approach, rules are generally established, however they are versatile and the parents are more encouraging in helping the child to make decisions. Permissive – rules are not laid for the wards hence they are likely to be disobedient. Detached – these are unaware of child's need and often children are found to be indiscipline.

Born on January 25, 1950 in New York City, Gloria Naylor has adopted her own style to present the relationship between parent and children, between women etc. Naylor's fictional work The Women of Brewster Place records the lives of seven different women living in an apartment cut off from the city by a brick wall. Naylor received the American Book Award and The National Book Award for her work 'The Women of Brewster Place'. Inclusive of many themes, the Novel 'The Women of Brewster Place' also focuses on the relationship between parent and child. This will be explored in the ensuing paper.

Parent expect the life of their children to be much better than what they have endured like racism, economic oppression and politically too. The parents over protect and indulge in children materially in compensation for the vacuum created or imposed by the society. Mother and son/daughter relationship. African American parents take up for their sons more than the daughters. This is often done to safeguard their sons from threats of discrimination in the society. For daughters, they try to struggle to show them how to trot out discrimination by being sturdy and freelance. The different kind of parent – child relationship in African American family can be seen may be due to their past, poverty, oppressions, etc.

In the story 'The Women of Brewster Place' the first parent – child relationship can be seen through the authoritarian father Samuel. Samuel has raised Mattie in a very controlled and strict manner. *Samuel is not a talkative man(pg 19)* but he comes to know about the pregnancy of Mattie he stops talking with Mattie, and now this silence of Samuel is very different; Naylor quotes, *" It was compressed tightly in a vacuum that was so vast that her spirit grew weary attempting to cross it (pg. 20)* like a caring father. He was poor though poverty driven him, he tells Mattie *"I done always tried to do my best by you. I seen that you never, had a hungry day or had to go askin' nobody for nothin', ain't it?"* (pg 21) Like any other father Samuel Michael loved his daughter dearly and kept her in the palm of her hand, handled her with utmost care like a piece of glass so that she never gets broken. He always protected and kept her aloof from the world especially boys. Samuel loves Mattie to the core can be proved by the sentence when her mother tells her *"That man (Sam) lives and breathes for you."*(pg 20)When a spinster girl in the house gets pregnant before marriage it's obvious for any father to be in a rage of anger and beat her daughter. A father trust the child the relationship is such because the child is the centre

of his life. Mattie Michael is a pregnant lady carrying her baby in the womb a relationship which has started with the child in the womb of an African American mother. Hurt by her father's treatment and her own remorse, Mattie leaves her rural home saving the baby of Butcher. As a true African American parent Mattie supports and validate her son Basil, she did this to protect her son from threats of discrimination in the real world. Mattie is a single parent and raises her son Basil, all by herself. The irony of the story of Mattie Michael and her father is that Mattie becomes too compassionate and benevolent as a mother just the opposite, her father Samuel has raised up and as a result helps to create a disastrous situation with adult Basil. To validate, Mattie renounces herself, devastate her complete identity for Basil's welfare. She ruins his life miserably. Samuel as an authoritarian parent and Mattie as a permissive sacrifice for the betterment of their children but their efforts are in the vain. Basil's grows *"heavy and restless in her arms and his constant whining and struggling."* (pg 29) test Mattie's strength. She Pampers Basil too much and at the end, he turns out to be a young man who cannot face any small discomfort. The action Mattie shows is the initial growing age of Basil proves to be of a permissive parent. We come across in the fourth chapter how Mattie pampers Basil. Basil and Mattie are never seen involve in any conversation – the very absence signifies a huge hiatus in their parent – child relationship. Mattie looks at the plants; she has nurtured both, Basil and the plants. While the plants have grown beautifully facing every adverse climate condition, Basil has dried up in spirits. Here Naylor has beautifully brought out the fact of life. *"She could not find her little boy whom this had all been for, but she found an old cut glass bowl that she washed and polished and filled with autumn flowers from her yard. And she had watched and coaxed and nurtured the greenery about her."*(pg 43) When Basil is

arrested for a small crime Mattie in anxiety pledges her house for bail as she is unable to convince Basil who refuses to tolerate the discomforts at the lock – up room. The *"fine lines and loops, commas and periods"* (47) are nothing but lessons Basil should have learnt before. The relationship of Basil with her mother is selfish. He is unmindful if the sufferings undergone by Mattie, His love towards Mattie is associated with the snow fall here. *"Oh, God, Mama, isn't it beautiful?" "Beautiful?". Basil tells his mother how he feels free and doesnt Mattie's inside expanded to take in his joy. "And I love you, Mama." He put his arm around her shoulder and squeezed. "Thank you" (pg50)*. The dialogue makes clear that Basil is very selfish and his wrapping of his arms around himself is an act of selfish attitude. The love and nourishment Mattie gave in abundance to Basil is never reciprocated by Basil. Even if he shows gestures of love it is very rare, and it has always been like a snow flake which is brief. The relationship between Mattie and her son Basil is fractured relationship.

The mother- daughter relationship between Kiswana and Mrs. Browne. Through this mother daughter relationship Naylor wants people to understand the richness of the black heritage in The Women of Brewster Place. The story spirit of African American women is love, trust and hope which is convincingly portrayed by the complex bonding of Kiswana and Browne When they discuss about their heritage, they realize that while they may reveal their beliefs differently, they share the same glory and pride in the race. Mrs. Browne is an authoritative parent who loves democratic way for the child she is more focused in her daughters understanding of the logic behind rules she is encouraging her daughter to make her own decision which is beneficial for the society and herself as well. Kiswana is challenged by her mother to put her talents to good use. She suggests her daughter

to return to college and pursue a lucrative career, back of her mind she realize that it is not possible – like an authoritative parent she encourages her daughter to fulfill her wishes to improve the conditions of Brewster Place, but by working within the social, political system not by criticizing it. The mother of Kiswana is described as *"tall copper – skinned woman"* (pg 76). Mrs. Browne moves with a confident stride. It is very clear, that Mrs. Browne is a woman who has lived long and has much experience and when both mother daughter clash, it is obvious that the mother wins. Although Kiswana identifies her mother as Bourgeois (plagued by superficial middle – class values) imitation while woman who has abandoned her roots, Kiswana mother is a product of Civil Rights. Kiswana dislikes and condemns her parent's success in an effort to prove how sympathetic she is empowering the poor. Naylor portrays Kiswana an adamant youth full of ego revolting against the parent. Kiswana doesn't acknowledge the logic behind her mother's comments because if she does it then she would be acknowledging her mother's brilliance, an action that would completely change their relationship. For so long she was opposing her mother but now she has to accept the reality. As the narrative reveal, *"she suddenly realized that her mother had trod through the same universe that she herself was now travelling. (Pg 87)* Every child has to grow up and become a parent this is the law of nature.

One can find conflict between Kiswana and her mother. Kiswana in an enthusiasm to fight a revolutionary war in the interest of black people lives in a past replete with Afros, raised fists and marches. Her mother informs her that those were past event and it has yielded good fruits, now she can try for some new strategies instead of a revolution that would never happen. Mrs. Browne makes her daughter aware of her race. Mrs. Browne quit proved of her heritage insists that *"Black isn't beautiful and it isn't ugly – black*

is! It's not kinky hair and it's not straight hair – is just is (pg 86) However, as Mrs. Browne herself puts it's later being a mother more than being *" a white or red or black."* (pg86). A mothers sorrowful gesture can be felt from the narrative where Mrs. Browne tells Kiswana about her ancestors and make her understand, *"It broke my heart when you changed your name. I gave you my grandmother's name. Yet you needed to reach into an African dictionary to find a name to make you proud"*(pg86). Kiswana disrespects her mother while arguing *"I'd rather be dead than be like you. A while man's vigger who's ashamed of being Black.*(pg85) After her arguments she realizes her mistakes that she can very well rely on her Afros American tradition. She can work for her community drawing strength from her Afros American ancestors. Apart from dealing with the issues of Black community, the story of Kiswana and Mrs. Browne gives a deep insight about the bridging of generates gap and mother and daughter relationship. Kiswana is obedient enough to listen to her mother's advice.

The relationship between Lorraine and her father too is very sour her father kicked her out of the house but she send him birthday card. In The Women of Brewster Place we come across relationship which are natural parent – child relationship and also surrogate parent, single parent.

From the above relationship between parents and children we become aware of the bonding created by the parent for the child. If the parent is authoritarian believes in strict rules, focuses more on discipline then it hampers in the growth of the child especially emotional. On the contrary if the parent is flexible then the child is encouraged to make self decision in which is helpful to the society. But if the parent shares an inconsistent bond, no clear rules for children, they are bound to be disobedient and if the parent-child relationship is detached then it is a big threat to the society again broken families are born and children grow up to harm the society.

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A Study on the Victimization of Indian Masculinity in the light of Andrew Kimbrell's *The Masculine Mystique: The politics of Masculinity*

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Abstract :

Men are being victimized and society is not talking about it. It is possible that this diminished sense of masculinity could be driving male inefficiency. If there is a connection between a victimized male's diminished masculinity and their dubious or oppressive behaviours, then society has to overlook it. There is a possibility of occurring criminal behaviour when victimized males attempt to "do gender" as a result of their diminished masculinity. The major reason is the social construction of hegemonic masculinity which is very critical to understand particularly about the ideals of masculinity. This study focuses on Indian male victims and draws attention to the role that victimization that may play in criminal offending. In the context of the above ideas, the victimization of Indian Masculinity is examined from the ground of cultural, traditional and societal norms in the light of Andrew Kimbrell's *The Masculine Mystique: The politics of Masculinity*.This paper tries to bring out the questions and issues raised with focus on diminished masculinity and its impacts in the society.

Key Words: masculinity, feminist, power, submissive, construct, identity

Introduction :

Masculinity is a socially constructed concept of the prime characteristics that defines a man. The term is often associated with physical appearances of a man as well as intrinsic qualities such as strength, power etc. There is a binary opposition of men being considered the breadwinner, the leader of a family and a leading figure, and women being at home, nurturing and taking care of the family. The "inter correlated personality traits and role behaviours" (Orlofsky, 1981) defining femininity and masculinity have always been socially and hegemonically constructed. So, this study analyses Masculine Mystiques in Indian cultural, religious, societal context in the light of Andrew Kimbrell's *The Masculine Mystique: The politics of Masculinity*.

According to Andrew Kimbrell Men are subjected to, "dominating, oppressive, violent, sexually abused, spiritual immature and antagonistic to nature." Men being in the centre, has had the privilege of deciding who belongs to the periphery. These stereotypical gender roles and societal norms are getting reconstructed and deconstructed in modern society. Prominence and achievement have been considered significant as far as masculine traits are concerned. From the time when men had been hunter-gatherers and being successful and victorious have been very important to prove their manliness. If a man fails in doing so, he is not considered man enough. So, failure is something that every man fears. This "fear of failure and social self-esteem" (Orlofsky, 1981)

has been deeply ingrained in the psyche of men and passed on from generation after generation. Culture, religion, literature, and society at large are examples of Androcentric and Patriarchy. But, Masculinity in-turn is a by-product of patriarchy. The role of psychology in developing such gender-oriented ideologies is inevitable.

Masculine Traits in Cultural and Psyche

Culture serves as a tool to transfer such gender-oriented ideologies throughout various generations. The ideologically ingrained stereotypes take deeper roots and it is assumed that "people have an inner psychological need to have a gender role identity, and that optimal personality development hinged on its formation" (Levant, 2009). Brannon (David & Brannon, 1976) identified "few components of traditional masculinity ideology: that men should not be feminine", and vice versa. The broadly classified traits of a masculine are considered to be "virility; ability to protect the honour of one's family and women; ability to maintain and protect group boundaries and resources" (Yim, 2006). Indian men so far trained and habituated by cultural and traditional practices to get an identity in the society. Though the society has multicultural practices and different religions, the men in India altogether following a common code for masculine traits and so indirectly they forced to follow such norms like, man should go for a job, man should protect his religious practices, man should lead the family. In India men follow theirs gods as a role model for masculine construction which has been written and spoken fictions so far. They shackled themselves in the projection of super- masculine god's images like Krishna who has three wives and unspecified counts of lovers and Lord Shiva who stands as a hyper masculine. These masculine traits leads them into trouble to get their identity and to maintain it. It is a kind of toxic pressure and fear of isolation, where men scare to reveal his own desires to live his life with his individual identity.

Masculine Traits in Societal Context and Psyche :

According to Freud, these gender identities based on this society, start at the phallic stage, where the child starts noticing the biological differences between the male body and the female body. With this ability to identify differences, the ability to identify with gender-based ideologies also begins. Having privilege and power in the society, from creating myths to writing history, men have portrayed their dominant world, where women have been the relative being. The factors defining masculinity keep changing with the age, but the constant deciding factor is the assertion of dominance. As Levant (2009) observes, "ideals of manhood may differ for men of different social classes, races, ethnic groups, sexual orientations, life stages, and historical eras." In western countries a man practising chivalry is considered to be a 'gentleman', and such standards are still in practice (for instance, holding the door for women). Even though the term 'gentleman' might sound like an oxymoron for the staunch believers of gender-construct, these 'gentlemanly' attributes are also a part of defining masculinity. The glorification of war is also the result of men proving their bravery through violence. Even though there are differences in social constructs in different ages, the change is lopsided towards the gender role changes for women than men, as observed by Twenge (1997) "development of instrumental traits in women but have not had as much success in influencing men toward more giving and communal roles."

Whereas, the socially-constructed gender norms in India are very clearly demarcated into binary opposites such as strong-weak, dominant-submissive, logical-emotional, provider-receiver, for men-women respectively. But, according to Carl Jung's concept of Anima and Animus, the very nature of co-existence of femininity in masculinity and masculinity in femininity is

inevitable. In India a man supposed to maintain his prestige only by dominating his wife otherwise the society teases him as submissive and coward. An-other hand jobless person is considered as burden and he is disqualified for marriage. He finally loses his confidence and became isolated. In the magazine 'The Times of India', Chethan reported that "Comparatively, suicide because of joblessness grew by 14%,…Of the people who killed themselves because they didn't find a job,20% were aged between 18 and 45 years, while another 10% were between 45 and 60 years of age".

One's personality and identity often begin with gender, and is developed based on whether they associate themselves with the gender norms or their inability to relate to the established gender norms. But, these gender ideals not only affect one's personality and behaviour, but also "implies a limitation to the development of the whole potential of human beings" (Matud, 2019). This inability is further assumed that "failure for men to achieve a masculine gender role identity is thought to result in homosexuality, negative attitudes toward women, or defensive hypermasculinity." (Levant, 2009). So, the line blurs between these binary opposite ideologies. Anne Constantinople, through her review of literature of existing theories, has invalidated the polarised concept of femininity and masculinity. (Smiler, 2004). The deconstruction of the bi-polarity arises out of the sociological understanding that men's "life opportunities and social experience systematically differ from women's."

The deciding characteristics of masculinity are closely associated with the roles that are constructed for men, in different places and groups such as family, work, etc. According to the role theorists, the currently existing stereotypes are the result of conformity with the "biologically grounded male sex role theory" (Yim, 2006) and duties expected from a particular gender. The prominent role of culture is essential in conceptualising gender roles and individual's endorsement and internalisation of cultural belief systems about masculinity and male gender" (Pleck, 1995). When studying 'role conflicts' arising out of non-conformity with the specified roles, flexibility of the ideology has been emphasized by theorists such as Pleck and Wade (Smiler, 2004). This further creates distress in men in Indian society which can easily result in "mildly depressed men" (Yim, 2006) and it is also found to be associated with "depression and anxiety" (Yim, 2006). And in order to cope with distress, these men resort to "defensive reactions" such as "fear, hostility, and discomfort." (Glick, 2007). As gender construct begin operating at a very early stage of a child's development, it gets expelled out in the form of bullying other kids, when the male child experiences non-conformity with the constructed roles. As Gini & Pozzoli's study highlights that "The connection between masculinity and bullying may be explained in terms of cultural representations, values, and social expectation". (2006)

Many theorists have formulated techniques for measuring masculinity, such as Downs and Engelson's Attitude toward Men Scale, The Branon masculinity scale and Macho Scale (Thompson, 1992). Even though there are empirical techniques to measure masculinity, it has been found that "The construct of men's masculinity conflicts and is likely to be a more proximal predictor of males' behaviour in some gendered situations than masculinity ideology." (Thompson, 1992). The accessibility of various cultural and societal practises through globalisation and social media, has helped to slowly distort the gender-constructed ideologies. In the 21st century, gender is no more binary and the gender norms that come with it are also getting invalidated. The emergence of 'non-binary' people, have instrumented in breaking the two-fold concept of gender itself. The

language which is again a by-product of male-domination is also questioned. The pronouns defining a gender such as he/him, she/her are no longer gender oriented. There are people all over social media prescribing what pronoun they should be addressed as. And such non-binary people resort to the use of they/them as their pronouns, because of the non-conformity they feel with the heteronormative classification of genders. Even though there is a change in recent times, the remains of these gender norms and ideals are still governing the society. According to Spence and Helmreich, "clusters of socially desirable attributes stereotypically considered to differentiate males and females and thus to define the psychological core of masculine and feminine personalities" (1978, p. 3)

Conclusion :

In Indian society, one's personality and identity generally begin with gender that is developed based on whether they associate themselves with the gender norms or their inability to relate to the established gender norms. India is a country where hierarchical society is maintained. Whether in north India or south India, Hindu or Muslim, urban or village, all social groups are ranked according to various essential qualities. This study advocates that masculinity directly impacted by victimization. While the proposed relationships between victimization and oppressive behaviour is apparent due to the restricted range of behaviour that is seen among males. Looking at victimization as an explanation for oppressive behaviour among male youth in Indian society, it might provide a significant insight in stopping the over confinement of young men. As Margaret Laurence thrown her arrows on Gender. "I don't think enough attention has been paid to the problems men have and/or going to have increasingly because of the changes taking place in women…We can't live without them, and we can't go to war against them. The change must be liberate them as well". The truth is crystal clear that it is difficult to understand the equality of sexes unless the society has proper understanding of both men and women evident in daily life.

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Use of pattern of mobile Technology among the Academicians:A study

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Abstract :

The mobile phone is now a very important communication tool. The dangers of a land phone are mitigated by this cable-free device. Despite its many benefits, it also has some drawbacks. The disadvantages of using a mobile phone are getting worse every day. The youth's reasons for wasting money and time stem from unnecessary conversation. Users of modern cell phones can access a wide range of electronic media almost anywhere and at any time. Currently, university students are likely to have their phone on them while they are in class and studying. Subsequently, the principal reason for the current review is to research the utilizations example of cell in homeroom with the assistance of the confirmations from Numerical and Actual Science Workforce Understudies of Jahangirnagar College. The majority of respondents used their phones for study, indicating that a cell phone is an essential study tool. One of the most widely used information access devices, cell phones offer multiuser capabilities that can be helpful during study. According to the findings of this study, designers of mobile phones need to take into account how young people use their phones for educational purposes. Students today have a plethora of options and challenges due to the prevalence of cell phones. Due to the intrinsic motivation of university students to want to communicate with one another, higher educational institutions can take advantage of the potential and capitalize on the cell phone for educational purposes.

Technology that travels with the user is called mobile technology. It consists of computing devices, portable two-way communications devices, and networking technology that connects them all. At the moment, internet-enabled devices like smartphones, tablets, and watches define mobile technology. It is now possible to connect people from all over the world, no matter where they are, using mobile phones. In addition, they are portable and accessible, making communication easier than ever. Apps for social media also make it possible for us to communicate with our loved ones on a daily basis.

Keywords: gender differences, medical students, mobile phone usage pattern. mobile devices.

Introduction :

Our daily lives, university life, and culture are all dominated by cell phones. Users of modern cell phones can access a wide range of electronic media almost anywhere and at any time. Even a casual look at today's college students will reveal that they use their phones, both openly and covertly, everywhere on campus, even in the classroom. As mobile phone technology continues to advance at a rapid rate, it appears that the device can help students learn and perform better in school. In contrast, some recent research suggests that many college students perceive the cell phone primarily as a leisure device and most frequently use cell phones for social networking, surfing the Internet, watching videos, and playing games. For instance, modern

"smart-phones" provide students with immediate, portable access to many of the same education-enhancing capabilities as an Internet-connected computer, such as online information retrieval, file sharing, and interacting with professors and fellow students. Cell phones may hinder academic learning if they are primarily used for entertainment rather than instruction. Multiple aspects of students' day-to-day lives have been impacted by the recent rapid increase in cell phones, according to theoretical perspectives and previous empirical studies. After the presentation of PDA or cell phone in Bangladesh in 1993, today, we see individuals use them in a wide range of circumstances, from the most confidential circumstances like in bed to public places like in the roads, on the transport, in shops, eateries, public theaters, workplaces, at fill in as well as recreation, while going to courses, study halls, etc. In both classrooms and workplaces, mobile phones can be a major source of disruption. Texting, games, social media, and the internet are now accessible on nearly every mobile phone. Thus, they have lessen the consideration of understudies in classes and can consequently be damaging to learning. Due to the assumption that their students are using them to play games, text friends, or update their various social media accounts, many teachers have a zero-tolerance policy during class. The purpose of this paper is to investigate how important it is for college students to use their phones in class and how they use them.

The evaluation of learning outcomes is accelerated by mobile technology, allowing educators and students to quickly monitor progress. In the past, students had to wait for recommendations based on their knowledge for days or even weeks. Instead of making xerox copies, students carry digital notes on their phones. It's more straightforward when they need to take a study. And last but not least, when conducting research for a project when you do not have access to a computer or laptop, mobile phones are extremely useful. Studies show that students' test scores and long-term learning retention suffer when phones are allowed in the classroom. Negative correlations between student achievement and off-task device use have been found in some correlational studies. evaluates and provides immediate feedback. Make it easier to customize learning. enhances the ongoing learning. makes communication easier.

Literature Review :

a large sample of Spanish high school students to identify intensive cell phone users using data on phone costs and frequency of use. They demonstrate that excessive cell phone use was associated with a number of negative behaviors, including smoking and excessive alcohol consumption, as well as academic failure. Among college students in the United States, there is a negative correlation between calling, texting, and self-reported grade point average. A self-reported measure of academic difficulty was also positively correlated with calling and texting among a sample of female Taiwanese university students. The majority of cell phones can now easily be used for popular activities like playing video games, browsing the Internet, and keeping an eye on social media sites. Each of these is connected by researchers.

The study's objective was to assess faculty members' acceptance of mobile learning. A concurrent mixed methods design was used as the research methodology. In the quantitative portion, descriptive-survey research was used, while phenomenological research was used in the qualitative portion. Quantitatively, the study population consisted of all female and male faculty members from technical-engineering groups at Shiraz University. A stratified random sampling method was used to select 87 participants. Purposive sampling with criteria

was used to select the participants for the qualitative portion, which included a small number of faculty members who had also participated in the quantitative portion. A researcher-created acceptance scale for mobile learning was one of the research instruments. After checking the legitimacy and dependability of the scale, it was circulated among the subjects, and the gathered information were broke down utilizing SPSS 21 programming. Semi-structured interviews with faculty members who had used mobile learning provided the basis for the collection of qualitative data. The faculty members' acceptance of mobile learning was higher than average in all areas, with the exception of Usefulness, according to the quantitative findings, while Usefulness was at a moderate level. The benefits of mobile learning, the obstacles and limitations of mobile learning, and the infrastructure required for effective mobile learning were among the 17 basic themes and three organizing themes that were extracted from the qualitative portion after the data were compiled and summarized.

Education is no exception to the rapid expansion of technology in modern societies. Mobile learning has also emerged as a new technological achievement and educational trend that provides both educators and learners with ample opportunities. With the use of mobile technologies, the potential for effective teaching and learning is growing. This is due to the benefits of mobile learning, including the capacity to facilitate the development of critical thinking, participatory learning, problem solving, and the development of lifelong communication skills. Academic institutions, like learning organizations, also pay considerable attention to the use of advanced technologies to facilitate their progress, especially in the areas of teaching and learning. Information and communication technology

The precise meaning of the term "mobile learning" is still a matter of debate. There are some key words that, despite the ambiguity, can be used to explain this idea. To explain mobile learning, Traxler uses terms like personal, spontaneous, situated, private, and portable as key words. According to Lan and Sie, mobile learning is a learning model that lets students use mobile and internet technologies to access educational materials at any time and from any location. Mobile devices are typically inexpensive, portable, and adaptable, among other characteristics. As a result, mobile technology seems to be very appealing to students and can be used in the process of learning. There are a number of mobile phone applications that can be helpful for teaching and learning, such as general software like Word, Excel, and PowerPoint and applications for learning languages and solving mathematical problems, among others. Mobile learning stands out from other learning technologies primarily due to its mobility. In spite of the previously mentioned advantages of portable learning, it can never completely supplant conventional schooling, however whenever utilized accurately, it can expand the benefit of existing learning styles (Liaw et al., 2010).

Many groups, particularly teachers and students, use mobile phones to share information and consult dictionaries and thesauri. There has been a growing trend worldwide to use mobile phones for educational purposes. "Mobile learning acceptance" is defined as the intention to use mobile technology or the attitude toward using that technology. "People's recognizing recognition of people and a process or condition without attempting to change or exit" is another definition of "Mobile learning acceptance." They have been portrayed as one of the applications and as one of the applications for teaching and learning in which it is portrayed as a new opportunity for the use of ICT in education. Ball

and Levy discovered in their study that faculty members' acceptance of and intention to use new teaching technologies were largely influenced by "experience." Chun wanted to find out how teachers felt about using mobile learning systems in his qualitative study. The following are the five areas that he discovered:

(a) teachers' perceptions of mobile learning,

(b) reasons for using mobile learning,

(c) conduct guidelines for using mobile learning,

(d) obstacles to mobile learning acceptance, and

(e) the advantages of using mobile learning

Mobile Phone Use and Prevalence of Self-Reported :

cell phones because they have a negative effect on how students behave. Chen also looked at how students and faculty members perceived and accepted the use of mobile devices in education in his research. The results showed a positive correlation between perception and acceptance. examined the levels of mobile learning acceptance and readiness among pre-service teachers at Middle East Technical University's Faculty of Education. The findings suggested that pre-service teachers had moderate levels of m-learning readiness and acceptance. In their study, Bere and Rambe also looked at how prepared pre-service teachers in teacher training colleges are for mobile learning. The outcomes showed that future instructors' readiness didn't shift by orientation, and that they utilized portable advancements for the most part for correspondence, considering, admittance to data and making arrangements. In his dissertation, Brown looked at how higher education teachers thought about mobile learning. The results showed that mobile learning techniques and tools were useful for professional learning, effective in formulating classroom instruction strategies, useful over time constraints when acquiring knowledge at any time and place, and facilitating teacher-student communication.

Enayati et al. conducted research on how students use mobile phones to access educational content. According to the findings, it is effective to learn by transferring course materials via text messages and mobile phones; However, compared to lectures, this method of content transfer has no advantages. Karimi et al. conducted a study to determine whether university mobile learning could be implemented. discovered that Payam-e-Noor University had the necessary hardware and software infrastructures, financial resources, and support to set up a mobile-based learning system. However, a mobile learning system could not be implemented at that university due to content and professional human resources issues. Kaliisa and Picard (2017) conducted a systematic review of studies on mobile learning in African higher education systems published between 2010 and 2016. According to their findings, mobile learning enhances student and teacher collaboration at African higher education institutions. It empowers learning communities, increases student participation and interaction, facilitates authentic learning and reflective practice, and alters lecturers' approaches all at once. The major obstacles to incorporating mobile learning into African higher education institutions are also highlighted in the findings, which include: poor attitudes among students and lecturers, incompatibility of mobile handsets with universities' online management systems, and a lack of policies to guide the implementation of mobile learning are all contributing factors to the poor technological infrastructures. Additionally, Baek et al.'s study analyzed the perspectives of Korean teachers regarding mobile learning. This study found that Korean teachers generally had a negative attitude toward mobile learning. When compared to male teachers, female teachers displayed a more upbeat attitude.

According to a quick literature review, mobile learning is generally regarded as a cutting-edge

technology, and there is a lot of research on it and its applications. Mobile learning acceptance among students and lecturers is crucial because the successful implementation of mobile learning depends on understanding the factors that influence students' and lecturers' acceptance of this method (Ilci, 2014). However, very little research has been conducted on mobile learning acceptance and mobile learning readiness in comparison to mobile learning studies and applications. Additionally, "mobile learning" has not been successfully implemented in many countries due to the low level of awareness, acceptance, accessibility, and technological skills among teachers and learners. Liu et al. assert that Even though mobile learning has become a popular area of research in many places around the world, few studies have looked at the factors that influence people's acceptance of mobile learning. Mobile learning readiness and acceptance are also emerging as important research areas in light of the rapid development of mobile learning in the technological world.

As a result, faculty members' attitudes toward the adoption of mobile learning are one of the factors influencing its implementation. Despite the fact that faculty members play a crucial role in the acceptance of mobile learning, previous research has primarily focused on the factors affecting student acceptance. Understanding and accepting mobile learning has an impact on how classroom instruction is organized. Determining the attitudes of teachers and students toward using mobile learning systems helps identify its strengths and weaknesses as well as develop the necessary technological infrastructures. This view is also supported by Mahat et al., who argue that instructors should improve their current teaching methods and adequately prepare students for a technology-based environment if students are interested in using this method. who argue that it is essential to assess future users' perceptions of mobile learning prior to designing and implementing a mobile learning system

because these perceptions significantly influence their willingness to adopt mobile learning. The widespread adoption of mobile learning in higher education is still hampered by a number of social, cultural, and organizational factors. For instance, Balash et al.'s research on Iranian university lecturers found that concluded that most of them are unwilling to accept mobile learning. Because mobile learning is still in its infancy in higher education, further research on its educational implications is required. Mobile learning in higher education is still in its infancy. For instance, despite the fact that many universities offer free programs, these programs are typically used for purposes other than education. A lack of research on the application of information systems is partly to blame for the inadequate utilization of these systems in developing nations; consequently, additional research is required to open the door to a more efficient application of these systems. The primary objective of this study's concurrent mixed-methods design is to assess faculty members' acceptance of mobile learning as an important factor in the design and implementation of a mobile learning system in light of its limitations. To this end, the accompanying inquiries are tended to:

The statistical population mobile phone;

147 male and female Shiraz University technical-engineering department faculty made up the quantitative statistical population of this study. A sample size of 106 people was obtained using the Cochran formula, and 110 questionnaires were distributed using stratified random sampling. A total of 87 completed questionnaires were returned, or 82% of the total. A phenomenological study takes into account the lived experiences of individuals with a phenomenon in the qualitative part. The technical-engineering professors at Shiraz University were the only group with firsthand knowledge of the use of mobile phones in

education. As a result, they were chosen to participate in the qualitative portion of this study. From the same faculty members who participated in the quantitative portion, a small group was chosen. As a result, this section's sampling strategy was deliberate, and the participants were chosen using the standard approach. There were two selection criteria for faculty members in the qualitative part: They were full-time faculty members with lived experience of using mobile in education and had at least one year of university experience. To that end, the quantitative portion of the study asked the participants: Do you know whether or not mobile phones are used in education? The members in the subjective part were chosen in view of their positive answers to the above question, and having a lived insight of involving cell phones in training.

Research Tools and Method of Data Collection :

A researcher-created scale of mobile learning acceptance served as a data collection tool in quantitative research. It had 53 questions about four aspects of mobile learning, including challenges and barriers, ease of use, self-efficacy, and ease of use. Qualitative data collection was based on the participants' experiences with mobile learning. Mobile learning was evaluated using a 5-point Likert scale. In order to discover and extract the faculty members' actual experiences with implementing mobile learning, semi-structured interviews were carried out. Questions about the advantages of using mobile phones for learning, the effects of mobile learning on faculty members' sense of self-efficacy, and the difficulties they face when using mobile phones were asked during the interview.

Some responses suggested that using a mobile phone as a teaching tool has a number of advantages in the educational process, including the ability to manage and plan the teaching process, improve individual participation in the teaching-learning process, and help students see

mobile applications as a necessary prerequisite. According to the quantitative data, the participants' mean scores increased above the average for self-efficacy and ease of use, while the dimension of usefulness remained at the average level. The findings of the qualitative part, which were derived from the participants' actual experiences, confirm these dimensions' illustration of the advantages of using a mobile phone. For instance, in the quantitative portion, the participants' actual experiences are reflected in the questions regarding student competence, ease of management and planning via mobile devices, and increased student engagement and participation. This finding is also consistent with the findings of Gan and Balakrishnan, who stated in their research that the use of mobile technology in education can improve teacher-student interaction, and that factors such as ease of use, self-efficacy, and enjoyment play a significant role in the acceptance of mobile learning.

On the other hand, some of the participants mentioned the obstacles and limitations that make it difficult to use mobile phones effectively in education. These obstacles and limitations include cheating, searching the internet for inappropriate content, violating the privacy of professors, using a small mobile screen, having less focus on learning in the classroom, not having equal access to mobile services for all students, and other similar issues. The participants reported that the challenges to mobile learning were higher than the average level, so the aforementioned points support the quantitative findings. Thomas et al.'s findings are consistent with these findings (2014), who found cheating by students, access to inappropriate material on the Internet, cyberbullying, and disruptions as potential barriers to mobile learning. The current findings are also consistent with the studies by Kaliisa, Picard, elik, and Karayaman, all of which found flaws and challenges in mobile use.

Factors and consequences related to smartphone use: lens of self-control :

The factors that influence smartphone use and the effects of smartphone use are the two types of variables associated with adolescent smartphone use. In the first place, the elements impacting the juvenile utilization of cell phones have been viewed as predominantly connected with discretion As youths are at a formative stage, their restraint capacities are as yet juvenile, and that implies that cell phone fixation should have been visible to be firmly connected with motivation control observed that poise capacity was a huge indicator of cell phone enslavement and accomplishment in youngsters, Heo and Lee tracked down that understudies with an unfortunate capacity to control their cell phone use were bound to confront homework and companion relationship challenges, and Yu and Child reasoned that teenagers expected to foster discretion methodologies due to their expanded weakness to cell phone compulsion, for which they proposed a remediation program including restraint preparing for dependent understudies.

In light of the limitations, some participants mentioned the infrastructures needed to make using mobile phones in education easier, such as: creating powerful tools for controlling student behavior, blocking communication and social networking services, and establishing ethical rules and guidelines for proper mobile usage are all actions that competent institutions can take to facilitate the effective adoption of m-learning. The participants' personal accounts suggest that students have not yet adopted the classroom mobile device culture. In order to make it easier for employees to use mobile devices, this culture should be first established. It is important to note that one participant suggested the College of Educational Sciences as an effective institution for developing a culture conducive to effective mobile learning. As the discoveries of the quantitative segment show, portable learning

acknowledgment among employees is at a moderate level, implying that they will apply versatile innovation in schooling. However, participants' actual experiences suggest that the necessary infrastructures are not yet ready, which is consistent with the Ilci study's examination of Pre-Service Teachers' Mobile Learning Readiness and Acceptance Levels. Despite the absence of mobile learning adoption infrastructures, the group's acceptance and readiness for m-learning were moderate, according to the findings. Kaliisa and Picard's findings, which identified weak technical infrastructures and the absence of guiding policies as the primary obstacles to facilitating mobile learning, also support the findings of this section of the study.

Even though faculty members play a crucial role in promoting mobile learning acceptance, studies have primarily focused on examining the factors that influence student acceptance. Therefore, the present study evaluated faculty members' mobile learning acceptance in education as one of the important factors. Although mobile learning can never completely replace traditional learning, it can increase the value of existing learning styles if used correctly. As mentioned in the introduction, it is important to assess future users' perceptions of mobile learning before designing and implementing a mobile learning system. The acceptance of m-learning among other program users, such as managers, programmers, and students, can be assessed in additional studies. Researchers may be able to expand their perspectives in this area by comparing the attitudes of all users. In order to improve the study's transferability, qualitative researchers focused on two primary considerations:

(a) precise descriptions of the participants and their characteristics, as well as

(b) an explanation of the findings' contextual boundaries based on relevant members of the

community of engineering faculties. In order to compare and evaluate the results, it is also suggested that additional studies of a similar nature be conducted in additional faculties and departments.

Pedagogical Uses of Advanced Mobile Devices

Mobile technology-integrated teaching can be used by educators to close the gap between the classroom and extracurricular activities. The consequence of involving advancements in which they are knowledgeable can engage learners,enhance picking up, delivering it more significant and important. In this context, Laurillard (2007) suggests using a pedagogy that is not only more sustainable and adaptable than traditional teaching methods but also encourages high-quality learning. Developing pedagogical applications that produce the desired learning outcomes necessitates a thorough understanding of the kinds of exercises required to learn complex concepts and higher-order thinking skills. In a similar vein, Sharples argues that, rather than technology, the driving forces behind innovative educational activities should be pedagogy and learning theories, which should be integrated with technology. Naismith and Corlett also look at pedagogies that focus on technology and recommend taking advantage of the unique technology features that can help users have better experiences: Implement in learning the advantages of mobile devices and use them to support learning, prepare wide-context materials that can be accessed in an easy and flexible manner, and create interactions that are quick and simple. Kearny et al. say that This makes it easier to create real-world tasks, learn in a variety of settings, and feel more connected and immediate. The findings of a meta-analysis conducted by Sung and colleagues call for more in-depth experimental research into how educators achieve what they refer to as orchestration by finding a common ground

among hardware, software, lesson content, teaching methods, and educational objectives. The authors suggest using a variety of learning-oriented software programs and a variety of educational activities that have already proven successful in order to achieve this. This demonstrates the extensive range of educational applications that are applicable. The authors also recommend expanding professional teacher-development programs to ensure that teachers are adequately prepared, which is the most significant barrier to implementing mobile learning.

Mobile Technology in Transport Behavior Studies: A Review

As shown in, smartphone apps are the most widely used end-to-end solution for mobile devices and affect a person's mobility relationship. In particular, these apps are a promising tool for trip organization and route planning. Mobile phones provided localized and real-time information about transportation even during the initial successful app implementations. Watkins, others utilized the convenience of an information system to investigate the impact that real-time data had on transit users, demonstrating that real-time mobile information cut both the perceived and actual amount of time spent waiting. In 2009, Tsirimpa presented a case study on real-time travel information from mobile devices for the Athens Metropolitan Area in Greece. The influence of information acquisition on activity rescheduling and individuals' attitudes were taken into account. Based on a smartphone travel choice survey, studies could estimate choice models and generalized estimating equations to quantify the primary impacts. Statistical methods could infer riders' characteristics. Riders are informed, through cutting-edge smartphone apps, of the advantages of choosing more environmentally friendly routes for a given trip. The way mobility approached environmental stewardship was

transformed by individualized messages and recommendations. More than 60% of non-regular cyclists at the regional level believed that smartphone apps would encourage more people to use bicycles, according to the study by Meireles and Riberiro. According to the survey, cycling mobile apps should put route calculation and location-based services for the built environment first. According to Asitha and Khoo, timing information is the most important factor in travel decisions. There is a linear relationship between the use of smartphone apps and the provision of information, which contributed to the overall intervention of transportation mode choice. Additionally, di Teulada and Meloni's research on the role of a smartphone app in the implementation of a voluntary travel behavior change program highlights the importance of personalized campaigns in promoting environmentally friendly modes of transportation.

Mobile Phone Data

Smartphone apps have been used directly to promote pedestrian safety and individual health and well-being as well as safe transportation. Smartphones are becoming increasingly useful tools for activity-based transportation because they take advantage of mobile devices' capabilities to integrate personal behavior models. Bopp and co. discovered that time, distance from the destination, and health concerns all have an impact on active travel. The most frequently requested app features include commute planning and estimated travel time. Rezae and co. evaluated the motivational power of an assistive transportation app for the support of autistic mobility, which relies on crowd information and readily available scenarios for taking public transportation. Smartphone apps that quantify raw physiological data as valid stress measures have been developed to identify negative emotions while driving. Weber and co. confirmed the growing interest in bicycle riding

through digital encouragement by elucidating the effects of riders engaging through smartphone apps and activity registration.

In contrast to conventional surveys, smartphone apps collected comprehensive user data regardless of mode of transportation or built environment. In addition, it made it easier for sensors' data and end users' data to interact in order to establish advantages in real-time calibration. Faghih Imani and others identified trips using algorithms and app-based data collection. The movement mode for trip legs and reason could be recorded with appropriate point of interaction plan and smoothed out process quality appraisal. Lynch and others, exhibited strategies for increasing the proportion of hear-to-reach riders through a smartphone-based household travel survey. Vich and co. dissected the variables that impacted the degree of movement spaces of rural suburbanites at the individual and ecological levels utilizing information from cell phone applications, in which the viability of the estimation technique for estimating action spaces was investigated . The findings suggested that socioeconomic and spatiotemporal factors had a significant impact on the activity space geography.

Mobile Data Value from a Scientific Perspective

Despite the growing use of mobile phone data, little is known about its contested value. The process of combining data from multiple sources is the focus of the majority of the existing literature. However, in the extreme case of an epicenter, previous studies have begun to capture value from new data from an activity location inference perspective. The ability to make use of these mobile data is especially important, but little is known about their mobility value from different points of view. According to what Spinney and Lin discovered, the best way to study this point is to investigate the connection between mobility, data, and the construction of value. Not only can stakeholders

now evaluate the causal effect, but they can also interpret the hybridity of movements that have been transformed into data that were not previously available. We argue, based on the literature review, that mobile phone data sourcing, management, and analysis cannot be reduced to a single, well-defined category of data science. Instead, crucial insights into mobility are provided by the spatial and temporal organization and integration of mobile phone data.

Conclusion :

The absence of a solid theoretical framework that can produce efficient instructional, evaluative, and quality programs that heavily rely on mobile technology is the most serious issue we face today. However, the use of a cell phone as a study tool ought to be strongly encouraged in light of the numerous benefits it can provide. When we consider the rapidly evolving functions and numerous applications that are being introduced on a daily basis, the limitations of mobile devices might only be a problem in the short term. The study basically found that while students have a tendency to abuse their phones, they can be useful tools for learning. Because university students are intrinsically motivated to want to communicate with one another, higher education institutions can make use of the potential and capitalize on the cell phone for educational purposes. The study's findings also indicate that designers of mobile phones must consider how young people use their phones for educational purposes. Students today have a plethora of options and challenges due to the prevalence of cell phones. Regardless of a student's attitude or usage pattern, cell phones are unquestionably useful study tools and convenient tools. However, they can also be harmful sources of distraction.

Mixed methods are used in this study. The faculty members answered four questions on a researcher-created scale of mobile learning acceptance in the quantitative portion: Usability, utility, self-efficacy, and obstacles). Faculty members' acceptance of mobile learning is above average in all dimensions, with the exception of Usefulness, which is at a moderate level, and below the desired level in all dimensions, according to the quantitative findings. Consistent with Brown (2018), the findings suggest that faculty members believe that mobile use is not efficient enough for learning and that its usefulness is moderate, despite being above average in terms of self-efficacy and ease of use. They, on the other hand, believe that mobile learning comes with a lot of challenges and obstacles that are higher than average. The research conducted by Kaliisa and Picard is supported by these outcomes. The faculty members' actual experiences with using mobile phones in education are the focus of the qualitative portion of the research. 17 fundamental themes were derived from interviews with potential research participants on the basis of this section's findings and its merging and summarization procedures. There were three organizing themes for the extracted fundamental themes, which included: advantages of using mobile phones in education, disadvantages of using mobile phones in education, and infrastructures that are required to make mobile learning in education possible. The evaluation of learning outcomes is accelerated by mobile technology, allowing educators and students to quickly monitor progress. In the past, students had to wait for recommendations based on their knowledge for days or even weeks. We can stay in touch with people we need to talk to, whether it's for work or for personal reasons. The way we conduct business has been improved by mobile technology. We have never been able to share as much with friends and family as we can today, and mobile technology is largely to blame.

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Tribal Superstitions and the Impact of Development in Mamang Dai's *The Legends of Pensam*

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Abstract :

The Padmashree award winner, Mamang Dai is an eminent poet, author, novelist and journalist of Arunachal Pradesh. Being a member of the tribal community of Arunachal Pradesh, Dai has through her creative endeavour tried to record her deep knowledge of the primitive beliefs, customs, folklore, myths and superstitions that influence the lives of the Adi community of her tribal state. In her quest to preserve tribal lores, which have been on many occasions lost or forgotten owing to a lack of written records of the oral narratives and modernisation and development, Dai has paved the way for studies on the life of the tribes of Arunachal Pradesh. While embracing social and economic development in the tribal areas, Dai thinks that it is equally important that tribal life and traditions be preserved so that its ethnicity can inspire future generations to look back at their past or roots with a sense of belongingness and pride. The present paper undertakes a study of Mamang Dai's The Legends of Pensam which is an intricate web of stories that deals with tribal life and traditions of the Adis, who reside in the Siang valley of Arunachal Pradesh. The focus of the study will be tribal superstitions and traditions and how modernity and development not only oppose tradition but also bring about a change in the cultural history of a tribe as they pass through a period of nativism to a period of being colonised by the people of advanced nations and societies and thereafter to the post-colonial era.

Key-Words : Pensam, tribal lores, superstition, animistic faith, modernization, development

According to Merriam-Webster Dictionary, the word 'superstition' means a belief or practice resulting from ignorance, fear of the unknown, trust in magic or chance, or a false conception of causation. The origin of this concept of superstition can be traced back to early man's attempts to associate the happenings in the world with Nature and its different moods. The primitive men believed that spirits existed in the different objects of Nature and shaped the destiny of the people. Thus, to bring about favourable conditions or good luck to oneself, man started devising different customs and practices (which later came to be known as superstitions) to appease Nature and seek her blessings. With the development of science and technology and the spread of education, superstitions have taken a back seat in advanced societies, though it has not been uprooted entirely. In places where the light of education has not yet reached the natives, superstition plays a dominant role in their day-to-day lives. India is a country of diverse cultures, traditions and religions. Tribal people in India whether they belong to the hilly terrain or the

plains, attach much significance to superstitions and myths due to their measly earnings, poor recreation, seclusion from the outside world, lack of education and traditional way of life. These constraints hinder their development and as such, they depend on fate, magic and superstitions to fulfil their goals.

In the present day, the effects of late modernisation can be seen in the earlier inaccessible areas of the tribals. On one hand, it has led to some improvement in the social and economic condition of the tribals of the areas and on the other hand, it has led to many of the tribals losing their lands and natural resources to businessmen and contractors outside their community. In addition to this, modernisation has also affected to a certain extent the mindset of the tribals regarding their way of living life, thinking and practising their customs. Consequently, many tribals believe that modernization leads to more losses than gains. It is this conflict between tradition and modernity and the myths, rituals, legends and beliefs central to the Adi tribe of Arunachal Pradesh which serves as the theme of Mamang Dai's book *The Legends of Pensam*.

Literally meaning 'hill' or 'mountain-top', the Adis are tribes, who reside in the Siang valley of Arunachal Pradesh. Being an Adi herself, Dai has brought alive various tribal cultures and traditions of the Adis through her book *The Legends of Pensam*. The title of the book refers to the word 'Pensam' which as Dai reveals means the 'in-between' place. She writes:

In our language, the language of the Adis, the word 'pensam' means 'in-between.' It suggests the middle, or middle ground, but it may also be interpreted as the hidden spaces of the heart where a secret garden grows. It is the small world where anything can happen and everything can be lived; where the narrow boat that we call life sails along somehow in calm or stormy weather; where the life of a man can be measured in the span of a song. (*The Legends of Pensam* vii)

The title thus refers to not only the geographical territory of the Adis in between the mountains but also refers to the Adis caught in the tug of war between myth and reality and the status of the Adis stuck between their traditional beliefs and the advent of modernization. The book is divided into four parts constituting the stories of the Adi tribe across a few generations. The Adis have an oral tradition which is richly flavoured and preserved through wonderful storytelling. On reading the book, one will find that the Adis live their lives amidst adverse weather conditions like heat, humidity and incessant rainfall for several days in the hills. But at the same time, their love for their land is immeasurable. Dai in the author's note of her book voices the deep love that the old Adis have towards their lands: "When you look at the land you forget your aches and pains" (*The Legends of Pensam* xi).

Similar to almost all other tribal cultures, the Adistoo practice an animistic faith which is seen in their belief that the forests, mountains, trees, rivers, animals, stars, the moon and the sun – all possess a spirit or a soul, that is capable of both helping or harming human interests. Whenever any unpleasant event takes place, the Adis relate it to the workings of an evil spirit and take the help of a shaman (in Adi language *Miri*) who performs certain rituals to ward away the evil spirit. The evil spirit can cause anything to happen – people get accidentally killed in hunting expeditions, children suffer from strange illnesses, houses are gutted due to sudden fire, a man kills his infant child and attacks his wife and so on. Instead of trying to find a logical explanation for these unpleasant occurrences, the Adis relate these incidents with the world of spirits and also believe that it is due to bad blood, past sins, strange visions or certain rituals not being performed previously that have caused the misfortune.

An instance of their superstitious or mythical belief is that anybody who has a vision of Biribik,

the water serpent, is destined to die soon. So, when Hoxo's father gets killed in a hunting incident, people don't blame the one who accidentally shot him with a gun. Instead, they put the blame on Biribik, who appeared in a vision of Hoxo's father prior to his death. Similarly, when Kamur, a clerk in a government department, kills his infant child and injures his wife gravely and later says he has no memory of those black moments, everyone in the tribal town as well as the village, both literate and illiterate, believes that it is the work of an evil spirit who possessed Kamur and incited him to commit murder. Pinyar, Kamur's mother, defends her son by saying that, "My boy is being haunted by an evil spirit because we failed to observe certain rites in the past. It was a mistake on the part of our parents and our parents' parents. It was my mistake too. But now I know what we have to do. All the great priests will come to exorcise the bad spirit. I have called them" (*The Legends of Pensam* 33). The common thread that binds these two instances is that the one, who kills, is considered to be a victim himself, instead of a murderer, as he is assumed to be possessed by an evil spirit. But to cleanse himself of the sin that he has committed while being possessed, the sinner in the first case is banished to live like an animal in the forest for a whole month and in the second case, the sinner is kept under guard till the shamans perform rituals and exorcise the evil spirit.

Likes of many such unnatural occurrences abound in the lives of the Adis which they accept naturally and without any question. When Hoxo's foster father, Lutor says that he found Hoxo in the mountains, when he fell from the sky, everyone accepts it without any doubt. Years later when Hoxo becomes a shaman, he attributes the cause of Togum's son's strange illness to the angry spirit of the King Cobra that Togum had killed in the past. When the serpent ritual is performed and the child still does not recover, Hoxo blames the dangerous spirits that do not heed the call of the shaman, for helping the

cursed or possessed being. Thus, it can be seen that in the stories of the tribals spread across three generations, superstitions or myths guide their course of life and is a source of preserving their traditions and culture which have their sustenance in these myths.

In addition to superstitions, Dai's stories record and register the advent and occupation of her native land by the colonial forces which began in the early twentieth century with the killing of a British political officer, forty-seven sepoys and coolies at Komsing. As a punitive expedition, Abor expedition was initiated by the British administration in which their military forces hacked the virgin forest to capture the culprits. Dai considers this event as the onset of colonisation and the natives meet this change with both trepidation and hope. She states:

Since the Abor expedition of 1912 after the Komsing incident, the whole of the Siang valley had been opened up for exploration and the numerous villages of the frontier hills had been brought under British administrative control. When gunfire set the villages ablaze, the elders had conceded defeat by waving tattered old newspapers. Some years before the war began, the British had set up permanent camp on the banks of the river at Pigo, having bargained with the villages of Duyang for land.... Now the whole area had become a free trade zone with land and river convoys, officers, traders and porters moving in all directions. The villagers saw the light of Pigo from their hilltops and were seized with a desire to learn new things, or at least to examine them and find out what it was all about. Everyone was flocking to this new destination which was now the recognized seat of power. (*The Legends of Pensam* 90-91)

Dai mentions above how the villagers are attracted towards the new people at Pigo when they see the lights of their (British officers) houses from their hilltops. In fact, they are seized with a desire to learn new things and better their lives. Some of them even advance towards the British

settlements to sell their agricultural produce or work for the Britishers. Thus begin the first few steps towards meeting the people of the outside world. Over time, India gains freedom and Dai records the life of her tribe that gets accustomed to the gradual changes brought about by slow modernization. She mentions through the words of Kao, a character in the story titled "Rites of Love," how the new rulers of the tribal lands exploit the natural resources while bringing in the light of education for the natives. These new rulers with their co-conspirators from the hills craved for their own lands to rule and so cut down the old trees, flattened the hills and created areas for settlements of the plainsmen. To cover up their conspiracy these rulers opened up schools for the native children and Kao noticed how the children started changing and learning new language and scripts that none of the older villagers could decipher. (*The Legends of Pensam* 130)

In the name of modernisation, civilization and development, Dai mentions lands are being stolen, forests are being cut and timber logs are floated down the river for the new occupants of the tribal lands. As a result, old villages are being forgotten and the sacredness and mysticity of the hills is being lost (*The Legends of Pensam* 163). The Adis revere the forest and its resources as their sustenance depends on the forest ecology and also due to their animistic faith that the spirits of their forefathers, that guard and protect them from harm, reside in the trees of the forests. Hoxo in the story mentions how once existed a green and virgin land ruled by just and gracious chieftains. There was no robbery, murders or disharmony in the villages. Everyone got a fair share of food. During times of dispute the chiefs would talk to the spirits, consult the sacred fire and do justice. But everything changed with modernization. Hoxo laments how the spirits of their ancestors who resided in the high trees became homeless and left the villages when the trees were brought down. He says, "And everything changed since then. The canopy of shelter and tradition had fallen" (*The Legends of Pensam* 42).Dai here thus hints at the rupture in the organic lifestyle of the Adis. To prevent more damage, a group of young Adis sabotage the attempts by the government to make roads and install electric poles. These Adis consider development to be eyewash. For them, roads mean an easy passageway for people outside their community to come to their territories, rob them, exploit their natural resources and alter their traditions and customs. In fact, they think nobody bothers about them and just seek profit from their lands. Identity crisis, a sense of alienation and loss has started haunting these people.

Thus, it can be seen that with the changing world, the Adis in remote places have also been affected. In the name of modernisation and development, they have lost their lands and have been pushed to the periphery or the margins. Dai feels that change is imminent but this change should not be at the cost of Mother Nature as it affects the lives of not only the animals but also men who live within and without the natural surroundings. Through her novel, she, therefore, suggests that one should worship and preserve nature as then only the Adis can regain their lost identity in this period of turmoil and crisis.

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Poverty Reduction and Inclusive Growth: A Case of India

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Abstract :

Inclusive growth is the new mantra of national and international agencies. sustained poverty reduction, equality, and employment generation are crucial for inclusive growth. This paper makes an attempt to define the concept of Inclusive growth and examined the comparative status of inclusion in India's growth from the perspective of poverty reduction, during the pre-reform and post-reform periods. In India, recently (particularly after 2004-05) poverty is rapidly reducing in rural, urban as well as among various social groups. hence it is claimed by some scholars that this is a phase of inclusive growth. In this regard, the paper attempts to analyse the paradoxical situation that a rapid decline in poverty on one hand, and steadily increased inequalities and unemployment rates, on the other hand. Finally, concludes that even though poverty is rapidly reducing in India but it is not based on the broader-based of employment generation. therefore, the strategy of inclusive growth seems to become practical, that focuses on redistribution policies to assuring the inclusion in benefits of growth but neglecting the inclusion in the growth process.

Key words: Poverty reduction, Inclusive growth, Pro-poor growth, Economic reform, Inequality, Employment generation.

Introduction :

In the post-reform period, the Indian economy is seen to have achieved a faster growth rate than in the pre-reform period. In particular, during the Tenth Five Year Plan (2002-03 to 2006-07), an average economic growth rate of 7.7 percent was achieved. Hence, the Indian economy gained a reputation as one of the fastest-growing economies in the world, but the mid-term review of the Tenth Plan pointed out some worrying aspects in the background of India's development. It mainly emphasized the fact that the fruits of the country's economic growth have not reached some sections of the society (GOI, 2006). Scholars such as Mahendra Dev, C Ravi (2007) and Gaurav Dutt (1999) have shown that although the rate of economic growth has been higher in the post-reform period, the rate of reduction in poverty has been lower than in the pre-reform period.

As the reality of exclusion in India's development process became more apparent, the agenda of inclusive growth has been put forward. Sustainable poverty reduction can be considered a necessary condition for inclusive growth. In this regard, the presented paper has attempted to make a comparative review of inclusive growth, according to the trend and rate of poverty reduction in rural, urban, and different social classes in pre-reform and post-reform periods in India. Also, in recent times, India has witnessed a rapid decline in income poverty at all levels, but on the other hand, inequalities and unemployment rates have been steadily increasing. Hence, this paradoxical picture has been analysed from the perspective of inclusive growth.

Meaning, Nature and Scope of Inclusive Growth :

According to World Bank, inclusive economic growth can be achieved by "focusing on expanding the regional scope of economic

growth, expanding access to assets and thriving markets and expanding equity in the opportunities for the next generation of Indian citizens no matter who they are or where they live" (World Bank, 2007).

The UNDP defines inclusive growth by emphasising on the production and income side of the gross domestic product as "the process and the outcome where all groups of people have participated in the organisation of growth and have benefited equitably from it. Thus inclusive growth represents an equation– with the organization on one hand and the benefits on the other" (UNDP, 2009).

Abhijit Sen believes that non-widening of the disparity in income per worker in agriculture and non-agriculture is a necessary condition for inclusive growth. (Sen, 2007) while Besley et al (2007) use growth elasticity of poverty as measures to assess inclusiveness of the poor in the growth process.

In the policy paper of the Development Assistance Committee of OECD, inclusive growth is defined as 'Pro-poor Growth'. Accordingly, faster and sustainable poverty reduction is a necessary condition for inclusive Growth. Otherwise, people will not be able to contribute to economic growth and reap its universal benefits. For achieving poverty reduction, the rate of growth needs to be high, but at the same time it should be long-term, sustained and broad-based across various sectors of the economy, encompassing a large part of the country's labour force. (Elena, 2009) This definition of inclusive growth establishes a direct relationship between macro and micro determinants of growth.

The pro-poor growth can be defined as absolute and relative points of view. According to the absolute definition, growth will be pro-poor, when it absolutely benefited the poor in the long run. (Ravallion and Chen, 2003). Conversely, according to the relative definition of pro-poverty growth, growth is pro-poor only when the income of the poor grows faster than the average income growth of the population as a whole, which means that inequality is decreasing. Since the relative definition of Pro-poor growth focuses on reducing inequality, it may be sub-optimal for both poor and non-poor households. On the other hand, absolute Pro-poor growth may be the result of real income redistribution schemes. Therefore, for growth to be truly inclusive, productivity must improve substantially and new employment opportunities must be created.

In short, the basic difference between the two approaches of Pro-poor growth and inclusive growth is that the concept of Pro-poor growth traditionally focuses on the impact of growth on poverty reduction through different measures of poverty. In contrast, the analysis of inclusive growth focuses on ways to increase the rate of growth through greater utilization of entire elements of the labour force that are stuck in less productive work or are completely excluded from the development process. The inclusive growth approach takes a long-term perspective, emphasizing productive employment generation rather than real income redistribution as a means of increasing income for disadvantaged groups.

Comparative status of inclusive growth in India during the pre-reform and reform period in connection with poverty reduction:

The concept of poverty is multidimensional. It encompasses not only income and consumption levels but also covers non-income aspects like health and education, vulnerability and risk, marginalization and exclusion from the mainstream of society, etc. However, here we have mainly considered income poverty.

A major difficulty in comparative studies of poverty trends in the pre and post reform periods is the lack of standardized data on poverty. Information of consumption expenditure was available based on the URP questionnaire, up to

the 50th round of NSS (1993-94). But in the 55th NSS round (1999-2000) a MRP (mixed recall period) questionnaire was used. Therefore, estimates of poverty based on the MRP questionnaire are not comparable to earlier URP questionnaires. Fortunately, estimates of poverty based on both the URP and the MRP questionnaires for the year 2004-05 are available in the 61st round of the survey. It is therefore comparable to the 1993-94 URP and 1999-2000 MRP-based poverty estimates. However, this poverty ratio data based on the Lakdawala Committee method is available only for the period 2004-05. Subsequently, the Planning Commission adopted the Tendulkar Committee recommendations (2009) and updated poverty

estimates. but these estimations are available only for the periods 1993-94, 2004-05, 2009-10, and 2011-12, and are not comparable with earlier periods. Therefore, it would be useful to consider the poverty estimation based on the Tendulkar method separately. The post-reform period can also be considered in two broad phases, 1993-94 to 2004-05 and 2004-05 to 2011-12, on the basis of comparable available data and in terms of policy change.

Poverty reduction trends in India

Whether the rate of decline in the poverty after reform is greater or less than during the pre-reform period is a controversial issue. In that regard, the analysis of the trends of poverty is given in the table no. 1.

Table no. 1
Poverty ratios in rural and urban areas in India and its rate of change
(survey based on 30 days URP questionnaire)

Poverty Ratio (%)				Change in Poverty (percentage point change)	
	1983	1993-94	2004-05	1983-94	1993-05
Rural Area	45.76	37.26	29.18	- 0.81	- 0.73
Urban Area	42.27	32.56	26.02	- 0.92	- 0.59
Total	44.93	36.02	28.27	- 0.85	- 0.70

(**Source:** Estimated from published data of NSS 43rd, 50th, and 61st round of consumer expenditure surveys by S. Mahendra Dev, 2007)

In the pre-reform period (1983 to 1993-94), the reduction in total (rural & urban) poverty at all Indian level was 8.9 per cent, while in the reform period (1993-94 to 2004-05) it was 7.9 per cent. The annual rate of poverty reduction for the pre-reform period (1983 to 1993-94) was 0.85, while it was 0.70 for the post reform period (1993-94 to 2004-05), which is clearly lower than the pre-reform period.

Considering the trend of change in poverty ratio between rural and urban areas at the all

Indian level, the annual rate of poverty reduction during the reform period is slightly lower (0.73) in rural areas as compared to the pre-reform period (0.81). Whereas for the urban area it is seen very low (0.52) during the reform period as compared to the pre-reform period (0.92).

The fact that the rate of economic growth during the reform period is higher as compared to the pre-reform period, but the rate of poverty reduction is less; indicates that the economic growth during the

reform period (especially till 2004-05) was not inclusive or insensitive towards the poor.

Poverty trends during post-reform period according to Tendulkar Committee method

The Planning Commission constituted an expert committee in 2008 under the chairmanship of Prof. Suresh Tendulkar to prepare more reliable estimates of poverty. The committee submitted its report to the government in December 2009. The poverty ratio estimates released by the Planning Commission in January 2011, for the years 1993-94 and 2004-05, as well as in March 2012 and July 2013 for the years 2009-10 and 2011-12 respectively, as per the methodology adopted by the Tendulkar Committee are shown in Table No. 2 According to the Tendulkar method, the poverty ratio at the all-India level was 45.3% in 1993-94, 37.2% in 2004-05, and 21.9% in 2011-12. Considering the

Table no. 2

Estimation of poverty in India and its rate of change according to Tendulkar Committee method

	Poverty Ratio (%)				Change in Poverty (Percentage point per year)	
	1993-94	2004-05	2009-10	2011-12	1993-94 to 2004-05	**2004-05 to 2011-12**
Rural	50.1	41.8	33.8	25.7	-0.75	**-2.32**
Urban	31.8	25.7	20.9	13.7	-0.55	**-1.69**
All India	45.3	37.2	29.8	21.9	-0.74	**-2-18**

(**Source:** Planning Commission (2012), 'Report of Expert Group to Review the Methodology for Estimating of Poverty)

rural-urban divide, rural areas consistently show higher reduction rates of poverty than urban.

Considering the change in poverty or the annual rate of decline in poverty, the post-reform period can be divided into two distinct parts, 1993-94 to 2004-05 and 2004-05 to 2011-12, as the annual rate of decline in poverty in the period 1993-94 to 2004-05 for India as a whole was 0.74, while it was 0.75 and 0.55 for rural and urban areas respectively. That is, a slow decline in poverty can be considered a characteristic of this period. In contrast, the annual rate of poverty reduction during the period 2004-05 to 2011-12 was 2.18 at the all-India level and 2.32 and 1.69 for rural and urban areas, respectively. This shows that the annual rate of decline in poverty in the second phase of post-reform period (2004-05 to 2011-12) is significant as compared to the first phase.

Comparative trend of change in poverty ratio by social group:

Indian society is classified into various religions and caste systems. It is seen to have a definite effect on inclusion and exclusion in the development process of the individual. For that, it is useful to see the comparative status of the improvement of the poverty ratio and annual reduction rate among various social classes and groups within the country.

Table no. 3 show the estimates of Population Below Poverty Line determined by Tendulkar Method for Scheduled Castes (SC), Scheduled Tribes (ST), Other Backward Classes (OBC) and

Table no. 3
Poverty ratio and the annual rate of poverty reduction according to different social class (1993-94 to 2011-12)

Social groups & Categories	Percentage of population below Tendulkar poverty ratio				Average annual rate of poverty reduction	
	1993-94	2004-05	2009-10	2011-12	1993-94 to 2004-05	2004-05to 2011-12
ST	63.7	60.0	45.6	43.0	0.34	2.43
SC	60.5	509	40.6	29.4	0.87	3.07
OBC	39.5	37.8	30.0	20.7	0.74	2.44
FC		23.0	17.6	12.7		1.50
ALL	45.7	37.7	29.9	22.0	0.73	2.24

(**Source:** SIPA, Institute for Social and Economic Research and Poicy, Working Paper No. 2013-02, Estimated by Pangariya & More, 2013)

Advanced Castes (AC) during the years 1993-94, 2004-05, 2009-10 and 2011-12. In 1993-94, separate estimates were available for SC and ST and not for OBC and Advanced Castes. However, all caste-wise separate estimates are available for the next three periods.

As shown in the table, the poverty ratio among SC and ST is higher than the average poverty ratio. However, considering the annual rate of decline in the poverty ratio, it is 0.87 for SC during the period 1993-94 to 2004-04, which is higher than the average annual rate of decline in poverty (0.73). However, it is relatively less (0.34) among ST.

In the second post-reform period from 2004-05 to 2011-12, the annual rate of decline in poverty among rural and urban as well as all social groups is seen to be significant as compared to the previous period. In particular, it is higher than the overall average for all backward class groups.

Is the reduction in poverty really reflect inclusive in growth?

Considering the above rate of poverty reduction, it can be seen that the benefits of faster economic growth in the second post-reform period are widely reaching the marginal and disadvantaged sections. From this trend, scholars like Arvind Pangariya conclude that, *'Faster economic growth is favourable for the poor, and the growth in this period is pro-poor and broad based and inclusive.' (Pangariya & More, 2013).* The relatively rapid rate of poverty reduction in the second phase of the post-reform period as well as the trend of rural-urban and convergence between different social groups is welcome. But the question is, was the growth in this period really inclusive? To see this, one has to take into account the status of inequality in income distribution and employment generation; because sustainable employment generation and equality in income distribution are the more logical points of sustainable and inclusive Growth. But unfortunately, India is failed on both fronts. Even though poverty has reduced rapidly (particularly in the second phase of the reform period); this reduction is not based on sustained and broader employment generation, and inequalities also scarily increasing.

Conclusion :

Overall, considering the comparative outcomes of inclusion in the development of India in the pre-reform and reform periods in accordance with the three aspects of poverty, inequality and employment, it is clear that the status of inclusion is very disappointing compared to the pre-reform period, even though the rate of economic growth is higher in the reform period. With that in mind, the 11th and 12th Five Year Plans put forward the agenda of Faster, sustainable and more inclusive growth; and fixed various monitor-able targets. As a result, the rate of poverty reduction appears to have increased significantly in the second post-reform period, although that poverty reduction does not appear to be based on a broader base of employment generation. Basically, the idea of inclusive growth is about inclusion in the growth process, not only in benefits of growth. But in the growth-oriented development process, in the practical conflict of priority between social and economic objectives, a priority is given to growth therefore, it is likely that the idea of inclusive growth will eventually become practical as inclusion in the benefits of growth.

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■■■

Schizophrenic Syndrome and Fallacious Identity in Kiran Desai's Novel the *Hullabaloo in the Guava Orchard*

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Abstract :

Indian-English fiction has full-fledged recognized identity since its inception and it deals mostly after the trend of post-modernism with thematic development, isolation of characters and sense of tormented, maladjusted and alienated individuals. India English fiction embraces social, political or ethical woes along with characters' sensibilities, the inner upheavals, dilemma, cultural identity and crisis. The leading character of the novel *Hullabaloo in the Guava Orchard* is an isolated and estranged. They don't have an iota of sense of self-pride with purposeful meaning in life, so, they has been is shambles of disconnected and uprooted. The novels are centered on manipulative, exploitative and opportunistic ways and manners of life.

Keywords : Postmodernism, schizophrenic characters, colonialism, man-nature and man-man conflict, fractured individuality.

Introduction :

Indian-English fiction has full-fledged recognized identity since its inception and it deals mostly after the trend of post-modernism with thematic development, isolation of characters and sense of tormented, maladjusted and alienated individuals. India English fiction embraces social, political or ethical woes along with characters' sensibilities, the inner upheavals, dilemma, cultural identity and crisis. The leading character of the novel *Hullabaloo in the Guava Orchard* is an isolated and estranged. They don't have an iota of sense of self-pride with purposeful meaning in life, so, they has been is shambles of disconnected and uprooted. He is ostracized by his own family, society and neighborhood. The novels are centered on manipulative, exploitative and opportunistic ways and manners of life.

The novel highlights the grim living condition of people, living in a small town of Shahkot, owing to the protracted beginning of monsoon. The residents of the town are forced to suffer by the fire of summer: Shahkot has been under severe no-water zone as it was declared drought-prone. It was summer that sent the dizzy pulse of fever into the sky in which even rules and laws that usually stood straight and purposeful grew limp, like plants exposed to the afternoon sun, and weak. The heat softened and spread the roads into sticky pools of pitch and melted the grease in the Brigadier's moustache so that it dropped and uncurled casting shadows of his fine, crisp presence.

Delineation of characters with their myriad traits and foibles gives the sense that the novel deals with loneliness, alienation, desolation. All characters are bogged down in the mire of estrangement, negation, isolation and alienation. The portrayal of these characters sheds light on uprooted and complex personalities. Commenting on her novel, Desai Says, "I think my first book was filled with all that I loved most about India and knew I was in the inevitable process of losing. It was also very much a book that came from the happiness of

realizing how much I loved to write" (Ashbrook, Interview).

Of Fenugreek and camel milk, yarn and corn, Mangoes and coconuts and custard apples mushrooms sprouting like umbrella in the monsoon season nuts wrinkled in the shells, brown-skinned, milky-fleshed. Protagonist Sampath's failure in all sphere of his life becomes his indispensable humiliation in life. He always remains in predicament whether to laugh or grieve over it. His dreams, ambitions and aspirations are foiled by his family, society, and its strict codes and conducts. Thereby, he has sense that he is pariah in the matrix of society and felt impelled to lead secluded life in a solitary place. Sampath goes through the experiences of vulnerability of his interpersonal existence and existential anxiety. Sampath becomes claustrophobic as his self-identity is negated and self-alienation is more deteriorated. All these circumstances left him idle with day dreaming prospective of future in the tea stall and singing to him in the public gardens.

Before nonchalant, blasé Sampath is fired from his job in the post office, he developed the habit of opening envelops, 'purused their content' and 'picked up all sorts of information'. He steadily indulged spending his days in the post office by reading private letters of the lives of the villagers. After losing his job he gets dejected, uprooted as his perpetual dissociation from his family members and neighborhood and society. He shows his misfit for menial jobs like 'filing glasses with sherbat' or 'washing the glasses'. Shubha Tiwari aptly remarks:

His job is dreary and boring. He fills the monotones hours by reading others' letters and by enjoying afternoon siestas. But then fate has something else in store for his erratic boy. One day, on behaving wildly at the marriage of his boss's daughter, he loses his job at the post office. Life gets hellish for him. Although, in his heart of heart he is glad to be free from the dull job, he is continually tortured by his father's cynical remarks. (27)

Sampath used to hate his familial obligation and certain duties, especially of his father, Mr. Sampat. He always felt he was living in a prison with a realization of estranged mired into "a never-ending flow of misery". He craved for intensely to settle down in secluded orchard removed from the pandemonium of the town. His escape from his surroundings is parallel what Hegel understood the implication of abstract possibility for alienation. Hegel says that in practical life it is quite a common thing to flee from definite obligation. He finally establishes himself in the branches of a guava tree in an abandoned orchard few miles from the town. Nandita Singh highlights that Sampath's feelings of claustrophobia and sense of alienation, with his milieu lead the renunciation of the present existence for the life of ascetic in the tree. Crux of existential dilemma of Sampath is that his way of thinking isolates himself differently from others. The orchard seemed exuberant to Sampath:

Concealed in the branches of the tree he had climbed, Sampath felt his breathing slow and a wave of peace and contentment overtook him. All about him the orchard was spangled with the sunshine of November afternoon, webbed by the reflection of the shifting foliage and filled with a liquid intricacy of sun and shadow […] How beautiful it was here, how exactly as should be. This orchard matched something he had imagined all his life. (HGO: 67)

Unlike the claustrophobia of the post office and din of the town, the guava orchard is blessed with a perfect balance of shade and openness, of bucolic and simplicity. The protagonist Sampath started residing in a guava tree and eventually is revered for a transitory period of time as a guru. Desai's Sampath and Melville's Bartleby are the

suitable examples of uprooted creatures that are going through mental dilemma and predicament. It is well-known that the humour is the striking trait of the novel, it can be sensed that in every conditions of the characters. From Sampath's stint in the post-office as meaningless clerk to his indulgence perusing others' private letters in a leisure time, his flee from household activities to co-incidentally self-proclaimed renunciative holy man; all is a saga of amusing fun. It is sensed that every characters in the novel reflects certain traits of idiocy and abnormality. In a nutshell, it can be appropriate to assume them as the folk discontented with their ways of life. Sampath's shrinking and escapism in guava orchard from the self-denigrating alienation is assumed as convenient move to ward off Maya and worldly materialistic life. His morbid daydreaming is sensed as a life of spiritual reflection and before anyone reveals and unfolds his sham he speedily obtains a local reputation as a 'tree baba' or holy man. One of the papers flashed the headlines with news:

Post-office clerk climbs tree […] Fleeing duties at Shahkot post-office, a clerk has been reported to have settled in a large guava tree. According to popular speculation he is one of an unusual spiritual nature, his child-like ways being coupled with unfathomable wisdom. (HGO: 67)

Sampath responds positively to the queries of gullible devotees as if he had been great clairvoyance with excellent face-reading and erudite knowledge. He had falsely brought an aura around him. Every words of his blurred speech manifest deep meaning and are taken with magnitude of seriousness by simpleton people. His reply and answer was assumed symbolically regarding mysterious life of people as if he had been great soothsayer or sage. He advises them, "Add lemons to milk and it will grow sour, one can digest fish, moth will go the lantern" (ibid: 74-76) and people would interpret their meaning.

Kiran Desai's enchanting and imagery laden description reveals how Sampath, the sham, quack, is metamorphosed into a 'Baba' due to his father's manipulative salesmanship of the opportunity. Mr. Chawla cashed in on the best beneficial bonanza of possessing a holy man in the family with flurry hustle and bustle in the guava orchard. He prepared a makeshift house. The government does not take objection and eventually the orchard seems rather like a city. And for Mr. Chawla:

Sampath might make his family's fortune. They could be rich! How many hermits were secretly wealthy? How many holy men of unfathomable wisdom possessed unfathomable bank accounts? What an opportunity had arisen out of nowhere! Already there was a change in the way people looked at Sampath: no longer did they snigger and smirk or make sympathetic noise with their tongue. (HGO: 68)

Marx said that alienation can be defeated by material force, and it seems suitable in regard to Sampath who enjoys the venerated life being a holy baba in the orchard. Sampath's mother Kulfi has been obsessed with food and younger sister in love with the Hungry Hop Kwality Ice Cream boy and Amma ji (Grandmother of Sampath) show the dilemma and shattered personalities in a great sense. Desai's nuanced treatment of the dubious nature of Sampath's holiness is novel's major buttress. Things start getting deteriorated when a bunch of "Cinema monkeys" join sampath in his guava tree. The entry of monkeys do not bring disaster for Sampath, on contrary, he gets new reputation of being compassionate from them. The monkeys thronged around him and people astounded, "Look at that monkey. Gentle as anything! The Baba has seduced the beasts. The behavior of the monkeys was just another proclamation of Sampath's authenticity"

(HGO: 109). In such way, Sampath becomes popular as Monkey Baba.

From the beginning of the novel, Kulfi, Sampath's mother, has incorrigible desire of isolation and dejection, though she always has been search of rare and unusual food for her unborn son. Throughout the novel she is shown muddle-headed and flummoxed about her meaningful existence. In spite of drought devouring Shahkot, Kulfi is hell-bent to feed her insatiable hunger. When she starts sensing the movements of the fetus inside her womb, Kulfi is shown fraught with disturbed frame of mind by collecting pictures of food all over the walls of the Chawla family's home. Kulfi is relentlessly craving for the purpose of her existential life. She always remains reluctant to speak to the people of her locality. She prefers to be secluded to be garrulous.

Kulfi remains usually wrapped up in herself and thus is the sole character who has no necessity of relating to the larger picture. In this sense her oddities and eccentricities are a blessing in disguise, for they give her completion which the rest are fated always to aspire for […] The theme of transformation or evolution which is suggested by Sampath climbing the tree and the Simian-human link is thwarted by Kulfi. (Singh: 59)

Pinky is a typical as well as muddle-headed girl. She is shown fighting to maintain her autonomy with her independent existence. Her explosive emotional volcano creates wild ripples. She is shown with oddities and eccentricities to express her love for him. It is the only turbulent part of the novel. Nimsarkar points out:

The commotion accrued out of this weird and wonderful event involves favor of the local medical officer and police administration to protect her from consequences on the ground that she is a sister of hermit. Like politician's children, Pinky enjoys the privilege in the matter of crime and felony. (69)

On the surface level it is a wayward and eccentric saga of the Chawla family, on the other the underlying thematic approach of the novel unfolds the myriad vistas of man-nature and man-man conflict. Sampath's refuge in the orchard is symbolic. His second escapism is manifested with his flee from the real world to the secluded and abandoned world of nature. S. Mishra succinctly highlights:

Sampath's escape to the orchard was similar to the transition Freud has written about. The interplay of fantasy and acceptance of the transition shows the interaction of his self and environment. The immediate family, the people around him and also his other self, who constantly find it difficult to come to terms with 'normal' life and its commitments, constantly questions his original role or place in the society. His escape to the orchard, a transition becomes the basis of inventiveness. It provides him space and separateness on one level and a new-found binding to the family as well as society on the other. His inner self finds peace, a new identity and a newfound space. (68)

In the globalized and imperialist world, 'Expatriate' and 'Diaspora' are not anonymous in the era of technological driven global village where variety of cultures, traditions, languages religions and a deep instinct of survival play the dominant role. In the formation of the process of so called world citizen who assumedly transcends the boundaries of his own gets confined to state, country, region, and intermingle himself/herself in the mainstream life of the other countries, assimilating the ingrained sense of culturally of the alien nations. These situations and circumstances drive the diasporic individual to lead desperate life between "home of origin and country of adoption. The process entails alienation, uprootedness, displacement, dislocation, and unhealed scars caused by humiliation and subjugation by the nativity of the adopted world or country.

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Bibliometrics Analysis of Annals of Library and Information Studies

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Abstract :

Bibliometrics analysis of the journal of Annals of Library and Information Studies during the period of 2001-2020. It is also highlighted on, objectives, hypothesis, scope and limitations, research methodology, subject wise distribution of publications, authorship patterns, and the trend analysis of authorship patterns.

Key Word : Library, Bibliometrics

Objectives of the Study

1. To find out the subject wise productivity;
2. To identify the authorship pattern; and
3. To find the trend of authorship pattern.

Hypothesis

Following are the hypothesis formulated for the study as :

1. As increasing the collaborating authors, decreasing the research productivity; and

2. Publications of multi authors are more than single author.

Scope and Limitations of the Study

The study is confined to the bibliometrics analysis of the journal of Annals of Library and Information Studies in which papers are published during the period of 2001-2020.

Research Methodology

The journal of Annals of Library and Information Studies as the prime source and its website is used to collect data. Collected data has been analyzed by statistical techniques and presented data in tabular as well as in graphical form to come to the conclusions.

From the above figure, out of total publications published during the period of 2001-2021 in the journal of Annals of Library and Information Studies, the subject of 'Publications

Figure no. 1: Subject wise distribution in Annals of Library and Information Studies
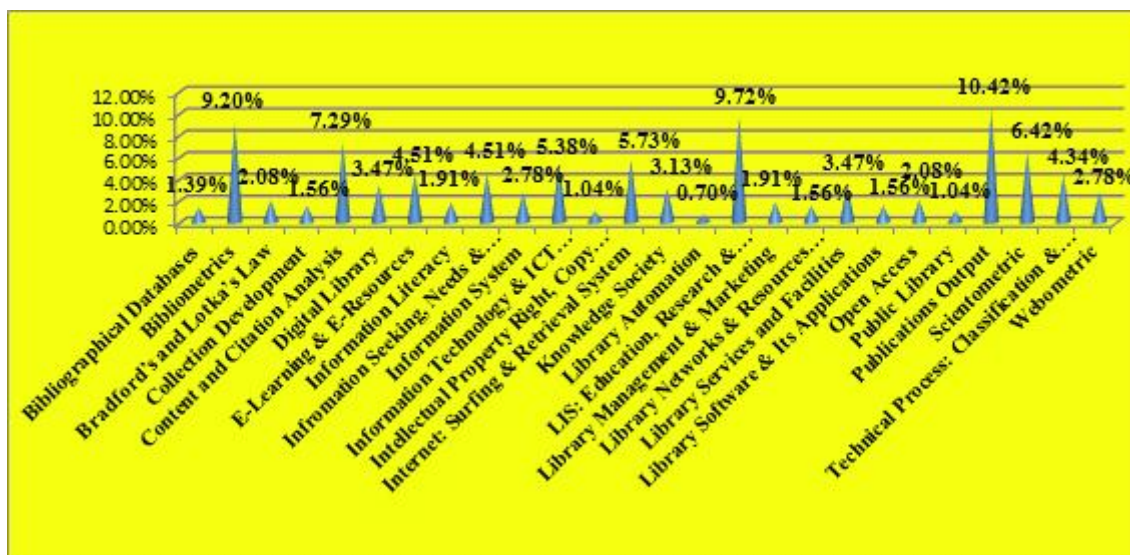
Figure no. 2: Authorship pattern
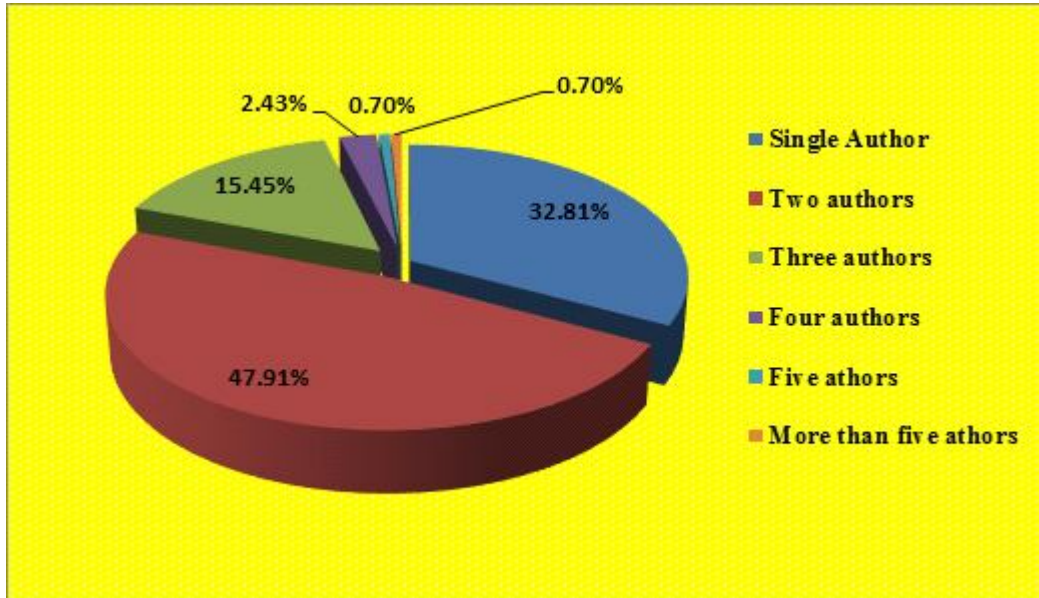
Output' ranked first. The subject of 'Publications Output' contributed to 10.42% publications, followed by the subject of 'LIS: Education, Research and Extension' contributed 9.72% publications, subject of 'Bibliometrics contributed 9.20% publications, subject of 'Content and Citation Analysis' contributed 7.29% publications and subject of 'Scientometric' contributed 6.42% publications while other subjects have medium to least productivity.

From the above figure, among the 387 collaborative papers, the largest group of 47.91% of papers was contributed by two authors, followed by 15.45% of three authors, 2.43% of four authors and 0.70% of papers are equally published by five authors and more than five authors. Significant portion of papers, about 96.17% are covered by single author, two authors and three authors partnership, means the collaborating authors increase, the research productivity decreases. Hence, this indicates that **"As increasing the collaborating authors, decreasing the research productivity"** **(hypothesis no. 1)** is valid.

Table no. 1: Trend of authorship pattern

Years	Single Authorship	Multiple Authorship
	No. of Papers	No. of Papers
2001	17.65	82.35
2002	33.33	66.67
2003	31.58	68.42
2004	33.33	66.67
2005	39.13	60.87
2006	23.08	76.92
2007	42.86	57.14
2008	34.29	65.71
2009	17.65	82.35
2010	39.53	60.47
2011	38.89	61.11
2012	40.74	59.26
2013	32.43	67.57
2014	34.29	65.71
2015	47.37	52.63
2016	25.00	75.00
2017	28.12	71.88
2018	28.57	71.43
2019	35.00	65.00
2020	22.22	77.78
Total	**32.81**	**67.19**

From the above table, the trend analysis of authorship pattern that, it is evidence that more single authored paper are produced in the year 2015, followed by 17 single authored paper in 2010. The study shows the dominance of multi authored papers with 67.19%. It is found that the trend of single authorship and multiple authorship increasing-decreasing manner. In single authorship, initially increasing trends are identified from 17.65% to 47.37% later started decreasing trend at 22.22% in the year 2020 while initially decreasing trends are identified later started increasing trend from the year 2010 (82.35%) to the year 2020 (77.78%) in multiple authorship. It is inferred that the multi authored papers are more in number of publications than other single authored papers. Hence, this indicates that **"Publications of multi authors are more than single author" (hypothesis no. 2)** is valid.

Findings

1. During the period of 2001-2021, the subject of 'Publications Output' ranked first. The subject of 'Publications Output' contributed to 10.42% publications, followed by the subject of 'LIS: Education, Research and Extension' contributed 9.72% publications while other subjects have medium to least productivity. (Figure no. 1)

2. Among the 387 collaborative papers, the largest group of 47.91% of papers was contributed by two authors, followed by 15.45% of three authors, 2.43% of four authors and 0.70% of papers are equally published by five authors and more than five authors. Significant portion of papers, about 96.17% are covered by single author, two authors and three authors partnership, means the collaborating authors increase, the research productivity decreases. Hence, this indicates that **"As increasing the collaborating authors, decreasing the research productivity" (hypothesis no. 1)** is valid. (Figure no. 2)

3. As regards the trend analysis of authorship pattern, it is evidence that more single authored paper are produced in the year 2015, followed by 17 single authored paper in 2010. The study shows the dominance of multi authored papers with 67.19%. It is found that the trend of single authorship and multiple authorship increasing-decreasing manner. In single authorship, initially increasing trends are identified from 17.65% to 47.37% later started decreasing trend at 22.22% in the year 2020 while initially decreasing trends are identified later started increasing trend from the year 2010 (82.35%) to the year 2020 (77.78%) in multiple authorship. It is inferred that the multi authored papers are more in number of publications than other single authored papers. Hence, this indicates that **"Publications of multi authors are more than single author" (hypothesis no. 2)** is valid. (Table no. 1)

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Reflection of Feminine Sensibility in Githa Hariharan's The Thousand Faces of Night

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Abstract :

Githa Hariharan is one of the outstanding Indian English female novelists. She is interested in contemporary socio-political issues, which are evident in her interviews, articles, and novels. She is famous for her novel, "The Thousand Faces of Night," and got the Common Wealth Writers' Prize for the best first novel for it in 1993. Githa Hariharan has portrayed the state of women's lives beautifully in her novels, which describe the position and capabilities of women in a society. She has depicted the lives of the female characters and their struggle for independent identity in a patriarchal society brilliantly. A new outlook has emerged on the Indian social horizon, with the feminine essence trying to reconsider women's status in society and acknowledge her self-identity. This paper aims to present the feminine sensibility of women in general and in particular with regard to Githa Hariharan's novel, "The Thousand Faces of Night."

Keywords: Feminine, sensibility, patriarchal, identity, social-political issues.

Introduction :

Githa Hariharan focuses on feminine sensibility and explores the inner world of a woman. The foremost interest of Hariharan is to examine the distressed depths of the female psyche. The major feature of her novel is her style of portraying the characters. She is thoughtful mostly about the depiction of female characters as living in a constrained and restricted world that is filled with anxiety, uncertainty, and confusion. Hariharan represents each individual as an unsolved mystery. All these feminist issues projected in her novel are examined in depth in this research analysis. Khushwant Singh, in his column in The Hindustan Times, writes that "Hariharan writes with anguish, pain, and anger about what is happening to our India."

Feminism is the term first used by the French dramatist Alexander Dumas in 1872 in a pamphlet called "L'Hommefemme." He used this term to denote the advancing movement for women's rights. Dr. S.P. Swain has rightly observed: "Feminism recognises the inadequacy of male-created ideologies and struggles for the spiritual, economic, social, and racial equality of women who have been sexually colonised and biologically subjugated. An expression of the mute and stifled female voice denied an equal freedom of self-expression, feminism is a concept emerging as protest against male domination and the marginalisation of women" (48).

The word "sensitivity" conjures up an emotion, an impact, or something that should be felt as well as thought. As a means of comprehending women's experiences and the ways in which they articulate those experiences, "feminine sensibility" sparks a thorough investigation of consciousness and sensibility. Investigating one's awareness of her circumstances as a woman who has become an oppressed target is at the heart of a study of feminine sensitivity. Understanding the ways in which a male-dominated society oppresses

people is another step in the process. Feminine sensibility actually communicates one's perspective of oneself as a woman.

The social status of women varies throughout Hinduism, sometimes being elevated and other times being degraded. The codes of "Manu" are rife with inconsistencies. According to one passage, a woman must be respected and kept content in order for God to bless a family. It is stated in another section that a woman should take care of all domestic chores regardless of how her spouse treats her. In the Hindu faith, women are portrayed as silent sufferers throughout history and are accorded a subordinate position in both the household and society. The family's burden has been carried by the Indian woman. She has toiled for her husband, her kids, and her household. Women are led to believe that powerful external forces, such as social customs and education, which have historically been dominated by men rather than naturally occurring "feminine" attributes, are to blame for this second-class status. Indian women take pride in their suffering and have long been associated with the idea of subjection. They have been raised to accept the roles that patriarchy has given them because it runs in their blood.

The Thousand Faces of Night :

The Thousand Faces of Night deals with several themes. One of the most important issues it highlights is the social mechanism in traditional patriarchal society that suppresses and controls women. The men use their authority to overpower women and their independence as human beings for their own advantage. The novel is a woeful tale of three women characters, Mayamma, Sita, and Devi, who suffer silently and strive to become ideal wives, mothers, and daughters-in-law. It also shows the deep discontent of unequally placed women in a male-dominated society. Mayamma, Sita, and Devi are the victims of their gender.

Devi :

Devi, the major female character in "The Thousand Faces of Night," is the daughter of Mahadevan, a "spineless" father, and Sita, a "self-willed" mother. She is a victim of a patriarchal family. Mahadevan, Devi's father, is a dreamer and idealist who allows himself to be shaped and moulded. Devi's mother, Sita, is a product of a patriarchal family and believes that after marriage, a woman's life and services are for the husband, children, and in-laws.

In the novel, the mother-daughter relationship and the marital status of Devi play major roles in shaping her identity. Sita gives Devi the education she wants and sends her abroad to study. Devi, like an obedient daughter, returns to India for the sake of her mother, who gave up her freedom in the United States. She gives her mother the right to choose a groom for her and passively agrees for the marriage to be arranged with Mahesh. Devi says, "In this fortress that shuts out the rest of the world, I grope towards her, and she weaves a cocoon, a secure womb that sucks me in and holds me fast to its thick, sticky walls" (TFN 13). Sita surrenders to the secondary status given to her after marriage. She also grooms Devi towards such a penance in married life. Uma rightly says, "Willingly or unwillingly, the Hindu woman passes on the legacy of the patriarchal system to her daughter, who may either accept it implicitly or may question it but may finally accede to it" (68).

Devi, after marriage, tries to become an ideal wife and daughter-in-law like her mother. But the marriage fails at various levels. Devi's closest friends in her husband's home are his father, Baba, and the elderly family caregiver, Mayamma. Mahesh is a polite stranger to her, even after the marriage. He is unaware of Devi's boredom and loneliness. He only wants Devi to take care of his father, attend himself, manage the household chores, and receive his friends. In short, Mahesh wants a submissive and passive

wife like other men. He takes his relationship with his wife for granted. Devi expresses a wish to learn to play cards, to learn Sanskrit, and to look for a job. But she is weak against her husband's supreme confidence and arrogance. Mahesh's disapproval was expressed only through an inward movement of his lips, "weaving a cunning cord around [her] vulnerable neck" (TFN 56), by saying, "This is what comes of educating a woman. Your grandmother was barely literate. Wasn't she a happier woman than you are?"(TFN 74).

Devi's pursuit of self-satisfaction is a continuous process. When she discovers that neither Mahesh nor Gopal can fill her void in life, she does not feel at peace and tranquil with them. When she discovers that they are solely focused on their work, she is disappointed in her hopes of forming a meaningful relationship. She feels degraded by the secondary status the patriarchy has given her. When she is unable to reconcile her second life with Gopal, she resolves to join her mother. The sound of the veena comforts her as she walks up to her mother's house and strengthens her relationship with her. Devi hopes that this female closeness with her mother will last forever, despite breaking tradition. Devi, who struggled in a patriarchal society.

Sita :

Sita is another prominent female character in "The Thousand Faces of Night." She is born into a higher social and economic section of society. She is educated and gifted with musical talent. Due to her lack of beauty, she was married after her cousins became mothers. Because of her extraordinary talent at playing the veena, she is accepted in the marriage market and is married to Mahadevan. At one instance, while playing the instrument, Sita failed to respond to her father-in-law. He rushes to her and confronts her in a fit of anger for neglecting household duties. After the event, Sita gives up her love for the veena. She passively submits to male authority's orders and never provides an opportunity to complain. She suppresses her artistic desires to be a perfect daughter-in-law and a righteous wife. Her husband is not supportive and fails to mediate in such situations. To lead the path of the perfect housekeeper, she pulls the strings of her veena. The suppression of her youthful feelings makes Sita a strange and tough being. She gradually becomes authoritarian, even toward Devi, without any tenderness.

Mahadevan, on the other hand, lacks the courage to oppose his father but is overwhelmed by the sacrifices Sita made for the betterment of the family. He recognises that she is a "woman who did not complain, a woman who knew how to make sacrifices without fanfare." Sita was such a woman, he thought, and she had earned his unswerving loyalty. What he did not quite grasp, and when he did, it was too late, was that a pattern set early in a relationship congeals into a trap. "You can't get out of it without causing pain either to yourself or the other person" (TFN 103). Sita becomes a role model, a dutiful daughter-in-law, wife, and mother, fulfilling household chores with perfection. She grows into "an expert at managing things and, even more important, at moulding the most moist and fragile of clay into the most effective shapes" (TFN 102). The actions and reactions in Sita's life illustrate how the family alters and controls women's desires. Anuradha Roy rightly points out that "the concept of patriarchy, fetishized though it may have become, maintains a necessary focus on the idea that a woman's oppression is not an isolated misfortune under one man's tyrannical authority. What is more threatening is that she is at the receiving end of an entire system of social structures and practises based on the fascist ideology that men are and should be superior to women" (23).

Sita grows into what others want her to be by giving up her own passion and individuality. K

Damodar Rao observes her struggle and writes that in a powerful patriarchal society like India, it is not uncommon to see women seeking to turn the aggression against themselves, leading to self-inflicted scars and penance. The understanding that they cannot direct their rage against people who have humiliated them is a cause in and of itself that leads to this. The mythical character of Gandhari from the Mahabharata is the clearest example of this hostility toward oneself. (160).

Mayamma :

Githa Hariharan has neatly structured traditional joint families with few women wielding more power than others. Mayamma, one of the key figures in the novel, is punished and cursed for not conceiving a child by her mother-in-law. In the prelude to the novel, Mayamma talks about her suffering, humiliation, and alienation. "When I lost my first baby, conceived after ten years of longing and fear, I screamed, for the only time in my life. Why? .... She [my mother-in-law] slapped my cheeks hard. . . . Her fists pummelled my breasts and my still swollen stomach till they had to pull her off my cowering, bleeding body. She shouted, in a rage mixed with fear, 'The barren witch has killed my grandson'" (TFN Prelude I-II) Her mother-in-law is in a state of anger at the loss of her grandson. She beats her using offensive words like "unfertile" and "barren woman." Patani, N. asserts that "the main tragedy is; if patriarchy considers a woman inferior; the female psyche is not different from this. She considers herself inadequate in herself and thinks that a woman must seek her identity and self-fulfilment through masculine aspiration. A woman should remain passive, content, and pleasing to her man." (24) Though filled with fear and distress, Mayamma does not rebel against humiliation and injustice done to her by her husband and mother-in-law. P. Spratt rightly comments in his book Hindu Culture and Personality that "The uncommonly intense desire for a son among Hindus is well recognized. It is traditionally attributed to the doctrine that unless his son performs the obsequies, a man's soul cannot go to Heaven" (193).

Mayamma is punished for not bearing a child for ten long years until she is blessed with a son. But her life is worsening after the birth of a son. A complete brute, he, too, tortured her like his father and grandmother. He hit her with an iron frying pan for not parting with her diamond ring. The ill-mannered son receives punishment from God, falls ill with fever, and dies. Her husband ran away and took with him all the money in the house. According to Bindu Jacob, Mayamma belongs to a generation of women who silently bore their responsibilities to death. They never rebelled, as it was considered disgraceful for a woman to avoid her familial ties, even if they crushed her (81). S. Indira comments that women like Mayamma continue to sacrifice and live a tortured, humiliating life because they have no choice (68). Mayamma's life reflects the ruthless social reality of India; namely child marriage, and the torture which women must bear if no male child is born into the family.

Conclusion :

The novel The Thousand Faces of Night is seen by A. G. Khan as a Mahabharata of feminism in which women fight their own battles and fall victim to their own ambitions, humility, arrogance, and submission. The novel explicates the lives of three separate women from diverse backgrounds who are bound together by the issues that arose during their marriage. The main character and storyteller is Devi. By showing the anxiety of three Brahmin women—a mother, a daughter, and a caretaker—Githa Hariharan has sought to both highlight the chauvinistic mentality of males and to unfurl a new sense of woman's identity to change her status from victim to rebel. The book explores the issues

facing women in society at many levels and poses several feminist queries. It promotes gender equality and calls out patriarchal callousness for failing to understand the needs and wants of women. The family's retainer, Mayamma, is the classic woman who accepts her fate, asks no questions, and goes about her life just as expected. She upholds the harshness that a patriarchal family mandates for mothers, daughters, wives, daughters-in-law, and women who have been abandoned. She leads a set existence and makes no decisions. Devi, however, is a contemporary educated woman who wants to use her education to communicate her thoughts.

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A Detailed Analysis of Establishing the Relationship between Trade and Economic Growth

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Abstract :

The Paper would examine how total trade stimulates the economic growth and economic development within the nations. The paper would also examine how the entire trade activities are measured as joint level of exports as well as imports. How trade activity is going to affect economic growth, how it is going to be measured as a major changes in GDP Per Capita.

The model is extended to involve a nation's amount of FDI, gross savings, Level of unemployment, manufacturing amount in the economy, and the nation's comprehensive status as a developed or developing economy as other possible components and inspirers of economic growth.

The model would showcase the prominent inspirers of economics growth. These inspirers are foreign investment, unemployment, Savings and the level of development of the nation.

Introduction :

It is defined by Emilio Medina Smith (2001), in his economic theory called as Export –Led growth hypothesis where he claims that if there is an increase in exports it would lead to economic growth and development of the country. The logic of the theory is applied in the research which says that the growth of the economy is dependent upon the amount of trade we do within a country which is backed up by the choices in different factors and variables. Various hypothesis on exports say that total trade activities provide a better contribution in world economy and simultaneously it provides international cooperation within the nations. The establishment of relationship between economic growth and total trade of a nation helps policy makers to decide about the actual growth of the economy. Domestic trade policies generally swings between protectionism, the defense of national industries, and liberalization of trade, the opening of markets and upliftment of free trade throughout the globe. There are various factors like FDI, Savings, amount of trade done in a nation, the impact of economic growth, on the basis of these factors policy makers establish international trade policy. Because of globalization consumers are flexible to go for domestic and as well as global trading. It results in enhancing the domestic and global production and growth. The model simultaneously hypothesizes that if the unemployment level increases it will give negative impact on GDP Per Capita and because of this the economies would be considered as be "developed economies". The more trade would increase the Gross Domestic Product per capita which will help in boosting the economy of the nation.

Literature Review

The establishment of relationship between trade and economic growth has generally been assisted by the premise that enhanced trade liberalization in the modern, globalized world will motivate economic growth. The paper attempts to unveil the relationship between the quantity of trade activity done in the country, globalization

and liberalization of trade, and the productivity factors which are going to affect the economic growth. In (2010), Tarlok Singh in his model surveyed the relationship between international trade and economic growth where he did not find the consistency trends of analysis of data collection of different factors of trade. Talking about both micro- and macroeconomic settings, it is actually impossible to untangle the data web in such a way that gives the conclusive and repeated results. The reality has ascertained in the measurement of these results is dispersed at best. Sèna Kimm Gnangnon (2018) assessed the impact of multilateral trade liberalization on countries' economic growth rates. Gnangnon (2018) used an index to give the concept of trade liberalization.

Study done by Shiva S. Makki and Agapi Somwaru in (2004), has an impact on FDI and trade which have on economic growth in developing countries are analyzed as an indicator of the success of globalization. Trade, along with FDI, is thus a forecasted channel of globalization and its integration with

Data Interpretation

We chose to take the log of GDP per capita because it was a more normal distribution than just GDP per capita and would fit better with our data. This is shown in Figure 1, the scatter plot with GDP per capita and Trade, and comparing it to Figure 2, the scatterplot of log (GDP) per capita and Trade.

Figure 1

Figure 2

The independent variable in our initial simple regression is trade. Trade is measured as the sum of the imports and exports of goods and services as a percentage of a country's GDP.

All of the data for this research was gathered from the World Bank database and the United Nations. The interpretation and source of all of the variables used can be seen in Figure 3. Figure 4 provides descriptive statistics for each of the variables used in the regression model.

In Figure 4, for the variables of trade, investment, savings, unemployment, and manufacturing, there are large standard deviations, indicating that the mean may not be the best value to use to determine the average.

In Figure 2 (above), which shows the scatter plot for log (GDP) and trade, there are some examples where the amount of trade as a percent of GDP exceeds 100%, such as Luxembourg and Singapore.

Figure 3

Variable	Interpretation	Source
logGDP	Percent of GDP per capita as a measure of economic growth	World Bank
Trade	Sum of exports and imports of goods and services as apercentage of a nation's GDP	World Bank
Investment	FDI measured by the sum of the net inflows of equitycapital, reinvestment of earnings, and other long termcapital as a percentage of GDP	World Bank
Savings	Difference between disposable income and consumption,including net transfers	World Bank
Unemployment	Unemployment rate measured as a percentage of the totallabor force	World Bank
Manufacturing	Net output of the manufacturing sector after adding up all outputs minus intermediate inputs as a percentage ofGDP	World Bank
Developed	Takes the value of 1 if a nation's economy is considereddeveloped by the UN and 0 if considered developing or an economy in transition	United Nations

Assumption SLR.1 states that the model is linear in parameters. It can be

Shown by the simple linear regression equation and determines that the x and y values have a linear relationship, expressed in the below equation.

$$y = \hat{a}_0 + \hat{a}_1 x + u$$

The model meets this condition because there is a linear relationship between GDP per capita and total trade, our dependent and independent variables, respectively.

Assumption SLR.3 is written as follows:

$$i$$
$$\text{"}(x \text{ "}x)^2 > 0.$$

Assumption SLR.4 is the zero conditional mean assumption.

$$E\,(u_i \mid x_i) = 0.$$

Lastly, SLR.5 assumes homoscedasticity. This states that the dependent variable cannot contain any information about the variability of the unobserved factors, written as:

$$\text{Var}\,(u_i \mid x_i) = ó^2.$$

All of these results are taken from STATA and the output can be seen in the Appendix.

MLR.4 is the same as SLR.4, where the assumption is zero conditional mean. However, it can now be expressed as the following equation for a multiple linear regression:

Figure 4

Variable	Mean	Standard Deviation	Minimum	Maximum
Log GDP	3.80	0.622	2.55	5.02
Trade	88.49	56.01	24.14	412.87
Investment	4.17	6.80	-10.91	49.76
Savings	22.22	11.57	-48.78	55.64
Unemployment	6.61	4.93	0.14	27.33
Manufacturing	13.20	6.48	1.00	37.28
Developed	0.26	0.44	0.00	1.00

Figure 5

	Trade	Investment	Savings	Unemployment	Manufacturing	Developed
Trade	1.00					
Investment	0.30	1.00				
Savings	0.12	-0.06	1.00			
Unemployment	-0.03	0.03	-0.15	1.00		
Manufacturing	0.09	-0.10	0.34	-0.11	1.00	
Developed	0.36	0.09	0.11	0.07	0.11	1.00

Figure 6

Variable	SLR	MLR I	MLR II	MLR III
Trade	0.00399*** (0.000934)	0.00368*** (0.000942)	0.00136* (0.000764)	
Investment		-0.00276 (0.00772)	-0.00185 (0.00590)	0.000389 (0.00571)
Savings		0.0163*** (0.00436)	0.0139*** (0.00353)	0.0162*** (0.00340)
Unemployment			0.0207*** (0.00785)	0.0191** (0.00794)
Manufacturing			0.00964 (0.00628)	
Developed			0.813*** (0.0937)	0.883*** (0.0892)
_cons	3.445*** (0.0978)	3.122***(0.129)	2.905***(0.131)	3.084***(0.109)
R-squared	0.129	0.222	0.562	0.540
Adj. R-squared	0.122	0.202	0.539	0.525

Values in parentheses represent standard error   Significant at:*10%, **5%, ***1%

E $(u_i \mid x_{i1}, x_{i2},...,x_{ik}) = 0$.

Lastly, MLR.5, like SLR.5, assumes homoscedasticity. Once again, the assumption is made for this model because it is likely that the values of variance are constant for the unobserved factors.

Results :

The simple linear regression of the log of GDP per capita and trade shows a statistically significant, positive relationship between economic growth and total trade. The econometric equation is mentioned below for the simple linear regression model:

Log GDP = 3.445 + 0.004(Trade)

The STATA results can be seen in the Appendix. The econometric equation is:

Log GDP = 3.122 + 0.004(Trade) - 0.003(Investment) + 0.016(Savings)

The variables unemployment, manufacturing, and developed were added to create the following econometric equation:

Log GDP = 2.905 +0.001(Trade) - 0.002 (Investment) + 0.013 (Savings) + 0.021 (Unemployment) + 0.010 (Manufacturing) +0.813 (Developed)

The third multiple linear regression, seen below, removes the trade and manufacturing variables:

Log GDP = 3.084+ 0.0004 (Investment)+ 0.016 (Savings) + 0.019 (Unemployment) +0.883 (Developed)

The table lists the coefficients of each variable, the associated standard error, the R-squared and adjusted

R-squared, and indicates whether or not the variable holds any significance.

The following hypothesis test will be used to

All of the data in Figure 7 was provided by the STATA output for MLR III, which is located in the Appendix.

Figure 7

Variable	Coefficient (Standard Error)	t-value	p-value	95% Confidence Interval
Investment	0.0004 (0.0057)	0.07	0.946	(-0.011, 0.012)
Savings	0.0162 (0.0034)	4.77	0.000	(0.0095, 0.023)
Unemployment	0.019 (0.0079)	2.40	0.018	(0.0034, 0.0348)
Developed	0.883 (0.089)	9.90	0.000	(0.706, 1.060)

test the significance of each variable in MLR III, where $\hat{a}_k$ represents all of the independent variables, $\hat{a}_1$ through $\hat{a}_4$.

$$H_0: \hat{a}_k = 0$$
$$H_1: \hat{a}_k \neq 0$$

The same hypothesis can be tested using p-values as well. The p-values for each independent variable are also included in Figure 7.

A third test of our hypothesis can be proven using 95% confidence intervals. The 95% confidence intervals for the independent variables in MLR III can also be seen in Figure

Extensions :

As the models in this paper expanded from the simple linear regression model, we sought to identify more explanatory variables that would help better explain the dependent variable. The addition of this dummy variable increased our R-squared significantly since the model began to control for the difference in country categories, whether it be developed or developing. Depending on which category the country is in will determine how large of an effect savings, investment, and trade will have on GDP per capita and therefore on economic growth.

The decision to test the collinearity between these two sets of variables was due to the fact that these sets of variables had two of the highest collinearity coefficients, which can be seen in Figure 5.

To test whether or not trade and developed are jointly significant, we will use the following hypothesis test:

$$H_0: \hat{a}_1 = \hat{a}_6 = 0$$
$$H_1: H_0 \text{ is not true}$$

The below calculation shows the F-value for trade and developed:

$$F = [(R^2{}_{ur} - R^2{}_{r})/q] / [(1"R^2{}_{ur})/(n"k"1)]$$
$$F = [(0.5616-0.1883)/2] / [(1-0.5616)/118)]$$
$$= (0.1867)/(0.0037) = 50.446$$

This calculated F-value is much larger than the associated critical value, which is 3.07 for a test that has a numerator degrees of freedom equal to 2 and a denominator degrees of freedom equal to 118

As done previously, we used the R-squared F-test to test the following hypothesis:

$$H_0: \hat{a}_3 = \hat{a}_5 = 0$$
$$H_1: H_0 \text{ is not true}$$

The R-squared values of our restricted and unrestricted models were 0.4732 and 0.5615, respectively. To calculate the F-value, the following calculation was performed:

$$F = [(R^2{}_{ur} - R^2{}_{r})/q] / [(1"R^2{}_{ur})/(n"k"1)]$$
$$F = [(0.5616-0.4732)/2] / [(1-0.5616)/118)]$$
$$= (0.044)/(0.0037) = 11.946$$

This F-value, similar to above, was also significantly larger than the critical value at 5%, with numerator degrees of freedom equal to 2 and denominator degrees of freedom equal to 118.

Removing manufacturing increased the coefficient of savings and kept savings significant at the 1% level.

Conclusions :

The findings overall led to a rejection of the original hypothesis, that trade would have a strong positive correlation with the log of Gross Domestic Product per capita, which was representative of economic growth. Outside factors that impact economic growth, here found that while trade does impact growth, finally it may serve more as an indicator of already globalized nations. Reaching to the conclusion where the joint significance of trade and development were tested based on the high multicollinearity. The repeated multiple linear regression models were the high significance of savings on economic growth. The final model proved that the more funds are put into developing a domestic economy, the greater the economic growth. From the final regression, we determined that savings and the developed variable were statistically significant at the 1% level while unemployment was statistically significant at the 5% level. This is supported by general macroeconomic theory. Savings, measured as disposable income as a percent of GDP, shows how changes in GDP per

capita directly respond to the demand in the domestic economy. While investment, measured as FDI inflows, was not a significant number, we found it to be a crucial indicator of the openness of the domestic economy to global markets and the international community.

Economic growth can be impacted by a wide variety of factors and this model only encapsulated the ones we deemed important for the scope of this research paper. To truly determine the scope and impact of trade and trade liberalization on economic growth, it is important to narrow the scope of the model. Examining a full economy and economic structure required many variables to be accounted for and reducing the field perhaps by sector or some other form may allow a more significant and nuanced relationship between trade and economic growth to be uncovered.

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Appendix

Stata Outputs Multicollinearity :

```
. corr Trade Investment Savings Unemployment Manufacturing Developed
(obs=125)
```

	Trade	Invest~t	Savings	Unempl~t	Manufa~g	Develo~d
Trade	1.0000					
Investment	0.2951	1.0000				
Savings	0.1197	-0.0579	1.0000			
Unemployment	-0.0336	0.0283	-0.1543	1.0000		
Manufactur~g	0.0928	-0.0969	0.3352	-0.1097	1.0000	
Developed	0.3628	0.0949	0.1067	0.0686	0.1071	1.0000

Simple Linear Regression :

```
. regress logGDP Trade
```

Source	SS	df	MS
Model	6.17707484	1	6.17707484
Residual	41.8080849	123	.33990313
Total	47.9851598	124	.386977095

Number of obs	= 125
F(1, 123)	= 18.17
Prob > F	= 0.0000
R-squared	= 0.1287
Adj R-squared	= 0.1216
Root MSE	= .58301

logGDP	Coef.	Std. Err.	t	P>|t|	[95% Conf. Interval]	
Trade	.0039852	.0009348	4.26	0.000	.0021347	.0058356
_cons	3.445476	.097784	35.24	0.000	3.251919	3.639034

Multiple Linear Regression I :

```
. regress logGDP Trade Investment Savings
```

Source	SS	df	MS
Model	10.6386627	3	3.54622091
Residual	37.346497	121	.308648736
Total	47.9851598	124	.386977095

Number of obs	=	125
$F(3, 121)$	=	11.49
Prob > F	=	0.0000
R-squared	=	0.2217
Adj R-squared	=	0.2024
Root MSE	=	.55556

logGDP	Coef.	Std. Err.	t	P>|t|	[95% Conf. Interval]	
Trade	.0036812	.0009421	3.91	0.000	.0018161	.0055464
Investment	-.0027622	.00772	-0.36	0.721	-.018046	.0125216
Savings	.0162865	.0043644	3.73	0.000	.0076459	.024927
_cons	3.121992	.1285206	24.29	0.000	2.867551	3.376432

Multiple Linear Regression II :

```
. regress logGDP Trade Investment Savings Unemployment Manufacturing Developed
```

Source	SS	df	MS
Model	26.9470112	6	4.49116854
Residual	21.0381486	118	.178289394
Total	47.9851598	124	.386977095

Number of obs	=	125
$F(6, 118)$	=	25.19
Prob > F	=	0.0000
R-squared	=	0.5616
Adj R-squared	=	0.5393
Root MSE	=	.42224

logGDP	Coef.	Std. Err.	t	P>|t|	[95% Conf. Interval]	
Trade	.0013556	.0007642	1.77	0.079	-.0001577	.0028689
Investment	-.0018488	.0059009	-0.31	0.755	-.0135343	.0098366
Savings	.0139263	.0035328	3.94	0.000	.0069304	.0209221
Unemployment	.0206794	.0078493	2.63	0.010	.0051355	.0362232
Manufacturing	.0096447	.0062756	1.54	0.127	-.0027826	.0220721
Developed	.8133578	.0937454	8.68	0.000	.6277163	.9989993
_cons	2.905168	.130857	22.20	0.000	2.646035	3.1643

Multiple Linear Regression III :

```
. regress logGDP Investment Savings Unemployment Developed
```

Source	SS	df	MS			
				Number of obs	=	125
				F(4, 120)	=	35.20
Model	25.906227	4	6.47655675	Prob > F	=	0.0000
Residual	22.0789328	120	.183991107	R-squared	=	0.5399
				Adj R-squared	=	0.5245
Total	47.9851598	124	.386977095	Root MSE	=	.42894

logGDP	Coef.	Std. Err.	t	P>|t|	[95% Conf. Interval]	
Investment	.0003885	.005707	0.07	0.946	-.0109109	.0116879
Savings	.0162142	.0034012	4.77	0.000	.0094801	.0229482
Unemployment	.019087	.0079447	2.40	0.018	.0033569	.034817
Developed	.8829899	.0891995	9.90	0.000	.706381	1.059599
_cons	3.083961	.1085421	28.41	0.000	2.869055	3.298867

Countries Used in Research :

Afghanistan, Angola, Albania, Argentina, Armenia, Australia, Austria, Azerbaijan, Belgium, Benin, Burkina Faso, Bangladesh, Bulgaria, Bahrain, Bosnia and Herzegovina, Belarus, Belize, Bolivia, Brazil, Brunei Darussalam, Bhutan, Botswana, Switzerland, Chile, China, Cote d'Ivoire, Cameroon, Colombia, Cabo Verde, Costa Rica, Cyprus, Czech Republic, Germany, Djibouti, Denmark, Dominican Republic, Algeria, Ecuador, Egypt, Arab Rep., Spain, Estonia, Ethiopia, Finland, France, United Kingdom, Georgia, Ghana, Guinea, Guinea-Bissau, Greece, Guatemala, Honduras, Croatia, Hungary, Indonesia, India, Ireland, Israel, Italy, Jamaica, Jordan, Japan, Kazakhstan, Kenya, Kyrgyz Republic, Cambodia, Korea, Rep., Kuwait, Lebanon, Liberia, Sri Lanka, Lithuania, Luxembourg.

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Rainbow Parenting Blogs: Creating a Gender-expansive Space

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Abstract :

This paper looks at the manner in which blogs by parents belonging to the LGBTQ+ community inhabit a virtual space that create a gender-expansive space. This paper is exploratory in nature as it analyses fifteen LGBTQ+ parenting blogs and discusses how they serve as online memoirs that also share the travails of sexist oppression and thereby aim to sensitise the reader community which will go a long way to create a culture of inclusion. The paper asserts that the blog is used as space to share the practised, and lived experiences of the LGBTQ+ community thereby bringing to mind Judith Butler's explication of Althusser's doctrine of interpellation and relates it with the educative process.

Keywords: LGBTQ+, parenting, blog, gender, inclusion

Blogs are online virtual diaries maintained by the digital generation that form networks of relationality and garner support for ideas in the virtual space. Though personal blogging started way back in 1994 and its pioneers like Justin Hall and Carolyn Burke maintained a strictly personal log online, with no expectation of monetary payback, things have changed today. Networking and relationality are still the keywords but marketing has also crept into the space of personal blogging. With *Instagram,* blogging has gained greater impetus. Personal blogs vary with reference to age-groups, interests, hobbies, and therefore we have photography blogs, food blogs, travel blogs, health and fitness blogs, lifestyle blogs, fashion and beauty blogs, personal blogs, DIY craft blogs, parenting blogs, music blogs, art and design blogs, book and writing blogs, personal finance blogs, business blogs, interior design blogs, sports, news, movie, religion, political blogs. Popular parenting blogs include mommy bloggers, daddy bloggers, grandparent bloggers, adoption blogs, LGBTQ+ parenting blogs, etc. The present research focus is on LGBTQ+ parenting blogs.

The family is defined as a group of persons united by the ties of marriage, blood, or adoption, constituting a single household and interacting with each other in their respective social positions, usually those of spouses, parents, children, and siblings, "Most commonly, it consists of two married adults, usually a man and a woman (almost always from different lineages and not related by blood) along with their offspring, usually living in a private and separate dwelling" (Britannica). Heterosexuality is often the norm defining the unit of the family, even as families all over the world are not so. Ferguson insists that the family is a "dynamic social institution that is continually changing" it is a "social construction with complex and shifting age, gender, race, and social class meanings" (vii) and thus one needs to take into account the changing social structures of the family and the lived experiences and meanings of families (viii). LGBTQ+ families are a reality today and any critical scholarship on families need to include them.

Nancy J. Mezey in *LGBT Families* defines a family as "a social institution found in all societies comprising of two or more people related by birth, law, or intimate affectionate relationships, who may or may not reside together (Mezey 4). The social and historical context is significant to understand the concept of a family. The blogs studied reiterate the idea that LGBTQ+ families, like all families, are socially constructed. These blogs being based in UK and US, the social fabric of these societies being more receptive of the LGBTQ+ community, has thereby enabled people to come out of the closet and talk openly about their trials and tribulations unlike the Indian situation. Weston in *Families We Choose*, asserts that for years the lesbian or gay identity has been portrayed as a rejection of 'the family' and a departure from kinship, often "portraying them as a menace to family and society" (23). The parental blogs under study undermines the assumption that the sexual orientation of the individuals that constitute the family is important to building of a family. The need of the hour being inclusion and respecting individual choices, these blogs create a gender-neutral space and challenge traditional conservative attitude to sexuality. The blogs studied were: *Daddy and Dad, Lesbemums, Papa Eden & Me, The Wildes, Unlikely Dad, YATGB, Gay NYC Dad, Gay Parents to be, Hound Mamas, Mombian, My Life With T, Nola Papa, On Being a Gay Parent, The Dada Diary, The Gayby Project.*

The taglines of the blogs state their rationale: "Sustenance for Lesbian Moms Since 2005", "modern love story of two-mum family Amber and Kirsty Wilde", "Two dads, two boys, one blog", "A blog about two dads finding hope, humour and heart in raising a 7 year old with great potential and navigating life with FASD". These blog spaces give its readers an empathetic peek into the lives of the LGBTQ+ families, the trials and tribulations they face bringing up their kids, and express their fears engendered due to discriminatory practices of the heterosexual society. They are voices in cyber space calling out loud for the need for inclusion. The need for representation of the LGBTQ+ community and their concerns, being sensitive to their needs, is voiced by *Daddy and Dad* as it reiterates that representation matters, be it advertisement branding products or people. Reacting strongly to the complaints against a gay advertisement, the blogger strongly argues that if gay and straight people use these products in the same way why should one complain if a particular advert brings about inclusion by portraying gay people using the same product. The blogger's insightful post rends the heart as it ends with the line, "when a brand includes people like me, they stand out like a bright headlight in the dark - I feel included" (Daddy). *Nola Papa*'s tagline states, "Positive Visibility Matters / Nolapapa.com isn't just a Blog / It's Representation".

The bloggers vociferously assert their status and proudly declare themselves as families that are just like other families:

I mean, yes Tom and I are two men but we literally walked in each holding a boys' hand and then stood together like a family unit (*Daddy and Dad).*

We are a loving family that became a forever family in 2016 when the hubby and I adopted T at 14 months old (*My Life With T).*

I am a dad, who happens to be gay, with two amazing young adult children who have taught me, my partner, and their mom what grace, faith, hope, and love are all about (*On Being a Gay Parent).*

These parental blogs express their concern over numerous issues related with their kids, from sharing recipes to thoughts and processes of disciplining, from pleasure trips to gifting, from birthdays to Halloween preparations, small nothings of the day-to-day routine of their lives too, get mentioned. Apart from these mundane joys of life, it is the perspective that they bring into the virtual space that is important.

The coming out process for LGBTQ+ parents is an ongoing process and they share their travails on the blog. An ordinary family outing turns into a coming out session for the family of *Daddy and Dad*, as they have to reiterate their status as a family to the bar manager, as their family – two Dads and a kid – does not fit into the regular household mould. *The Dada Dairy* resonates the sentiment, "For gay parents, this act of coming out happens regularly and often when you least expect it." Children having to answer the question, "Where's Mommy today?" becomes a coming out situation for the kids as they reiterate their family status of having two dads. Similar sentiments are expressed by bloggers:

My little boys, and their even smaller sisters, have no idea that there is anything 'wrong' with us. They are beginning to realise, mostly from the media, that one-mum-one-dad is the norm, but they don't know that some people consider their mothers' relationship to be bad or wrong or damaging to them and to other children (Wilde).

In an open letter to Andrea Leadsom, whose controversial remarks sparked an outrage amongst the LGBTQ+ community, *The Wildes* make an ardent plea for understanding and empathy, "We are a family . . . We exist, we are here, we contribute to society in all kinds of positive ways and our government has a duty to acknowledge that and to support and defend us. I am so proud of my family". Overflow of emotions such as, "I do not consider my children to be damaged. They are gentle and considerate little people; they startle me sometimes with their compassion, with their capacity to welcome and to include and to love . . . Knowing us doesn't damage them. Being our children doesn't damage them" (Wilde); posts like these asking people around them to show some love and understanding abound on these blogs. The plea not to treat them as "others", not to discriminate them on the basis of the choices they have made, is stressed upon in numerous ways. Having witnessed discrimination first-hand bloggers provide the readers an insight into their lives as they categorically deride the sexism prevalent in our society. Inclusive fiction is recommended for tweens, teens and young adults. *Lesebmums* has numerous posts recommending books, autobiographies, memoirs beneficial in honing a wider perspective of the young with respect to gender diversity and inclusion. Her blog posts such as : A How-To Guide on Creating an Inclusive Social Media Presence Online, A How-To Guide to Being an LGBTQ Ally, Busting the Myths on LGBTQ Education in Schools, How To Create an LGBTQ-inclusive Workplace Environment, How to React If Someone Comes Out To You, Let's Talk About Discrimination, LGBT History Month – Featured Families (talks to LGBT families), Mother of all Questions (A Kind Of An FAQ), Our Top LGBTQ Documentaries, Why We Need to STOP Genderizing Kids Clothes, create gender-expansive spaces. These narratives pour out the sentiments of the bloggers.

Everall of *Lesebmums* points out the root cause of bigotry as being "ignorance" in the post "Education in Schools". She strongly reiterates that "ignorance stems from fear. Fear of the unknown" and thus she suggests education as the redemptive treatment of the malaise of the deep-rooted homophobia that our society is guilty of. Educating the younger generation about gender diversity, about acceptance of all would lead the way. The need to educate children is reiterated by *Mombian* as she explodes the "think of children" sentiment being used against the LGBTQ+ people and attempts at inclusion. The need to bust this sentiment stressed upon as Everall asserts how her own kids have had no problem growing up in a family headed by same

sex parents, "Their heads haven't imploded, and they haven't been harmed due to the exposure of a same sex family".

The world is witness to violence targeted at the LGBTQ+ communities – the 2016 Orlando nightclub shooting, attacks on Pride Parades or the day to day bullying of the LGBTQ+ youth. Violence can only be countered through sensitisation and education of the heart. Dana Rudolph of *Mombian*, affirms the need to start taking baby steps towards preventing such violence, "today is a good day to reflect on what each of us must do to help end the violence, starting with our own actions, . . . and educating our children, . . . We can celebrate and support the lives of trans people and listen to their stories". These parental blogs are a celebration of life, lives that have all the ingredients of the family lives that one knows of, the fact remains that they are united together in love; be it gay, lesbian, trans, how does that matter? These blogs reiterate this fact.

Judith Butler discusses Althusser's doctrine of interpellation on "subject formation" and the role of language in the process of subjectification. For Althusser, ideology works through its various apparatus—Family, Church, School and State—and the power of ideology resides in "the "voice" of interpellation" that is "figured as a voice almost impossible to refuse" (Butler 110). When these very apparatuses are structured in ways different from the earlier ones, we have unsettling of ideologies. Thus, if we need to counter the prevalent ideologies that constitute the voice of interpellation that force subjects to admit to their subjectification; one needs to restructure the language used in these apparatuses, the definitions of gender, family and sex need to be revisited and restructured, only then emancipation from the call of interpellation is possible. Parental blogs maintained by the LGBTQ+ people are spaces that attempt to understand the need of this restructuring process. The need for inclusion is strong on these blogs. Each advocates sensitive usage of words and a wider world vision that accepts all. Lynn Jones of *YATGB* entreats the reader for greater understanding and responsivity, "People are complicated, and I think we need to be careful of our biases when trying to understand others. Being trans is an aspect, it's not all a person is".

Language and its usage play a very important role in the way it colours our perceptions about people and communities. It is only recently that popular social applications such as *Instagram* have been receptive to differing gender expressions. The parental blogging community has been popularising books on gender inclusive language since years. When families are gender-expansive, the ideological edifice of the heteronomous society will be dismantled and adoption processes would go a long way in creating a society that would counter gender prejudices, as *Lesbemums* puts it, "A human isn't born with hate and prejudice, they learn it. That, or they haven't had decent people around them to teach them otherwise". These LGBTQ+ parental blogs are doing just that; they are the people teaching the community at large, lessons on gender inclusivity and non-discriminatory practices by opening up their personal experiences for the benefit of all. They celebrate diversity and are open for acceptance, a quality essential for the benefit of all humanity. They are a storehouse of experiences that are non-binary and use non-gender biased language that focuses on the sentiments of all and yearns to include all humanity despite of all its complications.

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ANALYSIS ON ROLE OF INNOVATION AND TECHNOLOGY IN SPORTS

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Abstract :

Physical pastime is turning into an more and more more crucial thing of our lives. It is a important and a required factor of a healthful existence and there may be no question that it contributes to our wellbeing. While such easy gadgets output specially the statistical values of measured portions or matter activities, needs in game are greater stringent. Quantities of hobby should be measured in wider variety, with extra precision, and with better sampling frequency. We present a brief creation to motor gaining knowledge of in game and its desires for era back-up. We gift homes and obstacles of diverse sensors used for game pastime sign acquisition, way of verbal exchange, and homes and obstacles of verbal exchange channels. We shed a few mild at the evaluation of diverse components of game pastime sign and facts processing. We present timing, spatial, and computational electricity constraints of processing. Attention is given additionally to the kingdom of the artwork facts processing strategies together with gadget gaining knowledge of and facts mining. In end we present a few technological tendencies and demanding situations in sports, together with Internet of Things, clever game system, and actual-time biofeedback structures and packages.

Keywords: Wearable gadgets, Sports, physiological, sensors, technological tendencies.

Introduction :

Wearable gadgets in sports measuring a few bodily or physiological amount of an character have already come to be part of every day existence for plenty humans. While game was once a synonym for bodily pastime accomplished in a person's unfastened time that may not be proper anymore. Signals and facts processing in recreation comments structures degrees from tremendously simple to extraordinarily stressful and time consuming. The processing wishes on one hand and the processing abilities however depend upon quite a number of things and situations: time of processing, region of processing, processing complexity, to be had processing electricity, to be had battery capacity, etc. Time of processing relies upon at the kind of comments. If the comments is concurrent, given for the duration of the motion, the processing ought to be done in actual time. If the comments is terminal, given after the motion is completed, then the device can manage to pay for to do the whole lot in post-processing.

We can kind of categorize the unfastened time bodily pastime into leisure game or recreation, novice game, and expert game. The use and assist of era for this motive may be specially crucial for amateurs as they hardly ever have a private teach. Our imaginative and prescient is to layout remarks structures and packages in game that could be capable of fulfill a extensive variety of viable makes use of for augmented motor gaining knowledge of and that could assist using clever game system. For instance, a going for walks software might be applied at the cellphone. It might be capable of provide actual time remarks to the consumer approximately a few

fundamental going for walks parameters, such left and proper leg duration stability and similar. Users of this software might maximum probable be capable of enhance their going for walks approach if given a few recommendation with the aid of using an expert (teach, teacher). Another feasible instance is a remarks machine that could provide actual time facts approximately athlete's overall performance to the teach simplest. The teach might then determine if instantaneously remarks to the athlete is important or not. Such machine can be extensively utilized for later greater particular evaluation and terminal remarks to the athlete and/or to the teach. The implementation of generation has a great effect in cycling, the one hundred m sprint, and the javelin (Haake 2009) in addition to the pole vault (Haake 2009; Balmer et al. 2011), swimming (Foster et al. 2012; Stefani 2012). As a result, the innovation, layout and alertness of generation to aggressive recreation is of paramount significance to athletes trying to optimize their exceptional feasible overall performance withinside the destiny. Occasionally though, the creation of recent generation can motive debate or controversy. For the above research the analysis of the paper was systematically done through online databases: PubMed, Google Scholar, and Google Advance Search.

Review of literature :

Human-Centered Computing (HCC) places the customers on the middle of layout and improvement. HCC is an interdisciplinary subject that intersects laptop technological know-how, psychology, and cognitive technological know-how. HCC specializes in the layout and implementation of computing structures that help human beings's sports and human improvement It is the technological know-how of designing computations and computational artifacts in help of human endeavors (Jaimes, Sebe, & Gatica-Perez, 2006).

The National Science Foundation (NSF) identifies the developments of HCC studies as "a 3 dimensional area comprising human, laptop, and environment." The NSF describes the human measurement as studies that helps person needs, via groups as goal-orientated groups, to society as an unstructured series of related human beings (NSF, 2016). HCC is centered on know-how how computational technology have an effect on society and the way to cause them to extra usable (University of Florida, 2016). This description of the human measurement is akin to the athlete improvement literacies described via way of means of Laboratory for Athletes and Athletic Development and Research (LAADR) withinside the regions of recreation overall performance, lifestyles for the duration of sports activities, and lifestyles after sports activities. Placing the athletes on the middle of layout lets in for technological answers to be evolved especially for the athlete.

Aim of the study :

The specific aim of this scholarly qualitative study was to explore the impact of modern technology on sports performance.

Methodology :

A thorough on-line and offline search procedure was applied for the acquisition of evidence in this systematic qualitative study. An analysis of the paper was systematically done through online databases: PubMed, Google Scholar, and Google Advance Search.

Sport background of feedback systems :

Motor gaining knowledge of, a method of gaining knowledge of new movements, is crucial in any sport. Motor gaining knowledge of is primarily based totally on repetition. Numerous accurate executions, on the whole numerous thousand of them, are required to accurately analyze a positive movement. According to sports activities experts, remarks is the maximum vital idea for gaining knowledge of, besides the

exercise itself. It may be concluded that motor gaining knowledge of closely relies upon at the remarks given to the learners. In this paper we are able to attention at the opportunities of era subsidized motor gaining knowledge of enhancements. During the exercise, the natural (inherent) remarks records is supplied internally via human feel organs. Augmented remarks is supplied via way of means of outside source, historically via way of means of teachers and trainers, these days additionally via way of means of technical gadget and devices. Coach supported motor gaining knowledge of is depicted in Fig.2.

A train or an teacher is following or tracking athlete's movements and offers the remarks approximately the performance, results, and recommendation approximately viable improvements. With this form of remarks technical gadget isn't always essential because the sensors may be train's eyes, the processing and tracking may be completed for my part via way of means of the train, the remarks to the athlete is given in any of the conventional ways: via way of means of oral recommendation, via way of means of drawings, via way of means of displaying the appropriate action, etc.
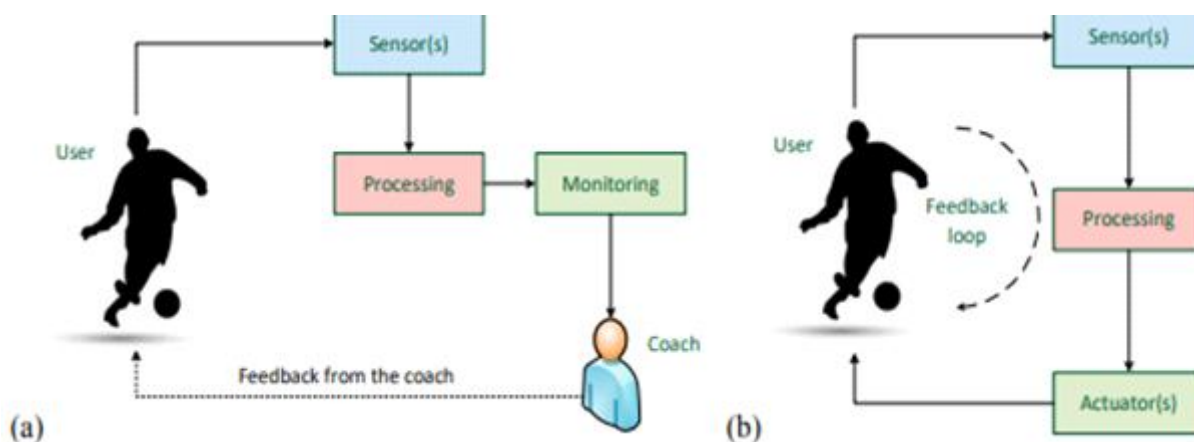
Fig-2 improved feedback during the established motor learning

Traditional manner of teach supported motor studying may be progressed with the aid of using introducing technical device this is able to measuring, calculating and offering the residences of the done motion. In Fig. 2 the technical device is represented with the aid of using sensor, processing, and tracking block. The essential cause for the usage of technical device is the opportunity to attain statistics this is out of attain of human senses or it's miles past their abilities. For example, a teach can not "see" the extent of pressure a gymnast is exerting for the duration of the jumps, or a teach can not see the precise spot in which a tennis ball hits the racket for the duration of a serve. Both, the gymnast pressure and the tennis ball hitting spot, may be

measured, calculated, and supplied with the aid of using the specialised technical device. For example, in Fig.2 the sensor may be a excessive speed, excessive definition digital digicam recording the tennis serve. A streamed video is processed and the ball hitting spot is calculated. The teach receives a graphical illustration of the serve, followed with the aid of using numerous different applicable parameters, at the pill screen. The teach can then examine the facts and probably supply recommendation to the tennis player.

Wearable GPS era :

Global Positioning System era has been applied for a while in aggressive game, which
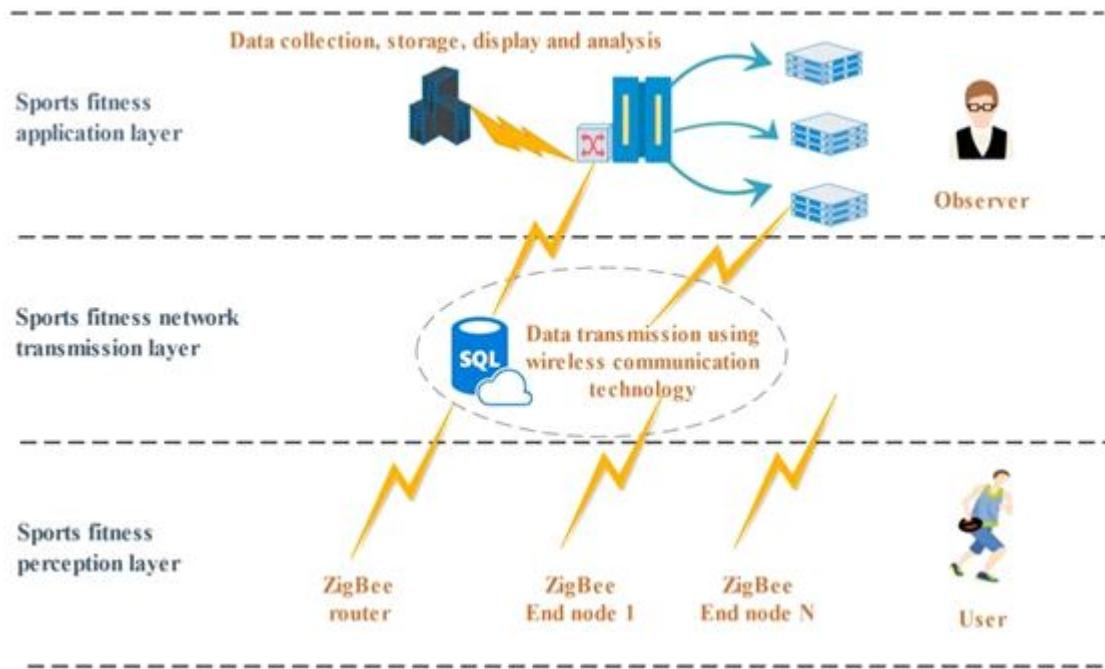
Fig-3 Schematic diagram of the framework of sports fitness management technology system

include in practise sporting activities in addition to in the course of play. By the usage of Electronic Performance and Tracking System (EPTS) gadgets, groups can tune the motion of gamers on the pitch and accumulate huge quantities of records approximately their overall performance. In 2006 the primary tries to affirm GPS for discipline game programs had been made. Although GPS has been licensed for aggressive sports activities sports, a few questions stay concerning the suitability of GPS for monitoring rapid high-speed runs. Consequently, GPS has been usually utilized in American football, baseball, basketball, rugby union and league and soccer. GPS performance in comparing human locomotion is tormented by unique elements as described for validity in element above. That is, pattern price, speed, project duration, and project kind every in phrases of GPS reliability. The GPS is a monitoring tool that accesses the GPS satellite tv for pc signal (or comparable satellite tv for pc networks consisting of GLONASS, GNSS, BDS or NAVIC) to triangulate its very own position.

Sport signal and data processing :

Signals and facts processing in recreation comments structures degrees from tremendously simple to extraordinarily stressful and time consuming. The processing wishes on one hand and the processing abilities however depend upon quite a number of things and situations: time of processing, region of processing, processing complexity, to be had processing electricity, to be had battery capacity, etc. Time of processing relies upon at the kind of comments. If the comments is concurrent, given for the duration of the motion, the processing ought to be done in actual time. If the comments is terminal, given after the motion is completed, then the device can manage to pay for to do the whole lot in post-processing. Place of processing may be neighborhood, near-neighborhood, and remote. In the neighborhood case all the processing is done with the aid of using the sensor tool or with the aid of using the gateway. Local processing is done with the aid of using embedded devices; it's miles appropriate and handy broadly speaking for low complexity actual time biofeedback structures. Near-neighborhood

processing is done tremendously near the motion. The essential feasible troubles are the constraints of short-variety verbal exchange technologies, in particular withinside the case of concurrent biofeedback structures. Processing electricity may be a hassle with using smartphones, much less probably with using a pc or a non-public computer. Remote processing is performed with the aid of using any tool related to the Internet, maximum probable withinside the cloud or supercomputing center. The essential feasible hassle is the drawback of long-variety verbal exchange technologies, in particular their latency.

Drone technology utilized in sports :

The unmanned drone era with an embedded digital digicam facilitates to take super snap shots and motion pictures from height. A Drone is simply, in easy phrases, a flying robot. This plane is normally managed from a specialised far flung control, and with the assist of shrewd software program can tune all matters withinside the air. Many athletes (runners, basketball gamers, skiers, climbers, etc.) are the usage of drones to reveal their practise to peer whether or not any adjustments may be created. A moderate development in non-public fine time for the competitor will take off seconds or smash a 2nd. Nowadays a sports activities occasion has been greater real and realistic to air. The predominant benefit of the usage of drones or unmanned plane in critical global sports activities is their being capable of get in the direction of global athletes. Drone will seize and compare a sincerely visible exercise consultation in diverse athletic sports after the consultation is finished. While drones have had a protracted records in navy deployment, their an increasing number of sizable use in non-navy roles calls for consideration (e.g., Hodgkinson and Johnston, 2018). Though modern-day utilization is restrained even as the era is withinside the improvement phase, as they own massive ability versatility drones may also rework the manner

that logistics offerings are provided. Their use no question will cause the fulfillment of recent business, social, environmental and different goals (Atwater, 2015).

These wearable gadgets, for example, textiles, clever watches, glasses, wristbands, laptop mouse, etc. are prepared with plenty of integrated sensors (Seneviratne et al., 2017). With those sensors, wearable gadgets can locate users' locations, bodily activities, physiological information (e.g., electrocardiogram (ECG), coronary heart fee (HR), photoplethysmography (PPG), pores and skin temperature, etc.), and different statistics in real-time. In the modern-day stage, wearable gadgets have finished un-precedented packages in lots of ûelds including fitness monitoring, clinical diagnosis, kinematic evaluation in addition to navy and security (Friedl, 2018;Lee et al., 2017; Mahmud et al., 2019;Mencarini et al., 2019;Perera & Vasilakos, 2016;Rana & Mittal, 2021;Stankovic, 2014; Wu et al., 2020).

Modern track and field events using technology:

Track and discipline varies from maximum different disciplines, as it's miles measured in meters and seconds simplest. Within tune, a fragment of a 2nd could make all of the difference. Which is why the system which tracks tune and discipline race information must be as dependable as particular as practicable. An digital beginning pistol is any other innovation used to enhance tune occasion startups. In addition, whilst the runner begins, they'll observe their development the usage of Radio-Frequency Identification (RFID) chips. These chips are so precious that during trendy they have got come to be popular. RFID chips can be bandaged to shoes to reveal the pace, distance and sample of a runner.

Aerodynamics:

While without a doubt any game will be used to demonstrate this new function of high-tech

tennis, fencing, swimming, golf, and cycling – is a superb example. In the twenty first century, global-elegance tennis gamers (and their coaches and trainers) could have a clean understanding of the legal guidelines of aerodynamics in an effort to absolutely draw close the game and obtain a bonus over opponents . Therefore whilst engineer broaden technological gadgets for sports activities they have got to research the real aerodynamics of the respective video games and sports activities.

Integrated technology (IT) :

Integrated era (IT), is consists of accelerometers, international positioning structures (GPSs), and coronary heart price monitoring, has been often used withinside the public fitness sector. More recently, IT records has been used to evaluate education and overall performance needs in sports activities settings. Integrated technology will result in important adjustments withinside the regions of fieldbased aggressive sports activities planning, conditioning and rehabilitation. Technologies like CAD (Computer-aided design) can play an critical function in enhancing sports activities system. Other technology consisting of "smart" system may be used for overall performance assessments. Examples of "smart" era improvements consist of structures used for exercising depth evaluation and cardio size, human reaction time and interest meter size, and structures with leaping and going for walks characteristics. On the opposite hand in cricket sport warm Spot era could be very correct and is the appropriate device for studying a raider's touches in Kabaddi action. Hot Spot era, even though reportedly extraordinarily correct, isn't used withinside the Kabaddi game to date. Previous researchers argued that a aggregate of GPS-accelerometer size technology and accompanying video facts that offer extra perception into the dedication and categorization of sustained effect forces and accelerations in the course of the normal and sundry Super 15 Rugby Union match-play touch elements.

Results and Discussion :

The concept that athletes have the capability to compete in opposition to every different on an identical foundation is an critical a part of all game. We see withinside the information all-maximum weekly approximately wearing scandals in which pinnacle athletes are accused of cheating. Because remedy and era are advancing so rapid sports activities governing our bodies aren't capable of preserve up with the brand new strategies of education and rehabilitation to create standards. Because there are such a lot of approaches that athletes can benefit a bonus it creates a massive hassle withinside the wearing global.

Advanced generation has grow to be smaller, greater resilient, and much less burdensome over latest years, paving the manner for brand spanking new opportunities, in particular in athletics. Now athletes put on sensors that carry actual-time facts to a teacher's tablet, GPS appropriately pinpoints motion, smartphones preserve all and sundry cutting-edge and wearable tech can save you accidents. Compared to whiteboards and post-exercise reviews, generation has significantly improved athletic potential. Technology is revolutionizing sports activities schooling through stay-monitoring performances, perfecting athletic actions, improving conversation and genuinely casting off accidents. Using sensors positioned at the frame or in "clever clothing" (energetic put on with sensing fibers woven in), sports activities running shoes can degree and music overall performance in actual time.

Almost something approximately the athlete may be measured, from respiration and coronary heart rate, to hydration and temperature. These stay metrics can assist the teacher decide what factors every athlete wishes to attention on greater. Athletes are unique, and actual-time

character overall performance measurements can set a greater specific and correct baseline. During exercise, running shoes can study stay metrics and determine whilst it's time to rest, stretch or teach harder. Lasers and GPS had been included into numerous factors of the sports activities schooling world. Instead of counting on instances and splits, running shoes can degree the precise position, distance, pace and acceleration of athletes to higher apprehend wherein they could enhance. Identifying greater complicated facts ends in progressed overall performance with much less strain and threat for injury.

Mounir Zok, the Director of Technology and Innovation for the U.S. Olympic Commission, has watched generation extrade and mildew sports activities for the higher. He claims that sports activities generation is so superior that it could create a 'virtual code' for prevailing the gold medal. What he way is: facts amassed and as compared can in the end translate right into a gold medal overall performance. Technology has improved an athlete's prowess without a doubt as it magnifies overall performance-associated movements and activities which have been formerly unseen. For example, cyclists can put on heads-up display (HUD) glasses that perfectly supply heartrate, speed, incline and different applicable biking facts. Metrics including those can assist the bicycle owner attention and enhance due to the fact they could make changes mid ride.

Swimmers and divers take part in an incredibly technical recreation and feature tailored sensors into their practices as well. When swimming or diving, the sensors degree greater than the same old effort and time metrics. They map actions like rotational speed, dive angle, leg motion and hydrodynamics. Observing actions like that is groundbreaking, and permits running shoes to assist athletes ideal their actions. They might also additionally most effective shave milliseconds off their overall performance, however a millisecond in a race may be all of the difference. Applications including YouTube have additionally stronger conversation all through schooling.

Countless hours of exercises and sport performs may be discovered through every body and shared simply as fast via YouTube. To bolster training via looking movie or discussing performs, athletes and running shoes can add and watch the vital movies all through exercise or on their personal time. Communication has been in addition stronger through different programs including My Fitness Pal, a non-public virtual fitness, weight loss plan and workout magazine that may be accessed on a telephone or computer. Trainers can preserve music of athletes through checking their each day weight loss plan through My Fitness Pal, and athletes may have non-public duty to their schooling. It's much like a social media web website online besides that it's precise to workout and athletes, coaches and running shoes can engage with their enter fitness facts.

Perhaps the maximum vital byproduct of generation in sports activities schooling is that accidents had been significantly decreased and now may be recognized a lot earlier. Tracking overall performance, perfecting actions and improving conversation aren't most effective benefits; they truly assist create much less injury-susceptible environments. Training control software program can help coaches and running shoes in tracking all factors of schooling: weight loss plan, energy, sleep, etc. When coaches and running shoes can outline character exercise for max results, they may be stopping fatigue and self-created accidents. Besides out of doors variables that can't be accounted for, the destiny might also additionally a few day see injury-unfastened athletics.

Conclusion :

There isn't anyt any doubt that athletes in novice and expert recreation will usually attempt for higher results; in keeping with the Coubertin's Olympic moto: "Faster, higher, stronger!"

Application of technology and era can also additionally provide vast aggressive advantage, what's in today's exceedingly aggressive and commercialized recreation really priceless! The cognizance of this paper is extended motor studying with using era. While it isn't debatable that era can outperform human senses in nearly all aspects, one query remains; can technology make a step into the area of training? With a wonderful solution a great quantity of opportunities open. For example, a clever eCoach that follows athlete's movements and offers recommendation primarily based totally on all of the statistics to be had from athlete's non-public records and statistics to be had withinside the "recreation cloud". Perhaps the arena of training will alternate forever.

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Overcoming Social and Political Prejudice Through the Works Of "The Black Woman Writer", Toni Morrison

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Abstract :

The concept of 'Education for Welfare' begins with the concept of a healthy body, mind and spirit, which includes a number of other facets such as the physical aspect, the psychological aspect, and the social aspect. There have been a great number of writers who truly exemplify that literature has something more than mere imagination and entertainment in it. It offers its invaluable services to human welfare and well being of the world in the true sense. The present paper is an effort to highlight how literature is significant and necessary for molding the minds of the people and sensitize them about the welfare of the world. The paper also throws light on the way reading of literature develops sensibility and leads to better understanding, self-awareness, and responsiveness. The paper portrays some of the works of Toni Morrison in which she tries to expose the age old unfairness prevalent in the American society in the form of colour discrimination ,segregation, racial and sexual oppression.

KEYWORDS : Racial Oppression, Segregation, sensitization,self–awareness, colour discrimination

The Nobel Laureate Toni Morrison is well known as "the black woman writer". Her contribution as a teacher, writer, and editor in a biased society and her effort to bring about a change through her writing won her the Noble Prize for literature. Her novels cry to the top of her voice to overcome social and political prejudice prevalent in the society on account of color discrimination. Her fiction world is thought-provoking and compels the attention towards this issue. She always wrote about the black people and the black world and tried to peep into the psyche of her black characters. The works can be seen from various perspectives with their rich and striking imagery, flashbacks, myth, inner monologues and authentic dialect. Morrison firmly expresses her view that the black women are exploited by the world outside .Its racial discrimination remains the cause of trouble for them .At the same time, her own community subjugates her on account of patriarchy. Her world of fiction present these naked bitter realities of the lives of the Afro-Americans.They are not allowed to live their normal life and share the American Dream of success. The novels of Morrison reflect the truth of the American life and its social structure wherein the black men and women are made the victims of racial and sexual discrimination.

INTRODUCTION :

Toni Morrison is one of prominent writers in American fiction and the first one to write about the pains and anguish of black American women, she being one of them. She was awarded the Nobel Prize for Literature in 1993. The Swedish Academy says about her, "Calling Ms. Morrison 'a literary artist of the first rank, She delves into the language itself, a language she wants to liberate from the fetters of race. And she addresses us with the luster of poetry." (Grimes) The Swedish academy appreciated her effort to give voice to the voiceless and trying to make their world a better place to live. The academy says, her novels give 'life to an essential aspect of American reality 'and her novels are 'characterized by visionary force and poetic import." (Draper 215) The black

world of the American people was exposed by a black woman in black and white.

Toni Morrison was born and brought up in the North, a region that was far away from the evils of racism and colour discrimination. It was a true democratic place where there was no slavery and no exploitation due to race.However, when Morrison had to pursue her higher education, she left North and went to South part. The atmosphere there was totally different from what she had experienced in her birthplace. She was shocked to see the colour discrimination to the extent of keeping separate water fountains for blacks and whites. Even in the public transport there were separate seats for black and white. The seats were divided by using bars. Her resentment to see this discrimination was so much that once she stole a wooden bar in a bus that was used as a divider between the black passengers and the whites.It was difficult for Morrison to accept the black reality around in the society. The Emancipation proclamation (1863) made the slaves free and at the same time the Thirteenth Amendment to the Constitution (1865) also prohibited bonded labor, but the fact that the blacks were still living a condemned life and were not allowed to breathe a free air cannot be neglected. In all the strata of the society the black were given the lowest position. In all areas of the economic, political and commercial world they were compelled to live like strangers.

Morrison's journey of exposing the exploitation started with her very first novel "The Bluest Eye". It was an effort to present before the world the sordid reality that the black people faced in their own land. However, the novel was criticized for doing so and this criticism is enough to prove the hatred of the white towards the black. The novel holds a great importance in the life of Morrison as "it comes out of a spiritual loneliness when she was a divorced, single mother, (...) and was trying to establish herself in the work world with a little support system." (Holloway 31) "The Bluest Eye" exhibits the truth that the world considers a particular race as superior and the other one as inferior and this is the root cause of the downfall not of race or of a particular generation but of the entire nation and civilization. The plot revolves around a teen ager black girl named Pecola .She is a victim of both, race and sex in her very own home and community which is supposed to be the safest place for a girl. Toni Morrison has opined, "I was interested in reading a kind of book that I had never read before. I didn't know if such a book existed, but I had just never read it in 1964 when I started writing "*The Bluest Eye.*" Elsewhere, she has observed, "I thought in "*The Bluest Eye*", that I was writing about beauty, miracles, and self-images, about the way in which people can hurt each other, about whether or not one is beautiful." Morrison has used this novel to write about the elements that abortive a black female child's coming of age in America in contrast to the elements that allow only the strong to survive. In the novel, Morrison shows the way in which white characters treat black characters. For instance, once Pecola goes to the candy store to buy something. The storekeeper immediately shows his disgust at her black presence. The novelist points out "a fifty-two-year-old white immigrant storekeeper with the taste of potatoes and beer in his mouth" The storekeeper stands for all whites with contempt for the blacks. Pecola feels the same humiliation every time she meets a white man. She calls it a," glazed separateness … lurking in the eyes of all white people." The pivotal theme of *the novel deals* with the fundamental social unit i.e. the family. Morrison includes a number of family clusters who struggle to cope with estrangement and the fake cultural values thrust on the black who are in minorities.

"Sula" is Morrison's second novel in which she has shown the love between two females and their attachment with each other. It is a work where the readers can easily make a difference between the world of the black male and the world of the female. The bonding between female and female is stronger than male and

female. The attachment between two female friends Sula and Nel and the unconditional love of a mother Eva Peace for her children exemplify that no two species can love each other as strongly as two female species can. Sula is a symbol of race and gender oppression. When she comes back to her own birthplace , she is compared to the plague of robins, an evil sign and a threat for the black community. Morrison says: "I do not want to bow out with easy answers to complex questions. It's the complexity of how people behave under duress that is of interest to me". (Uma 7)

The third novel of Morrison is "Song of Solomon" (1974), an authentic account of the suffocation and humiliation; savageness and deprivation the blacks had to undergo in order to survive in the world dominated by the fair skinned people. Morrison's innate imagination and fascination for her unique character is seen in the names, as the Mercy Hospital which is actually called 'No Mercy'. The first black baby born in the hospital is named as 'Milkman Dead'. Milkman Dead throughout his life strives for identity and his quest for identity makes him move to his ancestral home where he comes to know about his great-grandfather Solomon and the story of slavery and racism that he was subjected to. This exposes the cultural sordidness in the American society.

Another novel of Morrison "Tar Baby" (1981) is strikingly thought provoking novel which immediately diverts our attention towards feminism, racism, and classism. Through it Morrison tries to break the myths that the whites have created about the blacks. It is a story about a woman, her ire, her aspirations and her yearning to live a life of her own choice. "What's so powerful, and subtle, about Miss Morrison's presentation of the tension between blacks and whites is that she conveys it almost entirely through the suspicions and prejudices of her black characters. (...) Miss Morrison uncovers all the stereotypical racial fears felt by whites and blacks alike. Like any ambitious writer, she's unafraid to employ these stereotypes - she embraces the representative quality of her characters without embarrassment, and then proceeds to make them individuals too." (Irving) "Tar Baby" demonstrates the disagreement and cultural bias and intolerance prevalent in the American society towards the blacks. This causes a feeling of being alienated.

The novel that won the Pulitzer Prize for Morrison is "Beloved" in 1988. The novel opens up the truth about a fugitive black slave woman, Margaret Garner. Margaret Garner kills her daughter when she was about to be captured by her white master. While going for prosecution when she was questioned by the journalists about her inhuman act, she justifies it by saying that it was the only way she had to save her child from the callousness and savageness of the world of slavery. The novel was used as a powerful medium to shout against brutality which is hidden under the sophisticated cover of culture by the whites. Through it Morrison celebrates black women's strength to correct the wrongs that have been perpetrated on them.

Morrison's uncompromising novel "Paradise" (1998) gives a convincing description of a black utopian society, Ruby. The novel opens with a horrifying scene of mass violence where four innocent young women are ruthlessly killed inside the Convent. The victims were staying in the Convent in the outskirt of the town Ruby. The black men of Ruby were compelled to commit the heinous crime. It also shows how gradually the peace-loving black men were prompted to have hatred and prejudice against this group of women. In the 17th century New World, women were targeted in the name of witch-hunt due to misogyny in the society ,but when such an incident happens in the 20th-century ,it raises the question of justice and being civilized. The four women become the victim of ingrained prejudice and superstitions. Michiko Kakutani says Morrison's 'Paradise', "addresses

VOICES OF THE SUBALTERN TRIBAL CHARACTER IN VIKAS SWARUP'S *SIX SUSPECTS*

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Abstract :

The murder mystery of Vikas Swarup's *Six Suspects* (2008) is a detective novel. A variety of characters are portrayed in the novel. The tribal character Eketi is treated as a subaltern. He is condemned, humiliated, cheated, mocked, punished, arrested and finally killed by the police. He lands in Indian territory to materialize his plans, but he becomes the victim of subaltern treatment. Eketi goes to search for *Ingetayi*, the sacred rock for the tribal people of Andaman. During his travels and stay in India, he faces physical, social, racial, colour and economic discrimination. The paper attempts to focus on the voices and sufferings of the tribal character when he deals with Indian society. His voices—those of the tribe—are carefully and critically analyzed to highlight his sufferings from a subaltern point of view.

Keywords: Subaltern, voice, tribe, underprivileged, deprivation, exploitation.

Introduction :

The murder mystery of Vikas Swarup's *Six Suspects* (2008) falls within the category of a detective novel. The playboy son of the home minister of Uttar Pradesh, Vivek "Vicky" Rai, killed Ruby Gill in a posh New Delhi restaurant. Vicky Rai was killed at his farmhouse after being declared innocent. Every visitor is thoroughly searched by the police. Six of them had guns in their possession, which were found during the search. The lives and motives of these six suspects are gradually revealed by Arun Advani.

The six suspects are a dishonest bureaucrat, an American tourist, a member of a tribe, a Bollywood sex star, a mobile phone thief, and an ambitious politician. They all have an equal chance of pulling the trigger. The most well-known investigative journalist in India, Arun Advani, describes the entire sequence of events that led up to the murder, admits guilt, and then calls for retribution.

Though there are many subaltern characters in the novel, the focus of this research paper is on the tribal character Eketi and his voices of subaltern suffering during the travel and search for Ingetayi, a sacred rock for the Andaman tribes.

Subaltern :

"Subaltern" is a British word for someone of inferior military rank and combines the Latin terms for "under" (sub) and "other" (alter) (Abrams 307).

The term was adopted in Subaltern Studies to represent the position of an individual in society and the nation. The term was first used by Antonio Gramsci in his work *Notes on Italian History*, which was included in the *Prison Notebook*. The subjugated underclass in a society where the ruling class wields hegemony is what he meant by the "subaltern."

In Third World nations, the critique of Subaltern Studies and Postcolonial theory gained prominence in the last two decades of the 20th century, notably as a result of globalisation. Subaltern authors make an effort to ensure that historical backgrounds are presented because

historians generally disregarded the historical context of repressed cultures. They attempted to write "history from below."

Meaning and Definition of Tribe

The term originated in ancient Rome, where the word "Tribus" denoted a division within the state. It later came into use as a way to describe the cultures encountered through European exploration. By the mid-19th century, many anthropologists and other scholars were using the term, as well as *band*, *chiefdom*, and *state*, to denote particular stages in unilineal cultural evolution. In India, they are referred to the tribe as "Adivasees," "depressed classes," or "aboriginals."

According to the Oxford Dictionary:

A tribe is a group of people in a primitive or barbarious stage of development acknowledging the authority of a chief and usually regarding themselves as having a common ancestor.

The Imperial Gazetteer of India, 1911, defines a tribe as:

A collection of families bearing a common name, speaking a common dialect, occupying or professing to occupy a common territory and is not usually endogamous though originally it might have been so.

Voice :

Voice is more than just textual elements; it is a series of interconnected processes that have an impact on the reader for whom it is intended. The theoretical framework of writing identity is useful for the study of voice because it emphasises a variety of identity-related characteristics and provides perspectives for both separating the social and the personal and binding them together. From a social perspective, voice has to do with authorial presence and self-representation, but it also constantly takes into account the social contexts in which a book is written. A social perspective on voice further suggests that it is an essential element of all writing rather than merely an extra aesthetic flourish. Instead, every piece of writing has a voice, and the voice that is conveyed or understood is a result of both the author and the social context in which it was written.

Critical Appreciation :

The paper attempts to explore and critically analyse the voices and sufferings of the subaltern tribal character, Eketi in the novel. Eketi goes to search for *Ingetayi*, the sacred rock for the tribal people of Andaman. During his travels and stay in India, he faces physical, social, racial, colour and economic discrimination.

They went through dimly lit corridors to a room on the first floor

...feeling a frisson of guilty pleasure. (Swarup 287-288)

Ashok Rajput, a Welfare Officer, and Eketi halt in a room on the first floor with simply two beds separated by a little table. The hotel irks Eketi. Ashok's face bursts into fury. He chastises him, telling him not to have higher expectations. Eketi is instructed to be silent and lie down on the ground. Eketi observes dejectedly as the welfare officer eats room service chicken curry and naan bread. He then pulls out a cigarette and lights it. Eketi watches the open package and requests a cigarette. Ashok asks him to go to bed instead of providing him with smoke. Eketi munches on a piece of the dried pig before going to sleep on the cold floor while using the canvas bag as a pillow. He cannot sleep as Ashok snores heavily.

The tribal people of India are the most underprivileged and unappreciated group. They are not recognized or welcomed in modern society because they are thought of as being uncultured and unrefined. Their lack of education and tribal affiliation are not the causes of their backwardness; rather, it is the result of government incompetence.

'Korchen ta ki?' the cop barked, pointing a finger at Eketi…

Eketi glared at him and said nothing.

(Swarup 290-291).

The officer waves a finger at Eketi and shouts at him to sit down. As soon as Eketi descends from the roof, the bus conductor approaches him and inquires as to whether he intends to end his life. He is prompted to provide the ticket by the conductor. The people craned their necks out the windows to see Eketi. The police officer arrives there to inquire about what has happened. The conductor alerts the authorities about the man's non-Indian heritage. He appears to be from Africa and is dark. He insists that his bags be checked. He speculates that Eketi may be a drug dealer. The officer twists his ear while grabbing it. He is asked by the policeman if he has a ticket. Eketi responds that the ticket is with Ashok Sahib, who is on the bus. The officer pulls Eketi by the scruff of his neck because he cannot see Ashok there. For further interrogation, the officer has to take Eketi to the police station. When the officer is going to take Eketi to the other side of the street, Ashok ultimately manages to escape the bus and rushes at him. Ashok pulls two tickets out of his breast pocket. After thoroughly examining the tickets, the officer reluctantly releases Eketi. As soon as the tribal member is out of the constable's hearing range, Ashok delivers a hard slap on his cheek. He insults Eketi and threatens to put him in prison for the rest of his life since India is not his land to deal with as he pleases. Eketi looks at him sternly but does not say anything.

The humble tribal is mistreated, wounded, and questioned. He is distinct from the rest due to his appearance and oddity. He is perplexed and hesitant to speak with or confront the inhabitants of the other territory. Everywhere he travels, he experiences deprivation and humiliation. He is underprivileged in the strange society.

Eketi was still sitting on the kerb outside the entrance…
and pushed the tribal into the auto-rickshaw.
(Swarup 300-301)

Eketi is unwilling to return to the island. Eketi says he feels suffocated and confined by that island. Eketi is not turning around because he desires to stay in India. He volunteered to save the rock for this reason. Ashok can obtain *Ingetayi* back with the help of Eketi, but Eketi will continue to live in India. He is questioned by Ashok about his plans for India. Eketi describes his impending nuptials. In India, he may begin a new life after getting married. The welfare official mockingly chuckles and challenges him as to why he thinks an idiot like him would find a wife in India as he looks like a black midget. Eketi is harshly reprimanded by Ashok for not taking him on a holiday; they need to get the *Ingetayi*. The tribal member rejected Ashok's offer to ride in the auto-rickshaw. In an attempt to force him into the auto-rickshaw, Ashok raises a hand to slap him. Eketi cautions him that he will remain still if he strikes him. Ashok threatens to call the police and reminds him of a rule that states that anyone from his tribe who is discovered outside of his reserve might be immediately arrested.

The officer makes fun of the tribal member, threatens him, and issues a warning. Although he is seen as illiterate, disadvantaged, and backward, he has his own aspirations for the future. They deny his existence and condemn his appearance. It appears that he is not even regarded as a human.

'I have come to take you with me to Patna,' he informed Eketi…

You are just a greenhorn,' the Inspector Smirked. (Swarup 308)

Bihar Police Inspector Satya Prakash Pandey has arrived to take Eketi to Patna for interrogation. He tells Eketi that Michael Busari is sought after in Patna for the slaying of a businessman by the suspect. Eketi will be called as a witness by him against Michael Busari in court. In connection with fourteen instances of fraud in seven states, Busari is wanted. Through his schemes involving fraudulent oil investments and illicit funds, he has defrauded a lot of businessmen. So, in Chennai, the cops set up a

trap for him. Their intended goal is Busari, and Mr. Munusamy is only a ruse. He is asked by the inspector if he is from Nigeria. Eketi introduces himself as Jiba Korwa from Jharkhand.

A tribe is defrauded because they are odd in a strange place. After leaving an innocent tribe defenceless and alone, an unidentified person traps him by giving them food and shelter. He falls for a con, which results in his incarceration even though he had nothing to do with the con. A guy is readily captured for rudimentary wants. *With his wrists handcuffed, Eketi was driven to the railway*

station…These are the moments I live for.' (Swarup 308-310)

Eketi is being taken to Patna with his wrists fastened as a witness. The inspector begins questioning Eketi. He commands Eketi to divulge all of his information. Eketi deceives him by claiming to be Jiba Korwa from Jharkhand and to have recently been to Chennai. Eketi receives a piercing hit to the cheek as payment. The scorching continued far into the following morning and throughout the whole night. By the middle of the next day, Eketi felt exhausted from having to bear the punishment. He sniffles and sobs while telling the entire story of his journey from Little Andaman, including how he met Ashok and Busari.

As he sits next to the open window with swollen cheeks, he feels an unexpected shoulder touch from the inspector. Inhaling heavily, Inspector Pandey declares that he has made a stupid decision before reaching for his holster. He inquires about the inspector's intentions. The inspector informs him that he is going to set him free. Eketi thinks the inspector is teasing him. The inspector defends himself by saying that he is not joking around with Eketi.

Unfortunately, as a result of their circumstance, the tribal is held accountable for a crime that he did not commit. Due to their weakness and helplessness, they are coerced and

beaten. They are easily taken advantage of, terrorised, duped, and victimised. Few people can appreciate the significance of their lives. If they are killed, no one will be interested in them. They are not helpless creatures to be murdered; rather, they are people who belong to any community and need to be supported and protected by others.

The boy looked suspiciously at Eketi…'
Don't mind Bittu, he is always
making fun of people,' Rahul said half apologetically. (Swarup 332-333)

Ashok, the welfare officer in Allahabad, unexpectedly crosses paths with Eketi. He brings Eketi to his residence, where his sister-in-law and nephew Rahul live. He hires him as their servant. Rahul, his nephew, queries Eketi over his status as an adamkhor, or cannibal. He leads Eketi into the home's entrance and out onto a nearby walk. On the sidewalk, a huge Alsatian began growling at Eketi from next to a young man wearing shorts and a vest. By tightening the dog's leash, the small kid addresses Rahul and inquires about the "kalu" who is with him. Rahul responds, "He is their new servant," Rahul is then asked if he is from Africa. Rahul does not speak. The small child shouts and screams out to Eketi, "Jungli! Habshi!" as he walks by. The dog tried to tear the leash off. Rahul apologises to Eketi for the boy's propensity to make fun of others.

When the tribes are in a foreign land, the people taunt, despise and are angry with them. They are socially disadvantaged and impoverished because of their looks.

The tribal quivered with excitement…
'Come on, blackie, you are under arrest.'
(Swarup 422-423)

While running the final few steps to the temple, Eketi ignores the pain in his left leg and adjusts his eyes to the darkness. He drops his canvas bag on the floor and begins to walk around the walls, which have deep alcoves filled with deity idols. To discover the individual who

is holding the *Ingetayi*, he needs thirty seconds. When he touches it, the smooth surface and the patterns on top cause his fingers to begin to throb on their own. All else is lost in the blur as he picks up the sea rock. Its base is easy to undermine. His heart is hammering as he inserts it inside the canvas bag, slings the bag over his shoulder, and then immediately begins to speed across the field. He had to go back to his beloved Champi and his house in Gaubolambe. He is almost reaching the edge of the woods when the power comes back. From behind him, someone shouts for him to halt. When he turns around, a police officer across the yard is charging at him with a raised baton. He crumples on the ground, and the cop comes running. The policeman wheezed and gulped at what he had done. He receives a lathi blow to the legs from the police, who then demands his backpack. As she releases the bag, Eketi shouts out in horror. The constable picks it up and is surprised by its weight. He checks it out by opening the bag. He starts by taking out the little pieces of red and white clay, the purse of pig fat, the necklace made of bones, and finally the sacred rock that resembles a shivling. He queries Eketi about the source of the theft. Before Eketi gets a chance to reply, the officer does one more search of the luggage. His fingers made touch with something hard and metallic, and his eyebrows sprang up as he took out a silver handgun. Eketi is questioned about why he carries a handgun. He responds that he is unsure because it is not his. He had no idea who kept it in the bag. The officer handcuffs Eketi.

The unfavourable and unexpected incidents have made the tribe a victim. He tries to get his precious rock, but the cops detain him after discovering a revolver in his possession. He has no evidence to support his innocence. Every time he interacts with the people or attempts to complete his goal of recovering the sea rock, the tribe is seen as underprivileged, forsaken, offensive, and subject to imprisonment.

Dear Madame President,
As a concerned citizen of this great democratic country… Your fellow citizen and loyal Indian, Arun Advani. (Swarup 443-450)

Investigative journalist Arun Advani writes a letter to Madame President of India describing all the specifics and causes of the murder of Eketi. He tries to give voice to the dead and innocent tribal people. As an involved member of the magnificent democracy, he feels compelled to write her a letter. As she occupies the highest constitutional position in the country; she bears the burden of preserving the Constitution. Because Jiba Korwa is an Indian citizen, he believed it was his duty to inform her of the "Right to Life and Liberty" that Article 21 of the Indian Constitution guarantees. Sub-Inspector Vijay Yadav shoots him dead the day before, in the late afternoon, as Eketi tries to escape from the Mehrauli police station lock-up where he was being detained in connection with the murder of businessman Vicky Rai.

Conclusion :

"Not all deaths are equal," the investigative journalist declares from the novel's very opening. A caste structure exists even in murder. He makes a comparison between the murder of Vicky Rai, the son of the Uttar Pradesh home minister, and the killing of Eketi, a member of the Andaman tribe. All systems were utilized in the inquiry of Vicky Rai, but no one took an effort to know about Eketi. He was arrested for the murder and shot dead when he tried to make himself free. As there was no one on Eketi's side to support or advocate for him, the police chose the quickest route to solve the case. No one really cared about his arrest, death and innocence. There is no concern, awareness, or interest in the murder of the tribal member. Despite sharing the same death, each individual's perception is altered. Discrimination results from the separation between people brought about by different

points of view. The rich and the poor, the intelligent and the illiterate, the affluent and the beggars, and the beautiful and the ugly are the divisions of society. It depends on how much attention each person gives to a certain viewpoint. All people's inherent goodness, generosity, kindness, humanity, compassion, and equality must be upheld without discrimination.

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Analytical Study on Specific Psychomotor Skills and Psychological Factors of Boxing Players & Tug of war Players in West Zone Universities

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Introduction :

It is an rising discipline of psychology is considered as an attempt to understand describe and give an explanation for the conduct of sports activities folks in athletic placing each exercise and aggressive- so that it will beef up overall performance. Today there is no game without sports activities psychology. it is documented that psychology grew out of philosophy and inside multiple many years of the stylish generation of technological know-how and education, it fashioned into an widespread banyan with many branches and offshoots making it hard to distinguish its stem from its tentacles. Sports psychology can be a current phenomenon-a wonderful addition thereto ever-increasing own circle of relatives of psychology. called hybrid technological know-how, a fusion of game, technological know-how and psychology-sports activities psychology is all approximately sports activities conduct specially with muscle-thoughts interactions, there affects and their effects in the context of sports activities, which is basically a form of lively reaction, however which has grew to become intensely aggressive as a consequence of the developing Olympics overflow a century. Sports Psychological intervention coping strategies, intellectual abilities like imagining concentrating, are focusing excreta. Team interplay and conference are all realistic obligations at some point of which athlete's teachers/coaches and sports activities psychologists play reciprocally cooperative however decisive roles. All different matters being identical athletic event/sports activities are prevailing in the thoughts. one the various dreams of carried out sports activities psychology is to investigate human overall performance stabilize and to boost sports activities overall performance.

Statement of the Problem

The purpose of the study is to find out whether or not any significant difference found on movement time, eye hand coordination, Motivation, and Aggression of boxing and tug of war players in west zone universities.

Sample of the Study

The study was formulated based on the simple random sampling. The samples were collected from the 100 boxing players and 100 tug of war players in the age group of 20- 25 years from 2 universities of west zone.

Showing the Sample of the study

Sl.No	Name of the Universities	Number of Boxing players	Number of Tug of war players	Number of subjects
1.	R.T.M.N.U University	50	50	100
2.	Gondwana University	50	50	100

Tools Used

Movement time – Nelson speed of movement.

Eye-hand coordination – Lafayette electrical operator (two arm tracing apparatus).

Motivation- The Sport Motivation Scale (SMS-28) - Luc G. Pelletier, Michelle Fortier, Robert J. Vallerand, Nathalie M. Brière, Kim M. Tuson and Marc R. Blais, 1995.

Aggression - The aggression questionnaire Buss, A. H., & Perry, M. P. (1992).

Data Collection Procedure

The subjects of the study were in the age group between 20 to 25years from two groups i.e., boxing players and tug of war players. The boxing players consisting 100 men and the tug of war players consisting of 100 men of R.T.M.N.U University and Gondwana University.

Relation to their movement time

Sl. No.	Subjects	No. of subjects	Mean	SD	df.	't' value	p-value
1.	Boxing players	50	1.9802	0.1936	97	4.555	0.000
2.	Tug of war players	50	2.1244	0.0973			

Table 2 : relation to their movement time

Sl.No.	Subjects	No.of subjects	Mean	SD	df.	't' value	p-value
1.	Boxing players	50	1.5429	0.1737	99	3.421	0.000
2.	Tug of war players	50	2.0969	0.0635			

Table 3 : Eye-hand coordination

Sl.No.	Subjects	No. of subjects	Mean	SD	df.	't' value	p-value
1.	Boxing players	50	8.1033	1.4257	99	5.417	0.000
2.	Tug of war players	50	6.8362	1.0427			

Table 4 : Eye-hand coordination

Sl.No.	Subjects	No. of subjects	Mean	SD	df.	't' value	p-value
1.	Boxing players	50	9.1161	1.6691	99	6.738	0.000
2.	Tug of war players	50	7.0530	1.3721			

Table 5 : relation to their Motivation

Sl. No.	Subjects	N	Mean	S.D.	df.	't'-ratio	P-value
1.	Boxing Players	50	29.82	7.29	99	3.87	0.00
2.	Tug of war Players	50	27.09	9.48			

Table 6 : relation to their Motivation

Sl. No.	Subjects	N	Mean	S.D.	df	't' ratio	P value
1.	Boxing Players	50	30.85	8.97	99	4.27	0.01
2.	Tug of war Players	50	27.67	9.77			

Table 7 : relation to their Aggression

Sl. No.	Subjects	N	Mean	S.D.	df.	't'-ratio	P -val
1.	Boxing Players	50	35.86	9.99	99	2.19	0.01
2.	Tug of war Players	50	28.25	7.96			

Table 8 : relation to their Aggression

Sl. No.	Subjects	N	Mean	S.D.	df	't' ratio	P value
1.	Boxing Players	50	26.78	6.57	99	2.19	0.05
2.	Tug of war Players	50	37.65	8.98			

Results & Discussions

Table -1 Showing the Mean Values, SD, df, 't' value and p-value between boxing players and tug of war players of Gondwana University Players in

Table-2 Showing the Mean Values, SD, df, 't' value and p-value between boxing players and tug of war players of R.T.M.N.U University Players in

Table -3 Showing the Mean Values, SD, df, 't' value and p-value between boxing players and tug of war players of Gondwana University Players in relation to their

Table -4 Showing the Mean Values, SD, df, 't' value and p-value between boxing players and tug of war players of R.T.M.N.U University Players in relation to their

Table -5 Showing the Mean Values, SD, df, 't' value and p-value between boxing players and tug of war players of Gondwana University Players in

Table -6 Showing the Mean Values, SD, df, 't' value and p-value between boxing players and tug of war players of R.T.M.N.U University Players in

Table -7 Showing the Mean Values, SD, df, 't' value and p-value between boxing players and tug of war players of Gondwana University Players in

Table -8 Showing the Mean Values, SD, df, 't' value and p-value between boxing players and tug of war players of R.T.M.N.U University Players in

Conclusion :

It is an emerging field of psychology is viewed as an effort to know describe and explain the behavior of sports persons in athletic setting both practice and competitive- with a view to reinforce performance. Today there's no sport without sports psychology. it's documented that psychology grew out of philosophy and within a couple of decades of the fashionable era of science and education, it shaped into an enormous banyan with many branches and offshoots making it difficult to differentiate its stem from its tentacles. Sports psychology may be a recent phenomenon-a distinct addition thereto ever-expanding family of psychology. referred to as hybrid science, a fusion of sport, science and psychology-sports psychology is all about sports behavior especially with muscle-mind interactions, there influences and their outcomes in the context of sports, which is essentially a sort of active reaction, but which has turned intensely competitive on account of the growing Olympics overflow a century. Sports Psychological intervention coping strategies, mental skills like imagining concentrating, are focusing excreta. Team interaction and convention are all practical tasks during which athlete's teachers/coaches and sports psychologists play reciprocally cooperative but decisive roles. All other things being equal athletic event/sports are winning within the mind. one among the goals of applied sports psychology is to research human performance stabilize and to reinforce sports performance.

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संशोधक

Lived Experiences of Teachers' and Students' Perceptions on Remote Teaching and Learning of Vocabulary

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Abstract :

This research examines the perceptions of teachers and students regarding the process of remote teaching and learning of vocabulary. The perceptions were analysed from the data collected from teachers and students of a private deemed university by administering a structured questionnaire. The lived experience of remote teaching and learning process was collected from teachers and students. The data collected was tested using Cronbach's alpha to ensure its reliability. The test result indicated that the data collected was reliable. The responses revealed that both teachers and students look forward to physical classes, as both considered that physical teaching impacts practical learning. The students registered a sense of incompleteness and boredom in attending virtual classes. The findings reveal that teachers' lack of prior experience in using digital tools for teaching vocabulary caused remote teaching to be uninteresting.

Keywords: Lived experiences, Remote teaching and learning, Students' perspectives, Teachers' perspectives.

Introduction :

The outbreak of covid -19 pandemic lockdown periods has dramatically affected our lives. One of the fields affected by COVID -19 lockdown is the field of education. Since the lockdown, all educational institutions, schools, and colleges remained closed and could not conduct classes for the students. Due to this, educational institutions encountered a considerable challenge in teaching students. UNESCO 2020 stated the challenge, "Education systems around the world are facing an unprecedented challenge in the wake of massive school closures mandated as part of public health efforts to contain the spread of COVID-19. Governmental agencies are working with international organizations, private sector partners and civil society to deliver education remotely through a mix of technologies in order to ensure continuity of curriculum-based study and learning for all". Academic institutions shifted their mode of teaching from classroom teaching to remote teaching with the aid of technology. "...remote language teaching requires more from the teacher than standard classroom teaching. This means that professionals need support and time to learn to use new technology effectively." Stanley, G. 2019.

Literature Review :

The unprecedented COVID-19 pandemic incited a transposition in the teaching–learning environment from traditional schooling to emergency remote teaching. Emergency remote teaching can be defined in the words of Hodges et al., 2020 as "a temporary shift of instructional delivery to an alternate delivery mode due to crisis circumstances". To enable the students to have uninterrupted learning of their curriculum and keep the students intact to continuous

learning at this pandemic, emergency remote teaching was implemented. "The primary objective in these circumstances is not to re-create a robust educational ecosystem but rather to provide temporary access to instruction and instructional supports in a manner that is quick to set up and is reliably available during an emergency or crisis" Hodges et al., 2020, p. 6

Demuyakor, J. 2020 indicated higher educational institutions were left with the choice of continuing academic activities with the support of internet technology. Barr, B., & Miller, S. 2013 suggested "Instructors can help reduce isolation in the online environment by teaching face-to-face in a traditional classroom, record student collaboration, and incorporate the audio/video into online courses." As far as teachers are concerned, upskilling their abilities to remote teaching are the only way to bridge the gap between the teaching and learning process.

"…stepping into the digital world overnight can be challenging for many teachers. Some teachers find the idea of remote teaching quite overwhelming …" said Hala Ahmed in his introduction to the booklet Teaching English Remote Teaching Tips. Stanley 2019 "Technology aside, managing the classroom at a distance has its challenges". According to previous research on teachers' perspectives on the remote teaching-learning process, Niemi, H. M.,& Kousa, P. 2020 specified, "Teachers quickly learned to use technological platforms, but interaction through it was not of high quality. Educational organizations also supported teachers in training them to use software and access various digital tools to make teaching–learning process successful. A study by Chierichetti, M.; Backer 2021 found that the faculty members were under pressure during the transition to remote teaching but had easily managed it.

Earlier studies conducted on teachers' perspectives and students' perspectives reported positive signs on remote teaching. Embark Saleh 2020 findings reveal that the instructors expressed readiness, interest and positive attitude toward remote education. The study by Niemi, H. M.,& Kousa, P. 2020 on perceptions of remote teaching by teachers and students recorded an overall positive picture. "From the teachers' viewpoint, distance learning went well, or even better" Niemi, H. M., & Kousa, P. 2020. His findings also gave scope for understanding the role of a teacher in the form of the performance of assignments by students, learning outcomes and students' well-being.

Kulal,A.,Nayak,A 2020 Findings suggested that even though the students were comfortable taking an online class with the support of teachers, they believe that online classes cannot replace physical classes. Farrah, M. & Al-Bakry, G. H. 2020 findings reveal that the implementation of e-learning needed changes and improvements to achieve success in spreading knowledge suggested training programmes for teachers and students and massive advances in technological infrastructure. Atmojo A.E.P1, Nugroho.A 2020 findings reveal that online classes were unsuccessful due to insufficient planning and preparation. This allows the scope of research in online learning and its related areas.

Ana Haziqah A Rashid et al, 2021 revealed that the teachers in the southern state of Malaysia had fairly accepted to use VLE (virtual learning environment); apart from that the teachers believed that "The use of VLE can improve the innovative way of teaching that can increase students' interest in constructing knowledge through their learning process." Almahasees et al. (2021) recommend that online learning could be a temporary alternative and could not substitute face-to-face learning. Carver, L. B. 2020 highlighted, "But no matter what you call the process of moving from face to face to online instruction happening during this pandemic, supporting students is and should be the first concern." In contrast to Embark Saleh (2020),

Niemi, H. M.,& Kousa, P. 2020, the study of Naik, G. L., (2021) recorded the non-acceptance of remote teaching. "More than 60% of the students are not ready (due to lack of technical, infrastructural, and high-speed internet access, and power supply, limited network data per day) for the online classes."

Methodology :

This research work was carried out in a deemed University in India. The sample students were in their III year of mechanical engineering. Out of 100 students, 32 were female students, and 68 were male students participated in the survey. Data was collected from both teachers and students through google forms. The questions were divided in to two sections. The first section comprised nine open - ended short answer questions based on the choice of vocabulary; the method/ approach/ strategy they would choose to teach those five words through remote teaching; motivating activity they adopt; teacher-student interaction; silent student participation; wrap up session; choice of assignment were collected from the teachers. The second section comprised nineteen questions based on their lived experience of remote teaching, in which the teachers responded on a five-pointer Likert scale. The first section of open-ended responses from teachers was consolidated and generated into separate google forms. It was given to the students to rate vocabulary teaching methodology to the scale of 10. The second section comprised sixteen questions based on their lived experience of remote learning in which the students respond in a five pointer Likert scale.

Data Analysis :

Cronbach's alpha test was conducted to assess reliability of the questionnaire. The coefficient alpha for teachers scored á = 0.73 and for students scored á = 0.87.

Table 1 Reliability test result

Samples	N (Number of items)	$\bar{C}$ (Average Variance)	$\bar{V}$ (Average co variance between items)	Cronbach's alpha
Teachers	19	7.1	56.5	0.73
Students	16	17.3	49.8	0.87

Results and Discussions :

Average Score of the ratings of teachers' remote teaching methodology
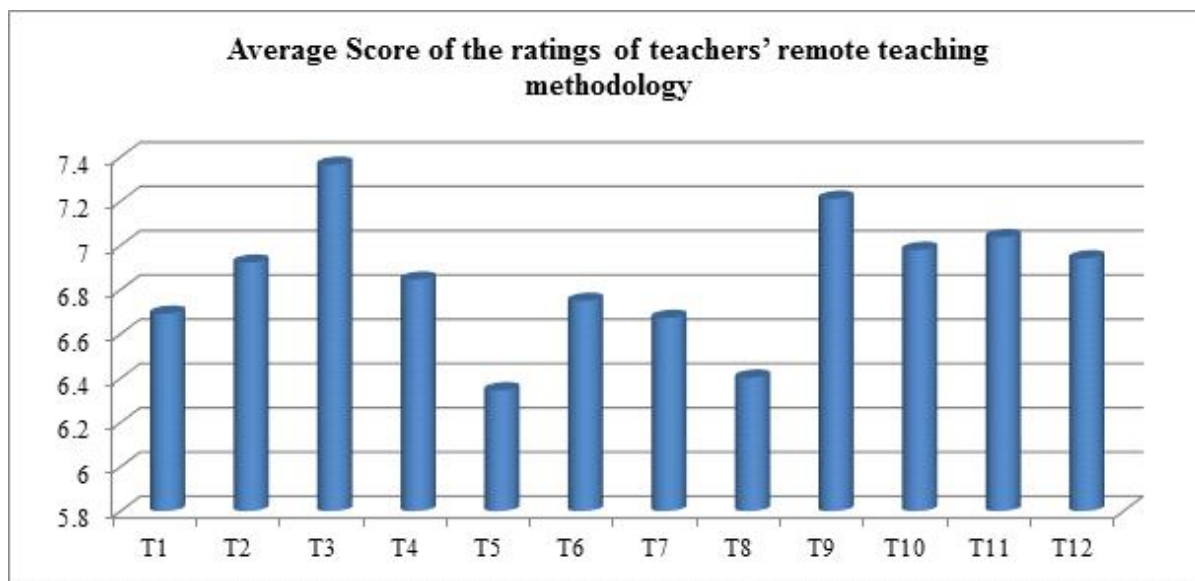
Fig 1 Average Score of the ratings on remote teaching methodology

Based on the remote teaching methodology rating, every teacher's average score (figure 1) was calculated. It was found from that their choice of remote teaching methods lies in doing activities, games, picture associations, mnemonics, root words, affixes, contextual meanings, content-based training, etc. Since the rating did not display a vast deviation in score, every teacher's choice of remote teaching methodology is valued and considered.

Table: 2 Average Score of perceptions on Remote Teaching

Perspectives on Remote Teaching	Mean	Standard Deviation
Teachers' Perspectives	3.36	3.02
Students' Perspectives	3.14	2.86

As shown in table 3, the students' perceptions on remote teaching were interpreted.

Implications and suggestions

Theme 1: Effects of Remote Teaching

Lack of motivation, loads of assignments, isolation, absence of friends, and internet connectivity issues also led to the expectations of physical teaching. "A qualified online teacher should know the differences between face-to-face classroom and remote teaching. They should employ this awareness in facilitating interaction and communication, collaboration, and engagement." (Keengwe et al., 2014) Lack of such interactions also could create boredom in the remote classroom.

Theme 2: Impact of Physical Teaching

The teachers and students had mutually agreed that they were dissatisfied with remote teaching for learning vocabulary. Teaching and learning vocabulary remotely has caused a sense of incompleteness and boredom to both teachers and Students. This displayed that the teachers had yet to adapt to the changes in the teaching method while teaching remotely. Habituation towards physical teaching has insisted the teachers cope with the pandemic.

Theme 3: Suggestion on Remote Teaching Method on Learning Vocabulary

Many improvements in teaching strategies, change in the style of motivating the students to vocabulary learning, student participation, interactions, discussions, promoting self-learning, and incorporating digital tools in the learning process are required to make remote teaching enjoyable. The teachers should become learners by upskilling them by learning to use video conferencing software and other digital tools that make remote teaching work.

Theme 4: Effect of Remote Teaching on Post-Pandemic Teaching

It was found that the students had expressed a sense of incompleteness to remote teaching classes. The majority of the students disagreed with attending online lectures along with physical class after the pandemic gets over. This indicated that the students were not interested in taking remote classes. Both teachers and students believed that physical classes greatly impact learning vocabulary compared to remote classes.

Conclusion :

As per the lived experiences of teachers and students of remote teaching of vocabulary instruction, it was found that the pedagogical approach in remote teaching requires change and improvements in the teaching method. Hesitation in adapting to change, absence of digital tools, lack of motivational activities and monotonous talk of instructors had caused boredom and a sense of incompleteness among the learners. Shivangi Dhawan.,(2020) also concluded,

"Teachers have become habitual to traditional methods of teaching in the form of face-to-face lectures, and therefore, they hesitate in accepting any change. But amidst this crisis, we have no alternative other than adapting to the dynamic situation and accepting the change." This further gives scope for investigating on the pedagogical approach of teaching in remote teaching in learning vocabulary. "successful implementation of online learning into the curriculum requires a well-thought-out strategy and a more active approach," suggested Micha³ Ba²czek (2021). Shim (2020) "…an improved and effective emergency remote teaching system maintaining academic achievement similar to traditional classroom teaching can be designed in preparation for any possible future crisis like COVID-19."

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FUNDAMENTAL SKILLS FOR READING FICTION

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ABSTRACT :

Maturity in appreciation of literature presupposes the development of the skills essential to reading the various literary types – novels, short stories, poetry drama, biography and essay or article. In general, these skills involve a specific application to the literature based on silent reading skills with the additional consideration of difficulties posed by the different literary types. The teacher's essential task is to train students to think with various kinds of literary material according to the purpose of reading. Of course, these skills, like any reading skills, will develop gradually according to the reader's intelligence, interest, and general maturity.

Keywords – *reading, skills, material, maturity, novel, fiction*

Introduction :

Students must learn to evaluate the truth or falsity of the author's presentation of human experience. They must discover the central theme of the work and relate the details to it. They must learn to follow different types of structures in the plot. Evaluating truth to human experience, young people frequently report that they liked a story or novel because "it was so true to life" without any real understanding of what they are saying. They need practice in evaluating fiction in terms of elements which make for the real truth of human experience or lack of it. Among the skills essential to this purpose are:

1. Reading to determine cause and effect in events :

The happenings in good fiction, like happenings in life, rest upon a basis of cause and effect, whereas inferior fiction is characterized by rootless accumulations of events. Students should be taught to ask themselves, "Was there any preparation for this happening, any reason for it in what has gone before, or did this happen purely by chance or coincidence?" Senior high school students may look for examples of foreshadowing in skilful writing. After reading an O. Henry short story, they may look back to see if the writer purposely led them astray to trick them at the end or whether the surprise ending could grow logically out of the story.

2. Reading to discover whether there is development or metamorphosis of character :

Students need to be made aware of the difference between changes in characters which are based upon skilful development and changes based upon sudden, magical transformations. Junior novels frequently present "mousy" little heroines who blossom into vivaciousness overnight because a wise aunt comes to town and changes the hairdo and style of dress of the heroine. This can be contrasted to the logical development of the main character in something like Betty Cavanna's Going on Sixteen. "The Outcasts of Poker Flat" presents a good example of the metamorphosis of a character in the short story. A frequent guide question in reading fiction should be, "Were the person's acts predictable from his character?"

3. Reading to judge precision and originality in character portrayal :

Another helpful guide question in reading fiction is: "Are the characters real or merely representatives of types?" Immature fiction often resorts to stereotyped or stock characters. Students enjoy finding in their reading stereotyped little grandmothers, old-maid schoolteachers, visor-wearing, gum-chewing newspaper editors, and stupid Irish policemen, who are interested or fabulously virtuous football coaches who are interested only in building character. Radio pangrams and movies might be a starting point for the study of character stereotypes with junior high school students. The stereotype of the adolescent in the Henry Aldrich-Corliss Archer tradition is one that interests and infuriates adolescents.

4. Reading to judge the authenticity of the dialogue :

This skill is developed, of course, only as students acquire the basis for judgement. For example, most high school readers are in no position to judge the authenticity of dialogue involving two tradesmen of Elizabethan London, but they may act as critics of the speech of American high school students or New York taxi drivers or Middle West politicians in fiction. Most junior high school students could detect in a recent novel the falsity in this bit of conversation by a seventeen-year-old baseball player who has just been offered an athletic scholarship: "I appreciate the offer more than I can tell you, sir. But it is not a real business proposition. I mean you are offering to lend us considerably more money than we can offer security for, are you not?"

5. Reading to judge the validity of the description :

Inferior fiction is larded with description which fills no essential purpose or which resorts to clichés like "black as pitch" "swarming like ants," and "shivers ran down his spine." Students should be given practice in noting description carefully to see if it is related to the central theme or purpose of the story and creates a sensory impression. Description of action, such as in sports fiction, might be a good starting point with seventh-grade pupils who could rule on the quality of description in a recent basketball story which insists that "Whiz! Boom! Swish" represents the pass, the shot, and the resultant basket.

6. Discovering a theme or central purpose :

Fiction may have various purposes: simply to entertain through an unusual, gripping, or humorous story; to present a serious social or philosophical idea; to satirize; to create an effect or impression. Students need practice in reading fiction of all these types to discern the theme or purpose. Most students will have little difficulty in following the sequence of events in an adventure story, but they will need much training in reading stories which merely reveal a character or subtly present an idea. Group reading and discussion of these kinds of stories will help young people learn to infer characters from scanty clues, seek allegorical significance beneath surface events, and look for meaning in symbols. Well-selected guide questions will help students centre attention on important details. In a group reading these guide questions may be differentiated according to the range in ability and maturity of the class. In a class reading Ernest Hemingway's The Old Man and the Sea, for example, one group may work with questions purely on the literal level of interpretation while the superior group may be assigned questions dealing with the allegorical significance of the story. Of course, as students develop an acquaintance with authors, they will know what to expect from Edgar Allan Poe and Nathaniel from James Thurber and John O'Hara.

7. Relating detail to central theme or purpose of the selection :

Mature discrimination in reading literature is dependent upon several types of skill in relating details to the central theme or purpose of a selection. The first of these is a skill in determining the attitude of the author toward his material. Details in a piece of fiction take on different significance depending upon the writer's attitude, and senior high school students may be made aware of these different attitudes. At the one extreme is the naturalistic writer who is bent upon presenting a "slice of life." a stark cross-section of reality. This type of story, frequently found in The New Yorker magazine, for example, tends to baffle and irritate adolescent readers until they realize the purpose of naturalistic writing. At the other extreme is the symbolist whose details, unimportant at the Hytera level, are merely symbolic representations of experience. Only a few of those in high school will be able to comprehend Joyce and Lawrence, but an acquaintance with symbolism and a habit of looking below the surface of details can begin early in junior high school as students discuss the significance of the blue willow plate in Doris Gates's Blue Willow and the black coffee in James Street's Goodbye, My Lady. This can lead to a consideration of the symbolic value of the wolverine in Paul Annexter'sSwiftwater and later of the green light in F. Scott Fitzgerald's *The Great Gatsby.*

Skill in recognizing "point of view" in fiction is also important in relating detail to the central theme or purpose of a selection. Most students are accustomed to the "omniscient" point of view in which the author projects himself into all characters, but they find it harder to interpret the story or novel written from the point of view of a specific character. Ninth-or tenth-grade readers may be asked to tell how Mureen Daly's "Sixteen" might have been different if written from the point of view of an adult rather than a teenager, and older students might be asked the same question about Sherwood Anderson's *"I'm a Fool."*

Skill in relating detail to the central purpose of a selection will enable superior senior high school students to make several additional distinctions which denote mature reading: (1) between journalism and literary art in fiction which deals with historical events;(2) between propaganda and literary art in fiction which deals with social problems; (3) between relevance and irrelevance of sordid material in fiction.

To make the first distinction, the reader must have practice in answering the questions: "Does the book stress the universal of experience-the thoughts and feelings of people-or the external happenings? Does the choice of detail make us live through historical events or merely view them?"

All fiction that deals with social problems are special pleading of a sort, but some rise above the propaganda level. One of the main criteria is the author's handling of detail. A novel such as Laura Z. Hobson's Gentleman's Agreement, a protest against anti-Semitism, fails to rise above the propaganda level because the reader's emotions are strictly channelled. Through a series of scenes, he is made angry about anti-Semitism and the people who practice it, but there is no real penetration into the motivations of these people. A novel like Richard Wright's Native Son, an angry protest against the Negro's status, rises to literary art because it studies the nature of race hatred through the motivations of people, giving the reader alternatives in emotion.

The fiction of the past three decades has frequently included sordid experience and language. Controversial books like John Steinbeck's The Grapes of Wrath, Thomas Higgins' Mr Roberts, and James Jones's *From Here to Eternilly* have been problems to high school librarians and teachers of literature.

These are some of the attitudes expressed:

- Literature is one of the most potent sources in public schools for developing moral and spiritual values. What is read and what is talked about affect behaviour.
- Since the amount of free time that a teenager has for reading is limited, he should be encouraged to read literature which is most likely to facilitate his own personal and social adjustment at the same time that it increases his enjoyment of life.
- Until young people have read creatively a wealth of literature which offers adequate personal and social adjustment, they will not see as unsatisfactory (both individually and socially) the pathological or sordid behaviour with which such books deal.

If teachers or librarians find that teenagers are reading or are talking about such books-even the motion picture versions of them-discussion should centre on whether the sordid details are essential for developing the theme of the book. Are these details necessary (a) to the reader's understanding of what motivates the character and (b) to his judging the adequacy of the character's adjustment to life?

Different types of plot structure :

High school readers will meet various types of plot construction in the stories and novels they read. Most will have little trouble with the plot which presents a straight chronological sequence of events, but they will need training in following the story which starts with a problem, regresses in time to tell how it arose, and moves forward in time to tell how it was solved; or the one which starts at the end goes back to the beginning, and runs on to meet the starting point, the end of the person's life. In their early acquaintance with plots of this type, it may help students to draw jagged timelines to show the chronology of the story. In novels, particularly long nineteenth-century novels, students have the problem of following several plots involving various groups of characters through hundreds of pages. Simple charts showing the various plot strands and the characters involved may help, although the need for too many charts and diagrams may indicate that the novel is too difficult for the level of ability of the readers.

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Feminist Literature and It's Representation in Literary Forms

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Abstract :

Feminist literature has come to the forefront of literature through many studies on women. Feminist literature has captured the attention of many writers and scholars across the world in recent years. The movement for the empowerment of women has come into being many centuries before but its true force is felt in post modern era. Christina Rossetti wrote a poem in late 19th Century entitled, ' Goblin Market' which may not be written with feminist perspective when it was published but now it has got the identity feminist work. Sylvia Plath's whole body of poetry is feminist writing. Through her confessional poem, she gave an expression to her pent up feelings. Kamala Das, Plath's Indian companion in confessional poetry does not shy away from describing her, sexual life. Bell Hook's essay, 'Understanding Patriarchy', has brought great insight into the subject wherein she describes the true meaning patriarchy. There hundreds of works which have brought a revolution into women's world which was limited to their families and narrow domestic walls of society. These writings have not only liberated women from their narrow world of thinking but also moved them to their empowerments. Feminist writings have great power to push their arguments to the logical conclusion by which they can bring their true identity before the world. The process of empowerments of women is still in midway and it cannot reach to its ultimate destination unless all women from all classes of society will realize their full potential and the true meaning of life. Of all the classes of women middle class women are the worst sufferers because they are the class of silent sufferers. The focus of the attention of feminist writers are middle class women and this evident from the works which have been cited above. Literature over the years portrays the evolution of women makes some of our ideas clear about the representation of women in literary texts. The evolution of ideas is seen on the theoretical as well as practical levels. It is difficult to embrace all these ideas into single writing.

Keywords: *Evolution, Domestic, Walls, Empowerments, Confessional Poetry, Patriarchy, Silent Sufferers.*

INTRODUCTION :

Bell Hook's essay 'Understanding Patriarchy' is a phenomenal essay in feminist writings. Patriarchy is something which affects men and it is also hazardous to women. Bell Hooks makes a very pertinent argument in the essay by saying that the men are the initial sufferers of patriarchal system has become ineffective which says that men are perpetrators and women are sufferers. On the contrary, Bell Hooks says that men are the first hand sufferers and perpetrators of patriarchy. Bell Hooks gives here graphic descriptions where she talks about anecdotal evidence and her own experience of patriarchic family and her brother's experience in patriarchy. The focus of the essay is an American patriarchy but the concept of patriarchy is sufficiently local

and generic to understand it in different settings. In the very opening sentences of the essay, Bell Hooks says, "Patriarchy" is the single most life threatening social disease assaulting the male body and spirit in our nation". The word patriarchy is known to people across the world but very often people use it in everyday life. Men are the first victims of patriarchy and unconsciously perpetrators of it.

The writer shares her own experience by saying that her brother was weak in what we call manly activities but her parents always feed him with all age old patriarchic arguments. They tell him that he is strong and he should not show his tears and emotions. This is, according to Hooks, as suppression of emotions which are natural and fundamental to each human being. She is terribly bitten when her father found her playing games of men. Despite of all these restrictions on her and high expectations from her brother, Bell Hooks come up as stronger than her brother. Bell Hooks has presented her an argument which can help not only women across the world to get empowered but also men to prepare themselves better human beings. Women may feel pity for men if they understand patriarchy in right manner.

D.H. Lawrence's short story "Tickets Please" is a great example of feminist writings. The whole story was written from a women's point of view whose name is Annie and who is the leading character in the story. The language of Lawrence is very graphic when he describes physical, emotional and sexual feelings of the only male character in the story, John Joseph Rayon. The story is set up in the backdrop of First World War when so many men in England were unable to take up jobs because they were physically unfit for those them. As a result of that women had to work in male dominated professions such as post-office workers, tram car conductors, drivers etc. Annie had to work as tram car conductor and John Joseph worked as tram car inspector. John Joseph was notorious for exploiting women sexually which he had been doing uninterruptedly since a decade or more. He had a wild desire to take advantage of Annie who was newly joined as tram car conductor. She was unknown about John Joseph's motives and she took his advances of as his true love for her. John Joseph had a plan to go with Annie on outings. He made every possible effort to show his manliness to her. But all his plans were thwarted when Annie left him in desperation. All her dreams of serious relationship with John Joseph had been broken in a minute. Annie decided to take revenge upon John Joseph. The last scène of the story is an ultimate show of women power. Annie and her friends called John Joseph in a store room and they played the same game of humiliation with him. John Joseph had to accept his defeat and ran away from there. The last part of the story is very graphic in use of language. The end of the story shows that women can protect themselves and show their emotional strength provided they are united.

Cristina Rossetti's Poem 'Goblin market' was interpreted as fairy tale or children's story when it was published and was not well received by critics. But with the rise of the feminist literature scholarship, 'Goblin Market' has been read as a serious poem about consumption. It is read as how male merchants try to negotiate the female body. The fruits in Goblin Market are used as metaphor to show how female body is an object of mercantile commodity. Laura and Lizzie are two sisters who are the target of attack by merchants. They are two bodies and one soul. Laura cannot resist the temptation of alluring fruits and she falls victim to the treacherous plot of merchants. Laura does not have money so instead of that she is asked to give a small lock of her golden hair. Laura agrees to do that and has been sexually used by merchants. She lacks the agency which is money to buy those mouth

watering fruits. She returns home with scattered hairs and dirty cloth. Lizzie can't believe her eyes to see Laura in that condition. She is a bit more practical than 'Laura and know well the importance of agency in market. She goes with money and buys some fruits and promptly offers money. Merchants try to allure her but she manages to escape from there without any injury.

Laura and Lizzie's story shows here that if women know the way of the world, there is a very little chance of being exploited sexually. If women wish to return safe their homes like Lizzie, they need to have the knowledge of agency. The knowledge of facts is an important factor in progress of on individual and the empowerment of women. Lizzie not only protects herself but also she becomes instrumental in saving the life of her sister. Women with factual knowledge can work in solid manner as well as pave a way to strengthen the condition of other women.

'The Yellow Wallpaper' is yet another epoch making work in feminist writings. Charlotte Perkins Gilman has penned this autobiographical short story which is very long. Gilman tells in her story that she has spent long days in confinement by none other than her husband who is a doctor and a male authority in her family. Gilman suffers from post pregnancy depression and hallucination which were termed under hysteria in her days. Her husband suggests her rest cure in which the person is given a compulsory rest to cure some mental illness. During the rest care the person is asked to remain behind four walls. Gilman has accepted her authoritarian doctor husband is suggestion and begins to spend her lonely days in a bedroom. The bedroom has yellow wallpaper. There is a picture of women on that wallpaper and Gilman has no other work except to look at that wallpaper days in and days out. She has no one to speak, to express her feelings. She begins to compare herself with the woman in the wallpaper. After few more days, she begins to feel hallucinations

that the woman is confined into that wallpaper. During the rest cure her boredom depression and hallucination has grown even stronger. She cries, weeps, and her mental her condition becomes worse. But her husband did not show any sympathy for her. She feels like a prisoner in her house.

At the end of the story she decided take a drastic step before her hallucination eats her out. She goes near the wallpaper and tears it into pieces to free woman in wallpaper. She feels almost as if she has come out of her hallucination. She plays a trick to get out of the confinement. She cries out loudly and suddenly goes silent. When her husband breaks the lock, she pulls him in the bedroom and ran away from the house. Her confinement ends when she tears away the wallpaper. She breaks away from her depression and boredom and takes free breath in open air. The empowerment here is to get out of the confinement. The act of freeing herself is an act of finding her own self and it is also an act of gaining self confidence. It is a necessary act to break the illusions of society and the hallucinations of women in mental confinement. This is truly an act of empowering our selves.

'Iraqi Nights' is a poem by Kareem James Abu-Zeid and it tells about a war situation how the female voice emerges from war situation. The poet constantly compares the contemporary conditions with the mythical conditions. There is a voice of nostalgic which one wants to go back and resurrect the glorious times in the past. The poet looks back and ahead in the course of the poem which is not only important from feminist perspective but also from perspective of memory studies. The poem is a constant transition from material to metaphorical and vice- versa. The poem criticizes the war which is men made condition. The poet expects to have the condition of normalcy and dreams of the past. The war is actually a mescaline act and women are the worst sufferers of war. The writer wishes in the poem to bring a time in the history when

to bring a time in the history when there was no war and no cruelty to women. It was a period of prosperity and peace. The society cannot make its progress unless the women are not treated well. A good treatment to women is yet another hallmark of women's empowerment. It is the least expectation of women from society that they should receive a good treatment from their male partners.

The movement of women's empowerment though it has begun a century ago, it has not crossed yet many boundaries. This process of empowerment is in a form of evolution and it will move with this pace till it will not accomplish its goals. The cause of this slow progress is our society and political parties which rule our country. The hue and cry is made by political parties in the name of women empowerments but many these attempts end in hypocrisy. I must say in this concluding part of the article that the honesty is required from those women as well as men who fight for women's empowerment.

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A study of Health of Women in Pardhi Vasahat at Dahegaon

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Abstract :

Pardhi is a unique community among forest hunter-gatherers in India. Pardhi community is tribal. There is a specific tribal group. This community, which was driven out of the forest by the British by banning hunting on a large scale from the forests of India. Pardhi Samaj is a part of Scheduled Tribe Caste. In that group there are 54 tribes with about fifty-two hundred sub-tribes and a population of about two and a half crores included in them. Some of these Pardhi communities live in Jalgaon, Amalner, Chopra, Parola, Dhule, etc. in Khandesh. A balanced diet along with cleanliness is essential for physical health. How much to eat, what to eat, when to eat, where to eat matters. For that, eat little, eat frequently, in a clean and pleasant environment, eat slowly and chew well. If you study the merits and demerits of your diet and eat according to your needs and requirements, it becomes healthy. Essential for maintaining good health. Thus, the physical aspect of health is considered.

There is a colony of Pardhyas at Dahegaon near Kuhi Mandhal in Nagpur district. It has been in this fine residence for nearly 25 to 30 years. This settlement with approximately 150 people. It has 20 to 25 houses. Even today, it is found that none of the schemes of the government are getting the desired benefit. The tribe does labour, agricultural work and alcohol preparation work with the help of every woman in the house. According to them, this is their livelihood. From children going to Anganwadi to teenagers, adults and old people were also found in this Pardhi Colony. The present project was selected to know how the health of women in their colony is. 50 percent of the total population were women out of which all the women in the age group of 18 years and above were selected for the survey. The following objectives were considered for the present research.

To know the family background and social class of Pardhi women.]To study the health of Pardhi women in Nagpur Dist.,To study the malnutrition of Pardhi women,To know about the work of Anganwadi Sevika.

Even today these women do not feel the importance of education as it was found that 15 percent have education till 10th standard. Women in this society were married at a very young age. Family, economic income is very low i.e. 1500 to 3000 rupees, it is difficult to support the whole family in this income. Maximum nuclear family system appears to exist. The reason why Pardhi women are less tall is ignorance about diet, unsanitary environment, frequent diseases, lack of iron in diet due to low haemoglobin, various symptoms like fatigue, pale face, sweating are seen. As the area is not clean, dirt is common everywhere and it also affects their health. Due to lack of healthy habits, it is also affecting their health.

keywords – pardhi women , education, unsanitary environment , health,

Introduction

Pardhi is a unique community among forest hunter-gatherers in India. Pardhi community is

tribal. There is a specific tribal group. This community, which was driven out of the forest by the British by banning hunting on a large scale from the forests of India, was not included in the mainstream of the rural areas of India, so they turned to the path of crime for livelihood. After independence, Jawaharlal Nehru abolished the laws that made tribals criminal by birth and included them in the Scheduled Tribes. Even though many schemes have been implemented for them on paper, the police and the society has not properly integrated them into the mainstream. Most of the Pardhi community has been deprived of registration in the voter list, ration card, government facilities and education due to being nomads. Pardhi Samaj is a part of Scheduled Tribe Caste. In that group there are 54 tribes with about fifty-two hundred sub-tribes and a population of about two and a half crores included in them. Some of these Pardhi communities live in Jalgaon, Amalner, Chopra, Parola, Dhule, etc. in Khandesh.

Definition of Health:

There is a colony of Pardhyas at Dahegaon near Kuhi Mandhal in Nagpur district. It has been in this fine residence for nearly 25 to 30 years. This settlement with approximately 150 people. It has 20 to 25 houses. Even today, it is found that none of the schemes of the government are getting the desired benefit. The tribe does labour, agricultural work and alcohol preparation work with the help of every woman in the house. According to them, this is their livelihood. From children going to Anganwadi to teenagers, adults and old people were also found in this Pardhi Colony. The present project was selected to know how the health of women in their colony is.

50 percent of the total population were women out of which all the women in the age group of 18 years and below were selected for the survey.

Selection of Topic – Research Design

As the Pardhi area is very wide, various aspects of it have been studied. In Maharashtra too, a lot of research has been done on the health of pardhi women (Nandurbar, Yavatmal Melghat, Chandrapur, Gadchiroli area). But Pardhi in a male dominated society. Women are neglected. She does not pay special attention to her own health. Apart from poverty, ignorance, illiteracy. Wrong delusions affect their health. Moreover, malnutrition is found due to poverty. How is the health of women in such Pardhi areas, is there malnutrition among Pardhi women? How important is it to study their problems in order to eliminate their malnutrition? To know this, an exploratory study of what role we can play in relation to the health and malnutrition problems of Pardhi women in Dahegaon, Nagpur district, so this topic was chosen.

Objectives of the Research Project :

The objectives were considered for the present research.

- To know the family background and social class of Pardhi women, health of Pardhi women , the malnutrition of Pardhi women, the work of Anganwadi Sevika.

Problem Analysis :

In the present study, the health problems of Pardhi women have been studied. In that sense, the researcher thinks it is important to analyze the health problems of Pardhi women. In that regard the above points are explained Stree :- Yantra Naryastu Pujyate Ramante Tatra Devata Tatrai Tastu Na Pujyate Sarvasttraphala: Kri Where a woman is worshiped or a woman is respected, the Gods dwell there.

If the lady of the household will be happy also world give delight If the lady of the household is happy, then the whole house is happy otherwise there is disappointment (Kumar, 1990).

(२००)

पुरवणी अंक ६ – डिसेंबर २०२२

Hypothesis :

- Poverty, illiteracy, unhealthy environment affects the health of pardhi women.
- Malnutrition rate is high among Pardhi women.
- Contribution of Anganwadi sevaks is important to improve the health of pardhi women.

Limitations of the study :

- The present research is limited to Dahegaon in Nagpur district.
- Pardhi women is a related subject, so this study is only for 30 Pardhi women was limited.
- The field has been selected as the role of research in improving the health of pardhi women is important.

Review of Literature :

Literary Criticism, According to Rajshree Kale has been trying for many years to bring the women of Pardhi society into the mainstream. A lot of work is being done by them like getting these women out of the yoke of customs and traditions and inculcating them in the habit of saving and Goliv Maru Chhere this child is mine. Then her husband comes. He assures that it is his own child and then everyone leaves. When all are gone, the woman gives birth to a new life by giving birth to herself. A woman from Pune is fighting alone to bring the Pardhi society, which is riddled with such deadly traditions, to the mainstream. Her name is Rajshree Kale! As the new moon approaches. In a busy city like Pune, we always see women and children selling lemons and black dolls in major squares. This is a community that lives by pitching tents on footpaths at Swargate Pune Station, Shivajinagar, Hadapsar, Vriddheshwar Ghat, Shankarsheth Road etc. She says while narrating the condition of this community and her own experiences like Veer Rani Jhalkari Bai, the faithful companion of the Rani of Rajshree Kale Jhansi of the same community, who works day and night for them, and the source of inspiration for the tribal community, these people, who were displaced after the deforestation, are living an open life in the city.

Data Analysis and Interpretation :

Social research is the scientific study of social phenomena. That is, while studying any social phenomenon, it is necessary to adopt scientific methods. The steps in which research is carried out according to scientific method is called research process.

In this, first choosing the subject of study, determining the area to study the selected subject, collecting the necessary information related to the subject of study, classifying the collected information, tabulating, presenting the information and drawing conclusions are called scientific research methods.

To find out the truth of the problem, some steps have to be taken in a specific order, those steps are called research methods. (Ghosh B.N., 1982)

A study of Health of women in Pardhi Colony of Dahegaon: The Study is related to-

- What women think about health
- What health means to them
- Are there any issues regarding the cause when those issues are considered
- Among the factors, waste prevention is equally important.
- Inadequate education, inadequate knowledge, lack of proper information, unsanitary environment.
- Are women conscious about health and are they aware about the consequences?
- If so, what role do they play in solving health problems?

From their point of view, that role is equally important. The objective of the research is to help and enable the officials to solve the concerned problems.

It is the researcher's responsibility to inform the housewives and make them aware about it.

It is necessary to make housewives aware about health and inform them about the bad consequences if they do not take proper care of their health. Informing them about hygiene and health, if proper health care is not taken, various infectious diseases, some other serious diseases are also found.

General information :

It is important to consider the age of the women in the actual survey. Pardhi women of various ages were involved in this research project.
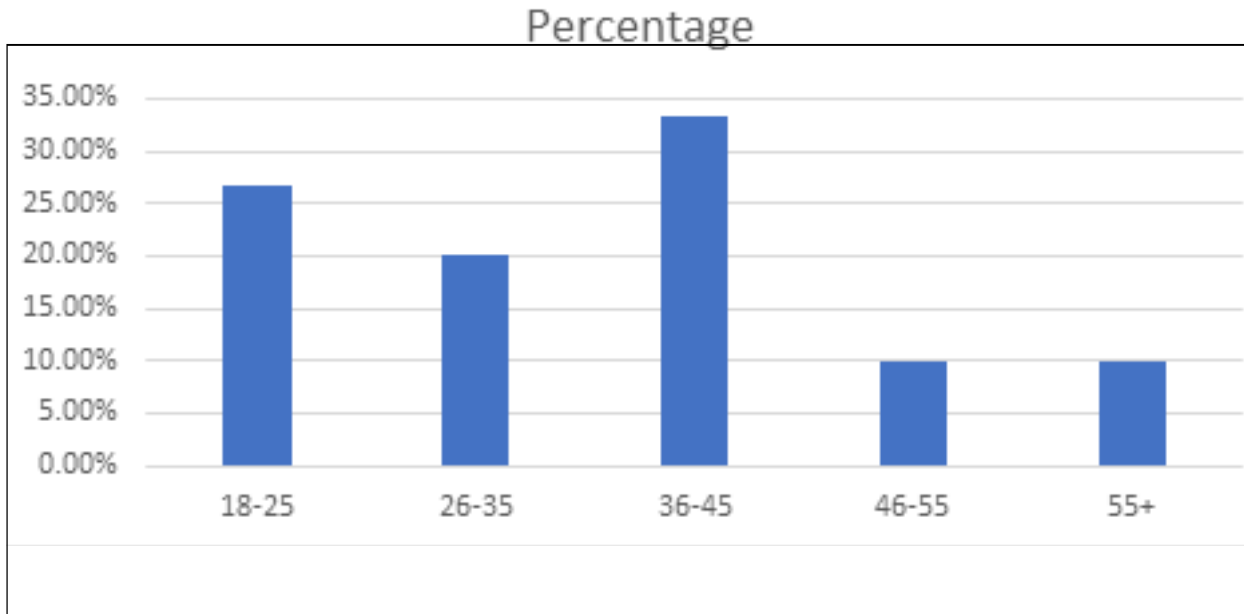
X Axis- Age, Y Axis- Percentage
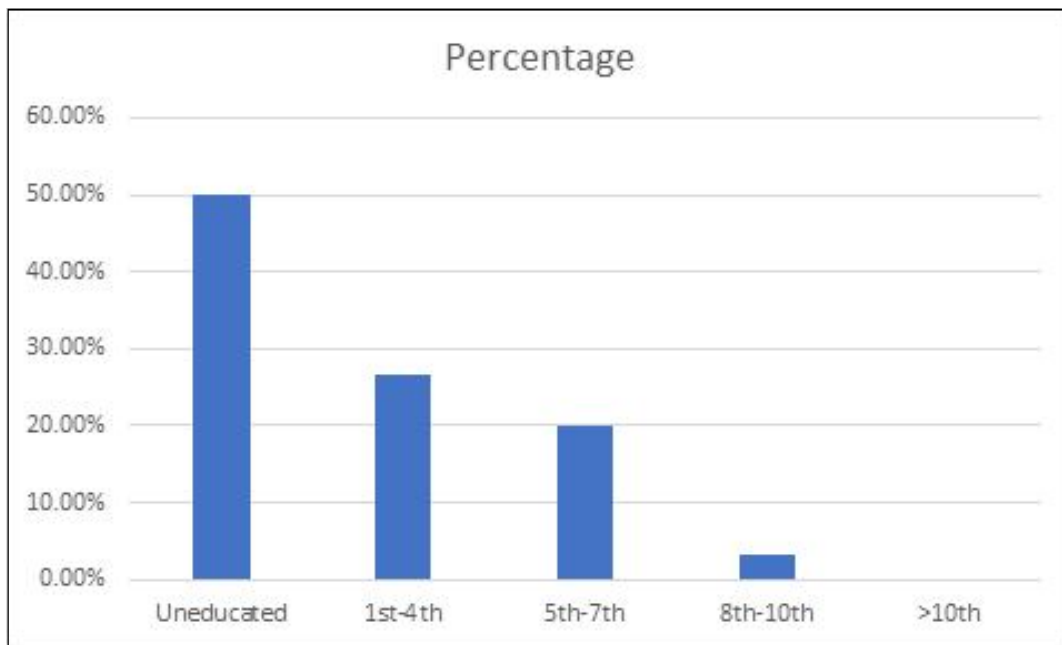
X Axis- Education, Y Axis- Percentage

From the above graph, it is found that 26.67 percent of women in the age group of 18-25 years, 20 percent of women in the age group of 26-35 years and 33.33 percent of women in the age group of 36-45 years were found. 10 percent women were found in the age group of 45 to 55 years. And women over 55 were 10 percent.

Education :

In order to consider the relationship between education and health, it was attempted to know the level of education of Pardhi women. We know that education improves the thinking of individuals and also creates a tendency to increase knowledge with the help of various media. How women's education affects their health awareness.

From the above graphit can be observed that the percentage of illiteracy was observed among Pardhi women. While 26.67 percent of women had education from 1st to 4th standard. From 5 to 7 20 percent females were found. From 8th to 10th standard, 3.33 percent female education was found. This leads to the conclusion that the female dropout rate is high despite educational schemes. Because of that he does not complete his previous education. The reason for the low level of education is poverty, leaving education and going to work, working in the fields and contributing to the family are the main activities.

Monthly Income (Family income) :

Income is an important factor for any family. The standard of living of a family depends on
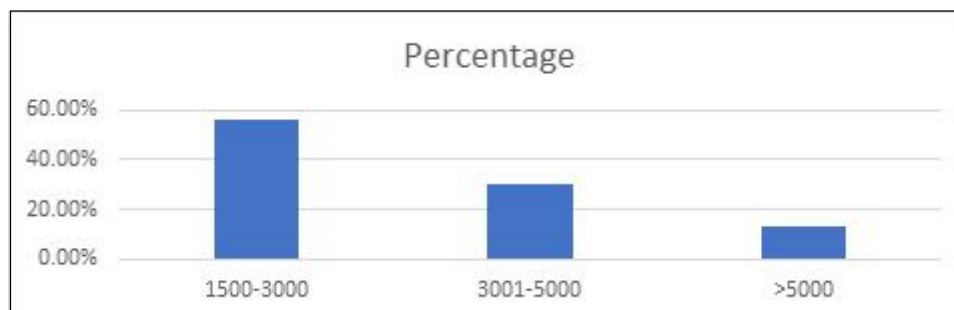
X Axis- Monthly income, Y Axis- Percentage

their monthly income. It is important to consider this aspect as labor is a major occupation in the Pardhi community, although their income is low. Below is the table showing the monthly income of Pardhi women family

From the above graph it is found that 56.67 percent of Pardhi women's family income is between Rs.1500 to Rs.3000. was whereas 30 percent of families with income between Rs.30001 and Rs.5000 were found and only 13.33 percent of families with income above Rs.5000 were found.

From this, the economic condition of the Pardhi community is dire. It is observed that 50

percent of the family members were found to be engaged in farm labor while 50 percent of the families were found to be engaged in extraction of liquor due to the conditions. So, from this it can be concluded that the proportion of families with monthly income of Rs 3000/- to Rs 5000/- is high. This ratio is found to be 56.67 percent which shows that one cannot do a good job or business due to lack of education. And because the financial situation is bad, they do wages to increase their monthly income. Overall, their financial status was found to be low. The monthly income of the family determines their financial status.

Occupation of the head of the family :

As it is a male dominated family, the occupation of the head of the family is important. Because the livelihood of the family depends on it.
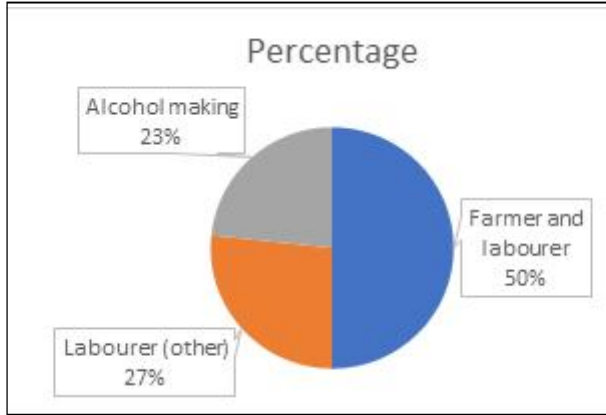
From the above graph, it is found that 50 percent of Pardhi female family heads were engaged in agricultural business while 26.67 percent male family heads were found to be doing labour. Wages include construction work, farm work, employment guarantee scheme work etc. was included. 23033 percent of households were engaged in removal work.

Type of family: Family is a basic and primary form of group in human society. The existence of the family is found in all types of societies, whether developed or not. Family, joint family are found in the society. In the tribal society, close family types are found. (Aglave 2012)
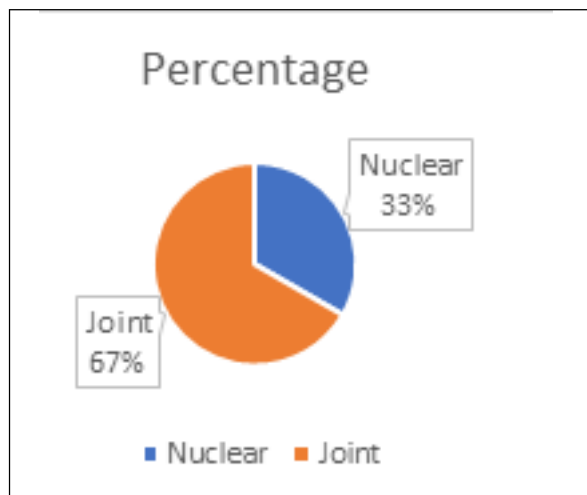
From the above graph it is observed that 33.33 percent of women were in joint families while 66.67 percent of women were found in separate families. Families were found to be separated after marriage rather than living together due to poverty. This shows that the proportion of joint family is less than that of nuclear family.

Women's weight :

It can be seen from the above table and graph that 20 percent of women with a weight of 30-35 kg were found. The weight of 33.33 percent women was found to be 36-40 kg. 16.67 percent were found in women weighing 41-45 kg. 13.33 percent females were found with weight of 46-50 kg. Whereas only 6.67 percent of women were found with a weight of more than 10 kg. Based on the above information, the average weight of women was found to be 33.33 percent. From this it can be concluded that 33.33 percent of women were between 36 and 40 kg.

It is important for women to have a normal weight first. Being too overweight or too underweight can cause problems. Usually, a woman's weight gain is within a range of height. As a total weight gain of 10-12 kg is usually observed in women. (Mehta, 2013).

Women's Height :

Height - the value of measurements of body length for young children and height for older children and adults in nutritional assessment is well recognized. (Swaminathan, 2012) Body height measurement is a common method of nutritional assessment

Height is largely determined by genetics and environment. (Kango 2001) When obtaining information on women's height, cm. was used.

From the above table and graph 20 percent of women were found with height between 135 to 144 cm, 30 percent female with 145-150 cm and 25 were found. 30 percent were women with
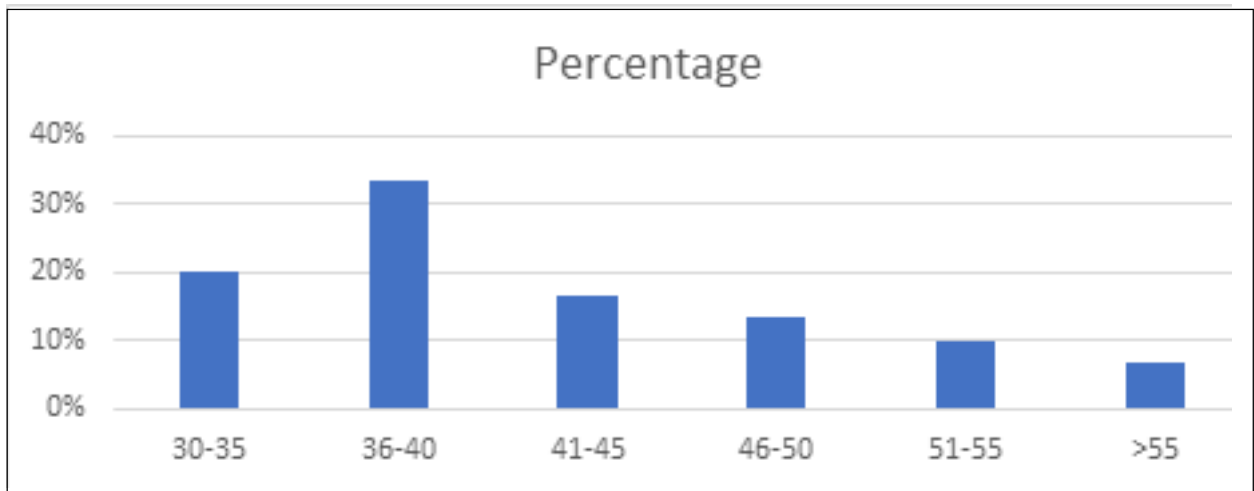
Percentage

X Axis- Weight, Y Axis- Percentage
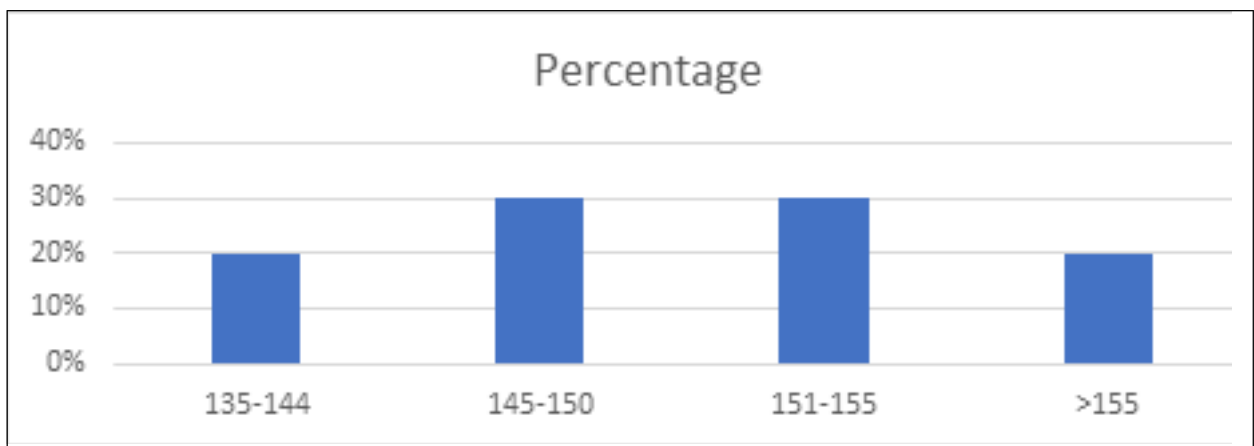
Percentage

X Axis- Height, Y Axis- Percentage

height of 151-155 cm. 20 percent of women with height above 156 cm were found. The average height of women of the received information was found to be 30 percent. From this it can be concluded that the height of percent of women was 145 to 155 cm.

Women's Work Level :

Women's work has family and national importance. U. N. According to Day's World Women study in 1985, women do 2/3 of the work and receive 1/10 of the pay. Desai 2005).

Women are engaged in housework, childcare, care for the elderly, care for the sick, working in
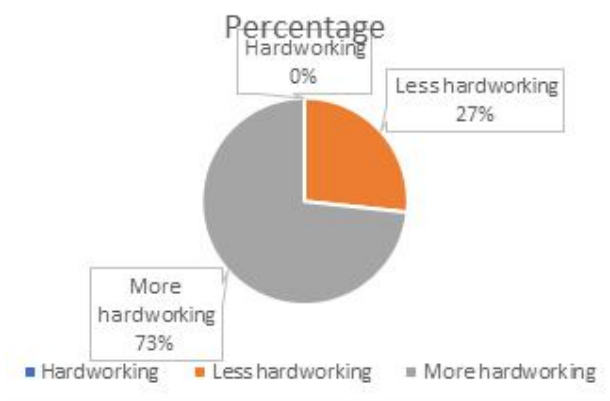
the fields or factories, etc. The family is doing unprofitable work. All the time we see her doing outside work like farming, labor etc. But we

don't notice while doing household chores. Village tribal women migrate to cities for labor and do domestic work such as breaking construction works, food processing and selling vegetables. They have to go through a lot of problems. As they have not acquired the skills in this work, they do not get financial reward and poverty is created. Desai, Thakkar, 2005)

From the above graph it is observed that the proportion of women who work less hard is found to be 26.67 percent. 73.33 percent of women were doing hard work. From this it can be concluded that the level of work of women is more laborious. Women are used to doing hard work. From this it can be said that the proportion of women who work hard is more and it is found as 73.33 percent.

Mind about physical pain :
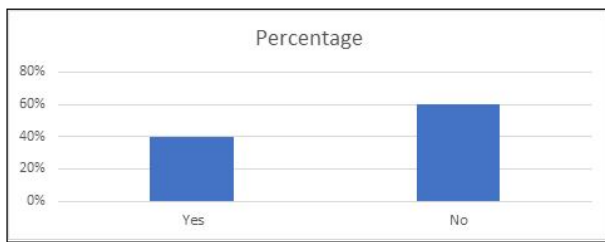
**X Axis- Mind about physical,
Y Axis- Percentage**

It can be seen from the above table and graph that 40 percent of women were of the opinion that women have physical problems while 60 percent of women were of the opinion that there is no physical problem. From this it can be said that most women do not have physical problems. From this 40 percent of women were found to have physical problems. Some problems like leg cramps, swollen veins, haemorrhoids, constipation are natural.

Opinions on cleaning dishes :

100 percent of the woman replied that she cleans but on observation it was found that there was a tanker coming. And those women used to rub and wipe with vegetable ash and stored the

water for three to four days. This leads to the conclusion that the utensils were not cleaned daily.

Opinion of cleaning dishes	Frequency	Percentage
Yes	24	80%
No	6	20%

Drinking water facility:

It was observed that the facility of drinking water was provided through tankers. So the pa had to be stored.

Water drinking facility	Frequency	Percentage
Yes	24	80%
No	6	20%

Opinion on Cleanliness of Premises:

Clean sunlight, clean air and clean surroundings have a great impact on health. Lack of these things can also result in nutritional deficiency (Arya, 2000) hygiene affects the health of any individual. The previous table shows the opinion of women about cleanliness in the study.

Opinion of cleanliness of premises	Frequency	Percentage
Yes	24	80%
No	6	20%
Total	30	100%

From the above table it can be seen that after observation, when getting information about cleanliness of premises, very less i.e. 20 percent Pardhi women were found to keep the premises clean. 80 percent of women were found to keep the area clean. From this it can be concluded that most of the women were not conscious about the cleanliness of the area. It is necessary to

create awareness among them about environmental cleanliness.

Opinions about having some addictions:

Pardhi women eat tobacco and drink liquor like men. Women's problems are also many. The situation of women is fragile in terms of health and malnutrition, as well as education.

While obtaining information about female addiction, it was found that 50 percent of women are addicted to alcohol. Because in Pardhi society, liquor was brewed at home. Therefore, women above the age of 40 are found drinking alcohol, while the remaining percent of women are found consuming tobacco gutkha. Inclusion of food components in the diet:

Let's create a table to know what food components or food components are included in the total women's diet. Through that information about food ingredients was obtained. It includes cereals, pulses, pulses, leafy vegetables, other vegetables, milk products, fruits, oil, ghee, sugar, eggs, meat, fish, nuts, raisins etc. was from this it was observed that rice, ragi, wheat, sorghum was the most abundant in cereals and rice was used as the main food in the diet.

From the above table it can be seen that Aha cereal was always used as staple food in all the families. Also pulses and pulses are the third leafy vegetables in the diet and fruits are less used in the diet. On the contrary, the inclusion of milk and milk products in the diet will be reduced was found.

Grains and pulses :

It was found that tur, moong, lakhori, chickpea, matki, cowpea, whole moong, chickpeas are in low quantity in the diet. These pulses and pulses are sometimes found to contain ahar. Pulses are the second most important source of calories and protein after cereals (Antia, 2007). It contains many vitamins, carbohydrates, minerals. The use of pulses in the diet of women was very less. Turi dal, arhar Dal, Lakhori dal

was found to be used in food. 82 percent are women used pulses like this once a day. So, 38 percent are women used pulses once a week. It was found that pulses were used once in 15 days in the diet of 20 percent women. The main reason for this was found to be poverty.

Then mot, chickpeas are used in diet very less. It was found that 100 percent of the women were using pulses once every 3-4 days. 16 percent of women who consume pulses every 8 days and 70 percent of women who consume pulses once every 15 days.

Sr. No	Type of grain and pulse	Frequency
1.	Grains	30
2.	Sprouts and pulses	30
3.	Leafy vegetables	25
4.	Fruits	21
5.	Milk and milk products	05

From this it can be concluded that although cereals and pulses are very important in diet, their use is found to be very low due to poor economic conditions. Therefore, the nutrition of pregnant women cannot be managed.

Leafy Vegetables :

Leafy vegetables included in the diet were fenugreek, spinach, chavali bhaji, ghol, kosati bhaji, lahana flowers, patur, chandanbatwa. Leafy vegetables are also often found to be used in the diet. All kinds of leafy vegetables were included in the diet of women. Like fenugreek, spinach, cowpea, ghol, tarota etc. Moreover, locally available vegetables were also found to be included in the diet.

Other Vegetables:

Cabbage, pulses, brinjal, tomato, kohle, tondle, dhemse, okra, fanas which are available in the market. Such vegetables were included. They are always used in food. Vegetables which are cheap were found to be used in the diet in large quantities.

Mixed diet :

According to Pardhi women, their diet was a mixed diet. But 3 days in a week those Russians were found eating meat and because they were eating meat, they were getting better quality. But personal hygiene is not found in Ajib. Daily bathing, regular nail cutting, hair cleaning, hair lice, etc. Apart from this, there was no toilet, bathroom facility anywhere in the house, waist pain, back pain, pain in limbs, all the problems were seen due to lack of nutrients, but because this Pardhi woman was not aware about her own health, it was found that she had various physical problems. As their diet is a mixed diet, eggs, meat, fish, shrimps, crabs are sometimes included in their diet.

Conclusion :

Even today these women do not feel the importance of education as it was found that 15 percent have education till 10th standard. Women in this society were married at a very young age. Family, economic income is very low i.e. 1500 to 3000 rupees, it is difficult to support the whole family in this income. Maximum nuclear family system appears to exist. The reason why Pardhi women are less tall is ignorance about diet, unsanitary environment, frequent diseases, lack of iron in diet due to low haemoglobin, various symptoms like fatigue, pale face, sweating are seen. As the area is not clean, dirt is common everywhere and it also affects their health. Due to lack of healthy habits, it is also affecting their health.

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Community Information Services for Rural People in Marathwada Region: A Study of Source of Information on Health and Nutritional Programme

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Abstract

This paper focuses on community information services for rural people in Marathwada region, Source of information provider on health and nutritional programme, awareness about diseases. The study also focuses on objective of the study, hypothesis of the study, scope and limitation of the study, research methodology, and major findings.

Key Word: CIS, Source of Information, Health Information

Introduction :

Community information services means type of information needed by the community members for the promptly use of available resources to fulfill the need of information. Community information centers (CICs) is also playing important role for organizing, storing and dissemination of community related information. Community infor-mation service is known with other various names like community resource center, community based information center, citizens' information center, citizens' information bureau, community information support service, citizens' information ser-vice, community information and referral service, community information services and center, community resource and information service, citizens' information board, and center for information and community services.

Objective of the Study :

Objectives of the study as
1. To find the awareness about disease of rural people in Marathwada region; and
2. To identify the source of information to aware on health and diseases.

Hypothesis of the study :

Following are the hypothesis formulated for the study as
1. Most of the respondents have awareness on health and diseases; and
2. The media as Health Workers, Anganwadi Workers / Teachers, Elder, TV/Radio/News Papers/ Pamphlets /Brochure are the most of the source of information provider.

Scope and Limitations of the study :

1. The study is confined to the marathwada region in Maharashtra;
2. The study is also limited to community information services for rural people; and
3. The study is also restricted to health and nutritional programme

Research Methodology

Total 2711 rural people are responded to collect data through questionnaire technique using random survey method. Collected data has been analyzed and presented data using graphical form i.e. bar charts, pie charts to come to the conclusions.

Table no. 1:Distribution of respondents: Awareness about diseases

Name of Diseases	Awareness of Diseases (n= 2711)	
	Yes	No
Plague	96.27	3.73
Elephantiasis	51.97	48.03
ChandipuraEncephalits	13.54	86.46
Acute Encephalitis Syndrome	4.17	95.83
Japanese Encephalitis	9.74	90.26
Malaria	100	0
Chikungunya	97.34	2.66
Dengue	100	0
Congo Hemorrhagic Fever	48.28	51.72
Leprosy	100	0
Chicken Pox	86.43	13.57
SARS	79.20	20.80
Influenza A H1N1	44.15	55.85
Tuberculosis	100	0
Diphtheria	3.87	96.13
Pertussis	63.04	36.96
Measles	58.35	41.65
Polio	100	0
Cholera	76.98	23.02
Hepatitis A & E	83.14	16.83
Acute Diarrhoeal	98.97	1.03
Leptopirosis	0.81	99.19

From the above table, reveals that total 2711 rural people are distributed in Marathwada region and responded about awareness of diseases. Majority of respondents(100%) have awareness about Malaria, Dengue, Leprosy, Tuberculosis, and Polio, followed by 98.97% respondents reported awareness about Acute Diarrhoeal, 97.34% respondents reported awareness about Chikungunya, 96.27% respondents reported awareness about Plague, 86.43% respondents reported awareness about Chicken Pox,83.14% respondents reported awareness about Hepatitis A &E, and79.20% respondents reported awareness about SARS while very few respondents reported awareness about Leptopirosis, Diphtheria, and Acute Encephalitis Syndrome. Hence, this indicates that **"Most of the respondents have awareness on health and diseases" (hypothesis no. 1)** is valid.

Figure no. 1: Distribution of respondents: Awareness about diseases

Figure no. 1 reveals that the distribution of respondents and their awareness about diseases in Marathwada region. Out of 2711 respondents, a majority of respondents (64.38%) were aware of various diseases like vector borne, air borne and water borne whereas 35.62% respondents were unknown about diseases. Hence, this indicates that **"Most of the respondents have awareness on health and diseases" (hypothesis no. 1)** is valid.
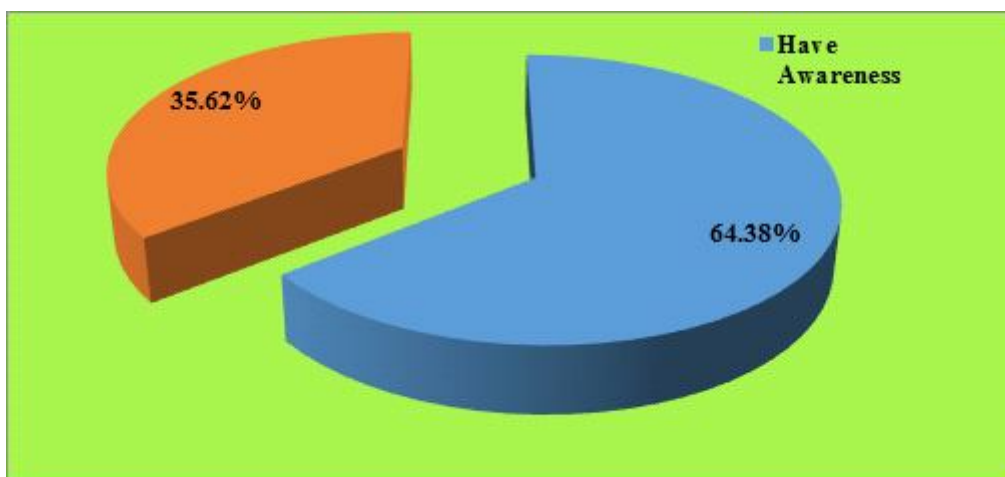
Table no. 2: Distribution of respondents: Source of information for awareness about diseases

Disease	Yes	Source of Information							
		1	2	3	4	5	6	7	8
Plague	2610	15.9	0.69	1.57	0.19	0.15	96.21	3.79	55.79
Elephantiasis	1409	14.41	0.43	1.35	0.28	0.21	95.74	4.05	52.59
Chandipura Encephalits	367	76.02	1.09	16.89	0	0	0	1.91	23.43
Acute Encephalitis Syndrome	113	69.91	1.77	4.42	0	0	0	0	46.02
Japanese Encephalitis	264	73.48	1.52	2.27	0	0	0	0	48.11
Malaria	2711	63.22	0.55	52.42	1.14	0.77	91.07	6.68	57.62
Chikungunya	2639	28.99	0.53	48.43	3.87	0.53	69.12	16.29	53.54
Dengue	2711	81.52	0.77	54.26	1.88	0.52	94.84	8.85	55.26
Congo Hemorrhagic Fever	1309	74.56	0	26.13	0	0	0	0	13.22
Leprosy	2711	27.89	0.66	2.73	6.86	0.37	95.13	11.8	50.46
Chicken Pox	2343	36.58	0	52.54	5.85	0.86	79.51	7.85	55.87
SARS	2147	83.56	0	55.75	0	0	0	0	48.53
Influenza A H1N1	1197	76.11	0	3.17	0	0	0	0	56.06
Tuberculosis	2711	42.83	4.94	38.88	1.14	0.89	33.71	1.51	43.93
Diphtheria	105	54.48	0	0	0	0	0	0	48.57
Pertussis	1709	54.89	0	3.16	0	0	0	0	49.97
Measles	1582	59.8	0	0	0	0	0	0	55.06
Polio	2711	44.74	0.15	71.19	13.13	0.22	54.63	6.79	86.98
Cholera	2087	52.04	1.1	23.62	0	0	3.02	0.67	0.67
Hepatitis A & E	2254	41.13	0.31	42.06	0	0	36.02	4.84	53.99
Acute Diarrhoeal	2683	45.25	4.06	47.86	0	0	8.98	0.86	50.58
Leptopirosis	22	54.55	0	0	0	0	0	0	45.45

Note: 1 for Health Workers, 2 for NGOs Worker, 3 for Anganwadi Workers /Teachers, 4 for Village Level Leaders /Workers, 5 for Elected Members, 6 for Elders, 7 for Friends, 8 for TV/ Radio/News Papers/Pamphlets/Brochure, and 9 for Internet/Whatsapp/WWW

From the above table, total 2711 respondents distributed in Marathwada region, reported that the role of media for the source of information on the diseases.Majority of the respondents reported that the source of information 'elders' is playing significance role to share knowledge on Plague(96.21% respondents), followed byElephantiasis(95.74%), Leprosy (95.13%), Dengue(94.84%), Malaria(91.07%), Chicken Pox (79.51%), and Chikungunya(69.12%). It was also found that the awareness about Polio is more through the source of information 'TV/ Radio/News Papers/Pamphlets/Brochure' (86.98%), followed by Anganwadi Workers /

Teachers aware to 71.91% respondents. Majority of respondents (83.56%) are aware about SARS Disease through 'Health Workers', followed by Dengue (81.52%), Influenza A H1N1 (76.11%), Chandipura Encephalits (76.02%), Congo Hemorrhagic Fever (74.56%), Japanese Encephalitis (73.48%), Acute Encephalitis Syndrome (69.91%), and Malaria (63.22%). It was inferred that the Health Workers, Anganwadi Workers /Teachers, Elder, TV/Radio/News Papers/Pamphlets/Brochure were the most of the media to aware the diseases. Hence, this indicates that **"The media as Health Workers, Anganwadi Workers / Teachers, Elder, TV/Radio/News Papers/ Pamphlets /Brochure are the most of the source of information provider" (hypothesis no. 2)** is valid.

Findings

1. Majority of respondents(100%) have awareness about Malaria, Dengue, Leprosy, Tuberculosis, and Polio, followed by 98.97% respondents reported awareness about Acute Diarrhoeal, 97.34% respondents reported awareness about Chikungunya, and 96.27% respondents reported awareness about Plague while very few respondents reported awareness about Leptopirosis, Diphtheria, and Acute Encephalitis Syndrome. Hence, this indicates that **"Most of the respondents have awareness on health and diseases" (hypothesis no. 1)** is valid. (Table no. 1)

2. A majority of respondents (64.38%) were aware of various diseases like vector borne, air borne and water borne whereas 35.62% respondents were unknown about diseases. Hence, this indicates that **"Most of the respondents have awareness on health and diseases" (hypothesis no. 1)** is valid. (Figure no. 1)

3. Majority of the respondents reported that the source of information 'elders' is playing significance role to share knowledge on Plague (96.21% respondents), followed by Elephantiasis (95.74%), Leprosy (95.13%), Dengue (94.84%), and Malaria(91.07%). It was also found that the awareness about Polio is more through the source of information 'TV/Radio/News Papers/Pamphlets/Brochure' (86.98%), followed by Anganwadi Workers /Teachers aware to 71.91% respondents. Majority of respondents (83.56%) are aware about SARS Disease through 'Health Workers', followed by Dengue (81.52%), Influenza A H1N1 (76.11%), Chandipura Encephalits (76.02%), Congo Hemorrhagic Fever (74.56%), and Japanese Encephalitis (73.48%). Hence, this indicates that **"The media as Health Workers, Anganwadi Workers / Teachers, Elder, TV/Radio/News Papers/ Pamphlets /Brochure are the most of the source of information provider" (hypothesis no. 2)** is valid. (Table no. 2)

4. It was inferred that the Health Workers, Anganwadi Workers /Teachers, Elder, TV/Radio/News Papers/Pamphlets/Brochure were the most of the media to aware the diseases. Hence, this indicates that **"The media as Health Workers, Anganwadi Workers / Teachers, Elder, TV/Radio/News Papers/ Pamphlets /Brochure are the most of the source of information provider" (hypothesis no. 2)** is valid. (Table No. 2)

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Breaking the Archetypes in selected works of Eoin Colfer's *Artemis Fowl*

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ABSTRACT :

An Archetype is a character, action or situation that represents universal patterns of behaviour, a philosophical idea which is a constantly recurring symbol. These archetypes are used within literary works that allow the author to inherit the tradition and give the author a sense of realism to their work as the story or character or plot is drawn on from experiences in the real world. In these universally accepted archetypes, usually, the characters remain to have the same said qualities across the globe such as Hero will always be good and saviour of his people, Mother will be nourishing, spiritual and kind, and the Story pattern will have a journey, fall, rise, good vs evil and myths. This paper discusses how myths are retold by the contemporary Irish writer Eoin Colfer in his science fiction "Artemis Fowl", where the author recreated Irish mythology by deconstructing the archetypal elements and converging mythology with technology.

Key Words: Myths, Retelling Myths, Science-Fiction, Post-Modernism, Deconstruction.

INTRODUCTION :

Myths are an entity of literature, without which the element of storytelling would have gone in vain. Mythology- myth + logy is defined as the study of myths and also as a body of myths put together or a collection of myths. Mythology is told and retold for years and years, and a genre of retelling is not new, our grandparents were retelling mythologies as bedtime stories. The term retelling mythology has wide reception for the last fifteen years academically. Retelling holds the story in the same plot, having said that story, the narrative structure and perspectives of the story change when years go by. Retelling mythology is not a cumbersome task yet retelling the same to the children of this decade who are highly, technically advanced is not that easy, Eoin Colfer handles this retelling at ease with the help of post-modern techniques which are rare in fiction meant for children or young adults.

WHAT IS RETELLING?

Characters in mythological stories usually consist of demi-gods, kings and super beings. Being narrated by our elders and passed on to generation after generation the stories of myths are retold. Academically, retelling takes various definitions as claimed by critics; not only myths are retold but also when a story is retold in another language other than the original language when an idea is transformed when a character is retold when a story is abridged when a story is translated. Critics put all the above mentioned as a retelling. Susan Bassnet defines the same in her comparative literature work where she says all the translations are retelling scripts/stories, she believes that translation is the earliest form of retelling. Retelling takes various forms as the portrayal of the character changes from period to period and it is influenced by country, Culture.

FUNCTIONS OF RETELLING

The renowned scholar and poet, Robert Graves, states the two functions of myth as quoted below:

"The first is to answer the sort of awkward questions that children ask, such as, "who made the world? How will it end? Who was the first man? Where do souls go after earth/ death?... The second function of myth is to justify an existing social system and account for traditional rites and customs" (Graves v).

Myths have four primary functions, according to Joseph Campbell, a pioneer in the subject of mythology and comparative religion. They are mystical/metaphysical, cosmological, social, and pedagogical. Myths have metaphysical roles in that they inform us about the foundations of living/being, explain the mystery and wonders of creation, myth becomes the source of all phenomena and life elements. When a myth describes the existence of the cosmos by bringing the cosmic existence alive in front of the reader it satisfies cosmological function. A social system is maintained through the myths as it transforms the codes and customs from time to time which is looked at as a sociological function of myths. One will fail in his research if he/she forgets to mention is functions of myth, it is pedagogical that holds didactic elements, and it is majorly applied in Children's Literature. Critics believe that these myths help one to support and validate the work of literature with the help of myths by scrutinizing these functions in the piece of work.

MOTIVES OF RETELLING :

On account of finding why the myths are retold, Myths are classified by their functional purposes. Retelling mythology varies from time to time, as per the school of thought. In an attempt to classify the motives of retelling myths/ mythology, one can divide the reasons for retelling mythology into three. Mythology is retold in various languages across the globe, the major reason to retell mythology goes with children's literature, featuring didactic elements, having simplified yet same plots and fun facts with colourful illustrations in a simple language ending with the triumph of good over evil. For instance, our versions of Amar Chithra Kathai, Aesop Tales, versions of the Bible for children and animated shows like Chota Bheem, and Bal Hanuman.

Retelling mythology happens for a second reason from different perspectives such as from the marginalized perspectives and the feminist perspectives, the voices unheard. In this retold version, the plot of the mythology will remain the same but the voice and narrative perspective in telling the story will vary. There are many examples of this pattern of retelling. For example, the Story of Ramayana is retold by Kavitha Kane in her story "Lanka's Princess" in which Surpanakai is the protagonist. In the story, it is not that Surpanakai was celebrated as a heroine, as said earlier, the plot remains the same, but the goodness and also evil side of surpanakai is shown in the book. To put it in technical terms, 3Dimension of surpanakai is brought out. In the original mythology story of Ramayana, she appears very little and comes in Aaranya Kaandam, she is portrayed as a woman to take revenge. Revenge plays a major theme in the story.

Mythological fiction i.e. the combination of myths and fantasy is the last division in the motives that comes under the post-modern school of thought in literature. In this, the characters and elements of the mythology are used in another fantasy story keeping the entire myth untouched. This type of retelling presents a parallel world or universe where the old mythological time is woven with the contemporary world. One can see the first two categories can also overlap with this feature of mythological fiction. The plot of having good winning over evil will remain the same. The theme goes with the "Quest" of the protagonist searching for something. Mythical creatures will be realistic with human qualities. Science will play a major role as evidence to prove and to recognize the myth so that it is portrayed as

reality, not as a myth, hence science fiction told with myths comes under this category.

For example, Da Vince Code by Dan Brown is the best example of mytho fiction where he retells the story of Jesus Christ with contemporary codes and people ends up in proving with science fictionally; the Percy Jackson series is another example which is based on Greek Mythology; Artemis Fowl a science fiction series is now bestseller series which brings this parallel universe of Irish mythical characters with the contemporary technological world, where one can see fairies using supercomputers, codes, guns and having armed forces of their own by breaking or reconstructing the archetypes.

ARCHETYPES :

Archetypes are the original patterns of behaviour which are canonical around all cultures. Archetype = Archein (original/old) + Typos (pattern/model) is a constantly recurring symbol that is collectively inherited by the people in the world. Plato in his "theory of forms" first talks about this pattern of behaviour, which was enhanced by his successor Carl Jung as "Collective Unconsciousness". Carl Jung in his "The Archetypes and Collective Unconscious" mentions the pattern as instinctual.

"Myths, on the contrary, have a vital meaning. Not merely do they represent, they are the psychic life of the primitive tribe, which immediately falls to pieces and decays when it loses its mythological heritage, like a man who has lost his soul (Jung 261).

Many archetypal patterns exist in literary texts or stories of culture, these stories of culture are defined as myths. The general archetypes fall into many types in each genre or character, there are different hero archetypes, story archetypes, plot archetypes, and mythical types. Considering few in this category, Hero is always a good, saviour, majestic kind of person, Mother is a kind, nourisher and spiritual being in the stories, Myths

always speak about Gods, Demi-Gods and Super Heroes, Doppelganger is another archetype where 'the self', 'the twin' the conscious of the self is also reflected, for instance, Hamlet first scene where the Ghost speaks is one such type of doppelganger. In this series of *Artemis Fowl*, Eoin Colfer breaks the archetypes and recreates one such type for contemporary readers.

BREAKING THE ARCHETYPES

In this series, the hero, who is supposed to be good and a saviour, is portrayed as a mastermind criminal. Artemis, the junior fowl, is a 12-year-old trickster whose knowledge is unparalleled and highly dangerous to Ireland's other great dawns. One gets acquainted with him as the bad guy when the author introduces him to the readers by reading his case file. Eoin Colfer introduces the junior as,

"How does one describe Artemis Fowl? Various psychiatrists have tried and failed. The main problem is Artemis's intelligence. He bamboozles every test thrown at him. He has puzzled the greatest medical minds and sent many of them gibbering to their hospitals.

There is no doubt that Artemis is a child prodigy. But why does someone of such brilliance dedicate himself to criminal activities? This is a question that can be answered by only one person. And he delights in not talking.

Perhaps the best way to create an accurate picture of Artemis is to tell the by-now-famous account of his first villainous venture. I have put together this report from first-hand interviews with the victims, and as the tale unfolds you will realize that this was not easy.

The story began several years ago at the dawn of the twenty-first century. Artemis Fowl had devised a plan to restore his family's fortune. A plan that could topple civilizations and plunge the planet into a cross-species war.

He was twelve years old at the time ... (Colfer 1)

He is looking for his father, who has been kidnapped by the Russian Mafia. Little Artemis wants to save his father in exchange for a Smart Computer and a Pot of Gold hidden on the other side of the rainbow by fairies. The most well-known goody-goody hero is transformed into a villainous protagonist in this tale. In this science fiction, the ever-loving archetype of the mother in our tale is depicted as a person suffering a mental breakdown. Angelina Fowl is recurrently unconscious, has never been spiritual, and has been diagnosed with bipolar disorder. Surprisingly, she even forgets her son Artemis Fowl at times and is devoured by her thoughts of her missing husband throughout the plotline.

Myths from Irish folklore are recreated and rewritten in this science fiction series, with the age-old archetypal characters of mythological stories morphed into millennial creatures in the book. Artemis, a male character in this series, is the goddess of hunting in Irish mythology, and she is usually portrayed with a deer and a crescent moon as a symbol of purity. This Female God of Irish mythology has been merged with a male character and turned into a criminal, which is a sign of impurity and evil. Leprechauns are the small diminutive bearded men of Irish folklore, are mischievous creatures turned shoemakers who hide a pot of gold at the end of the rainbow and are then presented as Lower Element of Police in this science fiction, who are said to be highly advanced army force of the fairy world. Holly Short, an elf by nature, commander of LEP, and the first female officer in LEp, has a coffee complexion, is a light-hearted, ambitious elf, and is a great-grandchild of Cupid in real mythology. Through this character in his science fiction series, Eoin Colfer incorporates the element of love.

Doppelganger is one of the archetypes, which the author used in a different category, the twin representation of a self is brought as two categories in the story. Domovoi Butler and Artemis represent this doppelganger, they are considered as the evil twin, Artemis is said to be the mind and Butler is portrayed as the body, this evil twin resembles the Irish evil twin who is better known for the bad luck-bringing element in the history and myths. Fairies who are meant for good, angelic is shown as a drunkard in the first book. One can witness these cyber fairies, stained fairies in the fiction, and critics acclaimed them as: "These aren't the fairies of bedtime stories. These fairies are armed and they're dangerous (Colfer 4)". The conversation of a spirit from whom the protagonist steals the book picturizations of the unusual and unheard traits of the fairies. The text goes here as:

The figure was small, abnormally so, and wrapped in a filthy shawl. Empty spirit jugs were half-buried in the mud around her. One forearm poked from the material. It seemed green. But then, so did everything else.

'Madam,' he said, 'I have a proposition for you.' The figure's head wobbled sleepily.

'Wine,' she rasped, her voice like nails on a school board. 'Wine, English.' Artemis smiled. The gift of tongues, aversion to light. Check, check. 'Irish, actually. Now, about my proposition?'

The healer shook a bony finger craftily. 'Wine first. Then talk.' (Colfer 10)

Eoin Colfer gives shape to the languages of Elves and Fairies, he brings the scripts of Gnomish, and Centaurian languages and not just bringing the scripts but also, he converges them with the human language, one can see how the MacBook for Artemis decrypts the codes from Fairy languages into English/Irish.

CONCLUSION :

Being an author for the millennials has become a herculean task, in this digital era, where electronic gadgets and the games in the gadgets rules and consume the time of our young adults why not? Even the adults also, making them read a series of books are made out possible only by

Eoin Colfer, one cannot deny the fact that he is not an old man but a millennial man. He had not only retold Irish mythology, he had even recreated the characters relevant to the present-day time. When literary giants struggle to handle the techniques of postmodernism in their work, Eoin Colfer handles it with ease. Although he takes up the other path of recreation, he never failed to maintain the ethos and pathos of the characters, somehow, he finishes off in a way where it is our Hero Artemis rescues his father, the gold, the supercomputer and also the fairy world and morale is kept to the standard by concluding victory of good over evil. Undoubtedly, Eoin Colfer is the man of myth and its study, inspiring author of the millennials.

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A Study of Marginalized Marathi Women Autobiographer With Special Reference to Dalit Women's Autobiography

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Abstract:

Autobiography as a medium of self-expression, it has always been the favorite form of Dalit women since the beginning of their writing. Dalit Women raise their voices through the personal narratives in the male dominated society. But their voices have been neglected in the academic circle.

Autobiography is widely admired in the world as a literary genre. Its importance as a means of self-creation, self-examination, and self-regeneration has been identified by critics and creative authors. Autobiography is a Western tradition where people enjoy celebrating them self and are eager to prove their achievements. Indians have adopted this tradition of writing an autobiography from the West.

Key Words : autobiography, dalit literature, sufferings, identity.

Introduction :

Autobiography can be classified into two categories, life stories that inspire and prove one's achievements. Secondly, the life stories which not only describes the saga of the individual but also the society as a whole depicts sorrows, subjugation, sufferings, and socioeconomic conditions. Dalit autobiographies belong to the second category. They have portrayed the socio-economic, cultural, and political conditions of Dalit Community under the control and influence of Upper Caste Hindu society. Contemporary Indian Society was divided under the wrong notions of 'Purity and Pollution'. Dalits were treated as untouchables and polluters to the High Caste Hindus because they were born in the low caste. They were intentionally kept ignorant and denied to take education and asked to live out of town in separate colonies by high caste Hindus to safeguard their control over Dalits. Autobiography came handy to them to demonstrate their age-old suffering, exploitation, and maltreatment. Writers like Shankarrao Kharat, Daya Pawar, Bandu Tupe, P. E. Sonkamble, Shrankumar Limbale, Laxman Mane, Laxman Gaikwad, and Kishor Kale came forward. They penned their experiences in the form of autobiographies. Like male autobiographies, female autobiographers like Baby Kamble, Shantabai Kamble, Urmila Pawar, Kumud Parade, Janabai Girhe, Bama, demonstrated their life stories and experiences of trivial exploitation based on caste, class, and gender.

The 1990s became a crucial decade for feminist politics in India. There was a radical shift in feminism when Dalit women began to vehemently question Indian feminism's exclusive focus on the issues of upper caste/ middle-class women.

Shantabai Kamble

The word *chittarkatha* in the title means "picture story". The book is a group of pictures which when put together, take into account the life lived as a Dalit woman. Shantabai

Kamble wrote this work at a time when several Dalit men's autobiographies had been published and discussed. She felt that her experiences also needed to be told. The book recounts her life as lived in the community and the caste. It speaks about the sexual division of labour and the ingrained cultural experiences to life after her marriage to Master Kamble. She talks about food and hunger as faced by her throughout her childhood. This book is one of the first autobiographical accounts of women to come in the forefront, centring the specific experiences Dalit women faced inside and outside the house.

Urmila Pawar :

Pawar's title is an ode to her mother who brought up the author and her siblings on the meagre wages she earned by weaving bamboo baskets. In this memoir, Pawar compares her act of studying to her mother's act of weaving the baskets. Pawar was born in a Hindu Mahar family in Maharashtra. Her father died in 1954, wresting a promise from his wife to educate their children. Her autobiography is an account of acute destitution, schooling through hardships, and finally achieving an M.A. in Marathi Literature. *Aaidan* has also been adapted as a play in Marathi theatre by Sushma Deshpande. Apart from *Aaidan*, she has published several short story collections which talk about the caste-class and gender axes in everyday life.

Kumud Pawade :

Kumud Pawade wrote of the double exploitation Dalit women faced due to their gender and their caste. She strongly believed that caste could be excluded to understand a certain community's humiliation and oppression. *Anthaspot* literally means "outburst" – not of emotions, but of the ideas and thoughts of women who have long been silenced. To deem women-centric Dalit writings as emotional outbursts in her opinion was to take a patriarchal/male-centric view of women's narration of their lives as lived and experienced as Dalit women.

Gogu Shyamala :

Gogu Shyamala was born in a family of farmers. She is now a senior research fellow at *Anveshi Research Centre for Women's Studies* in Hyderabad. She was only one among the three siblings to get the opportunity to complete her BA at *Bhimrao Ambedkar Open University*. Her book '*Father May Be an Elephant and Mother Only a Small Basket, But…*' weaves together the struggle of Dalit women living in the magida quarter in a village in Telangana. She builds a portrait of the life lived in the rural community with descriptions of its everyday events and experiences. Shyamala writes about oppression and discrimination faced by the Dalit women in clean short prose and raises questions of the dignity of individuals from communities thus far marginalized.

Vijila Chirrappad :

Vijila Chirrappad uses poetry to put across a story of a life lived on the margins of gender and caste. Using poetry, a rather romanticized genre of writing, she builds a picture of the experiences and the questions felt and lived by women who are doubly marginalized because of their gender and caste in a highly patriarchal system. Born in Kerala, Vijila has been writing poetry since her college days. Her poetry is personal and political – writing of the several instances of discrimination she has faced for being a Dalit woman.

Hira Bansode :

Hira Bansode primarily a poet, has explored the implications of urban sisterhood in her poem "Sakhi" (Friend—the i at the end of the word makes it feminine) from her collection Phiryad (1984). A girlfriend from work comes to a Dalit woman's house for the first time—a momentous event that moves the poet to record and celebrate

it. The friend has taken a giant step for justice when she agrees to visit a Dalit woman's home and share her food. But she cannot resist criticizing the way the Dalit woman serves the food. The plate is arranged very differently, the last course of rice is not served with yogurt (a Brahmin custom), and the Brahmin friend remarks that "your caste is never going to learn and improve" (Bansode 1984, 22-23; translation mine). Bansode ironically records the Dalit woman's sense of shame and her plea for understanding because poverty has never allowed her to know the varieties of food that would make a multicourse meal possible. Anger is not recorded here, but shame is, and the reader is troubled by the responses of the host as well as the visitor. Solidarity and alliances across castes may be a desirable objective but are not devoid of problems.

Bansode also explores in her poems the psyche of legendary or historical women whose voices have not been recorded. Her tribute to Buddha's wife in the poem titled "Yashodhara" (first published in a women's popular magazine, Stree, in 1979 and later published in her volume Phiryad [Appeal for Justice]) attempts to understand with great compassion the depth of Yashodhara's experience after she is abandoned by her more famous husband. Other abandoned women, like Sita from the Hindu epic Ramayana, have been written about in revisionist texts. The poet laments and tries to seek answers for why Yashodhara might be forgotten (Bansode 1984, 5-7). Her offering to Shabari, who tasted every berry, hoping to find her salvation before she offered it to Rama, is a mixed message in her poem "Shabarees" (To Shabari). On one hand, she wants to acknowledge her as a sister and as an outcaste, although a devotee of Rama. On the other hand, she reprimands her for making a mistake by not confronting and upbraiding Rama with the story of the unfortunate Ekalavya or her own outcaste situation.

Hira Bansode offers in her poems a variety of her concerns as a Dalit woman, thereby emphasizing the need of Dalit women writers to articulate their concerns equally as Dalits and as women. She, too, struggles with language as a Dalit poet. Her poem "Shabdanno" (To Words) urges her words to represent adequately the suffering that Dalits have borne for centuries. Beautiful language seems to be a problem. The poet asks a series of questions toward the end of the poem that may be roughly translated as follows: Doesn't the ocean cross boundaries, swallow and destroy land when his heart is in turmoil? Doesn't the earth destroy large cities when she cannot bear sins anymore? Doesn't even a little ant sting back sharply when someone's foot hurts her? Then our silence about awful acts of inhumanity against us is our mistake, and heinous acts against us continue because our words have forgiven too much. Dear words, dawn will not rise until you become weapons and strike (Bansode 1984, 49).

Babytai Kamble :

Babytai Kamble ran a small provisions store. The only contact she had with books were the old books and newspapers used as wrapping paper to pack groceries. She wrote her book hiding from her husband. Her book has detailed descriptions of a life lived in the poverty of Maharwada. Her descriptions of the houses "decorated with eternal poverty" in the 1920s is emblematic of the hunger, labour and caste ingrained in the lives lived at margins. Her book is also important because even a hundred years after Mukta Salve's essay voicing the dire conditions of the reproductive health of Mang and Mahar women, Kamble talks about the skewed division of labour in her community. Babytai Kamble's book is an extremely important read to understand the sexual division of labour that the women in the Dalit community take up, where they are expected to work at home as well as work

outside to support the family, even as their reproductive and domestic labour goes unrecognized as real work.

Baby Kamble's The Prisons We Broke (original JinaAmucha in Marathi, translated by Maya Pundit: 2009) is an autobiography of Baby Kamble but an entire community. The Prisons we broke gives a shred of evidence for the Casteism in India. The fact that the caste system not only stigmatizes Dalits as untouchables because of their birth and forces them into dirty jobs, but also segregates a large chunk of the population as lower castes and also forces them into various menial jobs by their birth. Casteism has not just killed millions of Dalit but also destroyed generations of these enslaved people by keeping them away from civilization, development and social honour. Millions of people, for generation to generations together were reduced to a level much lower than dogs, cats, and rats. Casteism caused deaths of not only the body but also killed honour, self-pride and the living spirit of a whole race for hundreds of years. Casteism does not kill directly but kills the spirit and consciousness of a person or society. In the early decades of the 20th century, women's writings were regarded as a different form of literature by the male-centric society. The feminine narrative in autobiography raised a great controversy as the autobiography had been the monopoly of males till then. Writing autobiography requires certain potentialities. Depicting of individuality is the prerequisite of writing autobiographies. The Prisons We Broke is an expression of protest against the inhuman conditions of existence to which the Hindu caste system has subjected the Dalit for thousands of years? She notes that after Phule and Shahu Maharaj, it was Dr. Babasaheb Ambedkar who provided the intellectual and ideological foundations for a sustained critique of the caste system and that under the leadership of Dr. Ambedkar, Dalit protest acquired the form and force of a militant political movement and challenged the very foundations of Hinduism. Kamble raises certain important issues like caste discrimination, women subjugation and the influence of Dr. Ambedkar on Dalit women to get themselves educated both socially and culturally. Born to an industrial father, the author's ¯family background hardly keeps her above the miserable poverty. Her English speaking aajas or grandfathers were butlers to European sahibs. As she says: all the people of the maharwada were illiterate except for my aaja. Therefore, she has nothing much to suffer as her people suffer but she had experiences of her community her people who suffer a lot. The narration deals with her family background, village customs like worshipping local deities, superstitions, Mahars and yeskar duties, school education, experiences of discrimination, marriage customs, experiences of new brides with their in-laws, cooking beef, Dalit culture, exploitation of the upper castes, the influence of movies, the influence of Buddha and finally the arrival of Dr.Ambedkar as Dalit messiah and Kamble s active involvement in The experience of insecurity is one of the major aspects of Kamble s autobiography. The position of Dalit women in a Dalit family, which is full of experiences charred by insecurity, domestic violence, and social violence, is an important theme in her autobiography. The patriarchal system in India made the Dalit women feel insecure and dependant on men. In her autobiography, Baby Kamble presented the existing representation of Mahars life in the past 50 years living in Western Maharashtra. She bluntly illustrates her anger toward the Chaturvarna system of Hinduism as well as against the patriarchal order predominant among Mahars which gave a lower status to their women. The autobiography is a self-analysis of the patriarchy and superstition prevalent among Mahars. It is also a document which recorded

the poverty and hunger of Mahars. The autobiography is a social critique of the Hindu Social system as well as the patriarchal order of Mahars. Baby Kamble s self and truthful analysis made her autobiography different from the autobiographies of higher caste women as well as Dalit male autobiographies where the presence of Dalit women as an independent human being rarely felt. Through her narration, Baby Kamble brings to the fore the plight of Dalit Women.

Under the awareness and impact of Dalit writing, activism, and the women's movements in Maharashtra, some very interesting research has been undertaken. One such is Roopa Kulkarni's translation into Marathi and critical discussion of the Sanskrit text Vajrasuchi (1992) by a Buddhist scholar, Ashwaghosh, who is supposed to have lived between A.D. 75 and 150. She argues that Ashwaghosh was the first thorough textual critic of Manusmriti and the Brahminical tradition, whose text, however, was deliberately suppressed. She brings a considerable scholarship to bear on her argument.

Dalit activism and writing continue to provide a challenge and a critical perspective to Marathi readers and are a significant contribution to Marathi language and literature, as well as to the self-formulations of Maharashtrians in the modern world.

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The theme of Feminism in Anny Bradstreet's poem "The Prologue"

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Abstract:

This paper is about the theme of feminism in Anny Bradstreet's well known poem 'The Prologue'. It depicts an oppressive puritan patriarchal society, gender stereotypes and need for intellectual space and creativity for women.The Prologue exposes the voice of a female speaker who expresses her personal feelings with her own self expression in a male dominated society. Women need an intellectual space in the society to fulfill their wishes and goals but the male society always confines them in the boundaries of their home. This society compels them to do their household duties and ignores their dreams.This poem brings out the struggle of being woman who wants to become a writer in amale dominated puritan society.In order to express the difficulties the speaker faced for becoming a writer, she humbly criticises the male society for not giving a space to express hermind.Women have been dominated and subdued by supressing their voice.These are all reflected in the works of Anne Bradstreet as a voice of a female's innermost feelings which are ignored by the male society.

Keywords: Feminism, Male, female, Poetry, Patriarchal Society,Intellectual space.

I. Introduction :

Anne Bradstreet is considered to be the first writer in England's North American colonies to be published. She was born in 1612 in Northampton of England and was the first puritan female writer who humbly raised the issues of feminism in her works by criticising the puritan Patriarchal society. Her Poetry had a unique style through which she wanted tell the readers about her role as a mother ,her struggles , sufferings of her life and her puritan faith towards the society. Women's role in the society in those days is the prominent theme found in her works. She did not believe that women have a fixed role to play in the society. Actually she did not agree with the stereotypical idea that women are incapable of doing some specific works in comparison with men.All these indirectly points out her attitude towards the society and makes her a feminist poet.

Feminism is basically a socio political,cultural and economic movement in the society. It demands equality of sexes. It deals with equal opportunities and scope for all. Women's rights, fighting against gender stereotypes, political, economic, social inequalities and gender discrimination in the male dominated society are the recurrent themes of feminism. In Anny Bradstreet's time these issues are very prominent in that puritan society.She is regarded the pioneer of feminism in England's North American colonies. She was the first well-known poet who humbly protested against these issues of society. Nowadays, although women's rights are very strong, still women are fighting for equalityeverywhere and every day. But in days of Anne Bradstreet's time , women had been given few rights and were seen as inferior to men. The society was completely puritan. Anne Bradstreet was living among the puritans who

controlled her life like other women. Although she was well educated because of her father and family background, yet she had been supressed by the puritan society. She felt a need of equality and intellectual space in the society to express her.These are all main issues of feminism found in this particular poem "The Prologue".

II. Literature Review

Many research scholars have talked and written about Anne Bradstreet as a Poet. Some of them have written about her poetic style and her attitude towards the puritan society. Very few of them have talked about Anne Bradstreet as a feminist writer taking very few examples from her differentpoems which are incomplete. But no one has written about different issues of feminism purely based on the particular poem "The Prologue". This paper will completely focus on this poem "The Prologue" and its different issues of feminism.

III. Feminism in Anne Bradstreet's poem "The Prologue".

In the beginning of the poem "The Prologue", Anne Bradstreet humbly criticises the male society for unnecessary prejudices and hostility against the females and their creativity. To criticise the contemporary puritan Patriarchal society the literary devices like irony and sarcasm are used by the poet.Through the ironic tone , her approach towards the male society was very polite and humble. But behind this humbleness the poetess sharply attacked the male world. The speaker says,

"**To sing of Wars, of Captains, and of Kings, Of Cities founded, Common-wealths begun, For my mean Pen are too superior things;"**

Here the speaker ironically says that it is not possible for her to write about the superior things like captains,wars,cities and commonwealth as afemale writer. Apparently the speaker calls her writing skill very weak. Superior things are always belonged to the males. But behind this

surface meaning, it has a deeper meaning which exposes the unjust prejudices of puritan male world against the female world. In those days , women are attributed with weak brains which are incapable of doing difficult works. So what apparently the speaker said in the above stanza of the poem are not the statements of the speaker. Rather these are incorrect prejudices of the males regarding the female skill. Through the above stanza, Anne Bradstreet indirectly pointed out one of issues of feminismwhich is gender bias attitude of males.

In the second stanza of the poem "The Prologue", Anne Bradstreet mentioned the great French poet Guillaume de Salluste Du Bartas and praised his poetic skill. Here she makes a comparison with herself and Bartas through which she explains the atmospheres of the contemporary society Bartas had faced and she had faced to become a writer. A different attitude of the society towards a male and a female writer is to be found.

"A Bartas can do what a Bartas will But simple I according to my skill."

Here She wanted to say that Du Bartas had written great works based on his skill and here is nothing wrong in it. But when a female writer tries to write some lines to express her mind based on her skill, then the male society tries to suppress their wishes and does not encourage her . Instead they attacked their poetic skill . By these ways the male society dominates and controls their lives. Here Anne Bradstreet pointed out one of the issues of feminism which is gender discrimination.

"From School-boy's tongue no Rhet'ric we expect, Nor yet a sweet Consort from broken strings, Nor perfect beauty where's a main defect. My foolish, broken, blemished Muse so sings, And this to mend, alas, no Art is able, 'Cause Nature made it so irreparable."

Here the poet uses two metaphors to convince the male dominated society that women should

be given an intellectual space to express their mind. She said that, just as a school boy can not speak rhetorical words,so that great lines should not be expected from a young writer. She also says that, just as beauty can not be expected where is a defect,so that beautiful line should not be expected from a weak brain mind. Here the poet gives some arguments against the attribution of women as a defective and weak brain. Through all these arguments, the poet wants a space for women in the society where they wish to do what they like. But the space is not given by the males. Rather the males make obstruction for women in the society so that they are feeling suffocation. So this stanza also explores one of the issues of feminism which is women's fight for intellectual space in the society.

> **"But sure the antique Greeks were far more mild,**
> **Else of our Sex, why feigned they those nine**
> **And poesy made Calliope's own child?**
> **So 'mongst the rest they placed the Arts divine,**
> **But this weak knot they will full soon untie.**
> **The Greeks did nought but play the fools and lie."**

Here the poet takes a reference of some muses from ancient Greek mythology in order to understand the contemporary puritan society about the attitude of ancient Greek towards women. She said that ancient Greek made their muses irrespective of sexes and also said that they are very flexible and democratic towards the females in this regard. But the contemporary puritan society, according to Anne Bradstreet, is not democratic. Rather male world is harsh and very much discriminative towards the females. They are thinking about male and female differently. Through this stanza she also raises another issue of feminism which is inequal attitude of different society towards the women.

> **"Let Greeks be Greeks, and Women what they are.**
> **Men have precedency and still excel;**
> **It is but vain unjustly to wage war.**
> **Men can do best, and Women know it well.**
> **Preeminence in all and each is yours;**
> **Yet grant some small acknowledgement of ours."**

Here the poet does not want a war between men and women. Rather she wants a solution in the society. She ironically says that 'men can do best ,women know it well'. It means women know well what men can do in the society . Actually she wants equality and equal opportunity in the society which is the main aim of feminism. She tries to convince the male dominated society that everyone has a right to get equal space in the world where everybody should be respected. Here the poet wants to become a writer for which she needs a space to express her feelings. She also needs encouragement and minimum respect in the society as a young poet.

V. Conclusion :

Overall, Anne Bradstreet is a fantastic feminist poet. Throughout the poem She intellectually and humbly raises different issues of feminism by criticising the contemporary puritan male society. In many ways, she was a role model for other young women writer in England's North American colonies. Women's oppression, inequality, gender discrimination, need for space, men's unjust prejudices and hostility against women are all well depicted by Anne Bradstreet in this particular poem. She was first female poet in America who raised her voice for women against the contemporary puritan Patriarchal society. Her struggles and difficulties she had faced to become a writer in those days unintentionally bring out the real picture of puritan society. She tactfully uses the literary devices like metaphors, irony sarcasm etc. to

fully explain her thoughts and ideas which show her mastery over the english language. In this regard, she is very remarkable and extraordinary poet with all her fantastic poetic qualities.

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Modern Methodsfor Effective Teaching and Learning

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Abstract :

More care to be taken while teaching a second-language than while teaching one's own mother tongue or a subject.Spellings of words and their pronunciations can be taught fairly effectively, when they are written on the blackboard; the pronunciation should be written in the phonetic script.LCD projectors, film strips and opaque projectors are some aidswhich are useful for making a lesson vivid and clear.Today, technological development has resulted in learning becoming more and more interactive. An effective teaching and learning process can be successfully initiated through a judicious use of audio-visual media.

Key words : Audio-visual, hearing and seeing, interactive learning, proficiency, skill based.

Fruitful teaching is facilitated through the use of appropriate aids. This is more applicablewhile teaching a second-language than while teaching one's own mother tongue or a subject. These aids are visual, audio or audio-visual. Visual aids help the students view and understand what they are taught whereas audio-aids help them learnfrom what they hear. Audio-visual aids represent the technology of teaching through hearing and seeing. According to Wright, "many media and many styles of visual presentation are useful to the language learner" (p.5). Non-native speakers of a language rely more heavily on visual clues to support their understanding.

The most versatile and indispensable visual aid is the blackboard. No classroom can be without this. Though teachers make use of the blackboard for language lessons, there is no blackboard method of teaching a second-language. However, the use of the board in the classroom for teaching should be deliberately planned and systematically implemented. The teacher, instead of writing haphazardly on the blackboard, should use it for drawing the students' attention to the main points of the lesson, in a systematic manner as the lesson is in progress. So, at the beginning of a lesson any writing on the blackboard, which is not relevant to the lesson, should be wiped off, and in its place, what is going to be taught should be written. This is important because any material on the board that has no relation to the lesson will be a source of distraction to the students. Spellings of words and their pronunciations can be taught fairly effectively, when they are written on the blackboard; the pronunciation should be written in the phonetic script. Coloured chalk can be used for differentiating between spellings or between sounds which arenot easily understood by the students. Whenever it is necessary to present any lengthy material on the board, it should be written before the commencement of the lesson.

Slides and slide projectors, film strips and opaque projectors are some other visual aids. These visual aids are useful for making a lesson vivid and clear. Slides and slide projectors can be used for showing cultural objects, and providing the stimulus for controlled speaking practice or free conversation under the guidance

of the teacher. The teacher may use it for reflecting any page in a book or a sheet on a screen in any darkened room. The opaque projector has the additional advantage over slide projectors in that any material can be shown as it is with its help.

There are different kinds of charts available for teaching sentence patterns as well as the phonetic script. A chart displaying the international phonetic script may be hung permanently in the classrooms. A chart for pattern practice has pictures and sentences such as "It's a boy", "It's an orange", etc., describing the pictures. The teacher can read out each sentence, and ask the class to repeat it. The same chart can be used by the teacher for putting questions and eliciting affirmative and negative short answers based on the pictures.

The audioplayer comes in handy as an audio-aid. This can be used for playing records of fables, stories, plays, poems, etc., to the class. A portion of the recorded text may be played and necessary explanations given by the teacher. The text in full may be played again; simultaneously a detailed analysis of the text followed by question put by the teacher to individual students may be attempted. Permanent recordings varying from a few minutes to several hours can be made on the tape and retained for later use.

One of the important uses of the audio player in the classroom is that it enables the students to hear their own voices. It is a thrilling experience for them. Moreover, the audio player recorder can be used for class oral work leading to the elimination of personal faults in pronunciation, intonation and rhythm. If may, however, be borne in mind that any remedial work in pronunciation, intonation etc., will have better results, if it is done in small groups rather than in large class. S.R. Ingram in his paper on audio-aids in modern language teaching suggests the following technique of using the tape recorder with young beginners: "Choose your material carefully-say two sentences illustrating certain points of pronunciation. Practice them with a small number of pupils before you record-this to give them confidence as well as practice - then record their voices straight off. Play the recording back straight through and let the whole group hear the accurate record of what took place. The same reading can be used several times to illustrate different points and the interest can thus be maintained quite a long time, as the participants are both present and known to the rest of the group. Next re-record, hoping you have improved on the original, and of course, using the same speakers. Finally, play the original and the second recording and try to learn from it all."(p.p. 349-50)

The audio player recorder can also be used for dictation from the very elementary reproduction stage to the very advanced unseen test. The passage for dictation may be recorded beforehand, with repetitions and pauses. In the classroom the record is played for the students to take down. Their first effort may be full of mistakes; they will show improvement on their second and third attempts. The practice in listening to the recorded material is also training in listening comprehension.

Poetry can be taught with the help of a audio player recorder with ease and delight. The record of a poem can be played and replayed; hearing the poem again and again, especially when it is a professional version, is to get all its beauties and meaning gradually. The students will learn to read a poem well only if they hear it well read or said. The professional rendering of a poem played by the audio player will enable the students to appreciate the importance of sound, inflection, stress, pause, intonation, etc, in poetry.

According to Ingram, this technique of teaching poetry with the help of an audio player

has many possible variations. He says: "There is no one correct and definitive interpretation of a poem. It is best therefore to make a clear and obvious decision as to what is important and try to stick to it. The rhythm must be clearly defined, pauses and stresses carefully marked. The teacher first of all reads the poem to the class, trying to give his very best performance…Any necessary explanations or commentary is then given, but usually translation as such is avoided, for a good delivery of the poem is better than any translation."(p.350)

The teacher's reading of the poem may be followed by a recording of the reading with students co-operating by keeping absolutely quiet. A discussion of the flaws of the reading may be allowed. A re-recording may be done so that the flaws, if any, may be eliminated. Some of the students may have their readings of the poem recorded and played back; the flaws in these readings may be discussed and criticized. Before the lesson ends, once again the teacher may himself recite the poem in full to the class.

The audio player can be a valuable aid in the teaching of drama too. CDs of popular plays are available and can be used to supplement classroom activity. The player can also be used for recording the dialogue of the play spoken by some students of the class who are assigned particular roles. What is recorded can be played back, and the flaws in their speaking the dialogue, with special emphasis on pronunciation, stress, intonation, etc. may be pointed out by the teacher. Once the flaws are more or less eliminated, a re-recording of the dialogue may be done and played back to the class.

Today, technological development has resulted in learning becoming more and more interactive. Modern audio-visual aids include computer based learning – Language Laboratories, Overhead projectors, LCD projectors, power point presentations, e-books, e-book readers, films, etc.

A Language laboratory is a big room with several compartments, each equipped with a computer/laptop and a head phone. The teacher controls and directs all the activities. Many students benefit at the same time and the teacher guides them with pre-recorded exercises or on the spot utterances suited to individual needs. In certain language laboratories, the special software helps the students in rating themselves on the basis of their pronunciation, intonation and accent.

The overhead projector projects what the teacher has written on a transparent plastic film on to a screen behind him as he faces the class. Maps/ charts/ illustrations can be magnified many times thus enabling students to get a clear picture of what is being taught in the classroom. The teacher is not required to turn his back to the class to write on the board. The use of overhead projectors is confined to the projection of illustrated drawings and notes. An erasable maker can be used to draw the pictures. Another use of the overhead projector is during a dictation period when the students can correct their own papers through the projection of the material on the screen at the appropriate moment.

An LCD projector is a type of projector for displaying video, images or computer data on a screen or other flat surface. It is a modern equivalent of the slide projector or overhead projector. Lecture material is now being supplemented with power point presentations which can be displayed via these projectors.Teachers can add notes and equations, and point out interesting features of the lesson they are teaching. LCD projectors can be used to show videos in class. Teachers can show a documentary on YouTube, a movie on a DVD or a self-produced video taken on a field trip. Here, the LCD replaces the traditional film projector; the main advantage is its

computer connection, through which the instructor can access a great variety of video materials. Films cast a magnetic influence on the students due to their emotional and audio-visual appeal. Different ages, civilizations, manners and ways of life can be depicted through films.

The use of visual aids enables the teachers to engage with their students closely and facilitate students of different proficiency levels to read the target language with interest. The role played by audio-visual aids is vital to generate students' creative and critical thinking skills. According to Bellver, "…..the use of visual aids acts as 'vehicles' that can be used to enrich and enhance theact of reading" (p.1078). These aids help students in grasping the essence of the lesson and in developing their comprehension skills. Thus, an effective teaching and learning process can be successfully initiated through a judicious use of audio-visual media.

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EDGAR ALLAN POE – A DARK INTERPRETER OF EXTREMITIES OF LIFE

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ABSTRACT

Romantic literature is known for its significant characteristics in literature like individualism and transcendentalism. Individualism emphasizes spontaneity and freedom from rules and follows the solitary life rather than life in society. It also includes a fascination with the past, where myths, mysticism and darker symbols play an important role in creating darker elements of the life of an author's journey and Edgar Allan Poe is one of them. Most of the works are the exact representation of his mental status while he was writing. In many of his works, the role of terror is considered a vehicle of sentiments where the human psyche, anxiety, inevitability of death, the state of extreme alienation from society and madness are the peculiar terms associated with his writings. This paper is all about the dark interpretations of his life experiences presented throughout his works where the state of extreme alienation, terror and madness play a promising role in delivering his mental status through the symbolic representations.

Keywords: Terror as a vehicle of sentiments, Art and anxiety in fiction, A dark vision of power and inevitability of death, States of extreme alienation, obsession, and madness, U n i q u e and creepy style of writing

Edgar Allan Poe one of the major figures in the romantic period known for his dark vision and pessimistic writings. His writings were the response to transcendentalism, a branch of Romantic literature that originated in the transcendental intellectual movement, which was prominent in America in the nineteenth century. Although Transcendentalism had an impact on his dark romantic writings, he did not fully subscribe to its principles. Although, his writings received so much appreciation and became one of the first American authors to concentrate on the short stories, and he is credited with creating the detective fiction subgenre, but it is for his horror and gloomy short stories that he is still well-known today. Among his best-known, short stories are *The Pit and the Pendulum, The Tell-Tale Heart, The Fall of the House of Usher, The Black Cat, The Cask of Amontillado* and *The Purloined Letter.*

Terror as a Vehicle of Sentiments :

Terror is the only emotion that has the power to effectively prevent individuals from doing or thinking. In Poe's writings, readers have a great understanding of how deeply all the dreadful spirits were enmeshed in the Gothic horror atmosphere Poe had imagined for them. The terror or threat is not present, but Poe made them such with his vivid imagination and impressive storytelling skills increasing the level of dread, leaving no choice, but to convey exact sentiments to the readers. Poe is the one who created the world of terror and horror and he never made an error. He was led by his explanations of the situation rather than his instincts. From nothing,

he produced forms. As his famous works, in late 1842, Edgar Allan Poe has written two tales of terror "*The Tell–Tale of Heart* and *Black Cat* along with *The Cask of Amontillado* in 1846. These tales comprise a group of murder tales and crime scenes. To some extent, Poe attributed such self-destructive behavior.

A mind, that is already unsettled does not require any creepy elements to inspire terror, instead, it can be found in real-life incidents. In his life experiences, his words played an important role to express his thoughts, but when It comes to harsh reality, it creates an impact on the minds of individuals. As he said, in '*The Narrative of Arthur Gordon Pym of Nantucket, (1838)*

"Words have no power to impress the mind without the exquisite horror of their reality"[1]

According to Poe, Terror is grounded in human psychology instead of vengeful thought scary noises, and dilapidated architecture and it is a vehicle of sentiments and emotions of human actions.

Art and Anxiety in Fiction :

As the tragedies and struggles Poe faced during his early course of life combined with the influence of Romantic literature brought about the art of unique may be a creepy way of writing which is referred to as Gothic writing. This way of writing was unique to Poe. His morbid imagery and cadence-laced texts spoke to readers in a way that was unique from any other American author of his time. As the works of Poe are full of artistic illustrations imaginatively and figuratively, Poe also had a unique way of using anxiety as a tool for expression. The most famous works of Poe like *"The Masque of the Red Death"* and *"The Fall of the House of Usher"* is a dreamlike representation of mental disorders, including neuroses, anxiety, hypochondria and depression.

In *The Tell-Tale Heart,* the narrator begins hearing out-of-place noises that no one in the room seems to hear. As the noise increases, so does his fear and inherent anxiety and manifestations of madness.

'I felt that I must scream or die! – and now – again! – hark! – louder! louder! louder! louder!'.[2]

The connection of the dream with Neurosis is illustrated by Freud's idea that 'the dream itself is also a neurotic symptom'. For instance, in '*The Masque of the Red Death*', Prince Prospero's Neurosis is manifested in his anxiety. He is afraid that he will be a victim of the Red Death so that anxiety leads him into a dream world. In that world, the guests are the supernatural manifestations of his haunted mind: 'It was his own guiding taste which had given character to the masqueraders'.[3]

It's hard to ruminate about an author whose legacy outshines Edgar Allan Poe's, who has been widely recognized as a forerunner for mystery, detective fiction, tales of suspense, weird fiction, gothic fiction, and of course horror. It can be seen that Poe had a marvelous talent for introducing art and anxiety in his work, taking them one by one. State of art can be observed in the ways, he crafted many terrifying beauties which are also the great artistic visions of Edgar Allan Poe. To name a few of the best of his art below are the respectable mentions-Harry Clarke, "Berenice," *Tales of Mystery and Imagination (1923)*, Gustave Doré, "*The Raven*" (1883), Aubrey Beardsley, "*The Murders in the Rue Morgue," Tales of Mystery and Imagination (1894)*.

Anxiety is nothing but could be referred to as a psychologically detrimental disease. Therefore, anxious people suffer from an unstable psyche. Poe's *"The Tell-Tale Heart"* (1843*)* is one such example which has been studied in many critical fields. Andrea Schaumlöffel claims that the story's stylistic structure gives it a new structural technique. This means that Poe experiments with the latent structural elements of the story to describe the psychological features of the narrator are of absolute value. The narrator

struggles with anxious behaviour that deeply unsettles him. Afterwards, the narrator becomes more apprehensive about committing the crime due to the "hallucinations" caused by his crime. Yet, the story's rhetorical structure provides the readers with a suspense quality by which the readers do not understand the true murderer. Marta Miquel, on the other hand, tackles the thematic elements of the story. Miquel contends that Poe tries to critique the sense of social exhaustion which was dominant in the American society at the time The American society suffered from social disintegration and chaos that left their negative imprints on the behaviours of people. Because of this, the people's social relations became worse; and they brought undesired problems, such as crime and unfaithfulness the result is that people become more psychologically anxious than before. This psychological state of mind can be clearly seen in Poe's writings.

A Dark Vision of Power and the Inevitability of Death :

Edgar Allan Poe is known for its dark and realistic writing. As it is observed by many, the themes in the works of Poe deal with questions of death. He had been through a lot of personal suffering throughout his life, including his parent's death before the age of three. Also he had seen inevitability of death, when he married his 13-year-old cousin, Virginia, in 1836; who, died at the age of 24. The impression of the same can be seen in his work '*The Masque of the Red Death*' here his thoughts were mainly concerned with the death which is filled with darkness, foreboding, and disillusionment and shows how metaphorically it's inescapable, but as per Poe people continues to behave as if they are immortal. *The Masque of the Red Death* thus is one of his stories which reveals fear and terror and demonstrates how time never stops, and no one can escape death. Personification in the story "*The Masque of the Red Death*" can be seen with

the below lines, there came from the brazen lungs of the clock a sound which was clear and loud and deep and exceedingly musical." He also personified death by making him take the form of a person, 'the stranger,' who attended the ball. Poe also personifies the clock at the end of the story. Also, this story was written while Virginia was sick with tuberculosis. Perhaps this provoked his thoughts to question the rules being followed by society and thus we can see physical signs of death, the effects of decomposition, concerns about premature burial, the reanimation of the dead, and mourning in his works. He was able to shift the boundaries of Death—especially fear of it. Many of his works it is visible that, Poe is challenging the boundaries of death in many of his works.

One of his works '*The Raven*' explores death in its physical, supernatural, and metaphorical manifestations. The narrator mourns the physical death of his beloved, Lenore. He talks about other friends who have died, and he contemplates his death. In The Tell-Tale Heart, at first, it seems that the narrator is simply personifying death. He's also referring to himself as Death, with a capital D – the nemesis of the "Evil Eye." The narrator is the stalker, and his shadow is black because there is no light; this is before the opening of the lamp.

While there has been so much to learn and understand from the writings of Edgar Allen Poe, his works depict death in so many ways he had such an unfortunate end to his life. Tragically, Poe's death was as mysterious and controversial as his stories and his life. Poe was living in New York but was found dishevelled in Baltimore where he was taken unconscious to a hospital. He lapsed in and out of consciousness during his course of treatment for several days, until, with his last words, *"Lord help my poor soul,"* Poe died aged 40. The events that led up to his tragic and miserable death were never clear and will never be known even after 170 years.

States of Extreme Alienation, Obsession and Madness :

The states of extreme alienation, obsession and madness are very much prominent in many works written by Edgar Allan Poe. In addition to being a major contributor to the literary genre of Gothic fiction, Poe was also an admirer of 19th-century scientific concepts and psychological theories of the state of extreme alienation, obsession and madness. A major contributing factor to Poe's delayed, yet continued success, is his unique approach to writing. Through his writing, Poe brought forth the detective novel, science fiction, and stories of the macabre. If the analysis is being done on the works that are being contributed by Edgar Allen Poe it could be seen that Poe's poetry and short stories, constitute the common themes of paranoia, obsession, and alienation. Through these elements, Poe's works serve as cautionary tales of the missing parts of the nature of sentimental literature towards the full human condition.

Poe beautifully illustrated more mental and psychological approaches. This could be because the era, of the nineteenth century, saw many hardships, such as wars and epidemics, and the literature prevailing at that time divided ways to cope with the hardships by generating a uniform world and future in life after death.

Poe, on the other hand, stood out. Poe's stand on loneliness and alienation as an answer to sentimental literature can be observed primarily through his different works such as *"The Pit and the Pendulum," "The Man of the Crowd,"* and *"William Wilson",* Where, alienation in Poe's life has heightened the depth of ideas in his works. The madness that he had been through and realized due to the sufferings of his life and the environment Poe was in. As an impact, he contributed and encased an even better literary personality in his short stories like, *"The Tell-Tale Heart,"* *"The Black Cat,"* and *"The Fall of the House of Usher",* all exhibit narrators experiencing madness. Further, in every scenario, the paranoia of the character continues to build as the plot progresses. Being limited by the expectations of society, these characters have no option but to go mad.

Another important element in writing is, Edgar Allan Poe's centralized focus on obsession that differentiates his works from the sentimental writers of his time. Notably, Poe's characters and speakers are motivated by one factor: their obsessions. Explaining this further, in many of Poe's works, the death of a loved one serves as the turning point of the speaker as they sink into a full-blown obsession for what was lost. While obsession can be identified in a substantial amount of Poe's works, this central idea also serves as a focal point for many of Poe's poems. More specifically, the obsession with a lovely woman (most customarily dead or dying) serves as the monomaniacal understanding for the speaker.. By looking at the poems *"Annabel Lee,"* and *"The Raven,"* Poe's implementation of this obsession becomes apparent. As Poe demonstrates through his poetry, any neglect or failure to acknowledge such feelings will consume those left behind and drive them to madness.

Unique and Creepy Style of Writing :

Poe is a central figure in traditional Gothic tales of mystery and terror into romantic narratives and modern short story variations, shifting the emphasis from superficial sensationalism, suspense, and the plausibility of plot patterns to Symbolic wordplay, style, tone, subtle use of point of view, characters' unconscious motivations, and serious themes of interpretation. Poe's style of writing is a combination of all the elements which contribute to creating a work of art. Edgar Allan Poe considered original unity as a universal phenomenon in his worldview. It is to be said that, his dark and creepy style of writing is the source of pleasure, where creativity and

perfection blend together with perfection. This idea strives for artistic perfection, which may be seen in his masterpieces. His writings' abundance of symbolism and suspense gave the readers ample breathing room to fully immerse themselves in the magic of dread. The story felt more genuine and intimate to the audience thanks to the first-person narrator. Readers can glimpse the characters' true selves, including perhaps their own. The readers feel an invisible terror as a result of the atmosphere's constant high lighting and anti-closure. Poe made an effort to create an impact that was complete and uniform, mysterious, and unsettling using all of these methods.

The uncanny is one of the most prominent aspects of the Gothic genre, and a concept with varying definitions. One of those definitions is stated by Nicholas Royle to be 'something strange and unfamiliar unexpectedly arising in a familiar context. Such use of the uncanny can be seen, for example, in *'The Fall of the House of Usher',* when the narrator remarks while *"I hesitated not to acknowledge how familiar was all this – I still wondered to find how unfamiliar were the fancies which ordinary images were stirring up."* (12) No doubt, Edgar Allan Poe was one of the countries earliest practitioners of this kind of writings. At the same time he is also credited with as a master of detective and science fiction in literature.

Conclusion :

Edgar Allen Poe is one of the renowned prolific writers who have very unique method of expressing the emotions. He not only used Terror as a vehicle of sentiments, but also Art and anxiety as a weapon in fictions. His dark vision of power and inevitability of death creates an intense impact on human minds. Not only the states of extreme alienation, terror, and madness, works as supreme role but also unique and creepy style of writing helps him to become a dark interpreter of extremities of life.

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Hegemony of Imperialism and Indian Slaves in *Sea of Poppies*

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ABSTRACT

This paper attempts to deal with hegemony of imperialist or colonial power upon Indian labourers during Opium trade in 19th century studied in *Sea of Poppies*, it a novel written by a writer Amitav Ghosh is considered as a trilogy. The setting of the novel is taken place in the year 1838 in India. . Since Ghosh is an anthropologist. He has conceived a plot for the novel *Sea of Poppies* incorporating a story export of opium which planted by Indian slaves, during which, what and how they encounter problem and affected by the leaders who are imperialists. Ghosh displays convicts and bond labourers brought to Mauritius an island by Ibis ships as slaves there. In their journey, they confront so many painful days as the days were near the formal abolition of the slave trade Indian poor people and how Zamindary system was demolished and innocent women were become victims in the hands of imperialists for their own developments. The Opium trade was held between British and China from India, slaves were sent to plant Opium plantation for in China. The slaves were Indians, some women such as widow and destitute, low community men who broke up sati system , are tortured and are forced to work under British clutch.This colonial power made to vanish raja of Zamindary dynasty. These incidents lead to loss their own identities.

Key words: Colonial power, 19th century Opium trade, suffering of women, Caste

INTRODUCTION :

This paper deals with the hegemony of the imperialists upon the innocent Indian in many ways particularly slaves who are turned up as bond labours in foreign countries, also it has focused on historical incidents connects fiction in this novel. It starts with the arrival of Ibis, a name for the ship and its reaches Gangasagar Island in the second of March 1838. In most of the works by Ghosh, he has used island as settlers of imperialist as it is easy way to enter into any colonists' country. In earlier of our nation was under British, coloniser entered through the island. When the ship sits tight for the Pilot pontoon to take it to Calcutta Port, the story began in a riverside town in eastern Bihar where Deeti, the main casualty of authorized opium development in the book.

The sea becomes setting for the novel and the ship the Ibis, which had been used for transporting slaves. It should be understood that the novel is constructed into three parts: 'Land,' 'Conduit' and 'sea. The third part where character related to the ship are displayed close by the ship. 'Sea' is stressed over the detainees of the ship as it takes off Calcutta and continues forward towards its destination. Even before the authentic ship is seen, it is envisioned without a doubt that the beginning stage of the novel by a Bhojpuri woman Deeti, the life partner of a master in Ghazipur's Opium Factory, a poor, oblivious woman who did not have the chance of seeing a ship when she imagined one like that.

Ibis is understood as a schooner that used to carry indentured labourers and convicts from India to Mauritius. This trilogy is kind of historical saga narrating the opium war history in detail.

"She had never seen the sea, never left the district, never spoken any language but her native Bhojpuri, yet not for a moment did she doubt that the ship existed somewhere and was heading in her direction. The knowledge of this terrified her, for she had never set eyes on anything that remotely resembled this apparition, and had no idea what it might portend". (8)

The beginning of the pages of this novel shows unbelievable and realistic detail of the conditions that surrounding Deeti's existence with an inept affemkhor spouse, turned by the opium economy and plagued by thorough standing wrist bindings. Deeti's future lives had dependably been prepared by her stars, her destiny being occupied and influenced by Saturn-shani a planet that practiced incredible power on those conceived under its impact. She had realized that on the off chance that she was ever to be hitched it would presumably be to a considerably more established man, conceivably an elderly widower who required another spouse to nurture his brood.

There were such a large number of innocent women exploited by rich individuals like Nawab Sahibs of Soudi or Kuwait or Zemindars in the Indian history at this moment. Indeed, even now occurrences like this are going on that are being watched and experienced by news papers and TV Channels. Such exploitation had happened long time ago during the rules of Kings and Kingdoms. This is only history that has been revealing through the fictional works by incorporating. He additionally displayed the British's planning of 'partitioned and administer' as per the class of Indian individuals that helped the British to proceed with Colonial run in their nation must be upheld by the British.

Subsequently, Ghosh has examined this mentality of the colonizers and also uncovered the different methods for misusing the locals to enhance their coffer.

The Colonial rulers misused this subaltern class as well as the well-off Indians, the landowners specifically, who had confidence in the Company's arrangement and a deep respect for the Queen's run the show. It was because of their obliviousness of reality that the well-off people like the landowner of Rashkhali, Neel Rattan Halder, were caught by the British representatives and got demolished. Neel Rattan was fiscally misused by Burnham and being blamed for phony, he was sent to a Jail over the dark water, as a piece of the death penalty. That the British legal framework was a long way from fair is by and by demonstrated for his situation. At the point when Neel Rattan saw that Mr.Justice Kendulbushe would direct the trial, he questioned his unprejudiced nature, as he was very much aware of the Judge's companionship with Mr.Burnham. Besides, the outcome was by his foresight. The Judge go upon him the sentence of the law of phony and disclosed to him that it was a wrongdoing the very pinnacle of gravity. The Colonial pride is communicated in each word expressed by the Judge. As a matter of fact (this trial is based, as Ghosh writes in his 'affirmations', on the 1829 fraud trial of Prawn Kissen Holdar in the Supreme Court of Calcutta). With him, we additionally meet, in Alipore Jail, another convict anticipating expelling. The man is Ah Fatt, the ill-conceived child of a Parsi broker in Canton and a Chinese lady, and a living observer to the horrible human wreck caused by the Opium exchange.

"Forgery was a hanging offence-a measure which played no small part in ensuring Britian's present prosperity and in conferring upon her the stewardship of the world's commerce. Moreover, if this crime proved difficult to deter in a country such as England, then it is only to be expected

that it will be very much more so in a land such as this. How is society to Judge a forger who is also a man of education, enjoying all the comforts that affluence can bestow, whose property is so extensive as to exalt him greatly above his compatriots, who is considered a superior being, almost a deity among his own kind?...would it not be the duty of this court to deal such a man in exemplary fashion, not just in strict observance of the law."

CONCLUSION :

Sea of Poppies reveals the trauma of Indian people caused by British Colonial hegemony and its over greed of arrangements. With a strangely sharp eye, Amitav Ghosh travels through the fabulous recorded words at how these words formed a standard human lives rather than being drawn towards the portrayal of the political interests of the Opium exchange itself, the novel keeps its attention on making its extensive cast of characters, and giving history a chance to let itself know through their lives and stories which are moulded and affected by socio-political powers outside their ability to control.

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A study about memory and desire for home in *Our Moon has Blood Clots*

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Abstract :

The unimaginable plight of the Kashmiri Pandits is perceived through the writings of those who have been through the ordeal and survived to narrate the exploits of the perpetrators of the inhumane crime. That it is nearly a hell for those shaken and those who have been displaced from home and uprooted from their ancestral haven. The valley reverberated with anti- India and anti-Pandit slogans. Srinagar turned into a dreadful war zone, with bloodshed everywhere. The exodus of innocent Kashmiri Pandits, had started in January 1990. The author, Rahul Pandita was fourteen years old when theirfamily fled from their home- Srinagar, fearing manslaughter by inhumane, wretched perpetrators of the worst crime(till then) in human history. Soon after a series of misfortunes befell the Pandits. The wretched condition of Kashmiri Pandits, when they had to stay in refugee camps and later on in the dingy ghettoes. They also suffered stress related ailments, as they were unable to cope with the changed(read forced) climatic and emotional upheaval.

They were uprooted from their home,yet their hearts always longed for their home.

The paper will try to take a glimpse into their sufferings and also include the pain of being in Forced Exile and the yearning for homeland which they knew is a distant dream under the current scenario. The pain and humiliation of having become refugees in their own country. Thousands of Pandits still languish in refugee settlement. They have not been able to return to their ancestral land. They are dispersed (Scattered today) all over the world from Jammu to Johannesburg.Pandita has written a deeply personal, powerful and unforgettable story of history, home and loss. Of lost home and acceptance that they can never return to the serene valley, with a void in their heart.

When as a reporter the protagonist visits his ancestral home, after two decades, he goes down memory lane and gets nostalgic and relishes the sight of every nook and corner of the 'Shahar' in Kashmiri it is Srinagar and laments deep that his exile is permanent.

There is still desire in every Kashmiri Pandit's heart that one day 'We will live and prosper again and rebuild our temples'.

Key Words: Lost Home Syndrome, Forced Exile, Displacement within Nation, Homelessness, Diaspora within Nation

The historical perspective: Past and Present

The Kashmiri Panditsform an integral part of Kashmir, but from the twelfth century , they are on the receiving end of the atrocities of various outside forces, who wish to root them out of their own home, and convert their paradise into hell for them, and be the lord of the Paradise.In spite ofhaving been made victims of continual humiliations inexorablebloodsheds, a series of reigns of terror, religious fanaticism of the worst type known to the world. There had been forceful and mass conversion. There continues social and economic repression in the valley.There has been decimation on the basis of religion , but the

vibrant and resilient spirit of the Kashmiri Pandits despite diminishing numbers, never got dampened . In spite of deathblows to their culture, ethos and faith they managed to keep alive their centuries old heritage and tradition while they had to pass through fire and water and innumerable threats to their lives since generations.Contemplated as an extra-ordinarily intellectually gifted race by theindigenous and alien barbaric rulers, the microscopic minority,yet, maintained a unique cultural attainments and intrinsic goodness and shunned shadiness. They remained in their deeply preserved, rooted form even when they served at key positions in the courts of the despotic, bigoted brutal Muslim rulers, devoid of any and all human attributes. [1]

Baramulla 1947 :

After the bloodshed of Partition, which left a deep and ugly scar on the Indian subcontinent, the Princely state of Kashmir under the rule of RanbirSingh . wanted to be an independent state, but after the cunning invasion of the armed tribesmen , the Raja agreed to be part of India.Whosoever lands in Kashmir comes with an evil eye on the heaven on earth,'They want to molest Kashmir. They want to loot it'. (Pg 164).

As the huge tribesmen came to plunder , the Panditsescaped away from their unsafe homes to any place where they could live and seek refuge, their only aim was to get as far away from the tribesmen as they could. The greedy Pathans, when they set foot on the soil of Kashmir, they nursed a desire to lay their hands upon as much gold as they could. Their eyes blinded with greed, the tribesmen could not even distinguish between brass and gold, looting indiscriminately was their only objective.The poor people had toiled for decades and had lived a life ofhardship to build his house. Now overnight in a matter of minutes ,it was gone and did not even know whether he will be able to return.The Kashmiri Pandits were really terrified by the huge tribesmen and in the darkness tried to save their lives and with heavy heart left their home'From the security of a household to the uncertainity of a nomadic life. From light to darkness. From heaven to hell'. (Pg 180).

The mowing of the pandits in 1947 and 1989 can be compared, it is a matter of thirty odd years, the tribesmen shadows have changed to extremist, the motive is similar to loot the pandits of their possessions leave them dead or strip them of all their possessions, and execute act of inhumanness. The Pandits do not know about their position relating to their home land.The situation has not improved for the Pandits as they have been cleansed off the valley, their return is debatable , as the administration is not able to provide any solution and give them assurance of their lives, dignity and safety.

Burden they carried through the ages :

The series of exodus started way back in 1389, till the nerve wrecking evacuation and cleansing of Pandits from the valley from 1989.The panicked Kashmiri Pandits that they felt helpless and desperate, had to leave their home, in the desire to return to their valley when the condition is under control, with a hope to return. The whole environment became so antagonistic to them that they fled to safer places to save their lives and dignity. With a view to exterminate the Kashmiri Pandits from their homeland and carry their booty was the only objective of the looters , ultras and the extremists.

Identity Crisis of the Protagonist :

The protagonist and his family , dreams ....the usual dreams…the dreams of returning to his native place in Kashmir valley, to his apple, walnut and almond orchards stretched across the miles…he dreams of basking in the sun…the sun of Kashmir valley, in the land where his ancestors had been living for centuries till he was hounded out of the Valley by the Islamic extremists.

Memory and desire of their lost home,'I was in permanent exile. I could own a house in this

city , or any other part of the world, but not in the Kashmir Valley where my family came from.'-(Pg7). These words show the deep yearning for his lost home, where he like many other Pandits want to return but can't .Though they have the safety of a roof over their head and the sound of bullet firing is not heard in their new house or refugee camps, but they are so far away from home.'The Pandits are always at the receiving end be it bullets or the wrath of the majority community. They have been uprooted from their homes and are in 'Exile and permanent homelessness' (pg 45), these words depict their love for their home and deep inherent desire to go back to their home and the home which is deep in their memory and ingrained in their psyche. They are in a helpless situation, but thriving wherever they have dispersed, but not able to return to their paradise.

Memory of Lost Home and Endless Desire to return back home :

After the exodus of Kashmiri Pandits from Kashmir valley in early 1990, the Pandits scattered all around the country and are really are bitter . 'We possessed nothing except memories of our home'. (pg 181). The homes which took themlife long savings to leave it was really heart breaking.

Their homes have been burnt down and no measures have been commenced for their return to valley by the administration.The past twodecades has been a harrowing time of their rootlessness and nomadic existence; a life of travail and deprivations and prolongation of denial of their fundamental rights, to stay in the Elysian environs of Srinagar.

The Conditions in refugee camps have been sub-human. Lack of healthcare, hygiene, education and otherbasic facilities has now slowly and gradually started reflecting on their personalities. On an average, five persons live in a small One-Room Tenement provided to each family in the camps but the roofs leak as the

ceilings has developed cracks. Cluster of small, dingy rooms without even a single window are suffocating. Being reminiscing about their lost lavish home one of the tenants of the refugee camp recollects 'My house was three-storeyed and it had forty-seven windows, remembers the senior Tickoo inhaling the stale air of his windowless room' (Pg 83)

The place is notworth living. Many a times, people have fallen in the drains due to lack of electricity, as the narrow lanes are too difficult to tread. The problems are manifold. Each family in a camp has harrowing story to narrate; each person is having a gigantic problem but no solution at all. The harsh summer and the agony of homelessness were taking a heavy toll. On the Kashmiri Pandits , who are refugees and homelessness in their own country

The terrible atrocities and pathetic conditions the docile pandits have to suffer by the Islamic militants.

The Hindus of the Kashmir Valley, a large majority of whom were Kashmiri Pandits, were forced to flee the Kashmir valley as a result of being targeted by Jammu Kashmir Liberation Front and Islamic insurgents during late 1989 and early 1990. Of the approximately 300,000to 600,000 Hindus living in the Kashmir Valley in 1990 only 2,000–3,000 remain there in 2016.[2]

 The Pandits who have been moved from their homes, they are really thankful to the spirits of their ancestors that they are still breathing but the Yearning for homeland is always there.

As they are taking up the issue of Freedom , no one can understand how, burning a temple or molesting a Pandit lady, going to help in jehad.

Insurgency and counterinsurgency within Nation :

The Pandits have faced Insurgency at both levelsPhysicalas well as Psychological level, they physical marks have healed, but the psychological marks are deeply entrenched and can never be removed.[3]

After the insurgency, the Pandits are living in exile, most of them who fled from their homeland have moved on in their lives, but the deep psychological scar is still there, which is imbedded in their psyche. 'For most of us , Kashmir means a calendar hanging in our parent's bedroom, or a mutton dish cooked in the traditional way on Shivratri, or a cousin's marriage that elders insist must be solemnized in Jammu.' (Pg210)

The psychological turmoil of the refugees in their own country. The pain and difficulties of living in exile, away from home, away from the environs they loved ,to the strange terrains, anywhere BUT, their beloved picturesque Kashmir. He laments his present status, 'Were now refugees in their own country' (pg 89). The Pandits are living in exile – they have been uprooted from their own land and will they be able to find a firm holding, in a new place. Though their hearts yearn ,they cannot go back to the beautiful locales. They have been displaced within their own Nation and are in the pitiable condition of diaspora within nation.

The terror attacks in the darkness :

The miscreants and evil forces have their strength at its best in the darkness of the night. Even in the valley they spread havoc in the night. The scar in the history of India , since 1989. The guns are never silenced after the September of 1989. Srinagar turns into a war zone. (pg 73)Though death is inevitable, when its shadow knocks on one's door and the period is mysterious and its fear is more horrendous, every night when the rebels would come the protagonists heart beats would skip, 'I see shadows of men slithering along our compound wall. And then they jump inside. One by so many of them'.(Pg 75)

The timid Pandits would shiver in fear, like dried leaves, the whole night and when they know that the killer night has passed, they celebrate the day that they are alive. To go

through the same turmoil the next night. The protagonist recalls that, 'A catastrophe, befell on the Pandits, on the night of January 19,1990. The next morning, the exodus began. Families stuffed whatever little they could into a few suitcases and slipped away to Jammu. In some places, we learnt, people had suffered worse than us the previous night'. (Pg 79)

Ethnic Cleansing :

The ethnic removal of thePandits from the valley was a one-sided attempt, worse than the fatethat befellthe Jammu Muslims in 1947. Yet in sheer numbers and horrors, the Jammu episode was much worse.

The tragedies of Jammu&Kashmir have become a nightmare,actually a long, horrific tale of death and inhumanity.[4] It has multiple villains and no heroes. Both sides have been guilty of ethnic cleansing. Both claim to be victims, forgetting they have also been offenders. The blame game continues with unapologetic fervour on both sides.[5]

Initially, the first few killings of Pandits were carried out surgically. But as the euphoria reached its zenith, the killings turned more ghastly. Throughout 1990, Pandits are selected and put to death . They are killed because Kashmir needs to be cleansed of the Pandits and if one chosen is not to be found, a substitution will also do. It is all about the statistics. As it is a known fact that the Pandits are docile, if one amid them is killed, a thousand will run away. The killings of Pandits in the valley increased many times. The news report coming in from Kashmir were heart-breaking. In the name of Azadi, the Pandits were harassed on the streets and killed inhumanly. Killings of the Hindu minority had turned into an orgy, a kind of bloodlust. So much of bloodshed only on the basis of religion is absurd, the Pandits escaped from the valley not only to live but to protect their self-respect, as they were humiliated and condemned as they belonged to a particular sect. When they had to flee, they had

lost everything- home, cosy fireside and all their worldly possessions, which had taken themgenerations to build. Everyone lamented over the loss of a precious materialistic possession , which they had to part when stealthily they had to move out to be alive. For the young and adoslencent, leaving their home was not so difficult, but for the middleaged and the elderlyclan who had lived their entire life in the valley, for them to part was heart breaking . The ethnic cleansing, has given the Pandits of the status of refugees in their own country.The dispersed Pandits are losing their traditions and the gap to their native place is widening, the crack between the valley and rest of India can never be improved, it is only broadening. Out of one million Hindus who lived in kashmir in early 20th century..only a handful are left…not even 4000….the rest are living scattered Physically,emotionally and mentally somewhere with a lost identity and a dream…… Kashmir…….. their homeland…[7]

Present Situation- Once they saved their lives and in Jammu and other safe places, other worries took over. Where were we going to live? Where would the money come from? Was everyone else safe- our friends relatives? Suddenly, the premise that everything was going to be alright in a few months didn't see plausible at all – it would take much longer to return. But the thought that we might never return still did not cross our minds (pg 100)

Conclusion :

In my own concerted opinion,there is a dearth of genuine humanity. Adivide on the basis of religion, and sheer bloodshed to capture another's freedom is unnecessary. Innocent lives should be spared from the onslaught of terrorist and defeatist murderous assault of innocence over barbarian gains. Especially no life should be lost in the name of religious fanatics' whims.The whole world knows our Kashmir as 'a heaven on earth' , but some miscreants, in order to gain a point towards an unfathomable, ulterior motive, unknown to the whole world, want to spread unhappiness and jeopardise the peacein this pious land of 'pirs' and 'saints'. The situation did not have an amicable solution, but a step towards peace can be taken by the citizens of India, to regain the lost paradise for the Pandits. Their intent is not to capture the land, but live in peace, in the land of their ancestors.

No one wants to leave their home and settle elsewhere, unless looking for better prospects in life. Here they were forced to leave their home to be alive. The Forced Exile was an exodus, one that makes you jittery and the psychological trauma is beyond repairs. When a desire is fulfilled in life, one looks forward to celebrate life, but when it is kept only in the heart, it causes heartache.[6] The administration, it seems is not working towards any concrete solution to their problems, so as of now they just have to nurture the desire of returning home, in their hearts. Though the valley reverberates with the gun sounds and more with the sentiments of the Pandits.We are not asking for the moon; we just want a place to stay in our homeland.

It is a global phenomenon, Baluchistan, Palestine, it happens everywhere wherever there are minority groups.

The evil forces notwithstanding, the spirit of the common people in the world moves on in hope. The Kashmiri Pandits, have hope in their hearts that someday they will not have any militants or military personnel in the vicinity and their peaceful valley will be restored to a floral haven from the bloody, blood stained terrain.A near plausible dream is that the beautiful 'moon on earth'that is, their beautiful Kashmir, will be 'white' again and have no 'blood clot's.

'*We will live and prosper again, and we will rebuild our temples*' (Pg 242)

Even though the President's rule has been implemented today, the situation still echoes the solemn 'wait and watch' plea, it will be a long

and relentless wait. The ball is in the court of the local people. They have to muster up a united 'Will' because unless they (as the people) think and decide to take stock and barrel in their hands to turn the tables back in their own house to make the war zone into a haven they once belonged to and loved.There seems to be no other option, for the Hindus and Muslims staying in peace will, otherwise, be a distant dream.

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Elizabeth Gaskell's *Mary Barton* and Charlotte Bronte's *Jane Eyre* and *Villete*: a comparative Feminist Study of Working Women

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ABSTRACT :

Elizabeth Gaskell (1810-1865) and Charlotte Bronte (1816-1855), some of the strongest woman writers, descended from the common era of Victorian society. Although, the contribution of these two writers to the Woman's Literature was equally great, Elizabeth Gaskell had always been considered by contemporary feminist critics as a conformist and traditional writer. Gaskell had been ignored by these critics and drifted into oblivion. But recent studies that revisited Gaskell's writing in the new light of feminism establish her as a major woman writer in the literary canon. The present paper is also a humble attempt at bringing forth the unconventional and feminist strength of Gaskell's novels by showcasing how working in a public sphere has a salutary and empowering effect on Gaskell's heroine in *Mary Barton* in contrast with Charlotte Bronte's presentation of working girls as victimized in *Jane Eyre* and *Villette*.

Key words: Elizabeth Gaskell, Mary Barton, Charlotte Bronte, Jane Eyre, Villete, Fiminism, working class women

Gaskell began to write in a century that was riddled with changes; Gaskell's fiction takes consideration of these changes and at the same time becomes agent of these changes, particularly, the changes regarding women's role in Victorian society. Gaskell challenges the widely held assumptions about the nature of women, their proper sphere, and their participation in labour. Gaskell's treatment of work for women is the testimony of her evolutionary attitudes toward Women's upliftment as "work, after all, is a site where the dominant ideology operates as it encodes separate roles for men and women" (Colby 2). Unlike Charlotte Bronte, Gaskell wishes to present work's conducive and empowering effect on her woman characters as it leads to their economic emancipation, enlarged identity and independent womanhood.

In *Mary Barton*, Gaskell addresses to the subject of working class women; focusing on the life of a young and vital girl, Mary, Gaskell traces every account of Mary's growth into a mature, intelligent, self-reliant, independent, mentally tough and satisfied young woman through the process of her occupation which is a rare picture among Victorian images of working class women. Gaskell emphasizes that women should make their own career decisions. John Barton, Mary's father fully supports her to become self-dependent. Because of his distaste for factory work for women, Barton sees only two possibilities for Mary, going out to service and the dressmaking business, but Mary charts her own course will all the force of her strong will. Believing domestic servitude to be 'a species of slavery' Barton is won over to his daughter's choice of occupation and endeavours to find a promising situation for her; after father's unsuccessful efforts to find a suitable occupation for her, Mary herself takes charge of the situation

and setting out herself, finds herself engaged as an apprentice before night.

In Charlotte Bronte's novel 'work' symbolizes vulnerability of unmarried women in Victorian society; instead of drawing satisfaction from their work Bronte's heroines present their work as waste of their potential and talent. After Jane leaves Mr. Rochester, she is forced to seek work. Because she is a woman, only a limited number of options are available to her. She tells St. John Rivers, "I will be a dressmaker; I will be a plain-workwoman; I will be a servant, a nurse-girl, if I can be no better" (Bronte, Jane Eyre 344). When she is offered the post of village schoolmistress, she accepts, realizing that it is the best among several unsatisfactory choices. However, such work, though somewhat socially acceptable since she has no one to support her—is not fulfilling for the unmarried Jane; after a "day passed in honourable exertion," she experiences "strange dreams at night, dreams many-colored, agitated, full of the ideal, the stirring, the stormy" (Bronte, Jane Eyre 84). The kind of work that is accessible to Jane does not give full play to her talents and faculties. Likewise, in Bronte's *Villette* (1853), Lucy Snow, faced with the necessity of supporting herself, resolves to become a governess, taking the attitude "I had nothing to lose" (Bronte, Villette 80). For Lucy, "work had neither charm for taste, nor hold on interest," like Jane, she yearns for stimulus, "I did long, achingly … For something to fetch me out of my present existence, and lead me upward and onwards" (Bronte, Villette 168). In both the novels Bronte expresses anxiety over marginalization of Victorian women from the desired scope of their abilities.

Gaskell forcefully asserts the significance of 'work' in woman's life and how it makes them empowered and centring especially merry factory girls, Gaskell attributes both energy and vitality to them. Although, the narrator says, "their faces were not remarkable for beauty," they possessed "an acuteness and intelligence of countenance".

When these young women were approached by groups of young men, they "held themselves aloof, not in a shy, but rather in an independent way" (Gaskell, Mary Barton 41). From the start, Gaskell's intention is to emphasize the strength and vitality of working-class girls, characterizing them as active, bright and self-sufficient. She presents working class life positively as fostering in women some qualities that would enrich and improve their lives.

Charlotte has not conferred upon her heroines the control over circumstance of their lives. Throughout the novel Lucy Snow seems to be the victim of self-repression. She remains an outside observer without claiming her share of life. She cannot accomplish what she desires in life. She develops love for Graham that is unrequited; she buries her feminine desire of love and domesticity and moves on saying, "I wept one sultry shower, heavy and brief. But soon I said to myself 'The Hope I am bemoaning and suffered and made me suffer much: it did not die till it was full time: following an agony so lingering, death ought to be welcome'" (Bronte, Villette 276). Then she experiences herself in close relationship with Mr. Paul, but she is denied her portion of happiness. Bronte shows pessimism in Mr. Paul's death while coming back with a hope of a happy future with Lucy. Homeless Lucy tastes intense plight of solitude and loneliness all through her life. "I shall share no man's or woman's life in this world, as you understand sharing. I think I have one friend of my own, but am not sure; and till I am sure, I live solitary—Yes; it is sadness. Life, however; has worse than that deeper than melancholy, lie heart break." (Bronte, Villette 295)

Mary Barton draws attention to a striking mutual understanding between male and female characters. Mary receives a justifiable treatment and support from other male characters. Mary's father gives strong backing to Mary's choice of vocation and wants to see his daughter self-dependent as Barton declares that he would rather

see his daughter, "earning her bread by the sweat of her brow, as the Bible tells her she should do … than be like a do-nothing lady, worrying shopmen all morning, and screeching at her pianny all afternoon, and going to bed without having done a good turn to any one of God's creatures but herself" (Gaskell, Mary Barton 44). Job Legh puts his full confidence in Mary's competence and intelligence towards Jem Wilson acquittal. Later when Jem resists going to his mother's because of his desire to stay with ailing Mary, Job Legh admonishes him, "Never fear for Mary! She's young and will struggle through" (Gaskell, Mary Barton 403). Jem Wilson, Mary's lover, full heartedly acknowledges Mary's wisdom and strength without any barrier of male ego and conventional prejudice; he considers her as 'the best judge'. Gaskell creates a picture of a family with the working men and working women who share the work both outside and inside the house leaving little space for power play between men and women; "Gaskell represents working class family life as enacting positive values of cooperation and shared work. Since working-class men and women share in the labour outside the home, they are, Gaskell suggests, more successful at creating equitable arrangements within it" (Colby 32).

Lucy is denied not only the enshrining of marriage but economic and social empowerment also that is imparted by her vocation. Lucy's work plays in contrast to masculine vocation that shapes their self-definition. There is a conspicuous demarcation of male and female spheres of vocation.

In accordance with the separation of public and private spheres, women could work as nurses, teachers, and governess, while maintaining a safely respectable quasi-domestic or pastoral role, whereas the profession of journalism, theatre, and office work too uncompromisingly public. Within that spectrum,

Lucy's job description is comparatively conformist (Baker 264).

Lucy does not get due reward for her intelligence and proficiency of work and is often neglected by the society. Dr John is blind to Lucy's worthiness; he prefers physical beauty to brain. Lucy's existence for him is just like "a being inoffensive as a shadow" while he develops passion for Ginevra Fanshawe, an incorrigible coquette and later immature Paulina (Bronte, Villette 218). A woman of brain, Jane Eyre's position as a governess, following her years as a student and teacher at Lowood School, provides no mental or emotional stimulus. While Jane never asks for more or attempts to pursue her emotions or desires, she feels an absence. In spare moments at Thornfield, she looks out from the house and confesses, "I desired more of practical experience than I possessed." Jane imagines "other and more vivid kinds of goodness" in the world that as are yet unknown, but simultaneously blames herself for the imagining, suggesting that "many" would call her "discontented." In self-defense, Jane claims, "I could not help it: the restlessness was in my nature" (Bronte, Jane Eyre 93).

Mary operates in both spheres, labouring within and outside the home. She believes and proves herself to be a capable, vital member of the family unit, one whose work is necessary to its functioning. Because she is known to be trustworthy, Mary is sent by her mother to ask Alice to join the company and to purchase food that will be served to the guests. After informing Alice of the occasion, "Mary ran off like a hare to fulfill what to a girl of thirteen, fond of power, was the more interesting part of the errand the money-spending part. And well and ably did she perform her business". As she prepares the food, Mary exhibits a "very comfortable portion of confidence in her own culinary powers" (Gaskell, Mary Barton 52-53). After her mother's death Mary takes up the role of finance manager of her home and all the household arrangements are made under her able supervision and guidance. With managerial skill at home, Marry also competently works

outside; her vocation imparts her maturity and strength that she finds herself in the leading role in the acquittal of Jem, her future husband. Thus Gaskell strikes a remarkable equilibrium between domestic- private life and public life.

Unlike Gaskell, Charlotte Bronte in her fiction cannot resolve the conflict between Public life and domestic and womanly aspiration of her heroine. Indeed the feminine and domestic life is effaced by professionalism of their 'work'; there remains no possibility of marriage and family with separate identity through vocation. Lucy Snow represents Victorian unmarried working class women who are socially invalid for marriage and courtship. She is alienated from 'home' and 'family',

As a middleclass woman, Lucy can only be employed within the home or its educational colony, the school; but that "home", since she is employee and not "mistress," must remain alien. Though increasingly professionalized, the role of teacher retains many of the anomalies of the governess figure in her differing guises (mother substitute, educator, and companion). The governess is peculiarly the victim of middle-class sexual ideology; for the only role open to her is that of bringing up children while marriage and motherhood themselves is paradoxically taboo for her within the family that employs her (Jacobson 45).

Jane Eyre, neglected and unjustly treated, for the first ten years of her life, yearns for love and affection. It is the one trait that defines her throughout her life. This want for acceptance and love is what drives Jane to do everything that she does. Mr. Rochester seems to be scandalous in decision to marry Jane not because he was nearly twenty years senior to her but she was of distinctly a lower rank, "Do you think because I am poor, obscure, plain, and little, I am soulless and heartless? You think wrong!" (Bronte, Jane Eyre 252).

Through *Mary Barton* Gaskell proposes a kind of arrangements that would make it possible for women to have marriage and family, as well as some sort of separate vocation. Gaskell does not discard courting and marriage in a woman's life but she does not make it the sole intention of her life; instead she focuses on a separate vocation that gives her a self-definition of life. The marriage of Jem and Mary is symbolic of mutual sharing of public and domestic life. Gaskell confers upon her heroine a major control over the circumstances of their life that makes them capable to accomplish all they want in life. Unlike Bronte and George Eliot, Gaskell views women's labour as generally empowering and enriching. In Colby's words, "Mary Barton, a seemingly simple factory girl, represents, despite her disarming looks, a powerful force, for she bears the ideological weight of her class, women who work and who become strong in their labour. In this novel, Mary is a persuasive argument for female vocation" (25).

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ANALYSIS ON PSYCHOLOGY AMONG THE SPORTS PERSON AND NON-SPORTS PERSON

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Abstract :

Sports and video games are very vital for us. They hold us healthful and fit. They provide us a extrade from the monotony of each day existence. It is a beneficial way of leisure and bodily activity. Sports and video games assist in individual building. They provide us strength and strength.The contemporary-day paper research approximately the tension a few of the sports activities individual and non- sports activities individual. Sample of the observe changed into decided on in distinctive stages. In first level two hundred topics all sportspersons had been decided on from the bodily schooling colleges.These topics had been decided on through the use of random variety tables. Considering their age, sex, instructional repute and socio-financial history the non-sportspersons had been decided on from the non-bodily instructional colleges. The purpose changed into to suit the sportspersons and non-sportspersons. The observe effects confirmed that there has been significant (P <0.05) distinction withinside the tension degrees of sportspersons and non sportspersons, specifically, the non sportspersons confirmed better tension degree in fashionable settings.The above paper discuss about the anxiety, aggression and alienation among the sports person and non sports person.

Keywords: Sports, strength, anxiety, aggression, alienation, sports person, non sports person

Introduction :

Sports and video games are fun and physically rewarding. In sports activities in sports, we look at many things. We learn to maintain mutual balance in the midst of hope and despair. They make us learn how to deal with a difficult scenario. Sport thrives on the pleasure of goodness. They thrive on our team spirit. They help develop luxury and physical durability. They shape our body and make it strong and active. They give us energy and energy. They get rid of fatigue and lethargy. They decorate the circulation. It improves our physical condition. Sports and video games improve our skills. They improve our efficiency. Either the look or the artwork alone exhausts us. We have now become inexperienced in making any kind of art. Sport relieves us from exhaustion. Sports are an important part of school education. Education without sports activities is incomplete. Based on their responsibility, young people are already taught some video games in university. Today's sports activities Sports are part of academic curricula. Sports are especially important for young people. They contribute to physicality and exuberance. They contribute to human development. They create real values for them. Therefore, sports competitions are organized in the stadiums of universities and colleges. College students who perform well in this competition are promoted to play with national and international qualifications. In this way, sports activities also help to progress on the career ladder. Sports and video games offer us the opportunity to expand existence. Today sports activities are commercialized sports. They have become an important way to earn. An athlete who practices sports correctly is full of name, fame

and wealth. He becomes a hero overnight. Sports have a great ability to provide career opportunities. So we should take them to a very significant extent in the early age of our existence. Sport is a real way to win. Sport offers an opportunity to reveal talents. So there is a prize for sports activities. Sports opportunities are better in the countryside and in the city. There are playgrounds in the villages. Sports infrastructure everywhere is better to promote them. Various circles of interest are also successful in selling sports. Participation in current sports activities is inspired by a number of physical, physiological, intellectual and sociological factors. In addition to the actual body and physical condition of the players, the training focuses on the development of several different motor skills in the game, with the same care as for the techniques and tactics of the game. In general, very little attention has been paid to the intellectual factors that have been shown to influence key performance at higher levels of competitive sport.

Anxiety :

Anxiety is a sense of dread, worry, or apprehension, frequently with out a clean justification. Anxiety is prominent from worry due to the fact the latter arises in reaction to a clean and real danger, which include one affecting a individual's bodily safety. Anxiety, through contrast, arises in reaction to seemingly risk free conditions or is the made of subjective, inner emotional conflicts the reasons of which might not be obvious to the individual himself. Some tension necessarily arises withinside the direction of each day existence and is taken into consideration normal. But chronic, intense, chronic, or habitual tension now no longer justified in reaction to real-existence stresses is normally seemed as a signal of an emotional disorder. When such an tension is unreasonably evoked through a particular scenario or object, it's miles called a phobia. A diffuse or chronic tension related to no specific reason or intellectual difficulty is known as fashionable, or free-floating, tension.

Aggression :

In psychology, the term aggression refers to a set of actions that can cause physical and psychological harm to oneself, others, or objects in the environment. Aggression can be expressed in a variety of ways, including verbal, mental and physical. Human aggression is almost (immediately) any action against another person that is intended to cause harm. In addition, the perpetrator must believe that the behavior harms the target and that the target is motivated to avoid the behavior (Bushman & amp; Anderson 200134, Baron & Richardson 1994, Berkowitz 199335, Geen200136).

Review of literature :

Gray et al., (1989) 6 addresses aggression issues in driving and covers a variety of topics. Definition of aggressive behavior while driving; measurement of aggression; extreme forms of driver aggression; less extreme forms of driver aggression. The report's conclusions focus on the role of society in aggressive behavior, strategies for managing attacks, including driver education and screening, and future research directions.

Methodology :

In the prevailing observe, a cautious series of records changed into undertaken through the researcher to make sure the validity of the records. Wherever, possible, the information for the equal variable changed into recorded from multiple source. This allowed the cautious scrutiny of the recorded information, which could provide greater suitable effects. The present paper observe changed into performed in 3 steps regarding reconnaissance, pattern series/ instruction and evaluation, observed through interpretation of statistics.

Selection of Subjects :

Sample of the observe changed into decided on in distinctive stages. In first level two hundred topics all sportspersons had been decided on from the bodily schooling Colleges. Considering their age, sex, instructional repute and socio-financial history the non- sportspersons had been decided on from the non-bodily instructional colleges. The purpose changed into to suit the sportspersons and non-sportspersons on age, instructional qualification and socio-financial history. Thus, the full pattern for this observe consisted of four hundred topics.

Anxiety Scale :

This scale changed into built and standardized through Cattell for American Psychological Association. The scale includes forty objects best and every object is supplied with three alternatives. This is broadly used for measuring fashionable tension a few of the individuals. The writer has supplied numerous reliability indexes and additionally coefficients of validity. It changed into used to degree the tension of sportspersons in addition to non-sportspersons.

Analysis :

The information traits which include imply, trendy deviation, variety etc. had been decided and the 3 manner evaluation of variance method changed into observed and in the end Scheffe Test of Multiple Comparison changed into used to decide the importance of intergroup imply differences. Analysis of variance changed into used to check the speculation that numerous way are equal. This method is an extension of the 2 pattern take a look at technique. At first level, the information changed into handled to decide the way and trendy deviations. Afterwards, Four Way Analysis of Variance changed into applied, and in the end Duncan Multiple Range Test changed into used for figuring out the importance of intergroup imply differences.

Anxiety

Table 1: Comparative analysis of anxiety levels of sports person and non-sports person

	Mean	SD	SE	Min	Max	MD	'Z'	P
Sportsperson	14.5	?2.6	0.86	8.2	19.7	-9.213	-5.321	<0.05
Non Sportsperson	23.7	?3.2	1.14	11.6	32.4			

Table 1 shows comparative assessment of anxiety levels of sports person and non-sports person selected in the study. It was apparent from the analysis of data that average anxiety level of sportsperson was 14.5?2.6 (varied between 8.2 and 19.7). Furthermore the average anxiety level of non-sports person was 23.7?3.2 (varied between 11.6 and 32.4). The comparative analysis of collected data indicated that there is significant (P<0.05) difference in anxiety levels of sportsperson and non-sportsperson selected in the study, particularly anxiety level of non-sports person is considerably higher than the anxiety level of sportsperson.

Graphical Representation
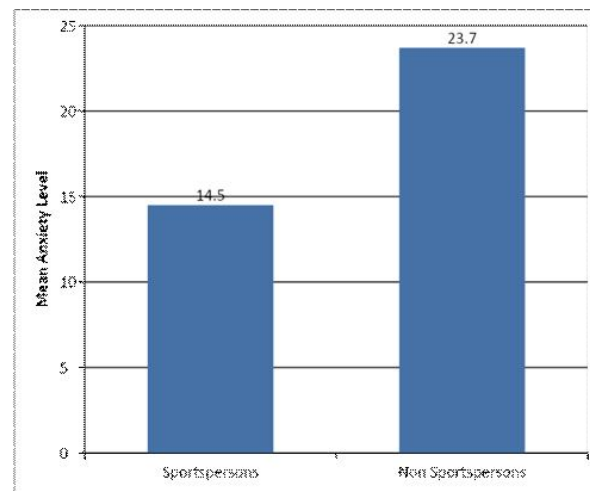
Aggression Scale :

Aggression Scale In fact, that is popularly called aggression inventory. This questionnaire turned into used because it turned into discovered to be a widespread studies instrument.It measures 4 various factors of aggression. These 4 various factors might be dealt with independently together with the worldwide element of aggression. The reliability of the questionnaire stated via way of means of the writer turned into 0.81. The validity of the questionnaire turned into 0.76.

Analysis :

The information traits which include imply, trendy deviation, variety etc. had been decided and the 3 manner evaluation of variance method changed into observed and in the end Scheffe Test of Multiple Comparison changed into used to decide the importance of intergroup imply differences. Analysis of variance changed into used to check the speculation that numerous way are equal. This method is an extension of the 2 pattern take a look at technique. At first level, the information changed into handled to decide the way and trendy deviations. Afterwards, Four Way Analysis of Variance changed into applied, and in the end Duncan Multiple Range Test changed into used for figuring out the importance of intergroup imply differences.

Table 2: Comparative analysis of aggression levels of sports person and non-sports person **Aggression**

	Mean	SD	SE	Min	Max	MD	'Z'	P
Sportspersons	31.7	?3.86	1.03	20.3	37.8	8.917	4.321	<0.05
Non Sportspersons	22.8	?2.63	0.93	15.3	31.9			

Table 2 suggests comparative evaluation of aggression degrees of sportsperson and non-sportsperson decided on withinside the take a look at. It turned into obvious from the evaluation of information that common aggression stage of sportsperson turned into ?31.7three.86 (numerous among 20.three and 37.8). Furthermore the common aggression stage of non-sportsperson turned into 2.63 (?22.8 numerous among 15.three and 31.9). The comparative evaluation of gathered information indicated that there may be significant (P<0.05) distinction in aggression degrees of sportsperson and non-sportsperson decided on withinside the take look at, mainly aggression stage of non-sportsperson is extensively better than the aggression stage of sportsperson.

Fig2. Comparison of aggression levels of sports person and non-sports person
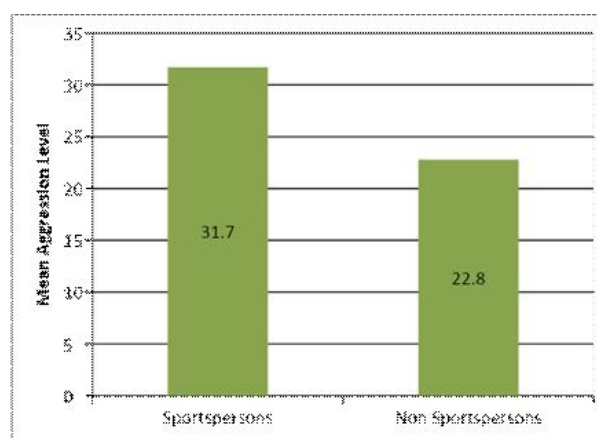
Conclusion :

In this chapter of the thesis, the precis of the studies paintings is supplied and the conclusions primarily based totally at the consequences

acquired from the amassed facts are supplied hereunder. Following conclusions are drawn on the idea of examine consequences- Anxiety Levels among Sportspersons and Non-sportspersons.

• **Anxiety** - Sportspersons and Non-sportspersons: The examine consequences confirmed that there has been significant (P <0.05) distinction withinside the tension ranges of sportspersons and non-sportspersons, specifically, the non-sportspersons confirmed better tension degree in preferred settings.

The outcomes indicated that there has been significant (P <0.05) distinction withinside the aggressiveness of sportspersons and non-sportspersons, specifically, the sportspersons confirmed better aggressiveness than the non-sportspersons.

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Feministic Rebellious Streaksin Meena Kandasamy's Novels *When I Hit You: Or, A Portrait of The Writer as a Young Wife* and *The Gypsy Goddess*

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ABSTRACT :

The present study is ahumble attempt to critically explore the feminist characteristics of MeenaKandasamy's works. Though the impact of patriarchy has been a pervasive theme of writers in order to shed a lighton the misery of women, the research paperbrings to fore thematicissuesof women which have been emerged in recent times. These issues are being instrumented, corroborated by technology and new avatar of patriarchy being acclimatized with vicious developments of digital world.

These new challenges unabatedly, surreptitiously heaps on new constraints on the rights of women, conditioning them as being subservient and subordinate. Presence of patriarchy are found invisibly every walk life under the garb of so-called progressive mind, holding the outdated, prejudiced beliefs that go against the letter and spirit of equitable society and fundament rights enshrined in the Constitution meant to be preserve the dignity of individual irrespective of gender. Meena Kandasamy's *When I Hit You: Or, The Portrait of the Writer As A Young Wife*and *The Gypsy Goddess* render us glimpses with convincing portrayal of her characters.

Keywords: Ever-changing patriarchal norms, technology-fuelled injustices, reemergence of hidebound practices

Introduction:

Indian women writers in English have made a powerful literary depiction of the second sex, highlighting the abjectness of women of all classes, their lack of identity and independence, and the systemic exploitation and oppression of women in a patriarchal socioeconomic structure. Some of the major figures who launched a new wave in Indian literature are Kamala Markandya, Ruth PrawarJhabwala, NayantaraSahgal, and Anita Desai. Then there are novelists like ShashiDeshpande, whose concentration has been on educated women in a male-dominated society. Shobha De, a typical twentieth-century novelist, explores the role and importance of sex in modern society. Thus, in contemporary women's literature, a serious and conscious effort is being made to depict women in a realistic portrayal; female characters have been created who think, talk, and act in accordance with the demands of artistic imagination without being restricted by literary norms.

Entrenched Biological Discrimination:

When I Hit You: Or, The Portrait of the Writer As A Young Wife (2017), is an autobiographical piece that exposes the struggle of women in violent marriages. Despite the fact that it is based on her own experiences in an abusive marriage, it has a universal appeal. The story is an honest attempt by the author to break the silence of

women who are compelled to face all the hardships and atrocities being meted out male-dominated society. The novel has garnered widespread praise, including selection as book of the year by The Guardian, The Observer, Daily Telegraph, and Financial Times, as well as being shortlisted for the Women's Prize for Fiction 2018.

The purpose of this research is to investigate the protagonist's difficulties caused by the institution of patriarchy. A patriarchal social structure is one in which men have complete dominance over women in all elements of society. It is a system that maintains masculine class, gender, racial, and heterosexual privilege while perpetuating inequalities. It allows males to be dominant while degenerating girls and women into otherness. In all community, the history of women's subordination illustrates how patriarchal subtexts such as religion, race, caste, class, and cultural standards have been used to have dominance over women. Adrienne Rich's comments in Of Woman Born:

Patriarchy is the power of the fathers: a familial social, ideological, political system in which men-by force, direct pressure, or through ritual, tradition, law, and the language, customs, etiquette, education, and the division of labour, determine what part women shall or shall not play, and in which the female is everywhere subsumed under the male.(57)The power imbalance fostered by the so-called biological, ethical, and intellectual dimensions of gender inequality generates a crisis of subjectivity in women under patriarchal control. To understand the impact of patriarchy, even on modern girls like the narrator of the novel When I Hit You, it is necessary to discuss Kate Millet's ideas and observations, whose contribution is one of the important contributions in the upsurge of women's movement to universal feminist consciousness by spreading awareness of human societies' 'patriarchal' nature.

Reemergence of Patriarchy in the Digital World:

She uses the term 'patriarchy' in her classic work Sexual Politics and elaborates on how the dominance of 'patriarchy' is maintained even in modern cultures when women have education, access to financial resources, and wide civil political rights. The true source of women's unhappiness is that they are compelled to be financially, mentally, physically, and intellectually subordinate to men. The literary critic Judith Kegan Gardiner argues, "It governs the relationship between men as well as between men and women in society, where women in general are subordinated to men." (147-157)

The Researcher observes that patriarchy triumphs over love, which was the foundation of the protagonist's relationship with her spouse. It is surprised to learn that it is a love marriage. Both the protagonist and her spouse are well educated, modern, and adhere to the equality concept. Their friendship begins with a shared passion in radical politics. It becomes more solid after a full exposition of Marxist, Maoist, and Leninist doctrine.The narrator fell in love with him because of his belief in Marxist doctrine of equality and revolutionary aspirations, and she married him. But when he marries the narrator, it appears that the patriarchal mindset has triumphed over love. "Let me tell you something that goes against popular wisdom," says one character in the novel. Love is not deafeningly blind; it simply looks in the wrong places." (When I Hit You, Kandasamy)

Illusionary, Deceptive Discourses :

In essence, women play a role in a patriarchal society, but only in a meek and subservient manner to men. In this sense, patriarchy, which is superior, destroys love in their relationship and is accountable for all of the protagonist's difficulties. Actually, the protagonist in the novel is a victim of patriarchal social structure rather

than her spouse. The gender-based violence against the protagonist is systematically produced in Indian culture and society, which is supported and propelled by the patriarchal structure. It is the patriarchal institution that places women second in society.The writer is effective in demonstrating her husband's hypocrisy, since he believes in and advocates equality while denying it to his wife. "As the narrator says, "He can be kind, I know he can, I've seen how tender he is with the homeless boys in town, but with me, I know he will always choose to be cruel."Mary Wollstonecraft is right when describingman's general attitude towards women says, "Men in general employ their reasons to justify their inherited prejudice against women, rather than to understand them." (qtd. in Singh 231)

In her work 'When I Hit You: Or, A Portrait of the Writer as a Young Wife,' Meena Kandasamy depicts this difference. The novel's protagonist is also vocal, but women in the twenty-first century are obliged to remain silent, their achievements are never recognised, and they are subjected to a variety of abuses and assaults. Even now, the rate of horrors and torture, sexual harassment in the workplace, sexual assault, and day-to-day eve teasing that women face all around the country and beyond its boundaries is enormous and beyond belief. Indian women, in any aspect, are victims. They are the principal underdogs in an exploitative society in which the more powerful thrive at the expense of the less powerful. That law has always prioritised men over women. Dowry deaths have shaken them from their stoic stupor. They have been outraged by unchecked assaults on their bodies. A growing political consciousness has emboldened a growing number, and a healthy political environment has led them out onto the streets to oppose their plight.

The gender discrimination in "The Gypsy Goddess" is easily examined. The story begins with an epic novelist who, after writing a racy thriller about a hetero-normative love triangle between three men and two women, achieves immense fame as well as unprecedented critical, commercial, and cultural triumph.

Urban versus Rural Empowerments of Women:

Marriage becomes a dreadful nightmare for the narrator, who represents all women in oppressive patriarchal marriages. "Marriage has damaged my romanticism by teaching me that this item of beauty may be become crass," she says. (When I Hit You, Kandasamy) Her spouse, who is influenced by patriarchal philosophy, goes beyond all bounds. He used to physically beat her and force her to have sex anytime he wanted. This was marital rape, which he exploited to exert control over his wife. According to Angela Davis in Women, Race, and Class, "If the most violent punishments of men consisted in floggings and mutilations, women were flogged and mutilated, as well as raped" (7). The narrator believes her husband is raped her. Nothing is more disgusting, degrading, or traumatic for a woman than being raped by her own husband and being branded a whore, a whore, a slut, and so on.

When the protagonist confesses, "when he takes me, I dream of how I am going to lose this part of me," we can understand her trauma (Kandasamy When I Hit You). It is a really bitter sensation, but there is no way to complain in a patriarchal society. Girls are also instructed not to discuss such topics. These are intensely personal, and they must maintain their social standing. When Kandasamy writes in When I Hit You: A Memoir, he is well aware of this and understands how deeply ingrained this fear of humiliation is.

The shame of rape is the shame of the unspeakable. Women have found it easier to jump into fire, consume poison and blow themselves up as suicide bombers than tell another soul about what happened. A rape is a fight you did not win. You could not win.

Cultural Hegemony :

Second, it overpowers parents' love for their daughter. Nothing is more essential to parents than the happiness of their children, but we see in the story that the parents are more concerned with their reputation and fame in society than with their daughter's happiness, safety, and even life. They are terrified of a society that does not support a woman in the instance of domestic violence, but rather holds her accountable for all wrongs and constantly pushes women to compromise. Culture is used to justify gender inequity and violence, just as it is in a patriarchal social structure, by evoking old cultural views about how women should be treated.

The narrator's mother was more concerned with the success of her marriage. Her mother encourages her to be calm and try hard to make her marriage work. The narrator receives no support or relief from her parents; rather, she is directly and indirectly pressured by her parents to remain silent, wait and watch, and go to great lengths to make her husband happy. The mother believed that it would happen in the early days, but that everything would be resolved with the passage of time. Mary Ann Ferguson rightly states, "In every age women have been seen primarily as mother, wife, mistress, sex object, their roles in relationship to man."

In a patriarchal society, the narrator's parents are true representatives of all parents of a daughter, and the society asks so many questions about marriage failure, why the daughter lives in her parents' house after marriage, what wrong is done to her, and so on, and every parent wants to avoid such questions in order to maintain their social images. No parent wants to face such questions, thus parents constantly attempt to shape their daughters and encourage them to avoid any type of conflict with their husbands or in-laws. DrTanuKashyap writers in her paper, "The novel takes us on a journey through structures of toxic masculinity and patriarchy, which allow such violence to be perpetuated." (4)

Conclusion :

It dominates all ideologies that preach equality. It trumps a person's right to live in dignity. The protagonist suffered greatly at the hands of her husband, who upheld patriarchal conventions. She was forced to cut off all social contacts, he wouldn't let her write, he beat her severely, he emotionally blackmailed her, and when it all became unbearable and a threat to her life, the protagonist decided to leave him. She describes how traumatic the incident was for her:

This One True Love which flourished for two, three years left me wounded. I spent months scooped in bed, howling my heart out. In learning to forget him, I had to pick up what was left of me, the little fragments of individuality like broken bangles, chipped glass, colourful pebbles. This was a lover who had become the landscape. Everything in Kerala reminded me of him (Kandasamy*When I Hit You*)

Thus, the protagonist's plight represents the plight of all women suffering under patriarchal control, regardless of caste, class, or colour. Her narrative is both realistic and universal. When it comes to his relationship with a woman, a man is, after all, a man. It may be claimed that via the life of the narrator of When I Hit You, Meena Kandasamy is successful in depicting all three phases of feminist literary traditions and feminist movement summed up by Elaine Showalter in A Literature of Their Own: Feminist Literature and the Feminist Movement.

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WEBOMETRIC STUDY OF NIRF INDIA RANKING 2022 LISTED COLLEGE LIBRARY WEBSITE

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Abstract :

The present study is a study of NIRF listed top 20 college website under the college category on NIRF website with special reference to library webpages for the year 2022. Total of first top 20 NIRF 2022 listed college library website selected for the study. The study is on webometric analysis, it examines the domain, domain age, internal and external links and total links. To collect data in this study, SEO tools such as smallseotools.com and similarweb.com had used to find out domain age, domain authority, page authority and total, internal and external links and global and India rank of college library websites covered in this study. For global and Indian rank researcher used similarweb.com tools. Findings revealed that the Loyola College website having the oldest domain registered on October 24, 1997, and the common highest Domain Authority score of 60 was achieved by Kirorimal College Delhi and Acharya Narendra Dev College New Delhi with the first position among all colleges. Among the top 20 colleges websites, St. Stephens College Delhi achieved the highest page authority score of 34. It was also found that 11 colleges from Delhi state were achieved place in NIRF ranked top 20 colleges of India.

Keywords: Webometric, webometric analysis, NIRF Ranking 2022, Library webpages, Domain & Page Authority.

Introduction :

The library homepage is a major source of information because it is considered the easiest way to find information through a simple internet search rather than going to the library directly. College library websites should focus more on usability as they cater to different areas of user needs. It connects users with the library's resources and services. NIRF ranking 2022 College of India has a wealth of resources. In this study, the researcher studies the webometric study of the library websites of the top twenty college library websites ranked in NIRF 2022.

The National Institutional Ranking Framework (NIRF)

The National Institutional Ranking Framework (NIRF) was approved by the MHRD (Minister of Human Resource Development) and launched by the Honourable Members on 29 September 2015. The framework describes the method of classifying national institutions. The National Institution Ranking Framework publishes the top 100 Indian institutions of higher learning based on a wide range of parameters such as teaching, learning and resources, research and professional practice, degree results, reach and inclusion and retention. The study includes first top 20 college websites in India listed in the college section in NIRF Rankings 2022. This study builds webometric analysis with the help of webometric tools focusing on library web page.

Table 1: National Institutional Ranking Framework (NIRF) ranking colleges in year-2022

Sr. no.	NIRF ranking 2021 colleges	City	State	Rank	Library web page
1	Miranda House	Delhi	Delhi	1	https://www.mirandahou e.ac.in/facilities/library.p hp
2	Hindu College	Delhi	Delhi	2	https://hinducollege.ac.i library.aspx
3	Presidency College	Chennai	Tamil Nadu	3	https://www.presidencyc llegechennai.ac.in/UI/De partmentPage.aspx
4	Loyola College	Kolkata	West Bengal	4	https://www.loyolacolleg e.edu/library/profile
5	Lady Shri Ram College For Women	New Delhi	Delhi	5	https://lsr.edu.in/students facilities/library/
6	PSGR Krishnammal College for Women	Coimbatore	Tamil Nadu	6	https://www.psgrkcw.ac. n/gr-govindarajulu- memorial-general-library
7	Atma Ram Sanatan Dharm College	New Delhi	Delhi	7	https://www.arsdcolleg e.ac.in/index.php/abou library/
8	St. Xavier`s College	Kolkata	West Bengal	8	https://www.sxccal.edu/ entral-library/
9	Ramakrishna Mission Vidyamandira	Howrah	West Bengal	9	http://vidyamandira.ac.i
10	Kirori Mal College	Delhi	Delhi	10	http://kmc.du.ac.in/colleg e-library-2/
11	St. Stephens's College	Delhi	Delhi	11	https://www.ststephens.e du/library/

12	Shri Ram College of Commerce	Delhi	Delhi	12	https://www.srcc.edu/library
13	Rama Krishna Mission Vivekananda Centenary College	Rahara	Wes Bengal	13	https://rkmvccrahara.org/viewalllist.aspx?id=29
14	Hans Raj College	Delhi	Delhi	14	https://www.hansrajcollege.ac.in/infrastructure/library
15	Sri Venkateswara College	Delhi	Delhi	15	http://www.svc.ac.in/SVC_MAIN/Library/library.php
16	Lady Irwin College	Delhi	Delhi	16	https://ladyirwin.edu.in/library/
17	Madras Christian College	Chennai	Tamil Nadu	17	https://mcc.edu.in/library2/
18	Acharya Narendra Dev College	New Delhi	Delhi	18	https://www.andcollege.du.ac.in/infrastructure/library
19	Ramakrishna Mission Residential College	Kolkata	West Bengal	19	https://rkmrc.in/library
20	PSG College of Arts and Science	Coimbatore	Tamil Nadu	20	https://www.psgcas.ac.in/academics_library.html

(Source: https://www.nirfindia.org/2022/CollegeRanking.html)

Review of Literature

Narnaware & Rokade (2022) conducted a study of top 20 NIRF Ranking 2021 college category library websites. They found that the common highest Domain Authority score of 60 was achieved by Kirorimal College Delhi and Acharya Narendra Dev College New Delhi with the first position among all colleges. Patel & Vyas (2021) conducted a webometric survey of Open University websites in India using WISER Index Ranking, Social Media Connectivity and Alexa Ranking. This study suggests that Open Institute websites need to attract more external links and web influencers. Kadam and Bhusawar (2021) analyzed the websites of the 25 best higher education institutions in India. They found out that Anna's University website was number one on Alexa's traffic location. Vinit Kumar and Sheel Bhadra Yadav (2020) NIRF Ranking University Library Portal Efficiency in Indian Universities: An Evaluation Study. In this article, the researcher studies various functions of the library portal. Verma and Jaiswal (2020) explored the websites of Indian medical institutions and their parameters are connection analysis, web influencers and WISER assessments. According to their study, the SRM Institute of Science and Technology's website has 84 fastest loading times in Google searches.

Objective of the study :

- To analyse the URL of selected College websites ranked by NIRF in 2022.
- To examine the domain age and domain creation of selected College ranked by NIRF in 2022.
- To identify the domain authority and page authority of selected College ranked by NIRF in 2022.
- To examine the global as well as Indian traffic rank of selected College ranked by NIRF in 2022.
- To identify the link analysis of selected College ranked by NIRF in 2022.

Scope and Limitations of the study

1. Present Study is limited to only NIRF Ranked 2022 College Websites listed in College Section of NIRF in India.
2. The study is limited to only top 20 NIRF Ranked 2022 College Library Websites in India only, universities, engineering, management, pharmacy, medical, Law, Architecture, dental and research institute library are excluded from the study.

Hypothesis :

H1: There exits websites to top 20 colleges websites listed by NIRF in 2022.

H2: There exist significant differences in number of internal link, and external link among the website of top 20 colleges listed in NIRF 2022.

Methodology :

In the present study researcher investigates top 20 college websites listed by NIRF in 2022. The study only focused on top 20 college website specially library webpage of colleges listed by NIRF in 2022 by observation and collected the information of domain. Data were collected from the library web pages of Colleges ranked by National Institutional Ranking Framework (NIRF) 2022 by using the tool i.e. smallseo.com, and similarweb.com. It identifies the internal links, external links and web ranking in India and Global Rank.

Analysis & interpretations

List of top 20 colleges and their library web pages, domain age, domain registration, domain authority and page authority.

Table 2: List of colleges and their library hyperlinks, domain age, domain registration date, domain authority and page authority.

Sr. no.	NIRF ranking 2021 colleges	Library web page	Domain age	Domain Registration	Domain authority	Page authorit
1	Miranda House	https://www.mirandahouse.ac.in/facilities/library.php	18 Years 9 Months 16 Days	28-02-2004 05:00	33	25
2	Hindu College	https://hinducollege.ac.in/library.aspx	7 Years 1 Month 8 Days	06-11-2015 05:45	34	22
3	Presidency College	https://www.presidencycollegechennai.ac.in/UI/DepartmentPage.aspx	4 Years 93Month 24 Days	20-08-2018 11:40	25	19
4	Loyola College	https://www.loyolacollege.edu/library/profile	25 Years 1 Month 21 Days	24-10-1997 00:00	40	27
5	Lady Shri Ram College For Women	https://lsr.edu.in/students/facilities/library/	12 Years 2 Month 10 Days	04-10-2010 09:00	40	31
6	PSGR Krishnammal College for Women	https://www.psgrkcw.ac.in/gr-govindarajulu-memorial-general-library/	4 Years 0 Month 29 Days	15-11-2018 11:32	28	18
7	Atma Ram Sanatan Dharm College	https://www.arsdcollege.ac.in/index.php/aboutlibrary/	5 Years 5 Month 7 Days	07-07-2017 10:07	25	24
8	St. Xavier`s College	https://www.sxccal.edu/central-library/	23 Years 7Month 2 Days	13-05-1999 00:00	36	32
9	Ramakrishna Mission Vidyamandira	http://vidyamandira.ac.in/	13 Years 7 Month 3 Days	11-05-2009 05:52	27	0

11	St. Stephens's College	https://www.ststephens.edu/library/	24 Years 1 Month 23 Days	22-10-1998 00:00:00	39	34
12	Shri Ram College of Commerce	https://www.srcc.edu/library	23 Years 11 Month 29 Days	16-12-1998 00:00	39	30
13	Rama Krishna Mission Vivekananda Centenary College	https://rkmvccrahara.org/viewalllist.aspx?id=29	13 Years 6 Month 23 Days	21-05-2009 12:44	25	18
14	Hans Raj College	https://www.hansrajcollege.ac.in/infrastructure/library	6 Years 6 Month 1 Days	13-06-2016 05:34	33	25
15	Sri Venkateswara College	http://www.svc.ac.in/SVC_MAIN/Library/library.php	13 Years 2 Month 28 Days	16-09-2009 07:47	33	27
16	Lady Irwin College	https://ladyirwin.edu.in/library/	17 Years 7 Months 10 Days	04-05-2005 04:44	32	25
17	Madras Christian College	https://mcc.edu.in/library-2/	17 Years 8 Month 10 Days	04-04-2005 10:20	34	30
18	Acharya Narendra Dev College	https://www.andcollege.du.ac.in/infrastructure/library	18 Years 9 Month 16 Days	28-02-2004 05:00	60	33
19	Ramakrishna Mission Residential College	https://rkmrc.in/library/	4 Years 4 Months 11 Days	03-08-2018 19:38	20	21
20	PSG College of Arts and Science	https://www.psgcas.ac.in/academics_library.html	17 Years 3 Month 26 Days	18-08-2005 09:07	33	28

Table 3: List of colleges and their library hyperlinks, internal links and external links, India Rank and Global Rank

Sr. no.	NIRF ranking 2022 colleges	Library web page	Total link	Internal links	External links	India Rank	Global Rank
1	Miranda House	https://www.mirandahouse.ac.in/facilities/library.php	168 (100%)	161 (95.83%)	7 (4.17%)	49052 (9)	707643 (9)
2	Hindu College	https://hinducollege.ac.in/library.aspx	191 (100%)	170 (89%)	21 (11%)	62138 (13)	884737 (12)
3	Presidency College	https://www.presidencycollegechennai.ac.in/UI/DepartmentPage.aspx	93 (100%)	92 (99%)	1 (1.07%)	262891 (18)	3864250 (18)
4	Loyola College	https://www.loyolacollege.edu/library/profile	297 (100%)	288 (97%)	9 (3%)	15003 (3)	218669 (3)
5	Lady Shri Ram College For Women	https://lsr.edu.in/students/facilities/library/	200 (100%)	148 (74%)	52 (26%)	16055 (4)	237603 (4)
6	PSGR Krishnammal College for Women	https://www.psgrkcw.ac.in/gr-govindarajulu-memorial-general-library/	189 (100%)	137 (72.4%)	52 (27.6%)	52952 (10)	777554 (11)
7	Atma Ram Sanatan Dharm College	https://www.arsdcollege.ac.in/index.php/aboutlibrary/	210 (100%)	185 (88%)	25 (12%)	58082 (11)	747268 (10)
8	St. Xavier`s College	https://www.sxccal.edu/central-library/	208 (100%)	151 (73%)	57 (27%)	7869 (1)	108565 (1)
9	Ramakrishna Mission Vidyamandira	http://vidyamandira.ac.in/	0 (0%)	0 (0%)	0 (0%)	99315 (15)	1325263 (15)
10	Kirori Mal College	http://kmc.du.ac.in/college-library-2/	157 (100%)	144 (91.7%)	13 (8.28%)	-	-
11	St. Stephens's College	https://www.ststephens.edu/library/	162 (100%)	155 (96%)	7 (4%)	20813 (6)	299766 (6)
12	Shri Ram College of Commerce	https://www.srcc.edu/library	205 (100%)	196 (95.6%)	9 (4.39%)	17902 (5)	246006 (5)
13	Rama Krishna Mission Vivekananda Centenary College	https://rkmvccrahara.org/viewalllist.aspx?id=29	116 (100%)	101 (87%)	15 (13%)	72406 (14)	1040302 (14)

14	Hans Raj College	https://www.hansrajcollege.ac.in/infrastructure/library	195 (100%)	188 (96%)	7 (4%)	12282 (2)	178866 (2)
15	Sri Venkateswara College	http://www.svc.ac.in/SVC_MAIN/Library/library.php	220 (100%)	201 (91.3%)	19 (8.63%)	32029 (7)	471583 (7)
16	Lady Irwin College	https://ladyirwin.edu.in/library/	481 (100%)	457 (95%)	24 (5%)	184541 (17)	2640236 (17)
17	Madras Christian College	https://mcc.edu.in/library-2/	391 (100%)	384 (98%)	7 (2%)	62059 (12)	899341 (13)
18	Acharya Narendra Dev College	https://www.andcollege.du.ac.in/infrastructure/library	191 (100%)	180 (94%)	11 (6%)	-	-
19	Ramakrishna Mission Residential College	https://rkmrc.in/library/	164 (100%)	141 (86%)	23 (4%)	122692 (16)	1668529 (16)
20	PSG College of Arts and Science	https://www.psgcas.ac.in/academics_library.html	300 (100%)	186 (62%)	114 (38%)	44097 (8)	632880 (8)

Table 2 shows the top twenty colleges library web page and their domain age, domain registration date , domain authority and page authority. Study examine that Loyola College library website having oldest domain registered on 24 October, 1997 followed by the St. Stephens's College library website domain registered on 22 October, 1998 and the age of the domain was 25 years 1 months 21 days and 23 Years 7 Month 11 Days and the Ramakrishna Mission Residential College library website had recent domain registered on 3rd August, 2018 having age of 4 Years 4 Months 11 Days. Domain Authority of Kirori Mal College and Acharya Narendra Dev college having common 60 highest score followed by Lady Shriram College for Women and Loyola College having common 40 score. Ramakrishna Mission Residential College had lowest domain authority score of 20. It also examines that page authority of St. Stephens's College with 34 highest score and the Ramakrishna Mission Vidyamandira examines zero score.

Table 3 shows the top twenty college's library web page, internal links and external links, India Rank and Global Rank. Among top 20 colleges Lady Irwin College had highest 481(100%) total links and 457 (95%) internal Links followed by Madras Christian College with 3684 (98%) internal links. PSG College of Arts and Science leads with 114 (38%) highest external links followed by St. Xavier's College with 57 (27%) external links. It was found that Kirori Mal College and Acharya Narendra Dev College had no internal and external links found in similarweb.com tools. Study examines the India rank and Global Rank with similarweb.com. After analysis, it was found that St. Xavier's College with the first position in Global Rank as well as Alexa India Rank among all colleges followed by Hansraj College and Loyola College in 2nd & 3rd position in Global Rank. Hansraj

College with 2nd position in India Rank followed by Loyola College with 3rd position in India Rank.

Conclusion :

This study investigates the library website of top 20 college ranked by NIRF in 2022. The paper investigates the library website, its domain age, domain registration, internal and external links and global and India Ranking of top 20 colleges library websites and rank them orderly. NIRF is a method of ranking universities and colleges in India and acts as an independent body on the initiative of the Ministry of Education. A detailed study in this area is quite interesting and exploratory for the current status of library websites and will be more helpful to readers. The paper resolved that Domain Authority of Kirori Mal College and Acharya Narendra Dev college having common 60 highest score and Loyola College website having the oldest domain registered on October 24, 1997. It was also resolved that 11 colleges from Delhi state were achieved place in NIRF 2022 ranked top 20 colleges of India. Kirori Mal College and Acharya Narendra Dev College not found any India Rank in similarweb.com tool. It is suggested that Kirorimal College should improve its links for better accessibility and connectivity among college library websites.

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Relationship of Religiositywith Personality and Locus of Control: A Review

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Abstract :

The present review aimed at revealing relationship between the religiosity and personality and locus of control. Relationship found in review is equivocal and hence more studies are needed. Also the direction of cause and effect can also be reverse or bidirectional. There is also need to study people from different religion and culture to establish the unequivocal and unambiguous relationship among said variable.

Keywords: Religion, Personality, Locus of Control.

Introduction :

Religion and Religiosity :

Humans are not only *Homo sapiens* but *Homo religious* also. Religion has been practiced by human beings since the beginning of the recognizable history. It is argued that there is no human social group ever existed which had not practiced one or other form of religion, (Smith C. , 2017).

No single definition of religion can be given, nevertheless The word religion is derived from the Latin religare, to bind, restrain, or tie back, and was first recorded in English in the eleventh century, (Leeming D. A., 2014).

According to Durkheim "A unified system of beliefs and practices related to sacred things, which unite into one single moral community", and religiosity refers to the being religious that means practicing religion in whatever form, in whatever way. The religiosity reflects attitude, beliefs, and emotions toward religion. Many prefer term religiousness, which is used synonymously with religiosity. Religiousness is a concept which encompass dimensions like beliefs, practice, feelings, knowledge, and effects. Degree to which person adopts above dimensions of religiosity s/he will be religious to that extent. To be religious it is not necessary to possess all the facets of religiousness rather only practicing the ritual without knowledge or having beliefs and feeling or knowledge and effect on behaviour can make person religious(Paloutzian, 2017).

Personality :

Personality is an abstract construct invented by psychologist to study persons thinking, emotions and behaviours in any given situations and his or her characteristics pattern to deal with that situation. The term 'personality' derived from Latin word *persona*which means mask that wore by artists in the Greek drama to portray character they were playing. Every personality psychologist has his/her own view of personality and therefore there is no consensus regarding definition of the personality.

Personality psychology aimed at studying all aspects of overt and covert behaviour and understanding the human in totality(Boeree, 2006; Cloninger, 2009; Feist, Feist, & Roberts, 2018).

Locus of Control :

Julian Rotter in his social learning theory of personality has proposed prediction formula as Behaviour is function of expectancy of

reinforcement and reinforcement value in a psychological situation and it is represented as $B = f(E \times V)$. The formula suggests that individuals' behaviour is governed by expectancy and the value they assign to reinforcement in any given situation (Feist, Feist, & Roberts, 2018; Ryckman, 2008; Ellis, Abrams, & Abrams, 2009).

Locus of control is perception of individual, that reward or reinforcer is the result of his/ her own behaviour or rewards or reinforcement is caused by something powerful force which is beyond the one's control or occurred independent of behaviour (Rotter, 1966).

In this article reviewer wish to present studies depicting the relationship between religiosity and personality and religiosity and locus of control; also in this paper researcher wish to show kind of relationship exists between religiosity and personality and locus of control and religiosity.

Religiosity and Personality :

Personality psychologists, particularly trait psychologists have been interested in the relationship between religiosity and personality traits (Ashton and Lee, 2021; Sarolgou, 2010).

Association between Eysenck's PEN (Psychoticism, Extraversion, and Neuroticism) model and religious attitude, and religiosity had studied by many researchers. During 70's and 80's decade all the studies done with either Eysenck Personality questionnaire or Junior Eysenck's Personality Inventory found that that there is positive correlation between neuroticism and religiosity. When further it was analysed by partialling sex effect no correlation was observed (Ekehammar & Sidanius, 1982). Same results had also been replicated with children and adolescents as well as adults and olds. (Francis, Lankshear, and Pearson, 1989, Francis and Pearson, 1988).

It was found that extraversion and religiosity is negatively related and hence more religious individuals found introverts (Francis1989).

Study with Iranian adults on religious orientation and personality types was studied. Researchers had found that there is significant negative relationship between intrinsic religious orientation and psychoticism and positive relationship between religious disorganization and psychoticism. Neuroticism had found also related with above mentioned religious dimensions as psychoticism does. However, there is no relationship between religious orientation and extraversion (Ehsan & Pournaghash, 2012).

Researchers have been tried to find relationship between FFM traits and religiosity. Intrinsic general religiosity, open mature religiosity and spirituality dimensions of religiosity is positively related with extraversion, high emotional stability and openness to experience. On the contrary, external religiosity is positively correlated with neuroticism. Fundamentalism is positively related with low openness to experience (Saroglou, 2002).

In another study with young adults, it was found that conscientiousness and agreeableness were significantly positively correlated with high religiosity. In addition, religiosity is negatively correlated with impulsivity, excitement seeking and open to value (Fiasse & Saroglou, 2003).

Soroglou in 2010 meta-analysed correlation between what he called religiousness and big five personality traits. Result of meta- analysis revealed that there is positive and moderate correlation between agreeableness and conscientiousness, however the openness to experience is not related with religiosity. Since majority of sample is from Christian religion there is question of generalizability. However, in non-Christian countries moderate positive relationship between religiosity and agreeableness and conscientiousness and no relationship between religiosity and opennesswas found (Saroglou, 2010).

In another study conducted in Iran by Gholamreza Khoynezhad, Ali Reza Rajaei,

andAhmad Sarvarazemy in 2012 on 178 college students, in regression analysis researchers found that all four factors except openness to experience can be predicted by basic religious beliefs.

In a study on Hindu and Muslim sample from India found that in both religious sample both agreeableness and conscientiousness are strong predictor of religiosity (Parveen, 2011).

Jayshree Sontakke (2017) was found strong positive relationship between religiosity and neuroticism and also extraversion and religiosity was also found negatively related. Openness to experience was found negatively associated with religiosity. Agreeableness and conscientiousness were poorly associated with religiosity and correlation was not significant.

In a study done by Lee, Ogunfowara, and Ashton (2005), found that HEXACO variables like Honest- Humility, Emotionality, Agreeableness, and Conscientiousness etc. showed positive relationships.

In another study of religiosity and HEXACO personality dimensions, investigators found that association between intrinsically oriented religiosity and HEXACO Honesty- Humility and Agreeableness factors was positive and moderate(Aghababaei, Wasserman, & Nannini, 2014).

For Big Five personality psychologists, correlation between religiosity and Big Five traits are doubtless and clear cut evidences for the personality as a causing factor of religiosity. However, association between traits and religiosity indicates, the causality between traits and religiosity can be either in opposite direction that is changes in religiosity may leads to changes in personality traits or bidirectional (Ashton & Lee, 2021; Entringer et al., 2021). Religion is strong force in the lives of many people (Gebauer & Sedikides, 2021), and therefore religiosity can have big contribution in changing personality.

In one such study investigators reported that Big Five has strong effect on change in personality and religion's effect on changes in Big Five is weak. Nevertheless the causality from this study can be infer as bidirectional(Entringer, Gebauer, & Kroeger, 2022).

There are very few studies on religiosity and 16 pf. Goodwin (1989), and Stewart (1990) studies were focused on personality of either students of theology or staff members of the church. Studies like Meredith (1968) was done to establish correlations between 16 personality factors and religiosity. In study Meredith (1968) found that there was negative correlation between religiosity and Q1, and religiosity and M factor whereas there was positive correlation between religiosity and factor G. Study on church attending persons by McClain (1970) was found that factors from 16 pf namely E, I , M, Q1, and Q2 were negatively related with church attendance on the opposite side church attendance was found to be positively related with G. Research by Barton, Modgil, and Cattell in 1973 reported that religious attitude and Cattell's propounded personality factors were not related with each other.

Religiosity and Locus of Control

Religion and religiosity is found to be associated with locus of control.There are some studies, which found no relationship between locus of control and religiosity(Slatinsky, Farren, Bartlett, Fiaud, & Haasl, 2022;Wong-McDonald & Gorsuch, 2004). The peoples who exhibit themselves as highly religious may possess tendency to attribute causality of reward as both internal and external (Friedberg & Friedberg, 1985, Slatinsky, Farren, Bartlett, Fiaud, & Haasl, 2022). Nonetheless, in study like (Iles-Caven, Gregory, Ellis, Golding, & Nowicki, 2020,), have found internal orientation dimension of religiosity is positively associated with internal locus of control. In study researcher has found that, there is no relationship between external

locus of control and religiosity, albeit it has found that internal locus of control is negatively and significantly related to religiosity (Stanke, 2004).

Study done on hundred Iranian found that internal religious orientation is significantly positively related with internal locus of control. In addition, there is significant positive relationship between external religious orientation and external locus of control (Rastegar, Heidari, & Razmi, 2013).

In many studies the external locus of control was found to be associated with higher religiosity, (Wiley,2006; Sawai, 2018). According of theory of locus of control people who are having external locus of control believe in luck, fate or powerful other such people may possess high religiosity(Slatinsky, Farren, Bartlett, Fiaud, & Haasl, 2022).

Conclusion :

The review was aimed at inspecting the relationship between religiosity, personality and locus of control. The above mentioned relationship is equivocal and attributing personality and locus of control as cause of religiosity. The study is warranted to investigate the bidirectionality of relationship.

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Humanistic Approach in the Plays of Mahesh Dattani

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Abstract

The present paper aims to find out the humanistic approach in the selected plays of Mahesh Dattani. Mahesh Dattani's plays deal with humanism in general and stand for justice for marginalized sections of society such as homosexuals, transgender, children and women, in particular. When he talks about humanism, he ultimately talks about human rights. Humanism seems to be at the centre of all his plays. After studying his plays researchers find out that Mahesh Dattani does not prefer to write only for aesthetic pleasure, rather, he uses his creativity for marginalized, neglected and rejected people.

Keywords : Humanity, Gender, LGBT, Humanism, Human Rights.

Dr. Arthur Dobrin explains the correlations between humanism and literature, he writes, "Literature is unique in that it makes us feel what it means to be human, what one person experiences, what one person feels . . . when it comes to literature that explores the various dimension of the humanist philosophy and way of life" (Bhaerman.Web. n. Page). Mahesh Dattani's plays also resemble with humanism, in the same way, his plays share the person's experiences and feelings which explores the unnoticed dimension of humanism. So, it is significant to study Mahesh Dattani's selected plays in the light of humanism.

Humanism is an approach which studies the character of an individual and the uniqueness of each individual. The Oxford English Dictionary defines Humanism as "A rationalist outlook or system of thought attaching prime importance to human rather than divine or supernatural matters." (oxforddictionaries, 2018) Humanism is a philosophical approach that emphasizes the value of human beings, individually and collectively, and generally prefers inquiry and evidence over an established set of beliefs or faith.

When Mahesh Dattani discusses the issue of homosexuality through his plays, there is an appeal for so-called normal people to respect and understand the soreness of homosexuals.

The play, ***On a Muggy Night in Mumbai***, is the first play in Indian literature which explores the theme of a same-sex relationship. It is a play about how society creates patterns of behaviour and how easy it is for individuals to fall victim to the expectations of society. In the play characters Sharad, Kamlesh and Prakash are engaged in homosexual relations or gay relationships. Deepali is a lesbian person. TV actor Binny and ED portrait as bisexual. Amongst all the characters in the play, the character of Kiran plays the role of heterosexual. The play opens with demands of homosexuals whose activists are forbidden in the Indian context. The atmosphere on the stage is completely unusual and the audience experienced a strange world here. Characters are aware of their real sexual self-discovered identity, which would not be accepted by social customs. The music of marriage (*Shahnai*) is continuously played as the background music in this play which suggests

that gay-lesbian person also thinks about marriage. In the last decade in India, we witness many protests by LGBT in demand of the legal right to marriage. So, this is a contemporary play which discusses the contemporary issue of same-sex marriage. Prof. Pranav Joshipura very critically analyzes the play and arises some basic questions about homosexuality and lesbian relationship:

The dramatist views the phenomenon from all possible angles of vision in this play. Can such love be regarded as sufficient in itself? Or has it to be an additional luxury for a heterosexually married person? Or should they love stealthily only? Should the such relationship be recognized as legally valid? Could it be turned into a regular marriage? These are a few questions Dattani asks and seeks to answer. (06)

The Indian morality and political authoritative claim that the notion of homosexuality is a western construct or a white disease, and as an import. Unfortunately, it is a wrong conception. If we review our history, we may encounter many instances and references to homosexuality in our culture and mythological books. There is much scientific evidence that same-gender attraction is always present in all cultures. In 1920-30 Psychology also treated homosexuality as a mental disease. Finally, in the 1970s, the Psychiatric American Association declared that homosexuality is a healthy variation of human sexual orientation by behavioural and social sciences and health and mental professions globally.

In general homosexual or lesbian love is treated as a psychological disease or as it is unnatural. But Mahesh Dattani, here, suggests that this is as natural as heterosexual because whatever is unnatural would never happen in nature. Then why should it be treated as unnatural? We have no right to declare homosexuals less healthy and unwholesome than heterosexuals. Why aren't they permitted to have legal marital status?

Plays like **Bravely Fought the Queen** and *Do the Needful* are also treated with the theme of sexuality. In *Bravely Fought the Queen*, Dattani takes up the problem of homosexuality of married men which ultimately ruins the conjugal life.

With this play, Mahesh Dattani criticizes the hypocrisy of the forceful marriage custom in Indian society. Mahesh Dattani very clearly observes that homosexually inclined people often hate themselves and live in shamed secrecy. Homosexuals often commit suicide as their socio-psychological and physical urges cannot be fulfilled. Homosexuals can't openly accept themselves because society and families react disgustingly. As a result, the pain of their deviant sexuality has been completely ignored by society, religion, law and social activists.

The play, **Seven Steps around the Fire** explores the pathetic condition of eunuchs in India. Having a recorded history of more than 4,000 years, the *hijra* community is deprived of several rights under civil law because Indian law recognizes only two sexes. They are isolated and segregated and constitute an invisible minority within society. They are the neglected gender.

In India, the total population of transgender is around 4.88 lakh as per the 2011 Census (Nagarajan, Web. n. Page). But activists claim that the number is six to seven times higher. It is unbelievable that government doesn't consider transgenders even in a census before 2011. Mahesh Dattani here brings out the ugliness of gender-related violence in the limelight. The uniqueness of the play is that it is the first play centred on *the Hijra* community. He asks questions about the Indian culture which opposes the *hijra* in the daylight but sexually exploits them in the dark night. The play is about the love affair between a son of a politician and a *hijra* leading to marriage. Uma Rao, the wife of the Superintendent of Police and a student of sociology meets the *hijra* community and unravels a thread of corruption and cover-up that

leads right back to the cream of Bangalore society.

Transgender fear and frustrations are underlined in the play. They are human beings with no voice, sympathies, love, consolation, justice and probably no hope of acceptability in society.

From the above discussion, one can conclude that Mahesh Dattani is a firm corroborant of humanism. As in ancient Greek drama, there were no heroes not villains. They were treated as human beings only. We find these same characteristics in Mahesh Dattani's drama. The prime cause of human suffering is the individual's conscience which contrasts with social conventions. So, individual struggles for their rights and identity against the established social canon.

The playwright knows that the complete eradication of violence is impossible, but hopes that endeavouring to do so, possibly will bring some humanistic changes. Through his plays, he demands, to preserve individuals' identities, fair sexual relationships and accept minorities as human beings.

Mahesh Dattani doesn't consider himself a reformer, but through his play, he wants to encourage the demolition of false prejudice and conventions which beset the lives of human beings with pain and misery.

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Theme of Racism in the novel, *The Native Son*

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Abstract:

The Present Research Paper is selected to study theme of racism in the novel, the Native Son. To search for the Racism, the controversial two classes of White class and Black class are found, in which the blacks are discriminated and marginalized by whites. It is known fact that racism and oppression are one of the major issues in Black American Literature. The novel, Native Son's protagonist, Bigger Thomas reveals his feelings, thoughts, as he commits crimes and is confronted with racism. He is psychological damage results from the constant barrage of racist propagandas and racial oppression. Richard Wright forces to enter into Bigger's mind and to understand the devastating effect of the social conditions in which he was raised. He is a native son a product of America culture. The significance of the study is to show the adverse effects of Racism. The need is that to create awareness in society. The problem of Racism is not only a peculiarly American problem; it is rampant in many other countries. This problem needs to address seriously in order that society is free from the ills of race, class, gender and ethnic masses. In fact, it will be a resume of this research and contributes to the critical field of studies.

Key Words: Racism, Race, Class, Gender, Afro-American, White, Black, Discriminate, Theme etc.

Introduction :

The Afro-American Literature of the twentieth century employed many themes, which is one of racism by Richard Wright (1908-1960) especially in the novel, Native Son (1940). Racism created many problems as the discrimination and persecution against Blacks. He wrote against injustice American society and oppression of Blacks in his works. He wanted to spread the idea of democracy and found solutions to the racial problems. He wants to stop the discrimination and to abolish it completely. The concept of racism usually denotes race based on prejudice, violence, dislike, discrimination, oppression. It is a reflection of the economic, cultural, ethnic and political ways. The Oxford English Dictionary defines Racism:

"Belief that all members of each race possess characteristics, abilities, qualifies specific to that race, especially so to distinguish it as inferior or superior to another race". (Oxford Dictionary: 2011, 1247)

It is discrimination between whites and blacks, bad and god, rationalism and ideology. Blackness was acquired edifice of social meaning through racism in the apparatuses through which black people are dealt with problematic populations in racist societies.

The expression of racism and prejudice had changed over recent decades from overt to more covert and subtle forms, but research reveals that it is prevalent still in America, Australia and other Western countries. Ross defines the term race as;

"Race is the cheap explanation tyros after for any collective trait that they are too stupid or too lazy to trace to its origin in the physical environment, the social environment or historical conditions." (Ross:1915, 3)

It is observed that every characteristically social order is changing with that order. On the contrary the distinguishing ethnical characteristics of races are determined by the dominant social order and vary with it.

The Native Son (1940) :

The Native Son is the most famous novel in the African American Literature. It focuses on the problems of racism to deeply explore the black struggle for identity. It is a heart-rending expose of the racial oppression that permeated Chicago during 1930. The novel is divided into three parts of Books. First book deals with Fear, second book deals with Flight and third book deals with Fate. In which, the first book, Fear, which hovered through all the parts of the novel, in addition to individuality, violence, oppression, lack of hope the future, and fear in society. The entrance of the story around Bigger Thomas' home.

The Native Son is a story of black protagonist, Bigger Thomas. Richard Wright provides invaluable insights into the origins of racial segregation and the tragic ways in which it affected American society. Throughout the novel, Bigger was not born a violent criminal. Bigger is a 'native son' a product of the violence and racism that suffused the devastating social conditions in which he was raised. By no means does Wright downplay the oppression of blacks by whites, but he demonstrates that much of the racial inequality was due to the profound lack of understanding among blacks and whites of the other social group. Bigger's misunderstanding of whites binds him to a self-fulfilling prophecy, as he behaves his racial destiny. Through the experiences of Bigger Thomas to explore the effects that racism has on the psychology of

someone who may have turned out to be a normal person under different circumstances. Bigger's lawyer - Mr. Max in the book's climactic scene where Bigger in put on trial for the murder of his girlfriend, Bessie, and Mary Dalton, details the negative effects that racism has had on society and uses Bigger Thomas as a catalyst of sorts for his portrayal. Bigger was never really a bad boy, and he did not kill out of cold blood, nor did he ever plan to murder anyone. Wright shows readers that everything Bigger done a result of fear. Bigger would have never been afraid for his life if he was found in the room of a white girl, but instead he had the idea that he would be killed for his mere presence in white girl's room, so he acted entirely out of fear. Wright's primary focus with Native Son opens the world's eyes to racism and the effects.

In this novel, Richard Wright shows the theme of racism. He attempted to show how many Biggers are in the world, because Bigger portrayed only one of millions, who suffered of this word, 'race'. They are not only black but from different world races. According to, Richard Wright;

"The results of these observations made me feel more than ever estranged from the civilization of the millions of Bigger Thomas in every land and race... But more the anything else, as a writer, I was fascinated by the similarity of the emotional tensions of Bigger in America and Bigger in Nazi Germany and Bigger in old Russia". (Rampersad: 1993, 262)

Native Son has circumvented a word, 'black', it embodies the exact meaning of racism. Bigger considers as the black man who portrays the racist suffering of the other black people. From situation, violence, views about his world and the other world of white people, the novel noticed that the other oppressed people lived the same state of Bigger. Most of the black people wonder if they were not born and they hated their life,

even their families because of their miserable situation which they could not change.

Native son was criticized in different periods which reflected different critical points. James Baldwin affirms that Richard Wright's Native Son is the most powerful statement which means Negro in America. He had portrayed the feeling of the readers in the time of its publication by the following words, bitter uncompromising, shocking gave proof. These feelings come from its existence in real life, and its indisputable success. This novel talks about pride which shown in Bigger's behavior. It is tackles the force of circumstance. However, this force was not from poverty but race and color. It is a very logical novel. Baldwin said that Wright is the most eloquent spokesman and that his works really deals with the social struggle. He said also that Native Son in a fantastic and fearful image. Baldwin said that Wright was doubted that no one may accept the premise of the novel where he portrayed the rat. Finally, as he had said that the novel has no dimension between the novel and real life of Negroes. For him Bigger is a modern example of racial, social, and economic practices and also a historical paradigm. Native Son is rich in meaning in terms of its narrative medium. It is a fiction that shows the racial and social injustice. Bigger is unable of understanding his condition and the dilemma he had felt in. Although, Native Son has been criticized in a good or a bad way, it gives its efficacy and pastoral.

Racism did not confined only of black but it affected also white people. In case, they are affected by the reaction of the black misery. All the things that influenced black people life will react passively on white folks. The crime admitted by Bigger is really the hardest case that affected not only the Dalton's family but also the other white people. The problem that white people think that black cannot do a crime against them. This is what made Bigger safe for some time. The whole thing came to him in the form of a powerful and simple feeling, there was in everyone a great hunger to believe that made him blind, and if he could see while others were blind, then he could get what he wanted and never be caught at it. Now, who on earth would think that he a black timid Negro boy. Mrs. Dalton was the owner of Dalton's wealth, she with Mr. Dalton had a great relation to black people, whereas she was sending benefits for them. Although, what happened to Mary Dalton did not change her mind to help the black people.

"I want you to know that my heart is not bitter," Mr. Dalton said.

"What this boy has done will not influence my relations with the Negro people. Why, only today I sent a dozen ping pong tables to the South Side Boys' Club". (Wright: 2014, 372)

Bigger's lips tightened. There was no chance of his getting that money now. They had found Mary would stop at nothing to get the one who had killed her. There would be a thousand white policemen on the South Side searching for him or any black man who looked like him.

The injurious consequence of racism extends to the fair residents. It prevents whites from realizing the right sympathy natural in groups that they dominate. Bigger illustrates that racism is critical to both the communities. Many whites in the novel, such as Britten a racist, anticommunist private investigator and Peggy an Irish immigrant who has worked as the Daltons cook for years, fall victim to the obvious pitfall of racial discrimination among whites, the undiplomatic common sense of superiority that deceives them into seeing blacks as less than human being, Bigger realizes that a male with Britten's prejudices would never believe a black man could be capable of what Bigger has done. Indeed, for a time, Bigger manages to run away the doubt. Other colorless characters in the story are mostly persons with a self-consciously progressive outlook toward race relations are

affected by racism in additional complex ways. Though the Daltons, for illustration, have made a fortune out of exploiting blacks they forcefully present themselves as philanthropists committed to the black American reason. They maintain this deception in an effort to avoid confronting their fault, and we appreciate that they may even be unconscious of their own deep-rooted racial prejudices. Jan Erlone, a member of the Communist Party and Mary Dalton's boyfriend represent an even subtler form of racism, as they willfully seek to take care of Blacks and treat them as social group, but finally fail to recognize them as individuals. This breakdown has unfortunate results. Mary and Jan's easy supposition that, Bigger will welcome their friendship deludes them into overlooking the opportunity that he will respond with doubt and fear, a usual reaction considering that Bigger has never experienced such sociable behavior from Whites. In this regard, Mary and Jan are deceived by their failure to identify Bigger's personality just as much as an overt racist such as Britten is deceived by a failure to recognize Bigger's humanity. Ultimately, author portrays the vicious sphere of racism from the white side as well as from the black one.

The main theme is the effect of racism on the psychological state of its black victims. Bigger has lived a life defined by the fear and anger he feels toward whites for as long as he can remember. Bigger is limited by the fact that he has only completed the eighth grade, and by the racist real estate practices that force him to live in poverty. Furthermore, he is subjected to endless bombardment from a popular culture that portrays whites as sophisticated and blacks as either subservient or savage. Indeed, racism has severely curtailed Bigger's prospects in life and even his very conception of himself. He is ashamed of his family's poverty and afraid of the whites who control his life feelings he works hard to keep hidden, even friends though only against other blacks, as the group is too frightened to rob a white man but his own violence is often directed at these friends as well. Bigger feels little guilt after he accidentally kills Mary. In fact, he feels for the first time as though his life actually has meaning. Mary's murder makes him believe that he has the power to assert himself against whites. Wright goes out of his way to emphasize that Bigger is not a conventional hero, as his brutality and capacity for violence are extremely disturbing, especially in graphic scenes such as the one in which he decapitates Mary's corpse in order to stuff it into the furnace. Wright emphasizes;

"Bigger's separation from black society almost as much as his antagonism toward whites."[25]

(Gallantz: 1986, 15.)

Wright does not present Bigger as a hero to admire, but as a frightening and upsetting figure created by racism. Indeed, Wright's point is that Bigger becomes a brutal killer precisely because the dominant white culture fears that he becomes a brutal killer. By confirming Whites fears, Bigger contributes to the cycle of racism in America. Only after he meets Max and learns to talk through his problems. Bigger begins to redeem himself recognizing whites as individuals for the first time and realizing the extent to which he has been stunted by racism.

Native Son is a tragedy, because bad effects of racism was showed, and again as in many tragedies, goodness is made to suffer. In the novel we witness Bessie dying a brutal death for no fault of hers. Jan's suffering for Bigger's framing him in the Mary's murder case, and Mary, a fine product of the American society who is intent to help Bigger and other people has to die a ghastly death for no fault of hers. The last no single person can be held responsible for what happens in the end, so though it is not very often termed as a tragedy, it is a very significant one.

Conclusion:

The Present Research Paper focuses the issue racism which is dangerous for human being for equality, fraternity and freedom. Psychological depression is responsible for the racism. Richard Wright knows about society through it child is grow up in that situation. Bigger's psychological damage results from the constant barrage of racist propagandas and racial oppression he faces while growing up. He always fears and hates white people. Racism is the form of discrimination persists in societies. A case in point is that black people have traditionally suffered from higher rates of unemployment than white people. Richard Wright forces us to enter into Bigger's mind and to understand the devastating effect of the social conditions in which he was raised. He is a native son a product of America culture and violence and racism that suffers it.

Wright's characters illumine their moral and psychological struggles between and among forces as strong as hate, sexuality, racism, justice, honor, and love. When Bigger Thomas killed Mary, it was not intentional, only the crime creates big commotion his inner-self fells elated for having been identified. He feels as if he has achieved something, as a black, who was condemned by the society as a yet another black. This incident makes him feel prominent. Richard throws several questions to the whites on the oppression, and exploitation by the dominant society, through his novel. The court room arguments offer a greater ideology on the views of the whites, and also the answers for the attitude of the blacks. Max, the lawyer of Bigger Thomas complains that the reason, why Bigger is accused of, the creation and cause of the whites racist attitude. Hence he wants the white society to realize what they have done than accusing the blacks for every crime. Being aware of this, the prejudiced whites prevent the blacks from attaining this. This dissertation has made an attempt to focus on the black's various social forces and entanglement in life. Richard Wright brings out this crisis in a sarcastic manner through his characters Bigger Thomas, Mary Dalton and Jan Erlone. It is Native Son that gives really a sensible meaning to the Negro's condition. The latter explains really that the black people are native as Bigger who is a native boy.

The novel is structured around the American society in which both black and white suffer. Racism is to believe that one of the races is higher than the other. Literature helped in nurturing the voice of the blacks, whereas writers and intellectuals from the different period had faced this racial condition to the other people. Negros committed to defend their case in the United State. It tackled ghetto's life in America. Richard Wright rejected racism which creates the circumstances that a man committed a crime, and he threatened that this environment would create other people as Bigger. Indeed racism of the black people had passed but racism in the world does not end. Many people look for peace, and security. Racism nowadays is seen between man and woman, the educated and the uneducated, and between rich and poor people. These are only some examples but there are many countries who suffered because of racism. The problem of Racism is not only produced in America but also in other many countries. Through this paper, harmful effects of Racism can be understood and can be come in front of society. One thing for solution of Racism is equal distribution of all rights between the blacks and the whites. Also, love is solution for racism. It should be the binding force for blacks and whites. If people can love each other, problems like racism, war, etc. would be solved without resorting to violent means.

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WOMEN'S IDENTITY AND INDIAN DIASPORA LITERATURE

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Abstract

Any group of people or ethnic population that has been compelled to leave their traditional ethnic homelands, distributed throughout the world, and the subsequent changes to their dispersal and culture are referred to as a diaspora. Indian English literature includes the diaspora in a vivid and important way. The contribution of Indian women writers, who represent a beautiful and brilliant aspect of the Indian diaspora, must also be mentioned in this context. These Indian diasporic women writers' writing is appropriately infused with several isms like post-colonialism, feminism, and postmodernism. Their creations have a distinct flavor of an unusual location and display the magnificent and fading beauty of their native area.

Keywords: Diaspora, Women, India, Feminism, Gender, etc

Introduction :

The writers from the Diaspora depict the size and complexity of the nation, which has many different realities, truths, and issues. This diversity is widely brought to the attention of the populace. Originally used to refer to the Jewish diaspora, the term "diaspora" is today used to refer to contemporary events that involve the experiences of deported workers, refugees, exiles, immigrants, and cultural communities. The writers from the diaspora have made a significant contribution to the improvement of English literature. Instead of pure ecological disruption, the prying involves disarticulation or dislocation in cultural dimensions. The difficulties that immigrants, refugees, and exiles encounter are typically the issues that they address in their works. When considered more broadly, diaspora works reflect their displacement. The difficulties that immigrants, refugees, and exiles encounter are typically the issues that they address in their works. When seen in a broader context, the diaspora displays its many dimensions, allowing for the understanding of many civilizations.

The hazy theory that surrounds the man and the immigrant causes worry and anxiety in both life and fiction. The anxiety of the future feeds into the uncertainty of the present, which is recovered by the past and documents an ongoing societal transformation. The diasporic writers portray their misery and difficulties in the foreign place, as well as their fear of the surroundings and battle to find their own identity in a hostile environment. As far as the Indian diaspora is concerned, people have developed a new identity through the process of self-fashioning and growing acceptance by the west. Diasporic writings are the accounts of experiences of the diasporic communities living in a diverse sociocultural setting. Many first-generation immigrants still regard India as their true home, the land where they were raised with their extended families, their deepest sympathies, and

their strongest attachments. Every continent and region of the world is represented in the Indian diasporic writing, which has greatly influenced the literary cultures of their host nations and acted as a strong global network.

Literature is like a big blank canvas on which authors paint their characters. It documents real-world, social reactions to the author's creativity. The purpose of the essay is to shed light on the societal realities that Anita Desai, Kiran Desai, Jhumpa Lahiri, and other authors have portrayed in their novels. The Indian English literature in post-independence India has taken on all kinds of vibrant tradition, as shown in the house of fiction's various houses. In a complicated civilization with a thick social structure, the novel thrives. It examines the commonplace and everyday in all of their perplexing complexity. Its guiding principle is realism, and its motto is "honesty." Despite Anita Desai's novel being listed three times, Kiran Desai, the daughter of a prominent Indian novelist, won the Booker Prize. Her mother did not. Kiran continued along the contours set by her mother's experience and writing style as she followed in her mother's footsteps. Writing styles between the mother and daughter are clearly distinct. Kiran is a slightly flashier writer than Anita, who may write in a deceptively calm manner. She had trouble learning to write, which is why she had to study to become a teacher in a different nation. She manages to cover every modern subject, including globalization, immigration, economic inequality, and multiculturalism, in her prize-winning novel *The Inheritance of Loss*, just like her mother did.

The Inheritance of Loss, which explores post-colonial turmoil, follows the same basic plot as one of Kiran's mother's original novels, she said. Kiran does show a curiosity in how her characters' minds work. By giving the characters names, Anita gives them personality. Even though Anita Desai's 1972 piece *Bye Bye Black Bird* was based on the idea of native Indian immigration to England, it still has relevance to the cultural ties between these two countries. This inevitable collision of ideologies, social structures, and cultural norms will bring about misunderstandings. Many Indo-Arabic artists have chosen the idea of immigration and the resulting alienation of characters as their preferred subject matter. Diasporic literature, a thriving literary genre in postmodernism, is the result of incorporating the sociological implications of diaspora into writing. The term "Diaspora" currently refers to the experiences of the diasporic imaginary scattered around the world, notwithstanding the Greek etymology's restriction to the Jewish diaspora following the Holocaust. Salman Rushdie, Bharaati Mukherjee, Jumpa Lahiri, and others have chronicled the Indian Diaspora.

A significant portion of modern Indian diaspora literature is composed of fiction written by Indian women authors. Bharati Mukherjee, Chitra Banerjee Divakaruni, Kiran Desai, Sujata Massey, Indira Ganeshan, and Jhumpa Lahiri are among the women novelists from the Indian diaspora in the United States. By writing about it, these authors have elevated the reputation of their native country. Writers become diasporic as a result of migration and immigration movements. It depends on how each person feels about their adopted nation and how well they are received by their host. The value and significance of the diasporic person to the host society also plays a role in their acceptance. They initially feel like "outsiders" and wonder, "Who am I?" The early writings of diaspora authors are autobiographical and concentrate on themes like longing, homelessness, dislocation, and exile.

Jumpa Lahiri has successfully cited multiculturalism in order to solve the identity crisis problem. In *Interpreter of Maladies* (1999), the struggle between Indian Americans' ancestral

culture and the New World that results from their hyphenated identity is explored. In some tales, like Mrs. Sen's, the characters maintain their ties to their own cultures without making an effort to integrate.

Bharati Mukherjee's novel *Jasmine* is the clearest example of how people strive for their identities. The frightened teen Jyoti is prodded to become Jasmine. The liberated American culture turns Jasmine into the brash Jase. When pursued by love, though, Jase flees to Iowa and changes into the circumspect Jane Ripplemeyer.

Kamala Markandaya is considered to be among the first few diasporic female Indian writers. She was born in Maisoor in 1924 and later immigrated to England. The protagonist of her novel *The Nowhere Man* (1972) is oppressed by the discrimination even after living about thirty year in England.

According to Bhiku Parekh, the Indian diaspora is "like the banyan tree, the classic icon of the Indian way of life; he spreads out his roots in different soils, receiving nutrition from one when the rest dry up." He has multiple residences, so he is far from being homeless, and it is the only reason he is able to feel more at home in the world".

Indian English literature includes the diaspora in a vivid and important way. The contribution of Indian women writers, who represent a beautiful and brilliant aspect of the Indian diaspora, must also be mentioned in this context. These Indian diasporic women writers' writing is appropriately infused with several isms like post-colonialism, feminism, and postmodernism. Their creations have a distinct flavor of an unusual location and display the magnificent and fading beauty of their native area. The second group saw themselves as rootless; the writers in the first group have an accurate dislodgment. An appreciable number of English fictions have been produced by writers in both categories. The search for identity is one of the main themes of

diaspora literature. Moving and transplanting, having many inner and outward psyches, remembering, and having a small sense of guilt. For a variety of reasons, writers from the Diaspora visit their home countries. Naipaul, for instance, returns to India to tour his works. Rushdie looks to India to learn about its past.

Indian writers from the first generation of the Diaspora have established themselves by winning numerous literary distinctions and awards. A collection of short stories by Jhumpa Lahiri first and second generation Indian immigrants to America are vividly portrayed in Interpreter of Maladies in her book The Namesake. Fictions set in diasporic environments change languages and cultural ethnicity. To understand the prolific novel methods of thinking and expression, examine their works from a cross-cultural perspective. New immigration patterns have been shaped by globalization, which has sparked a variety of responses worldwide. The divergent responses that globalization has sparked in various locations cannot be hidden by the obvious mixing outcome.

One of the foremost novelists of Indian descent, Bharati Mukherjee has established a distinguished career in a fairly brief period of time. Bharati Mukherjee, who was deported from the United States, has vividly portrayed the sufferings of Indian immigrants in her novels and collections of short stories. The Tiger's Daughter, the debut book by Bharati Mukherjee, depicts Tara Banerjee, the protagonist, as being without roots. The story underscores the need to reinterpret concepts like "home," "country of origin," and "identity" from the perspective of an immigrant. The protagonist of the book is shown as an exile in both his native country and his chosen country. After getting married and spending seven years abroad, Tara returns to India after going to America for higher education. The author's own experiences and those of her

sisters who had gone to America for higher education were used to inform the plot.

When Bharati Mukherjee moved to Canada, she had to forge her own identity there, deal with the clash of two very different cultures, and fight against racism. Her novels all prominently feature the immigrant experience. Early works by Bharati Mukherjee like *Jasmine*, *Darkness*, and *The Middleman* and Other Stories depict the difficult time she had in Canada. A portion of the author's early and late life, first as an expatriate and subsequently as an immigrant, is illustrated in Tara in *The Tiger's Daughter to Debbie in Leave it to Me*, Dimple Dasgupta in *Wife to Hannah* and Easton in *The Holder of the World*.

Her 1971 book *Bye Bye Black Bird* depicts immigrants who are looking for their identity abroad. It also includes the perspective of young immigrants, features of discrimination, cultural dichotomies between the east and west, and the disillusionment and isolation experienced by immigrants in a post-colonial setting. Another well-known diasporic Indian author, Bharati Mukherjee was born in Kolkata in 1940 and later relocated to the United States. Her 1975 book *Wife* describes the metamorphosis of a humble, conventional Indian wife into her husband's murderer. After immigrating, her fantasies of living a high-class life in America are tragically destroyed, and she suffers from mental trauma, which drives her to murder.

Conclusion :

It is reasonable to state as a conclusion that diasporic Indian English literature is a significant genre that accurately captures the experiences and mindsets of the Indian diaspora in a broad sense. It provides that particular diaspora with emotional comfort and creates space for conversations regarding immigration from India. Being the ambassadors of the Indian diaspora, diasporic female Indian writers are successful in speaking to readers of Indian English literature in a sensitive, unpretentious manner while conveying an awareness of the shared experience of immigration. Diasporic Indian English fiction also maintains its authors connected to both India and the rest of the world.

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■■■

INTERPRETING 'GOBLIN MARKET' BY CHRISTINA ROSSETTI FROM A FEMINIST PERSPECTIVE

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Abstract:

Published in 1859, The Poem **'Goblin Market'** by Christina Rossetti is a highly interesting poem which opens up avenues for multiple interpretations ranging from being stamped as a children's poem to a powerful text about feminism and feminist literature. The multiple layers of meanings offered by the poem are so apt and complete in themselves that every interpretation suits perfectly to the theme. Still, the symbolic and metaphorical quality of the poem hints at dominating the theme of sexual exploitation and women's resistance. *'The Madwoman in the Attic'* which is one of the canonical books in feminist scholarship recast 'Goblin Market' as a parable of female resistance, female solidarity and a generation of female agency against the attack by male merchants.

In the present era, where the term 'feminism' has acquired all new dimensions, it seems just to re-explore the poem in order to reinterpret and reinforce the strong feminine undercurrent present in it. Hence an attempt has been made to study and analyse the poem 'Goblin Market' from the feminist perspective.

Keywords: *Goblin Market, Christina Rossetti, feminism, sexual exploitation, female, sexuality, female emancipation.*

Goblin Market: A brief overview of its Multiple Interpretations :

Goblin Market unfolds the story of the two sisters- Laura and Lizzy and their encounter with evil Goblin Merchants. Laura gets attached to the variety of exotic fruits being sold by the strange-looking merchants- Goblins, and exchanges a lock of her golden hair for the chance to taste goblin's enchanting fruits. The Goblins are portrayed to be very ugly and beastly-looking dwarf creatures. After consuming the fruits, Laura's condition deteriorates rapidly. Standing on the verge of death she longs for the fruits again. So, her sister 'Lizzy' goes to the market with a silver penny'. The goblins were not interested in her monetary exchange of 'a silver penny'. They wanted something more intimate and personal as an exchange. Lizzy resists- so the goblins violently attack her. They forcefully smear the fruits against her mouth in order to compel her to eat them. Yet Lizzy did not surrender. Ultimately, the worn-out goblin turns away, accepting their defeat. Lizzy returns home with her face smeared with the juices of strange fruits. Laura kisses the juices from her sister's face and regains her health to live happily thereafter.

This outwardly simple-looking theme of 'Goblin Market' appears to be an enchanting fairytale for children offering some kind of moral message which exhorts children to stay away from strangers. Totally in contrast to the above-mentioned interpretation, the Playboy magazine in 1973 represented the poem as unambiguously pornographic.

To quote *Prof. Avishek Parui* from IIT, Madras, "The 20th-century revival of interest in the poem opened the floodgates for feminists,

Marxists, Freudian Queen Theory and New Historicist critiques which variously interpret the poem as the warning again about the dangers of free market economy, a protest against hazardous practices of 19th century, food adulteration, Christian tale of sacrifice and salvation, the parable of lesbian empowerment, a fable about anorexia, an expression of incestuous yearning and a tribute to the delicious oral and, oral and aural pleasures of _____ itself". *(Lecture - 1; Course on Feminist Writings)*

But the more complex subtle and balanced reading of the poem was offered by the feminist classic, *'The Madwoman in the Attic'*. The poem is presented as a parable of female resistance, female solidarity and a generation of female agency against the attack by male merchants.

Interestingly, the poetess, *Christina Rossetti* herself claimed that she did not mean anything profound by this fairy tale. Yet the poem continues to attract various critical interpretations and artistic adaptations. On this background, an attempt has been made to interpret the *Goblin Market* from a feminist perspective.

Goblin Market as a Feminist Text:

Goblin Market opens up with the description of a marketplace where Goblins - the strange creatures with reptile-like qualities sell their exotic fruits. They are urging the maids to come and buy their fruit.

> **"Morning and evening**
> **Maids heard the goblins cry:"**
> **"Come buy our orchard fruits,**
> **Come buy, come buy:"**

Loudly calling the names of the variety of fruits they urge the young maids to 'taste them and try.'

The Marketspace here becomes symbolic of the male stronghold where they try to attract females with whatever attractive possessions they have. The sellers are Goblins - the strange creatures who symbolise the stranger males who come from different parts of the world. Being away from their homes, they are sexually starved. Their lust is evident from their gestures and voice.

Laura and Lizzy, the two sisters, symbolic of White chastity and innocence hear the cries of the Goblin Merchants. Laura gets attracted but Lizzy warns her:

> **"Oh," cried Lizzie, "Laura, Laura,**
> **You should not peep at goblin men".**
> **She further warns Laura -**
> **"We must not look at the goblin men,**
> **We must not buy their fruits:**
> **Who knows upon what soil they feed**
> **Their hungry, thirsty roots ?"**

So, Lizzy is more cautious and mature. She knows that the commodities from evil-looking goblins could harm them. The goblins are half human - half animal, and quite anthropomorphic in quality. They are portrayed as full of love, with the voice of a dove. But at the same time, they have a cat's whiskers, cat face and tail. Some walk like a rat, and some crawl like snails. This strange variety of Goblins suggests a variety of males having different physical attributes and nature but a common hidden sexual desire which drives them to trap the innocent females who get attracted to their commodities on sale - their wealth, possessions, physique, voice, nature etc.

Despite the warnings by Lizzie, Laura gets attracted. She now is "like a vessel at the launch/ when her last restraint is gone". The goblins rush up to her "Leering at each other / Brother with queen brother / signalling each other / brother with sly brother". They began to weave a crown of flowers for her, some were offering fruits to her, some spoke in a sweet voice, and some whistled like a bird.

Poor Laura is staring at the merchandise. She does not stir, she is obviously getting seduced. Hesitatingly she tells them -

"Good folk, I have no coin;"
She further sadly says -
"So it would be theft if I do not pay what I purchase".

Here Laura is presented as a female not possessing money but only her sex.

She has only a sexualised body but not money. So that is the only thing she could offer.

The Goblins took advantage of her helplessness and suggested:

"You have much gold upon your head —
Buy from us with a golden curl."

So Laura, with a heavy heart. "Clipped her precious golden Lock" to get the fruits. This is a suggestion of how penniless women are sometimes compelled to sell their bodies to fulfil their simple requirements. There are many hungry males like goblins who wait for the right opportunity to fulfil their lust. The act of clipping a precious golden lock suggests loss of virginity. So it is after selling her body that Laura gets a chance to taste the exotic fruits.

"She suck'd and suck'd and suck'd the more
Fruits which that unknown orchard bore;
She suck'd until her lips were sore."

The state of addiction or intoxication is revealed through the repeated action of sucking. This seduction becomes part of the fallen women's narrative in the poem.

In the end, after enjoying the forbidden pleasure, she tries to go back home. In the words of Prof. Avishek Parui,

"Her own spatiotemporal embodiment, her own mortal quality, mortal ownership of her own embodiment becomes problematized over here, becomes thwarted over here as she turned home alone". *(Lecture on 'Feminist Writings')*.

Laura was reprimanded by Lizzie. She reminds her of the ill-fated Jeanie who died after consuming goblin's fruits. But Laura remains unaffected and adamant. She boldly tells Lizzie that she had already tasted the fruit-

"I ate and ate my fill
Yet my mouth waters still;
Tomorrow night I will buy more."

Laura is completely intoxicated by her consumption and wants her sister to taste them too. The description hints at the sexual pleasures she experienced with different males. Her description is quite symbolic and full of sexual overtones of intimacy when she tells Lizzie-

"I cannot think what figs
my teeth have met in
what makes melons Icy cold
piled on a dish of gold
too huge for me to hold".

Cautious Lizzie does not allow her to go near goblins and brings her back to the safety of home. For Laura, it was very difficult to resist Desire, she sat up "In a passionate yearning/ and gnashed her teeth for baulk'd Desire and wept as if her heart would break."

Gradually Laura's condition deteriorates. The fact that her sister is waning away biologically is something which Lizzie could not bear anymore. Laura was unwilling to share what happened to her in the Goblin Market. She was already knocking on death's door. So Lizzie decides to save her at any cost. But a wise woman she is, she will not surrender to goblins' desire. She decides to go to the Goblin market to buy fruits for her sister but she will pay for them. She puts 'a silver penny in her purse '. This act of putting a penny is symbolic. It is putting in the instrument, through which you can purchase, exchange and establish transactions. It is also an act of resistance, of not offering her body but money to the lustful goblins. they come to her and try to seduce her :

" Chattering like magpies
Fluttering like pigeons
Gliding like fishes-
Hugged and kissed her;
Squeezed and caressed her"

Goblins urge her to 'sit down and feast' with them. Lizzie denies their offer. She offers them a penny to buy the fruits. She wants to quantify the commodity. Symbolically, she wants to undercut the anarchy of the marketplace. Infuriated Goblins could not bear this denial of sexual pleasures and reacted violently they-

"Tore her gown and soil'd her stalking,
Twitch'd her hair out by the roots,
Stamp'd upon her tender feet,
Held her hands and squeezed their fruits
Against her mouth to make her eat".

This attack on Lizzie is an act of sexual violence. She is attacked because she is not weak, she could pay, and she is not gullible like her sister Laura. Resisting them firmly she retains her virginity and becomes a symbol of purity and chastity. Defeated by her resistance, the goblins throw back her penny and go away. Repossessing her penny makes her an agentic customer again.

Back home, Lizzie, with her face smeared with the juices of Goblin fruits urges Laura to

"Hug me, kiss me, suck my juices
Squeezed from Giblin fruits for you."

Laura licks Lizzie juice smeared body to regain her health. The description of her act of kissing and licking the juices and her speedy recovery have sexual overtones. A few critics look at it as a lesbian relationship.

At last, Laura satisfies her thirst.
"She fell at last
Pleasure past and anguish past,
Is it death or is it life?"

In the end, we have been given a glimpse of a happy married life, the children and the settled life of Laura and Lizzie. They have learnt a lesson and keep warning their children about the threat of Goblin men and their dangerous fruits.

Conclusion:

When *Rossetti* wrote *Goblin Market* in 1859, she was volunteering at *Saint Mary Penitentiary*

for fallen women at Highgate. Somewhere, sympathy for such women must be there while writing this poem. Hence it could well be interpreted as a story of a woman's loss of chastity, the suffering thereafter and the redemption after empowering oneself. Though Rossetti herself denies any such connection.

The poem is so interesting and complex that with every reading a new meaning emerges. Yet its interpretation as a fight of a woman against sexual exploitation and her attempt to save her fellow women from male temptation and sexual violence thereafter sounds logical.

'Penny' offered by Lizzie becomes the marker of moral security, sexual preservation and sexual and mental purity. It is also the marker of an 'empowered woman' with the ability to 'purchase'. It is her wish to 'purchase' by paying a proper price which symbolically decimates the goblin market.

Financially independent and empowered women seldom fall prey to false attractions offered by lustful men. If the coin of character and chastity is not fake, it has the power to oppose and defeat sexual perverts like the Goblins. It could therefore be said that the poem is about "the binary between the men who are makers of menace and females who stood together in terms of regenerating or healing themselves"*(Lecture; Prof, Avishek Parui).*

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The Postmodern Parody of Turkish Politics in *the New Life* by Pamuk

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Abstract :

The extensive Westernisation and modernisation of secular socialist nation at the cost of its Islamic identity and values resulting ideological clashes within the Turkish society constitute the key issues in the postmodern political allegories of OrhanPamuk, simultaneously laying bare the melancholic soul of his nation and the interlacing of cultures. His novel *theNew Life* is deeply rooted in the social advocacy ofZiyaGökalp, the advocate of "Turkification, Islamicization, and Westernization" and its practical administrator the republican ideologue Mustafa Kemal Pasha under whose regimeTurkeywent through a phase of transition wherein everything appeared like a new life. This new lifealienatescreating cultural and identity crisis,and indirectly paying the way for the rise of political Islam. *TheNew Life*explores ironically howthe grand narratives of Secularism, Modernism, Islam and Sufism and Communism clash for legitimisation and power on the Turkish social, political and cultural scenario.

Keywords: Pamuk, Turkey, Postmodernism, Internal Cultural Clashes and Political Parody

Introduction :

The novels of OrhanPamukare essentially political parodies in their persistentinvestigation of the trajectory of the modern state of Turkey and its yearning to match with the superior Western powers. Pamuk's novels penetratedeep intosuch exceptionally narrow modern and secular attitudes,and so have infuriated many.The journey of Turkey towards secularisation, modernisation and liberalisation gives rise to internal clashes. The transitionunder the Cultural Revolution ofAtaturk Mustafa Kemal Pasha has broken off the nation from its past-the glorious Ottoman Empire, the Sufi orderand mysticism. Islam as the state religion has no longer beentolerable,and uproar is alsoseen against using headscarves. Moreover, Perso-Arabic script was denounced to modernise Turkey. Reaction to these has emerged instantaneously, and clashes between *din* and *develet* are then proliferating.

1) Postmodernism and Pamuk's Political Novels :

Charles Jencks is widely recognized for inventing the term postmodernism. Postmodernity, as Bran Nicole believes, is "the era of the 'space age', of consumerism, late capitalism, and, most recently, the dominance of the virtual and the digital" (2). He further says it results in decisive shift in the aesthetic approach to variety of contemporary art forms. Bricolage or pastiche replaces the originals, and juxtaposition of genres (high and low) and styles are now common. A shift is also observed in the rise of playful and ironic attitude rather than that of sincere or earnest like those of modernists. In

the age of late capitalism and consumerism, a postmodern condition as it is popularly called, Jean-Francois Lyotard's calls for incredulity towards metanarratives of all kinds including those of Christianity and Marxism. The notion of objective knowledge about the things around us and scientific temper come under the postmodernists' assault who see in them veiled political and authoritarian agendas. Though the new school does not offer any emancipatory thought or centre, many of its core ideas are willingly borrowed from Marx, Michel Foucault, Roland Barthes, Louis Althusser and Jacques Derrida. Any totalising explanation of things is repulsive to the postmodernist avant-garde defiance which goes on for privileging "mininarratives" over "metanarratives". Postmodernism rises against the Modernist architecture and receives its much eminence in its free usage by the American cultural critics and commentators as Susan Sontag and Leslie Fiedler in their venture "to describe a 'new sensibility' in literature which either rejected modernist attitudes and techniques or adapted or extended them" (Nicol, 1). The contemporary reality is nothing but a hoax for the postmodernists who , like Jean Baudrillard, a French sociologist, philosopher and cultural theorists , claims the loss of real with the rise of simulated version of the reality which goes on to substitute the real. So when media-documented version of the reality has replaced the reality in such a way that there remains, no longer, any reality at all which makes postmodernists doubt at the events like the Gulf War.

A bond between words and the reality they represent is broken off by Saussure's thinking about language as being conventional', 'arbitrary' and 'unnatural', something that can be understood in a structure of differences (later received importance in the thinking of poststructuralist thinkers like Derrida) rather than their relationship to the outside world which helps poststructuralists and postmodernists to deconstruct everything that comes from such a linguistic system A text is no longer thought to represent the world outside , but it is thought to refer to other texts in a kind of intertextual affiliation.

The novels of Pamuk often establish such intertextual association by borrowing passages from the other texts wherein the grand theories of Islam, Sufism, Mysticismand Modernismare deconstructed by Pamuk.

2) The Politics of Coups :

The politics in Turkey is woven around conspiracies and counter-conspiracies. Often such conspiracies are parodiedwhen the author claims them to have been generating the childhood nostalgia among the grown up citizens. The days of curfews and political coups are depicted as haunting and spellbinding when all the family members can have the bliss of togetherness listening to radio and children their games on the empty streets. The military intervention has thus been parodied by Pamuk. The civilian politics in Turkey continues to witness militarycoups. The military intervenes usually to save the secular democracy, its modernising project and the cultural and social liberty which may come under threat with the rise of radical Islamic forces or the communist ideology. This particular national paranoia provides food to Pamuk's political allegories which deconstruct the grand narratives of Secularism, Sufism, Mysticism, Communism, Modernism andalsothe Islamic fundamentalism. His novels revealtussle between *din* and *develet*for power and control. Such clashesdominate the social, political and cultural arenas,and are thusthe subjects of Pamuk's novels.

3) *The New Life*- a Political Parody of the Turkish Dream:

"Today we are altogether defeated," he said."The West has swallowed us up, trampled on us in passing. They have invaded us down to

our soup, our candy, our underpants; they have finished us off. But someday, someday perhaps a thousand years from now, we will avenge ourselves; we will bring an end to this conspiracy by taking them out of our soup, our chewing gum, and our souls…" (Pamuk, 290-291).

Unquestionably, readers are deeply distressed by theabortive Turkish optimism in the wake of all-encompassing Western influences-from streets to houses, people and prayer and even the timings of prayer in addition to the tumble of national economy- which have left many "heart-broken"andwith a feeling of not belonging anywhere,standing on some threshold or waiting for some incredible book to fetch a new life. This melancholic fruitlessness rules the heart ofPamuk and his novels which question the all-embracing Westernisation at the cost of everything that is Turkish, not merely Islam but also the Perso-Arabic language script.

The novel *New Life* is alsoknitted with the parallelqueries. The secular social nation has embarked on an expedition to achieve the great Turkish dream of modernisation out of its fear of losing to the West. Markets have been opened for transnational companies triggering the fall of national economy, and Turkey reduces to be merely a market for multinational goods. The Westernisation gives birth to its foe the political Islam which battlesfor restoration of the traditional mode of living as against any disparaging foreign cultural influences.It results in conspiracies and counter-conspiracies inviting the military intervention in the civilian politics. The military intervenes to protect the idea of secular state by foiling activities of the adversaries of the national secular dream- the Islamic radicals and the leftists. The contest for legitimacy and authentication between the state (*develet*) and the religion (*din*) thereby splits up Turkey.

The novel *New Life* is a political parody. Its title itself is a pun on ZiyaGökalp (1876–1924),

the advocate of social revolution, whose idea of cultural hybridity batted for "Turkification, Islamicization, and Westernization" (Parla 1985). In his advocacy of the theory of cultural synchronisation, he stressed upon "a new form of economy, a new form of family-life, new aesthetic standards, a new morality, a new conception of law, and a new political system" (Gökalp, 56–59).Gökalp found in Mustafa Kemal Pasha an ferventdevotee of his ideology of hybriditywho ,in his realization of the republican dream, went beyond the anticipation of Gökalpby "suppressing Islam in the public sphere through decrees like the abolishment of the Caliphate, the closing of dervish orders and lodges, and the alphabet and language reforms" (Göknar, 178). This results in alienation like that of the protagonist Osman in *theNew Life* who fells to seductivepowers of a mysterious book which promises a new life to its readers. This new life however brings alienation for Osman. Pamuk said Osman, after reading the book, could not recognise his streets, his neighbourhood,his friends and his mother.The book transforms everything familiar around the protagonist. The pages of the book is said to have light and an angel also lives in. There are other characters in the novel like Mehmet and Canan.

Dr.Narin, the father of Mehmet, loses his son to the undignified book. He has a network of spices to hinder the demeaning influences of the book on the youth of Turkey. The book is perceived asif it were a Western coup to annihilate the national culture. In the novel Dr.Narin is shown to be a part of the convention of "broken-hearts" merchants who assemblein the central Anatolia at the KenanEveren High school, a pun on General Kenan, the second Ataturk, who was also a leader of the military coup of the 1980. These merchants are forming an alliance against the transnational goods. However, the congregation actually parodies the republication revolution under Mustafa Kemal

Pasha who also had similar congregation against the ruling Ottoman rulers during the First World War. Thus the novel not only ridicules the new life ideology of ZiyaGökalp but also the secular republican visionof Pasha.

TheNew Life also ridicules theSufi ways of union with God. Osman embarks on a Sufi quest to find out his beloved Canan, the first bearer of the book and also a representative of Allah. His only competitor is Mehmet, Canan's boyfriend. He unites with her through repeated bus accidents (*kaza*) in the novel. The accident (*kaza*) has spiritual significance which , in Islam, stands for "doomsday", "revelation of the truth", "predestination", "the divine degree" and "sudden death" (Káldy-Nagy 2012 [1974]).

Words printed and reprinted by Guttenberg, who introduced printing to Europe, are said to have gone astray like "hungry and frenzied cockroaches" invading almost everything. According to Göknar , "The disassociation of words (and text) from the objects they represent signifies a postmodern linguistic turn that spells the end of material projects of modernity such as Kemalism" (176).

Towards the end of the novel, like every good postmodern novelist, Pamuk's authorial voice appearsand ironically problematizes thenovel as a completely Western genre. Pamuk questionshis competency to deal with it appropriately. Thetraditional conventions of novel writings are thus madethe subject of ridicule in the novel.

Conclusion:

TheNew Life parodies the grand Turkish dream of secularism and modernisation and its desire to be utterlyWestern,perhaps the only way, they think, that can enable them to overpower the West. The novel reveals internal identitycrisis, cultural alienation and clashes triggered by such extensive Westernisation and cultural transition. The Turkish politics of coups is parodied by establishing its intertextual association with the past. Also, *theNew Life* can also be interpreted as a parody of the Sufi quest for God by annihilating the present life.Pamuk is seen to be deconstructing all the grand narratives of Turkish culture and politics. Not only this, the ideology of modernism as enshrined in the book is subject to parody when Osman is alienated, not merely from his surroundings but also from his mother.

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Violence against Women during Covid-19 Pandemic

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Abstract :

Violence against women, already a global crisis before the pandemic, has intensified since the outbreak of COVID-19. Lockdowns and other mobility restrictions have left many women trapped with their abusers, isolated from social contact and support networks. In short Covid-19 pandemic has led to lengthy lockdowns which has made women more vulnerable to violence. In this connection the objective of the paper is to shed light on the nature of violence against women during the pandemic of Covid19. It is found that women are not safe anywhere, neither in public, nor in private spaces. The pandemic has exacerbated pre-existing social inequalities, disproportionately victimizing women. It has occurred due to various reasons including stress due to physical confinement, economic disruption, possible unemployment, scarcity of basic provisions, and limited social support.

Key words: Domestic Violence, Cyber-crime, Child marriage, Pandemic, Lockdown

Introduction :

The Covid-19 pandemic has thrown everyone life into disarray and caused irreparable damage to every sector all across the globe. Since the outbreak of Covid-19 the whole world has shattered. Each and every sphere of human life is affected and facing new challenges. Violence against women, already a global crisis before the pandemic, has intensified since the outbreak of COVID-19. Lockdowns and other mobility restrictions have left many women trapped with their abusers, isolated from social contact and support networks. In short Covid-19 pandemic has led to lengthy lockdowns which has made women more vulnerable to violence

An increase in violence against women during the global Covid-19 outbreak has been described by the United Nations as a "Shadow pandemic" Many women, who have been forced to stay at home due to lockdown measures, have been cut off from support services and have suffered at the hands of abusive partners (UN 2020). Multiple studies have found a relationship between natural disasters or any other extreme events with increase in the rates of interpersonal violence. Disasters appear to exacerbate pre-existing social inequalities, disproportionately victimizing women, especially in developing nations. Same trend is observed in India. The pandemic has exposed women leaders to backlash, leading to threats, abuse and harassment both online and offline. In this connection the following objectives are formulated. The paper is descriptive in nature based on secondary sources.

Objective of the Paper :

- To know the nature of violence against women during the pandemic of Covid19.
- To discuss the cause of violence against women during the pandemic of Covid19.

Violence against Women during Pandemic

The following chart shows the complaints by aggrieved women during the year 2019-20 and 2020-21.The cases of violence against women increased during the pandemic.

COMPLAINTS BY AGGRIEVED WOMEN		
Categories	**2020-21**	**2019-20**
Cyber crime against women	797	458
Harassment of married women/ dowry harassment	4,209	3,963
Domestic violence	6,049	3,369
Right to live with dignity	8,688	5,061
Police apathy	1,460	1,968

In 2020-21, the commission received 26,513 complaints from women, marking a sharp rise from the 20,309 complaints registered in 2019-20, which means an increase of 25.09 per cent in the complaints, a recently compiled report by the NCW shows. The maximum number of complaints received by the NCW was registered as a violation of the right to live with dignity and in 2020-21 8,688 women approached the Commission saying that this right was violated.

As the COVID-19 lockdowns trapped women at home with their abusers, domestic violence rates spiked throughout the world. In India, reports of domestic violence, child marriage, cyber violence and trafficking of women and girls increased within the first few months of the pandemic (UN Women, 2021). The various form of violence against women intensified during pandemic are discussed below.

Domestic Violence :

Domestic violence, a prevalent problem in India, saw an increase during the lockdown imposed to prevent the spread of COVID-19. According to the Protection of Women from Domestic Violence Act of India, 2005, it is defined as "any act of commission or omission or conduct resulting in physical, verbal, emotional, sexual and economic abuse." (GOI, 2005) It includes insulting, controlling behaviour, physical abuse, sexual abuse, psychological abuse, emotional abuse, threatening, stalking and economic abuse. The government of India announced a sudden and complete lockdown to prevent the corona virus infection. There was a massage that 'Stay Home Stay Safe' means stay at home only then you will be safe, but what about those who are not safe because they are at home? In the lockdown, women were trapped in the same house where their abusers live.

There was also a steep rise in the cases of domestic violence and 6,049 women, nearly double than the previous year, recorded their complaints with the commission in 2020-21 (Dutta, S. (2021). During the first four phases of the Covid-19 related lockdown, Indian women filed more domestic violence complaints than recorded in a similar period in the last 10 years. But even this unusual spurt is only the tip of the iceberg as 86% women who experience domestic violence do not seek help in India (Radhakrishan & Singaraveli, 2021) Taking in to consideration from the beginning of lockdown due to Covid-19 pandemic, the National Commission for Women (NCW) launched an Ad campaign through electronic media and social media inviting women who have suffered any kind of violence to come forward and report it. Further, in addition to handling complaints received through regular modes, NCW has also launched a WhatsApp number 7217735372 on 10.04.2020 for reporting domestic violence cases (GOI 2020).

In this way after the announcement of nationwide lockdown, the number of domestic violence complaints received by the National Commission for Women (NCW) had increased significantly. There are many reasons which are

responsible for increasing domestic violence against women. As social isolation requires families to remain in their homes, it increases interpersonal arguments and conflicts. The fear and uncertainty associated with the pandemic, along with unemployment and economical stressors, mainly in developing countries, can affect individuals and men may develop maladaptive behaviour to cope with the situation, which triggers domestic abuse. Men in India, because of sociocultural context, believe in dominance and blame the spouse; women thus are at the receiving end in all aspects including financial issues. There is also depletion of existing social support of friends and extended family and fewer opportunities for people living with family violence to call for help (Campbell & Usher, 2020). Other forms of violence also happened in India during pandemic.

Cyber Crime :

While men and adults are also involved in various cyber-crimes, women being one of the most vulnerable sections of the society, became easy target for cyber criminals during the pandemic. Women, especially housewives and who are prone to social media users have been exposed to such crimes during the pandemic. That's mean excessive use of social media has a direct impact on cybercrime against women in the country. In 2020-21, the commission received 797 complaints from women of cyber-crime, marking a sharp rise from the 458 complaints registered in 2019-20, which means in pandemic cyber-crime against women increased, compiled report by the NCW shows (Dutta, S (2021).The data provided by NCW is evidence of the fact that the lockdown and pandemic frustration made the criminals commit such crimes aggressively.

Child Marriage :

Child Marriage was already a challenge before the pandemic. But since the pandemic hit, the risk of child marriage has intensified for millions of girls around the world, threatening their childhood and future prospects. India is no exception for this. The number of child marriages reported across the country increased from 523 in 2019 to 785 in 2020, the year when Covid-19 pandemic forced a nation-wide lockdown. A comparative study of the National Crime Records Bureau (NCRB) data of 2019 and 2020 revealed while overall crime in the country dipped 13.26 per cent in the duration, the cases registered under the Prohibition of Child Marriage Act 2006, jumped by 49.52 per cent (Sarkar, 2022). With all the efforts and attempts to end child, early, and forced marriage, the pandemic has threatened to undo all of the advancements and developments that have taken place during the last decade. It has been reported that the pandemic has threatened to reverse 25 years of progress on child marriage due to increased economic destitution and the closures of educational institutions (Sharma, 2022)

Conclusion :

From the facts which we discuss above we can say Covid-19 is no exception to worth repeating a truism that calamities, be they natural or man-made, affect the underprivileged. The poorest and the most marginalized, including women and girls, face more risks in pandemic. What do we make from all these observations? It is observed that the lockdown can save women from virus but not from violence. Women are not safe anywhere, neither in public, nor in private spaces. The government has many schemes like Beti Bachao Beti Padhao but the efforts are not enough to make women safe. Women's safety and violence against women needs more attention and priority in policy making and implementation.

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THE STUDY ON ABILITY OF SPEED AMONG CRICKET AND HOCKEY PLAYERS

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Abstract :

Regular exercise and active work advances solid muscles and bones. Remaining dynamic can likewise assist you with keeping a sound weight, decrease your danger for type 2 diabetes, coronary illness, and diminish your danger for certain diseases.Response speed is a capacity to respond to a given boost as quick as could be expected. Improvement of speed is firmly identified with strength advancement; basically to advancement of quick speed and receptive strength. To have the option to play out a given engine task (engine capacity), the competitor should apply strength as quick as could really be expected.The current examination is about the correlation of the speed capacity among cricket and hockey players inNagpurarea. The players were arbitrarily picked for the investigation, 20 cricket and 20 hockey players having age bunch 16-18 years. The information were collected and examined with the assistance of measurable techniques. The outcome and determination were finished up having a critical contrast in speed capacity between both the games. The members were tried on 50 meters run test to evaluate the speed among cricket and hockey players. The above paper studies the speed ability between cricket and hockey players.

Keywords: Speed capacity, Hockey, Cricket, cardiovascular capacity, muscular strength

Introduction :

The speed ability makes all players in the games quickly move to their locations or move away from their opponents. In any case, speed power does not equal readiness to be moved regularly. Speed power is usually measured by how fast you can move your body through a certain distance. It can be a bit more difficult to judge because it is difficult to maintain the same speed during the run. For example, during running there is an acceleration phase, a maintenance phase, where maximum speed is reached and then a weak phase, where it is not possible to maintain the most extreme speed at the moment. These stages vary according to the distance traveled and individual ability. An effective field hockey player takes advantage of the change in speed during the game. In general racing, it is important to use different speeds to overtake your competitors. First-class competitors have a serious level at all three speeds and the ability to use them effectively. In cricket, the speed factor is needed in everything. Achieving top speed is significant for a cricketer in bowling, chasing the ball, running between the wickets etc. Cricket has been an established group activity for many years and is probably the most famous game on the planet. It originated in England and is now exceptionally popular in countries such as India, Pakistan, Sri Lanka, Australia, the West Indies and South Africa. It is played by two teams on an oval and involves batting, handling and bowling. Cricket can be played both socially and seriously, boys and girls, all things considered. Although serious cricket is mostly played on the field, cricket can be played on lawns, parks, roads or by the sea for no particular reason. You just have some friends, a bat, a ball and something that

can hit. If you want to play seriously, consider joining the nearby Club.

Hockey is accepted to date from the soonest civilizations. The Arabs, Greeks, Persians, and Romans each had their own forms, and hints of a stick game played by the Aztec Indians of South America have been found. Hockey can likewise be related to other early games, like throwing and shinty. Regular exercise and physical activity promote strong muscles and bones. Staying active can also help you maintain a stable weight, reduce your risk of type 2 diabetes, coronary heart disease and some malignancies. Simply put, physical movement and exercise are important for everyone. Teenagers, young adults and adults of all ages need regular physical activity. An inactive lifestyle and lack of physical activity can have a negative effect on the human body. Physical latency is associated with an increased risk of certain types of malignancy, various ongoing illnesses, and emotional well-being. Exercise, in any form, has been found to improve mood and emotional well-being and offers a variety of medical benefits. For example, climbing a mountain is a rewarding experience that gives a sense of achievement and offers wonderful scenery, but there are people who cannot endure it due to well-being problems. Be that as it may, walking with the family in the zoo or playing with the children can be difficult for people who neglect physical exercise for long periods of time. -Speed is not exactly how fast someone can run (or bike, swim, etc.), but it depends on their growth rate (how fast they can accelerate from standing still), their maximum development speed, and also their speed. . quick maintenance. (limits deceleration). Development speed requires great quality and strength, but in addition, excessive body weight and air blockage can pull a person away. Speed is one of the most important aspects of well-being and is important for achievement in many games. For some competitors, such as cross-country runners, runners, cyclists and speed skaters, speed is the most important part of fitness. In many different games, including team sports, high speed is also an important part of overall well-being. In the voting for major sports that require speed, the runners of Olympic-style events are definitely at the top.

Review of literature :

Uppal AK[^^]., Datta AK (1988) in their examination to distinguish engine parts which can help anticipate execution in hockey, chosen 74 male hockey players from various colleges of India. Engine parts surveyed were 50 yard run, hold strength, SBJ, evade run, dynamic equilibrium test. The standard measure was playing capacity in hockey dependent on the Strait Field Hockey rating scale. Zero request and different relationships uncovered that the playing capacity altogether identified with the joined commitment of the left grasp strength, equilibrium and speed. Different relapse examination performed to create condition from playing capacity in hockey was $Xc = 0.0552X3 - 0.2345X5 - 0.8883X1$ - discernment. It was inferred that it is feasible to foresee playing capacity in hockey dependent on speed, left grasp strength and equilibrium taken together.

Chinnappa, (1988) directed an examination in which he looked at somatotypes of Indian public plausible and Pakistan public hockey major parts according to their lines of play. 32 Indian and 16 Pakistani players filled in as subjects. Heath-Carter anthropometric somatotype procedure was utilized to survey the somatotypes of the body types and was analyzed between the two nations and furthermore as per the lines of play. The objective guardians and the half backs of Pakistan fell in the mesomorphic ectomorph area, while the Indians were into the endo mesomorphic area. Half lines and fonvards of India overwhelmed the endomorphic area as against meso endomorphic strength of Pakistanis. Full backs of both the nations were endomorphic mesomorph. Overall

Asian hockey players were less mesomorphic when contrasted with hockey players of driving nations. Indians had thicker skinfiolds than Pakistani players showing more noteworthy mass subsequently prompting lesser portability and adaptability.

Sorabh Trikha 2014-17, has led an examination on Comparative status of solidarity and speed between various group games, he discovered huge contrast among cricket and hockey players corresponding to speed capacity. Some other studies conducted by Natraj H.V. &Chanddrakumar, M. (2006), Uppal and Roy (1986) andAngyan (1989) were support the result of the present study.

Keogh JW^^, Weber CL, Dalton CT (2003) built up a compelling testing battery for female field hockey by utilizing anthropometric, physiological, and expertise related tests to recognize local delegate (Rep, n = 35) and neighborhood club level (Club, n = 39) female field hockey players. Rep players were fundamentally less fatty and recorded quicker occasions for the 10-m and 40-m runs just as the Illinois Agility Run (with and without spilling a hockey ball). Rep players likewise had more noteworthy vigorous and lower body strong force and were more precise in the shooting exactness test, $p < 0.05$. No huge contrasts between bunches were obvious for tallness, weight, speed decrement in 6 x 40-m rehashed runs, handgrip strength, or pushing speed. These outcomes show that %BF, running pace, spryness, spilling control, vigorous and solid force, and shooting precision can recognize female field hockey players of changing norms.

Objective of the study

To compare the speed ability among the hockey and cricket players in Nagpur District.

Methodology :

The size and selection of the sample, the variable and the control employed the sources of data, the tools and the method of gathering data, the description of data gathering instruments and the statistical procedure used in the analysis are carefully described.

Sampling Procedure :

The samples of the present study consists of 20 cricket and 20 hockey players in Nagpur district having age group 16-18 years.

Tools :

50 meter run is done to collect the data for speed.

Administration of 50 m. dash :

The test includes showing a solitary most extreme run more than 50 meters to the time recorded. An exhaustive warm up ought to be given, including some training starts and increasing speed. Start from a fixed standard position (hands can't contact the ground) with one foot before the other. The front foot must be behind the beginning line. When the subject is prepared and unmoving, the starter gives the guidelines 'Set' at that point 'go'. The analyzer ought to give clues to augmenting speed, (for example, keeping low, driving hard with the arms and legs, and the member ought to be urged not to back off before intersection the end goal.

Scorings :

Two preliminaries were permitted and the best time is recorded to the closest two decimal places.The timing begins from the principal development or when the planning framework was activated and completes when the middle crossed the end goal or completing get was activated.

Analyzing the data

The following statistical procedures were used to analyze the difference of the speed ability between cricket and hockey players.

Results and findings

Speed ability between cricket and hockey players

Test item	Group	No.	Mean	S.D.	T value	Df
	Cricket	20	6.651	0.3880	2.773*	38
50 m Run	Hockey	20	6.997	0.4006		

Graphical presentation
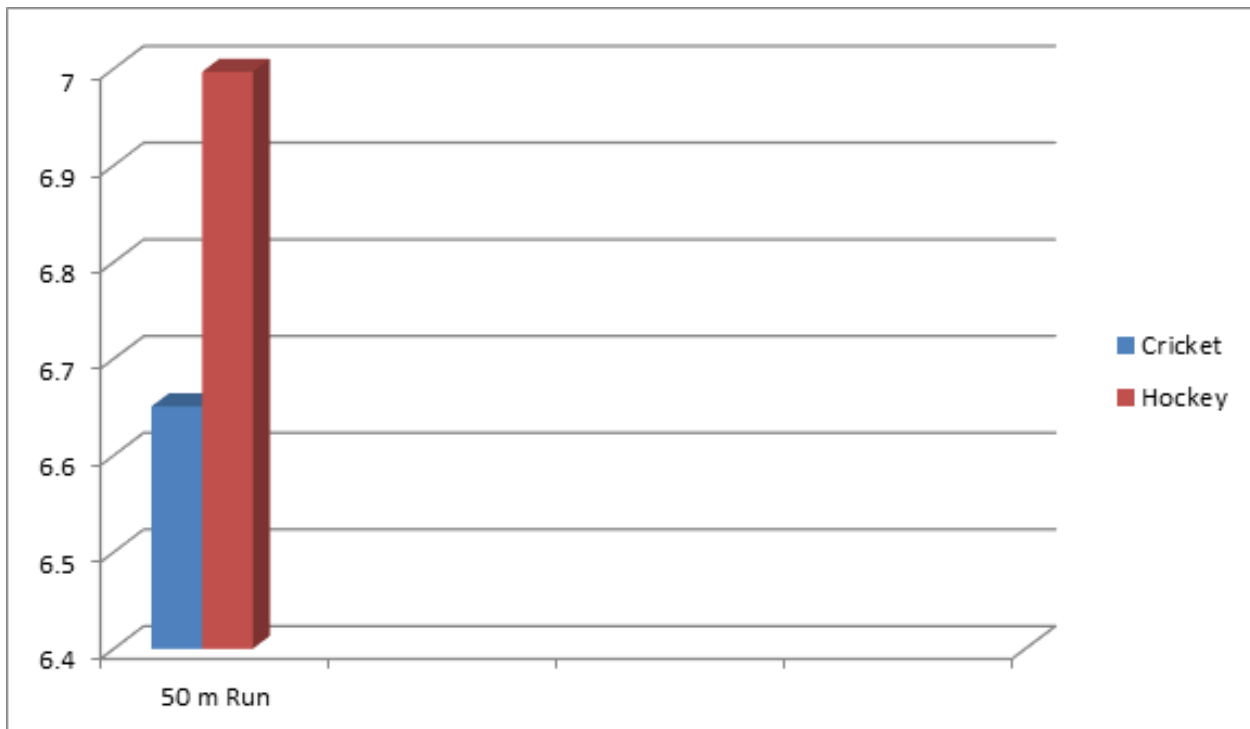
The above table shows that the mean value of a speed of cricket player is 6.651 and the mean value of speed of the hockey player is 6.997. The result shows that the cricket players have good speed value as compared to the hockey players.

Discussion and Conclusion :

Based on the consequence of the investigation, it tends to be presumed that there was a noteworthy contrast between the cricket and hockey players comparable to the speed capacity. Hockey players havemore speed compared with the Cricket players because of the idea of the game preparing plan, ground length and the level running on the as indicated by game interest.

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ROLE OF HOME ECONOMICS IN COLLABORATIVE LEARNING AND COMMUNITY PARTNERSHIP

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Abstract :

Home economics as an educational situation has comparable well known aims. The International Federation for Home Economics (IFHE) states that domestic economics as a curriculum area "allows college students to find out and similarly broaden their very own sources and skills for use of their private life, via way of means of directing their expert selections and moves or getting ready them for life" (IFHE Position Statement - Home Economics with inside the twenty first Century, 2008). The all-encompassing expression "getting ready for life" recollects the query of what know-how and competencies are wanted with inside the twenty first century. This paper reviews a year longitudinal take a look at of the results of cooperative studying on technology attainment, attitudes closer to technology and social connectedness in the course of transition from number one to excessive college. The implications enhancing the effectiveness of college transition via way of means of the use of cooperative studying projects are explored. Possibilities for destiny studies and the results for exercise and coverage are discussed.

Key words - Home- economics, collaborative learning, community partnership.

Introduction :

Home economics strongly integrates the theoretical content material found out at college into realistic know-how implemented at domestic (Beinert et al., 2021) and to different college topics, as an instance mathematics (Granberg et al., 2017). The studying duties in domestic economics instructions are instead particular, given that they may be rooted to student's ordinary stories and frequently encompass realistic studying activities (together with meals preparation). Therefore, the cognitive demanding situations that scholars revel in in domestic economics instructions are just like the ones in ordinary situations (Palojoki, 2003), wherein the decision-making technique is strongly stimulated via way of means of social and cultural context (Lave, 1988). It is probably that the trouble embedded with inside the studying challenge is ill-structured (e.g., put together a meal); it may additionally alternate in the course of the trouble-fixing technique (e.g., availability of substances or flavor preferences) or it may be deserted within side the mild of latest records or stories (e.g., nutritional restrictions). An extra venture with inside the context of the given instance is that on the stop of the lesson college students collectively devour the meal they've prepared. As Rendahl (2018) illustrates, this could be a game-changer. Planning a meal and thinking

about numerous components is one thing; understanding that you may additionally devour it as soon as it is prepared is even greater challenging. These sort of safe to eat studying assignments make domestic economics particular in contrast to different college topics and lift questions which can be nonetheless unknown. Our preceding observations of institution paintings assignments from domestic economics instructions have led us to trust that troubles in domestic economics instructions are solved via numerous steps (in addition as in ordinary situations), called the gap-ultimate technique (Lave, 1988). Students revel in numerous cognitive demanding situations and important moments even as operating with the cognitive or realistic assignment, and thereby they want to talk about and suppose collectively so one can get in the direction of the answer of a challenge. Group work and cooperative studying in technology training are already included into the pedagogical practices in lots of countries (Howe et al, 2007).

Group work in technology frequently bureaucracy a part of practitioner guides (e.g. Harlen & Qualter, 2004; Sharp, Peacock, Johnsey, Simon & Smith, 2007; Topping & Thurston, 2005). Within Scotland group work has reached the extent of country wide coverage within side the new 'Curriculum for Excellence' technology consequences which mainly discover the want for institution dialogue in powerful studying (Scottish Government, 2008). The effectiveness of group work and cooperative studying techniques in technology had been broadly suggested over some of years. Basili and Sanford (1991) suggested that during a pattern of sixty two college students reading in a network college, use of cooperative group work in chemistry ended in college students retaining fewer misconceptions than the ones taught via way of means of direct tuition. Howe et al (2007) suggested that during a pattern of number one college scholars drawn from 24 instructions that group work, and the dialogue it

facilitated, performed a important function in improving the studying of scholars in technology subjects in rural and concrete settings with inside the UK. However, there may be a lack of literature concerning the durability of such profits, and no preceding literature that appears at whether or not such profits live on transition after a alternate of college.

Cooperative learning :

The Group Work Transition (GWT) assignment constructed on and prolonged on a preceding studies assignment subsidized beneath Neath the Economic and Social Research Council (ESRC) Teaching and Learning Research Project (TLRP). It become designed as a longitudinal follow-as much as the Scottish extension assignment: "Supporting Group Work in Scottish Schools: Age and Urban/Rural Divide" (SCOTSPRING). The unique assignment observed proof of profits in technology attainment and social connectedness due to the intervention. Therefore, the assignment explored the results of transitions (shifting from one college context to another) and transfers (the cap potential of scholars to apply preceding studying, attitudes and competencies with inside the new instructional context) because the unique take a look at institution moved college in city and rural geographical locations. Both transition and switch are suggested as being important affects on a child's improvement and schooling.

Transition between schools :

It has lengthy been acknowledged that motion from simple/number one to center/excessive faculty can bring about reduced educational attainment and motivation after transition (e.g. Finger & Silverman, 1966). In a pattern of 933 scholars, reduced attainment ratings and reduced tiers of motivation had been discovered at transitions from simple to center and center to school in a pattern drawn from Ogden Utah City School District, , USA (Barber & Olsen, 2004).

Significant declines in technology attainment ratings had been obtrusive after transition for a pattern of 225 twelve-12 months-antique college students drawn from an city faculty in Chicago, Illinois, USA (Petersen & Crockett, 1985). The falls in educational overall performance had been associated with reduced self-idea as a learner, reduced self idea in man or woman topics and a mismatch among the improvement desires of younger kids on the give up of simple faculty and the surroundings of the center faculty (Mullins & Irvin, 2000).

At a time whilst friendships and the peer institution are getting more and more crucial with inside the improvement of the adolescent, the transition among faculties regularly serves to disrupt, regulate or sever them (Mizelle & Irvin, 2000). Barber and Olsen (2004) said extended loneliness and melancholy and reduced projects with friends after transition to center faculty for a pattern of 933 twelve-12 months-antique scholars. Similar findings had been said in a 12 months longitudinal observe of 143 ten-eleven-12 months-antique scholars from a faculty district with an related populace of 100,000 human beings in Midwestern USA (Hirsch & DuBois, 1992). Peer help previous to transition turned into inversely correlated to extended mental symptomatology at some point of the duration of faculty transition from simple to junior excessive (despite the fact that consequences lessened through the years).

Transfer or generalization of studying can arise through the years and space. Transfer may be implicit or explicit. This latter difference has been termed 'low road' (relying on vast and sundry exercise of a ability in order that it's far automatic) and 'excessive road' (depending on the learner's deliberate "aware abstraction" and next utility of well-known principles) switch (Perkins & Salomon, 1987). The latter is corresponding to what many term 'meta-cognition' - know-how approximately one's very own cognition and the law of that cognition (Simons, 1994). Meta-cognition consists of reflection, self-know-how of strengths and weaknesses, studying techniques and tracking studying. Opinions are divided on problems of switch of studying. In the sector of grownup studying, strict adherents of theories of "located studying" (Lave & Wenger, 1991; Resnick & Collins, 1994) contend that abilities are pretty use-precise and are obtained and located in positive contexts. A greater slight view is that there are precise necessities for switch to arise - the shape of the interest required within side the scenario that's the goal for switch have to be much like that with inside the authentic scenario. Much training virtually proceeds on the belief of switch (e.g. one problem into another, three hundred and sixty five days into another, or transition among faculties).

Conclusion :

This studies shows that the use of co-operative studying techniques in technology might also additionally permit switch of know-how and abilities obtained to new contexts. We have supplied bridges among domestic economics training and all 4 competences (communication, collaboration, crucial wondering and creativity) which can be named within side the Partnership for 21st-century studying (2007). This observe is the primary within side the context of domestic economics training wherein it's been established that inter thinking is mainly beneficial within side the gap-final technique because it enlarges novices capacity in undertaking overall performance, as an example via way of means of supplying them greater know-how to govern whilst locating a appropriate option to the problems.

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Responsibility of college Libraries and NAAC Accreditation

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Abstract :

The national assessment and accreditation council (NAAC) was establish by University grants commission in 1994 for evaluating the academic, administrative co-curricular , extra-curricular activities of universities, colleges and recognised Institutes in India, , since 1994 all the state governments have taken stringent steps to accredits the colleges and Universities in their state . the present paper attempt to be helpful , suggestive guide for the college library and information centre preparing for assessment and accreditation for NAAC.

Introduction :

The national assessment and accreditation council (NAAC) was established as an autonomous institution of the university grant commission under the ministry of education in 1994 with its headquarters in Bengaluru. NAAC was established in response to recommendation of National policy in education 1986 The main objective of the establishment of NAAC is the assurance of quality in the functioning of higher educational institutions in India. Through the combination of self and external quality evaluation promotion and sustenance initiative s. the NAAC framework promotes extensive use of information, communication and technology which help in fostering global competencies amongst all the stakeholders of an educational institution.

Eligibility criteria for NAAC :

All the higher education institution with record of minimum of two batches of student graduated or been in existence for six years whichever for earlier are eligible to apply for the process of assessment and accreditation of NAAC.

The assessment process

From the academic year 2020-21 NAAC has revised the annual quality assurance report (AQAR) Format which is made closely in line with the self study report which is prepared by the HEI at the time of NAAC assessment . The tools and parameters in the new AQAR format have been design ed in such a way that the preparation of the AQAR would facilitate the HEI SSR Preparation for the upcoming cycle of the accreditation. The SSR divided into

07 criteria which covers all the aspects of HEI. The seven criteria comprise several key indicators which are divided into qualitative and quantitative metrics.

Seven criteria of NAAC :

1. Curricular Aspects
2. Teaching learning and evaluation
3. Research innovations and extension
4. Information and learning resources
5. Student support and progression
6. Governance and leadership
7. Institutional values and best practices

From the above criteria no. 4 is clear that key indicator 4.2 library as a learning resource carries weightage of 20 in institutions . it is very important for the library and information science professionals to understand that while preparing for NAAC they need to consider these 20 points as equivalent to 1000

Library is considered the strongest support system for any educational institution the four questions of 4.2 key indicator covers all the aspects of a library and information centre, library collections, Library budget ,audit reports, e-resource and database access Library automation using integrated Library Management system (ILMS) Library digitization facility available . uses of library resources and library footfalls depending on the type of institution

4.2.1- Library is automated using integrated Library management system (ILMS) :

An integrated Library Management System is a computer base system used to manage internal and external including tangible assets. Financial resources , materials and human resources it performs library automation and collection development task broken down into different modules that are focus on simplifying tasks such as acquisition cataloguing and circulation commonly done any Library

Most of the integrated library system separate software functions into discrete programs called modules which are integrated with a unified interface .examples of modules

- Acquisition (ordering, receiving, and invoicing materials)
- Catalouging (classifying and indexing)
- Circulation (lending materials to patrons and receiving them back)
- Serials (tracking magazine, journals and newspaper holdings)
- Online public access catalogue or OPAC

Each patron and item has a unique ID in the database that allows the ILS to track it activity depending on the status of the automation the institute needs to mention partial and fully automated only having a computerised database of books and not using other modules of ILMS Should never the considered a fully automated library. Proper software selection is essential which will be helpful in generating several reports required for NAAC as well as it should be user friendly nature.

Institution has access to the following 1.E-journals . 2. E-shodhsindhu 3 shodhganga membership 4 e-books 5 databases 6 . remote access to e- resourses

This is a quantitative metric where in the respondent need to provide the subscription/ membership details of database details about how the library is providing remote access.

To e-resources. whether the library has purchase e-journals or e-books packages shodhganga being open access electronic theses and dissertations database does not required any individual membership subscription. Universities sign a memorandum of understanding MOU with INFLIBNET for submission of the electronic version of theses and dissertation in shodhganga and approved synopses , Minor or major projects etc in Shodgangangotri.

Colleges that are covered under 12(B) and 2(f) of the university grant commission are eligible to subscribe to N-LIST.

Average annual expenditure for the purchase of books / e-books and subscription to journals /e-journals during the last five years (INR in Lakhs)

This is quantitative metrics wherein the respondent needs to provide the annual expenditure done by the library in the last five years for purchasing books and journals. as additional document, audited statement s of library expenditure clearly highlighting the budget heads dully attested by the chartered accountant and head of the institution need to be uploaded.

Percentage per day usage of the library by teachers and students (foot) falls and login data for online access)

This is also a quantitative metric wherein the respondent needs to provide the data related to the latest completed academic year . the number of users accessing the library physically as well

as through e-access needs to the calculated . if the library maintain the register for library users then they need to scan and upload the last page of the register which will show the no. of teachers and students visiting the library in an academic year . the statistics of using databases like N-LIST , DELNET ETC, Tools like Google analytics can be need to measure the library website visit for e- resource access.

Role of librarian beyond key indicator 4.2

Librarians play a very important role in the institution . beyond the key indicator 4.2 librarian can prove to be helpful in all the criteria due to the variety of professional skills , abilities , and the variety of services offered by the library in the following

1. Plan NAAC related meeting and awareness programs
2. If any librarian becomes part of the self study report (SSR) preparation then very alertly use the ICT skills in file conversions, uploading of documents , providing hiperlinks of college website , updating college website .
3. Librarians can help with documentation
4. Show ICT skills in preparing AQAR , SSR Power point presentation , NAAC related documents updates
5. Provide e-resources to teachers for effective teaching
6. E-content creation LMS co-ordinater
7. Guidance of competitive examination
8. Library may support green initiative on the campus by replacing tubes /bulbs with LED bulbs by supporting and promoting paperless office work
9. Conduct activities for the promotion of universal values and ethics
10. Librarians may supports students in field projects and internship
11. Librarians can also participate in the feedback process
12. Librarians can assist in syllabus development be a part of teaching in a academic programmes related to research methodology
13. Create awareness about reference management tools etc.
14. Providing updated information about academics, administrative development, research etc.

Conclusion :

NAAC visit is mandatory for all colleges and universities in order to evaluate the services provided by them and for increasing quality of education Library and information centre is consider as one of the most important support services where usually the peer team more time compared to other academic and administrative units proper preparation and mock visit will be fruitful for a successful portrayal of the library with the help of administrative abilities and updated professional skills .

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A Study on Occupational Stress on Public Sector Bank Employees in Pune City

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Abstract :

Stress is a situation of pressure on mind. It usually observed when a person not in a position to handle the situation. It is a common element of working professionals and they deal with different kinds of stress with different kinds of responsibilities. Stress is the major cause of health problems that employees face in their work-life balance. It has physiological as well as psychological effects on human beings. It has a significant impact on personal as well as organizational growth. It reflects in to employee performance also. Work-life balance can be maintained by handling the job stress appropriately. Irrespective of the industry stress is the common factor observed among their employees. This research article specifically focuses on the public sector bank employees in Pune City. Bank employees especially public sector, are being frequently found with a great stress due to work overload, poor relations with peers, many simultaneous responsibilities, long queues of customers etc. This study makes an attempt to identify the stress level among bank employees, their reactions to the stress, antecedents of stress. It also studies the different ways to manage the stress. Empirical data is collected through a survey. Adequate inferences are drawn on the basis of observation and data.

Keywords : Occupational Stress, Work-Life Balance, Public Sector Bank employees, Industry stress, work load, employee performance, job responsibilities etc.

1. Introduction :

According to UNICEF definition of stress is "A common feeling that affects children as much as adults, just differently."[1] It explores that stress is related to human psychology that deals with the feeling of under pressure and hence one cannot cope-up with the situation. Stress is observed in all the stages of life and its intensity varies accordingly. Stress is good at a certain level that motivates us to accomplish the targets but more stress is dangerous and have many impacts on human body. Too much stress will affect the physical as well as mental well-being.

Occupational stress is a common stress observed among the professional's. This kind of stress is related with job profile or occupation. It vary from individual to individual and demography of the respondent affects the level of stress.[2] Excess amount of job stress results in to several negative outcomes like improper work-life balance, low morale, decrease in productivity etc. Especially bank employees are always observed with great amount of stress. This research makes an attempt to understand what type of stress they undergone, level of stress, and to identify reasons of stress, symptoms of stress, and solution to overcome these occupational stress.

Empirical data is collected from the private bank employees. Current study considers the private bank employees situated in Pune city and conclusions are drawn on their feedback.

Objective of the research :

1. To understand the level of stress among private bank employees.
2. To identify determinants of job stress among private sector bank employees.
3. To find out the relation between employee job stress and work life balance.

2. Literature Review:

1. **Alcides Moreno Fortes, Lili Tian, and E. Scott Huebner (2020)[3]** Current study was conducted keeping the view of studying employee occupational stress and its effect on mental health. It was a empirical data based study where the cross-cultural data has been collected. Study found that occupational stress has negative impact on positive mental health and decreases their psychological symptoms. Occupational stress is observed harmful to the work environment as well as their health related impairments. Occupational stress is positively associated with burnout that causes with the characteristics like energy depletion and mental distance from job and feeling of negativism. Research also proved that there is a positive relation between job stress and job characteristics.

2. **Gabrieli Giorgi, Giulio, Annamaria De Fabio (2017)[4]** Researcher have explained the bank employee stress, factors affecting and consequences. According to researcher banks have been going through tremendous changes in the systems. Traditional banking functions and structure is becomes a history. Today's banking system is technology driven banking. New technology in banking and its operation have left the mark on banking environment and have changed the routine of banking system. Job profiles have been changed, responsibilities have been increased and hence job related stress increased. From the research it has been observed that mental health problems of bank employees are increased in last one decade and that affects on mental as well as physical well-being of employees.

3. **Godin, I., Kittel, F., Coppieters (2005)[5]** Current research study is based on measuring cumulative job stress of employees. It reflects that job related stress impacts on social and psychological health. It may significantly affect on employee's personal as well as professional life. It results in to poor work performance, dissatisfied behaviour, spoiled relation with colleagues, increased level of absenteeism, increased rate of staff turnover, and polluted work place. Conflicting roles of the employees also leads to job related stress. Peer to peer relationship also discussed in the research paper and it has been observed that the type of relationship with the boss and colleague also decide the stress of employees having.

4. **Dr. Ekta Verma (2019)[6]** Researcher identified the factors affecting bank employees stress. Researcher stated that bank employees job stress is dependent variable and work life balance, job design, work environment, employee relationship and job responsibilities are dependent variables. Researcher explored regarding occupational stress as a result of collaboration between employee and organizational environment where they work. Researcher has classified stress in to four levels. Those were Low stress, optimum stress, high stress, Eustress.

5. Anita Sheopuri (2019)[7] Researcher examined the relationship between job stress and employee performance. It has been observed from the results that employee performance significantly affected by different level of job stress. Researcher identified the importance of job stress for achieving the high performance. When stress level is low, performance is low, when stress level is high performance is high and when stress level is moderate then performance is high.

3. Research Methodology :

Research Approach : Quantitative and Descriptive research approach

Sampling Design : Samples were chosen from private sector banks in Pune city. Total 21 Private Banks are in Pune city. For the current research study only three private sector banks employees were chosen. These banks were chosen o the basis of list of leading private banks and their capital turnover in India.[8] Those three banks are HDFC Bank, ICICI Bank and Axis Bank. Hence the current research work is confined to these three banks. Total 300 respondents were selected for the current research. 100 respondents each from above selected banks. Stratified Random sampling was used to select the respondents.

Data Collection : Data was collected from both primary as well as secondary sources. Primary data is collected from Google form and secondary data was collected from the sources like research papers, blogs and websites.

Hypothesis :

H1: There is a positive relationship between job stress and job overload

H0 : There is no relation between job stress and job overload.

4. Data Analysis :

- Sample representative of the three banks.

Name of Bank	Total No.Of respondents	Percentage
HDFC Bank	100	33%
ICICI Bank	100	33%
Axis Bank	100	33%

Interpretation: - Above table reveals the total number of samples from selected banks. There were 100 respondents approached from each bank. Total 300 respondents were chosen for the current research study.

- **Demographic Profile of respondents**

Demographic Factors	Frequency	Percentage
Gender		
Male	207	69%
Female	93	31%
Age		
Up to 25	90	30%
25 to 35	90	30%
35 to 45	45	15%
More than 45	75	25%
Years of Experience		
Up to 5 Year	106	35%
5 to 10 Year	87	29%
10 to 15 Years	15	5%
More than 15 Year	92	30%

Interpretation: -Above table explores the demographic profile of the respondents. It has been observed that survey was dominated by male respondents compared to female respondents as there were total 69% male and 31% female respondents participated in the study. From the age data it has been observed that respondents approximately equally distributed among the all the age group. There were 106 respondents that belong to the experience of up to 5 years followed by 92 employees having experience more than 15 years.

- **Level of Job Stress among private bank employees**

Level of Job Stress	Frequency	Percentage
Ideal level of stress	89	30%
Moderate level of stress	92	31%
High level of stress	119	39%

Interpretation: - From the above table it has been observed that private bank employees are under significant job stress. There were 119 respondents observed under high level of job stress followed by Moderate (31%) and ideal level of job stress (30%).

Hypothesis Testing :

H1: There is a positive association between Job stress and Work Life Balance

H0: There is no relationship between Job stress and Work Life Balance

Test: - Chi-square test
Significance value: 0.05
Confidence level 95%

H1: There is a positive association between Job stress and Over workload	Chi-Square Tests	Value	Asymp.Sig (2-sided)
	Pearson Chi-Square	2.526a	0.001
	Likelihood Ratio	2.667	0.015
	N of Valid Cases	169	

Interpretation: - To test the hypothesis Chi-square test was run and results were identified. Confidence level for the hypothesis test was 95% and significance level for the test was 0.05. Result shows that p-value for the test was 0.001 which is less than significance value 0.05. Therefore, it fails to prove the null hypothesis. Hence alternative hypothesis is accepted.

5. Findings :

■ From the data analysis it has been observed that there are three private banks taken in to consideration for the study Those are namely HDFC Banks, ICICI Bank Axis bank.

■ Through the survey it was observed that respondents were belonging to different age groups, as well as different experience cadre. Hence stress level was observed accordingly.

■ Three levels of job stress were set and respondents asked to choose the level of job stress that they feel. From the feedback it has been observed that 39% of the respondents feel high level of job stress in private banks. there were 30% respondents respectively who feel moderate and ideal level of job stress.

■ Low level of job stress depicts ideal job stress. It helps them to accomplish their targets.

■ As 40% respondents belongs to high level of job stress that may have various effects on their personal as well as professional

life. They are working in a stressful environment that may spoil their work life balance.

- Factors affecting job stress are observed as over work load, working environment, employee relationship, longer working hours, less incentives, low salaries, family problems etc.

- From the hypothesis testing it has been observed that employees feel over workload is the prime reason for their excessive job stress.

6. Suggestions:

- Bank should assess the employee job stress time to time and accordingly plan the strategies to combat the stress level.

- Bank should provide flexible working hours so employees can easily make a balance between their personal and professional life.

- Banks should organise some cultural events for employees, yoga sessions, or stress relieving workshops that may help them to reduce the stress.

- Ideal stress is always helpful for the organization but moderate or high job stress level always result in to low performance hence banks should maintain the ideal job stress level among the employees.

- Maintaining healthy work environment is required for reducing employee job stress.

- Employees should be taken in to consideration while framing the remedies for job stress.

- Adequate number of staff should be recruited so over workload problem may not occur.

7. Conclusion :

Excessive job stress affects not only employees but the banks too. It will create the problems like low morale of the employees, absenteeism, less productivity etc. Hence time to time monitoring employee job stress is required in private sector banks. Over workload is the major reason observed for employee job stress. Therefore, banks should follow the bank norms and appoint appropriate work force so it will reduce the pressure of employees. Planning and implementing stress reduce workshops, programs and events found fruitful in many organization hence private sector banks also plan such activities for their employees. Research concludes that ideal job stress should be maintain by the banks but excessive job stress, its symptoms need to be identify on time and remedial action need to be taken for reducing it.

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Emerging Library Consortia in Academic Libraries: A Study

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Abstract :

Availability of quality information holds paramount importance in the progress of individuals which in turn acts as a catalyst for the national development. It is vital for scientific and economic progress. The library and information centers provide vast amount of information to satisfy the information needs of their users. A library consortium is one of the important factors to sharing the resource. A Library consortium is a group of libraries who partner to coordinate activities, share resources, and combine expertise. A library consortium is a group of two or more libraries that have agreed to cooperate with each other in order to fulfill certain similar needs ,usually resource sharing. It helps in development of ICT environment which makes possibility of obtaining best reading for the largest number.

The author discusses the concept, use, types of the e-resources and consortium. The paper also highlights the status of the library consortium in Indian scenario.

Keywords : E-resources, Library consortia, Information communication technology

Introduction :

It is not possible for one library or information centers to hold the full stock of information resources or to procure all information, which may be in demand by its clientele. Even not a single library or information center can meet the thrust of knowledge of all the readers from its holdings. To solve this problem, library cooperation started long ago, such as interlibrary loan, document delivery, library networks, etc. At present, the more accepted system of resource sharing is called library consortia. Consortia approach is one of the many ways of maintaining cooperation and coordination among the libraries and in fact, it has emerged as the 'state of the art' in library cooperation in recent years. Today, many journals and publications have started getting published only in the electronic form, especially in the field of science and technology. It is therefore becoming necessary that the libraries get automated and networked, for it is the networking alone which makes resource sharing and dissemination of information possible at all levels, irrespective of the form and format of information.

E-resources :

e-resources is an electronic information resource that we can access on the web, on or off campus. This requires computer access or any electronic product that delivers a collection of data, be it text referring to full text bases, electronic journals, image collections, other multimedia products which are numerical, graphical or time based and are commercially available titles that has been published with an aim of being marketed as an electronic resource.

Types of e-resources :

The main types of e-resources are given below.

- E-journals: E-journals are electronic issues of publications, ranging from articles to periodicals.
- E-Books : An e-book is the electronic version of a book covering its full contents (text, tables, diagrams, illustrations, etc)
- Online Databases: A database is a collection of information categorized by specific fields. Databases are usually searchable by keywords topics. An e-database is an organized collection of information, of a particular subject or multi-disciplinary subject's areas.
- Other portable computer databases

Uses of e-resources :

Many of the online resources require usernames and passwords to access them, especially when accessing them off campus. Some e-resources can be accessed on specific IP addresses to use in whole campus without any barrier. Resources allow the user to approach the publications to analyze its content in new ways by mouse clicking on search mode.

Consortium :

According to oxford English Dictionary "Consortium means temporary cooperation of a number of powers, companies etc. for a common purpose. It is an association of similar type of organization/ institution who are engaged for producing and servicing the common things/ for providing services for a specific purpose of its users. Library consortium is a group of two or more libraries which have agreed to co-operate with one another in order to fulfill certain similar needs, usually resource sharing. It usually refers to co-operation and collaboration between, and among libraries for the purpose of sharing information. Consortia are basically, evolving a form of cooperation among the libraries which come together to share resources electronically. The consortium facilitated the libraries to get the benefit of wider access to electronic resources at affordable cost and terms of licenses.

Objectives of Consortium :

- To eliminate the different problems faced by the libraries to provide various services to the users.
- To meet the thrust of information of the vast people due to rapid growth of population all over the world.
- Act as a medium for collaboration among teachers and students, all over the world
- To reduce the information cost and avoid the duplication
- To cope up with the newly generated knowledge published in different forms, such as, printed and non-printed documents, electronic media on various disciplines, multidisciplinary and new generated subjects' areas.

Features of Library Consortia :

a. Avoids space problem: It avoids space problem as using Library Consortia one don't need to purchase or acquire every resource in the library.

b. Back volume of information: Library Consortia proves very helpful and supporting in providing back volume of information.

c. Collection development policy: Library Consortia assists in building collection of document at national and international level and in planning of a policy for development of collection for a library/ institution/organization etc.

d. Development of Information Communication Technology (ICT) environment: It helps in development of ICT environment which make possibility of obtaining best reading for the largest number per institution.

e. Different subscription level: It provides different subscription level of different publishers and reciprocal borrowing.

f. Direct purchase from publisher: Library Consortia assists in direct purchasing from publisher. It is the cooperative task to reduce the cost of purchase. As a result end users can take benefits of more resources than would be available through one library.

g. Easy interaction: Library Consortia provides easy interaction with quality of service

h. Effective and cheaper operation: Library Consortia creates more effective and cheaper operation in the library.

i. E-Publishing: Library Consortia promotes e-Publishing of information variously.

j. Joint licensing: It results in better term of license and provides joint licensing of resources in all formats. Language barrier: Information is publishing in various formats and languages regardless of place, race, nation etc. Library Consortia make it possible, sharing of information and resource in different formats or languages etc. In this way, it avoids barrier of language.

k. Problem solving: Library Consortia proves problem solving as it is difficult to be influenced by the individual institutions.

l. Research and development activities: Library Consortia supports research and development activities and proves very helpful in growth of research related activities. Round the clock availability: Library Consortia provides round the clock availability of information and resources to the users.

m. Sharing of resources: Sharing is an important task for using resources at different formats for different purposes. Library Consortia promotes sharing of resources which make it easy to handle information in different platform.

n. Staff development: It is helpful in developing efficiency of staff and results in staff development.

Need for Library Consortium

- Diversity of user needs
- Financial crunch
- Impossibility of self-sufficiency
- Information explosion
- Professionalization of library services
- Shrinking budget
- Technological advancements

Functions of Library Consortia :

Access to electronic resources: To provide access to electronic resources and integrating them into library programs.

Agreement: To make a concrete agreement needed to be established for the participating libraries in consortia to achieve a common target. Annual meetings: To organize annual meetings of consortium members.

Bridging the gap: To bridging the gap between resource rich and information resources deficient libraries.

Coordination: To coordinate all activities concerned with subscription of e-resources on behalf of consortium and to stimulate for further co-operation between libraries and information centers.

Joint venture: To look after that all the participating libraries under Library Consortia must work jointly just like a joint venture in business sector to make it a total success. Maintenance: To maintain a web site for the consortium for the benefit of its members and to encourage sharing of resources in an online mode.

Nodal Agency: To act as a nodal agency for increasing the cooperation amongst the participating institutions.

Propagation: To propagate the Consortium with other institutions and enroll new members into the consortium.

Review the progress: To review the progress of consortium at various stages and also review progress on other related issues like discontinuation of print or e-journals etc.

Set up work groups: To set up work groups on different subjects and organize their meetings with an aim to improve the functioning of consortium as well as identify new resources and evaluate the existing resources.

Smooth administration: To establish a rational fort and to run for the smooth administration of Library

Consortia Models :

Open Consortia: This type of consortia is open ended and member libraries have the freedom to join or leave from consortium at any time. In this case publishers define a minimum number of libraries for the consortium to take off, at a specific rate per product. INDEST consortium, run by ministry of human resources department government, of India is an example of this type of consortia.

Closed Group Consortia: This type of consortia formed by the same type of member and has a common need to cross the resources in specific area. Here the formation and operation of the consortia guidelines and its administration are fairly easy ad simple. CSIR, DAE, IIM are examples of this type of consortia.

Centrally Funded Model: This type of Consortium depends on the central funding agency and parent body shoulders the financial responsibility of running the consortia. INDEST, UGC INFONET, CSIR, ICMR, MCIT are examples of this model.

Share Budget Model: This type of consortia comes out with the appropriate sharing of funds with of participation member. The management of fund is individually handled. IIM and FORSA are examples of this model.

Publishers Initiatives: Publisher offered a deep discount consortium price to participating libraries on national level. SCIENCE DIRECT, EMRALD are examples of this type of model.

Specific Group Consortia: These types of consortia deal with specific group. LISA plus consortia of university library is example of this type of model.

Subject based Consortia: These types of Consortia deal with specific subject. FORSA, UGC, DAE are examples of this type of model.

Regional Consortia: These types of Consortia covers specific region. Chandigarh Library Consortia is example of such type of Consortium.

E-Journal Consortia: INDEST, JIM Consortia, ICAR Consortia are examples of E-JOURNAL Consortia.

National Consortia: This model of consortia covers national level licensing of product like INDEST, UGC INFONET and is called national level consortium.

International Consortia: In this consortium libraries belonging to different countries participate. This may be formed either by the individual libraries such as OCLC or by bringing different national consortia under one umbrella.

Advantages of Consortia :

- Access to wider number of e-resources : It come up with the newly generated knowledge published in different forms, such as printed and non-printed documents, electronic media on various disciplines, multi-disciplinary and new generated subject area.

- Adoption of a new technology for providing better services.

- As resource base increases user satisfaction becomes much more

- Augmentation of resource base with less money

- Available comprehensive collection: Consortia are very helpful in developing suitable collection and acquisition policy.

- Consortia-based subscription to electronic resources provides access to wider number of electronic resources at sustainably lower cost.
- Electronic document delivery to user via the libraries: It provides electronic document delivery to the end user which promotes easy access to electronic resources.
- Electronic Journals demand neither library space nor shelving costs nor can they be stolen from the library

Conclusion :

There are many advantages for libraries if they buy their materials, especially electronic resources, through consortia. In general to meet the unique needs of their membership. Consortia purchasing projects have become a basic tool that expand collections and support co-operative technological development for libraries. More and more information is being exchanged faster than ever before. Diminishing library resources have forced the libraries to explore more and more avenues for resource sharing and library consortia are increasingly penetrating more and more into the cooperative activities of the libraries.

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And the Mountains Echoed:
A Tale of Sibling Love and Hope

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Abstract:

Khaled Hosseini is one of the most recognized and bestselling authors across the world. His first three novels have been published in more than seventy countries and sold more than 40 million copies worldwide so far. After successfully portraying the male and female world, Hosseini turned to exploring sibling relationship in his more expansive and ambitious third novel *And the Mountains Echoed*. The novel centers on the strong bond between siblings: ten-year-old Abdullah and his three-year-old sister Pari and their father's decision to sell her to an affluent childless couple in Kabul. The present paper aims at studying and analyzing the themes of love between siblings, a wonderful friendship exists between them and hope depicted by Khaled Hosseini in his third novel. This in-depth study explores Abdullah's immaculate love for his sister, Pari; their painful separation and ultimate reunion and the other themes portrayed in the novel.

Keywords: Sibling, Love, Friendship, Redemption, Sacrifice, Human Relationship, Reunion.

Introduction:

And the Mountains Echoed, a beautifully written and masterfully crafted third book by Afghan-American novelist and humanitarian author Khaled Hosseini was published in 2013. The title of this novel comes from '*The Nurse's Song'* a lovely poem by William Blake, in which he ends a verse with the line, "And all the hills echoed." In 2007, Hosseini had been on a short tour to Afghanistan. During the trip, he heard from the localites, the stories about the deaths of young and underprivileged children during the winters from several village elders. Hence parents started selling their children to the affluent families to prevent this from happening. That was the only choice they had and this pathetic situation became the theme of his third novel. Hosseini had planned to write the novel in a linear fashion like his previous novels but during the writing process, he had to extend it in order to cover a series of interrelated stories of several characters that are not directly related to each other. During his 2009 trip to Afghanistan as Goodwill Envoy for UNHCR, Hosseini met a pair of blonde haired, blue eyed and fair skinned siblings in a secluded region of the country. He recalled this pair of sibling while creating Abdullah and Pari.

Plot Structure of the Novel:

The novel '*And the Mountains Echoed'* comprises of nine chapters and each chapter is narrated from the perspective of a different character. These nine chapters the novel are divided into nine different stories, independent of each other and narrated by different characters. One chapter is written in the form of a letter and is called as epistolary while the rest of the chapters are either written in the first person or in the third person.

Hosseini's Novels: A Study in Human Relations:

All the three novels of Husseini are studies in human relations. They are not stories of Super Heroes and Super Heroines, but heart-breaking

tales of ordinary men and women trying to better their lot in life. They are stories of their struggles, their friendships and loyalties, their betrayal and sense of guilt, their joys and sorrows, their desires and aspirations, their despair and frustration, their sacrifices, their attempts for salvation and redemption, and the hope of a better and brighter tomorrow. All three of Hosseini's novels are bildungsroman i.e. novels tracing the spiritual, moral, psychological or social development and growth of the main characters, usually from childhood to maturity.

Sibling Love, Care Bond and Hope :

Abdullah and Pari's story brings forth the harsh reality that many impoverished Afghan families face during the harsh winters, that is, of seeing their children die of cold and hunger, and a parent's difficult choice of preventing this from happening. Saboor, an impoverished laborer, is forced to sell his daughter Pari in order to give the other members of his family a chance of survival. This painful decision not only devastates Saboor but rip apart two little children who are world to each other. Ten-year-old Abdullah is not just an elder brother but a mother to his little sister, Pari. He does for Pari what a mother usually does for her child. Nabi, the children's uncle, in a letter written decades after to Mr Markos, describes the bond the children shared. The bond between the siblings is so natural, strong and unshakeable.

Abdullah not only acts as a mother to his little sister tending to her every need but is prepared to go to any length to make her happy. He gives Pari feathers of different birds, which are her most cherished belongings, and she keeps them inside a tin box like a treasure. Abdullah once hears of a boy from another village whose family owns a peacock. He walks to that village, finds the boy, and after negotiation agrees to trade his only pair of shoes for that 'iridescent green peacock feather.' He returns home bare foot with injured and bleeding heels.

Saboor decides to take Pari along with him to Kabul under the pretext of a fabricated story that he is going there to help with the construction work undertaken by their uncle Nabi's employer. Unaware of the truth behind Saboor and Pari's journey to Kabul, Abdullah sense a foreboding. He trails behind them, bearing not just his father's cutting looks; who pelts him with stones, and orders him to go back home, but also swallows two hard slaps from him which makes his face burn and tears leak from his eyes. All for the sake of a sister he loves above himself, and couldn't see her depart. When Abdullah refuses to budge, Saboor allows him to accompany them. Abdullah trudges behind the wagon, unmindful of the excruciating pain his badly bruised feet are causing to him, the cuts and bruises he received when he traded his only pair of shoes for the green peacock feather. From the wagon Pari quickly slips her hand into Abdullah's. She looks at him, her eyes liquid, smiling.

Hosseini has here contrasted the harsh natural conditions Saboor, Abdullah and Pari are braving: the wide desert, blazing hot sun, still air, cracked floor, barren and uninhabited landscape, with the pure, unconditional, and unwavering love of a brother for her sister, and an equally tender love and faith of a sister in her elder brother. The harsh natural surroundings seem to fade away before the sparkling love and care of the innocent sibling. If Pari believes that, "**no bad thing would ever befall her so long as he (Abdullah) stood at her side.**" Abdullah believes that Pari is, "**the only person in the world who would never hurt him.**" Oblivious to the devastating truth about to unfold when they would reach Kabul, the children engage in conversation that not only shows their innocence and attachment to each other, but also foreshadows the painful twist that would rip these innocent sibling apart.

In a life full of hardships and extreme poverty, where they are denied even the basic necessities

of life, what both the children wish for is not any comforts or luxuries of life but each other's company. They want to be with each other until they are old, very old. The only promise little Pari wants from her brother is to 'be close by' her always and Abdullah promises her by saying, 'for always and always' little knowing that every step of their journey is taking him closer to his unimaginable separation from his beloved sister. He is unaware that his promise of always remaining close by his sister will soon turn into losing her forever. This 'for always' also signifies that even though Abdullah will very soon get physically separated from his sister, but she will remain in his heart and memories always.

Hosseini's characters are the victims of external forces that are too powerful to overcome and beyond their control. Circumstances they can't defeat. They are cornered in such a way that they find it difficult to escape. Saboor's decision to give away Pari in return for money that is so vital for the survival of his family not only shatters him but devastates Abdullah too; shakes the foundations of his existence and cuts the emotional umbilical cord of his life. Abdullah knows he cannot do anything but to accept his father's painful decision. He is helpless, powerless, choiceless and too young to do anything about it. Poverty-stricken Saboor is also left with no other choice but to accept Nabi's proposal. Poverty forces him to take a decision that no parent would take otherwise; sacrificing a child and saving the remaining family members from imminent hunger and death.

To his utter surprise and dismay, Abdullah finds, how quickly and easily the village of Shadbagh has forgotten his dear little sister, as she never existed. Her loss is reflected only in the eyes of Shuja, the dog she loved and was loved back. Hosseini says 'Zendagi Migzara' means life goes on. People carry on even after suffering the most devastating physical, emotional and financial losses. But for Abdullah,

Pari's loss is too big to forget and move on. He finds himself engulfed in her memories. Like Baba Ayub of his father's story, who is forced to part with his beloved son Qais in order to save his family from being killed by the div, and the div taking pity on Baba Ayub, gives him a magic potion to drink that erases from his mind the memories of his beloved son. Abdullah wish for the same magic potion to erase the memories of his beloved sister, but all in vain. Burdened with the memories of his sister and unable to cope with the emotional trauma, Abdullah leaves Shadbagh. Abdullah removes himself physically from the people and the place that reminds him of his sister, but he fails in his objective. Abdullah leaves Afghanistan and settles in San Francisco but Pari's memories follow him there. Through this story, Hosseini brings home the point, that physical separation and distance, long lapse of time and change of place, do not rid a man of memories, both good and bad.

Hosseini leaves this touching sibling story and deals with other stories and events. It is only at the end of the story and after decades have rolled by that we meet Abdullah, the owner of Abe's Kabob at San Francisco; a man in his sixties, suffering from dementia. Hosseini skips almost five decades of Abdullah's life and by the time we meet him at the end of the story, a chapter narrated by his daughter Pari, we get a glimpse of what happened in that period. The first thing that strikes a reader is his bond with his lost sister. He names his only child after her. In the last chapter of Abdullah's life after leaving Afghanistan the thing that strikes us most is the fact that Abdullah never got emotionally separated from Pari. She has been with him all along, so much so that Pari Jr., Abdullah's daughter feels her presence in her life only because of the stories she had heard about her from her father. She remains an integral part of him even in absentia, so much so that he not only names his only child after her but pass on her memories to his daughter as well.

Reunion of Abdullah and Pari :

Life doesn't give such magic potions to humans to forget things, the memory of which hurts. But age does work as a magic potion for Pari. She is too young to comprehend the gravity of what just happened in her life. With the passage of time she completely forgets the brother she loved and for whom she was the most precious thing. She forgets her past and like a sapling, gets replanted into the house of Wahdatis. Through Dr. Markos Varvaris, Pari comes to know about the reality of her life and the event that separated her from her family and her beloved brother. She tracks down Abdullah, and when she goes to meet him in San Francisco she confesses to his daughter that she always felt that something has been missing, something good. She didn't know what. She sensed an absence, a vague pain without a source. When she finally meets Abdullah, he fails to recognize her due to dementia. At the time of their painful separation Abdullah had wished for a magic potion that would help erase the memories of his beloved sister from his mind, but unfortunately he didn't get any, and lived almost six decades remembering her, keeping her and her memories alive, and a hope that someday he will get reunited with her.

When fortune finally smiles on him, due to dementia, he fails to recognize her. But in a role reversal we see Pari taking care of the old and mentally unsound Abdullah, as he had taken care of her in their childhood. Pari Jr. hands over a package to Pari superscribed, "For my sister Pari." With an envelope taped to it. When Pari opens the package she finds an old tin tea box, on its lid a faded picture of a bearded Indian man wearing a long red tunic inside it. When she opens the latch and lifts the lid, she finds the interior stuffed with feathers of all colors and all shapes. Pari lifts a feather, brushes it against her wrist, eyeing it as though hoping it might spring to life and take flight. She does not know what

this feather means, the story of it, but she knows that he was thinking of her for all these years. He always remembered her. 'The sad little fairy' who was 'blown away by the wind' gets reunited with her long lost brother.

Conclusion :

'*And the Mountains Echoed*' is not dark and depressing. There is light within each story, a light constantly nudging the reader to believe that no matter how broken the characters, no matters how alone a human being may really be, somehow every life manages to go on, if only to realize that happiness lies in the small things. Hosseini wonderfully dealt with the varied themes such as pain, love and familial love in his third novel and won worldwide fame for his artistic fervor.

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Digging the Roots with Resilience in Khaled Hosseini's
A Thousand Splendid Suns

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Abstract :

Khaled Hosseini's *A Thousand Splendid Suns* is a story that teaches the importance of family, survival, compassion, forgiveness, sacrifice, faith, perseverance, and hope to overcome problems and move forward. The story is woven around the lives of two Afghan women, Mariam and Laila. Despite being born under different circumstances, and different backgrounds with different struggles it is fate, faith, and forgiveness that bind them together in a single thread to fight against the odds of life courageously. Hosseini very carefully highlights the true picture of pain, helplessness, suffering, hardships, and the suppressed life of a woman in an Islamic country through his two protagonists Mariam and Laila. There is a tremendous decline in societal norms with the beginning of the political war. Laws were enforced in the name of religion, and gender inequalities but the real victims were women and civilians. Khaled Hosseini's *The Thousand Splendid Suns* provides a clear picture of Afghan history from the invasion of the Soviets till the Taliban took over and the period after that. The novel gives a real picture of the lives of women from the late 1960s to the early 2000s. Hosseini very delicately gives a vivid picture of the Afghani culture along with the geographical angle of Afghanistan through his characters. Even though Mariam and Laila are fictional characters but they present the novel from their perspective as if real-life stories. Memory plays an integral role throughout this novel. The women characters suffer at the hand of fate as well as patriarchy. Suffering has its meaning which no dictionary can provide. Suffering is a feeling and a memory. The memory of being called" Harami' at the age of five is suffering, the memory of not being accepted by society is suffering, and the memory of being beaten by the husband for not being able to give birth to a son is memory.

Index Terms : Family.Resilience, Sacrifice, Harami., Memory,

INTRODUCTION :

Khaled Hosseini's *A Thousand Splendid Suns i*s a story that teaches the importance of family, survival, compassion, forgiveness, sacrifice, faith, perseverance, and hope to overcome problems and move forward. The story is woven around the lives of two Afghan women, Mariam and Laila. Despite being born under different circumstances, and different backgrounds with different struggles it is fate, faith, and forgiveness that bind them together in a single thread to fight against the odds of life courageously. Hosseini very carefully highlights the true picture of pain, helplessness, suffering, hardships, and the suppressed life of a woman in an Islamic country through his two protagonists Mariam and Laila. There is a tremendous decline in societal norms with the beginning of the political war. Laws were enforced in the name of religion, and gender inequalities but the real victims were women and civilians. Khaled Hosseini's *The Thousand Splendid Suns* provides a clear picture of Afghan history from the invasion of the Soviets till the Taliban took over and the period after that. The

novel gives a real picture of the lives of women from the late 1960s to the early 2000s. Hosseini very delicately gives a vivid picture of the Afghani culture along with the geographical angle of Afghanistan through his characters. Even though Mariam and Laila are fictional characters but they present the novel from their perspective as if real-life stories. Memory plays an integral role throughout this novel. The women characters suffer at the hand of fate as well as patriarchy. Suffering has its meaning which no dictionary can provide. Suffering is a feeling and a memory. The memory of being called" Harami' at the age of five is suffering, the memory of not being accepted by society is suffering, and the memory of being beaten by the husband for not being able to give birth to a son is memory.

Khaled Hosseini's book *A Thousand Splendid Suns* can be placed under the genre "Domestic Fiction". Domestic fiction is referred to as a genre of certain novels where women were the primary readers during the middle of the nineteenth century. Domestic novels or Women's novels focused on the domestic lives of young middle-class women learning to make their way in the world. Childbearing, marriage, family life, and courtship are the themes around which the plot is constructed. Catherine Maria Sedgwick's *A New England Tale* (1822) is considered to be the first domestic novel. There was a tremendous impact of the Industrial Revolution (1733-1913) on domestic fiction. The middle-class individualism aroused with the Industrial Revolution was reflected in most of the novels during that period. During the Industrial Revolution people separated their work life and home life for the first time where men went to work and the women had to stay back to take care of the families. Due to this change, the expectation of society from a young girl put a lot of social pressure on womanhood. Domestic novels came up to help young girls through the writings and proved to be moralistic and didactic.

Immediately after the publication of Louisa May Alcott's *Little Women* (1868) domestic novels became popular around the 1870s. With the World war in the twentieth century, domestic novels were no longer in fashion and started seeing a decline. Domestic fiction's idealization of home life was gradually replaced by naturalism. The domestic novel has a few distinct characteristics like marriage, a troubled domestic situation, distinctions between home and the outside world, and an educational journey. A few other novels from this genre include Susan Warner's *The Wide, Wide World* **(1850),** Harriet Beecher Stowe's *Uncle Tom's Cabin* **(1852),** Maria Susanna Cummins's *The Lamplighter* **(1854),** and Louisa May Alcott's *Little Women* **(1868).**

Khaled Hosseini opens the book by giving a beautiful description of the peaceful Afghanistan that existed before the war through his character Jalil, Mariam's father. Jalil laments and describes the beauty of Mariam's birthplace Herat "had once been the cradle of Persian culture, the home of writers, painters, and Sufis" (4)" .The stories of each land are passed on from one generation to another through stories . Jalil passes on the stories of his motherland to Mariam "the green wheat fields of Herat, the orchards, the vines pregnant with plump grapes, the city's crowded, vaulted bazaars" (4). During the war and after the war this beautiful country was devasted, people were killed and families were destroyed. This pristine country was made corrupt with the advent of war. Women are made to feel ashamed and humiliated by patriarchy in many forms. The women in Afghanistan are socially oppressed as well as religiously marginalized. But these marginalized women fought for their survival and freed themselves from the clutches of repression and violence. Mariam's mother Nana had a difficult life with a lot of struggles from society as well as family. Nana is the one who teaches Mariam subservience and endurance and cautions her about the worldly attitudes with the

following words "Learn this now and learn it well, my daughter: Like a compass needle that points north, a man's accusing finger always finds a woman. Always. You remember that Mariam." (10) The other side of Nana curses Mariam "You are a clumsy little harami. This is my reward for everything I've endured. An heirloom-breaking, clumsy little harami." .(5) As a mother and woman Nana understands the position of a harami, an unwanted thing in society. Mariam, being, an illegitimate person cannot enjoy the rights of a legitimate child and Nana says with worry for her child " who would never have a legitimate claim to the things other people had, things such as love, family, home, acceptance."(5). Mariam is lured by her father and believed him until the day Jalil takes her home and makes her sleep outside. Mariam wakes up from her long disillusioned slumber when Jalil fixes her marriage to a person 20 years elder than her. After marriage Mariam shifts to Kabul. Kabul is believed to be the most liberated country in the world. But Mariam's life becomes the opposite of Kabul(unliberated) The patriarchal society fixes few norms for women to follow after marriage. Rasheed is a true follower of Islam and he expects his wife to cover herself when she goes out, look after the house, and respect her husband. Mariam truly obeys the codes of Rasheed but she was beaten as she was unable to give him a son

Laila and Mariam were two sides of the same coin. . Laila is intelligent and she is brought up in the urban way of life in Kabul. Laila's father was very supportive and he firmly believes that a society cannot grow and be successful until its women were educated. But unfortunately, Laila's parents were killed as a rocket hit their house when they were about to leave Afghanistan and she was wounded. Laila was devastated by the death of her parents. Rasheed and Mariam take care of Laila and bring her back to her normal health. Laila discovers that she is carrying Tariq's child and agrees to marry Rasheed, to protect herself and her baby. Rasheed assumes this is his baby. Laila also suffers in the same manner as Mariam. These two women are connected emotionally even though they are physically distant. It is the common pain, suffering, and domestic violence that brings them together and the bond becomes stronger each day. Mariam murders Rasheed to save Laila. Mariam feels contended and liberated from Rasheed and patriarchy. She does not regret killing her husband Rasheed and surrenders herself.

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Identity Crisis in Anita Desai's 'Baumgartner's Bombay'

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Abstract :

Acculturation and de-culturation are the two main effects of cultural fissions. De-culturation is described as a negative process, a terrible distortion of one culture by another, whereas acculturation is defined as a good attitude, a thorough adoption of the principles of one culture into another. It is not just a confrontation that causes alienation; it also impacts the death of the spirit, which results in denial of life in addition to an identity or existence crisis. Indian English literature makes a significant appearance in the East-West conflict symbolized by India's interactions with Britain. Both India and Britain profited significantly from their meeting, but one of the effects of this tension in unity is the risk of de-culturation of the spirit and the culture. The Holocaust era's "Baumgartner's Bombay" is Anita Desai's classic novel. It tells the tale of exile and the tremendous emotional scars left by conflict. In the book, a German Jew leaves Nazi Germany only to be captured as a hostile alien, imprisoned, and then released to Bombay after the war. He is no more at home in India as a foreigner than he was in Germany as a Jew.

Keywords : Identity Crisis, Diaspora, Isolation, Alienation, Exile, Rootlessness

The novel follows the life of German-born Jew Hugo Baumgartner during the Hitler era. His father was a Jewish merchant born and raised in Berlin. They lived a prosperous life when his father's business was booming. Then an unexpected Holocaust happened, forcing her to lose all her belongings, during which her father died. His entire father's property was slowly confiscated by his father's business partners. He pretended to help his family grieving and somehow forced his entire fortune on him. This is how Hugo's childhood happiness ended when the war began. He tells Hugo that he should go to India because Germany is not safe for Jews and gives a word about him to his Indian business partner.

Hugo Baumgartner, a Jew in the novel Baumgartner's Bombay, spent his childhood with his parents in his native Germany. Even as a child, a sense of loneliness gnaws at his essence and is evoked at key moments of triumph: on the first day of school, when his mother picks him up with a bag of candy, he receives a prize which was shown to others. Hugo Baumgartner, a Jew in the novel Baumgartner's Bombay, spent his childhood with his parents in his native Germany. Even as a child, a sense of loneliness gnaws at his essence and is evoked at key moments of triumph: on the first day of school, when his mother picks him up with a bag of candy, he receives a prize which was shown to others. Hugo decides to go and live in India while his fragile mother refuses to come to the land of snakes and beggars. In the camp Baumgartner is among other Jews yet he stays aloof because he, unlike others, could find no way "to alleviate the burden, the tedium, the emptiness of the waiting days" (125)[1] So, he left and made plans to return when things normalized in Germany. His father's business partner promised to take care of Hugo's

mother. But who can predict what will happen in the future. Hugo's mother remained in Nazi Germany, and her heavily censored letter contained only a brief statement that she was fine and did not comfort Baumgartner.

Desai briefly makes a point on the Nazi occupation of Europe the repercussions of the Second World War, Indian Independence, and the violence of Partition. In an interview with Atma Ram, Anita Desai said: "I am interested in characters that are not average but have retreated or been driven into despair and so turned against the general current." [2] It is impossible to absorb and understand in one reading the character Hugo as well as the novel. The character has the complex psyche of loneliness. One can clearly understand the theme and nucleus of the novel from the title itself. It can be understood that Baumgartner, a German Jew as his name implies, comes to Bombay, India and his acquaintance with the country is described in the novel. The theme concentrates more on how he faces the alien country, what are all the problems he faced during his lifetime in the country and how he survived out of isolation. What Desai depicts here is how one man's presence in a city alters that city for everyone in it, himself too. Hugo's loneliness as a child, amid society comes because of the lack of identification. Even when he is not neglected, he feels the same loneliness as is evident from the Christmas incident in the school when all his classmates were sent gifts by their parents to be distributed to them by their teacher. Hugo longs for the red glass globe that adorns the top of the Christmas tree. When the teacher makes it up as his gift, he instinctively realizes that his parents have not sent any gift for him and he stubbornly disinclines from accepting it even though goaded by his classmates to take it. Long before Hugo has a literal displacement after the suicide of his father, he has experienced a displacement whereby he has not literally moved but the world around him has moved or rather

changed. So, when Hugo has a physical displacement and migrates as a teenager to India, he already harbours the sense of loneliness. Thus, it seems that the change in location is only incidental to his sense of solitariness. But the circumstantial changes also help to aggravate one's solitude and hence it is not merely incidental, and this fact is quite apt in consideration with the estrangement that Hugo suffers from his mother. In an interview, Desai said, "I grew up during the war years – I was a little girl at the time and was only barely aware of what was happening in Europe. I really experienced the war through my mother, sensing the anxiety that she had at that time about her family in Germany. After the war, she began to realize the Germany that she had known was devastated. She never had the courage, or the wish, to return to it. I visited Germany as an adult and have only been there on two or three brief visits."[3]

Throughout the novel, Desai vividly presents us how the protagonist was alienated from his mother, mother country, family, neighbours and even in India with his fellowmen. The cats were his companions as they too had a similar life as Baumgartner suffering for food and companionship and for a safe place to live. May be for this reason Baumgartner had grown them up. This novel is the best to explain alienation in terms of society and Desai has used all the resources available to portray Baumgartner as a suffering man longing for love, self-identity and friendship. At the height of Second World War, Baumgartner is interned in a camp in British India because he carries a German passport. Even after the war, when he meets one of his camp-mates, he finds that he has changed his name from the 'too Jewish' Julius to the 'very English' Julian. If Julius deliberately dilutes his Jewish identity, Baumgartner unknowingly suffers from an identity crisis and to counter it, there arises in him a sense of non-belonging. The Second World

War rendered the Jewish Diaspora nation less and hence identity crisis becomes inherent in the community. The only time that Baumgartner tries to reconcile the Germany of his childhood with the present-day Germany by taking a stoned German youth, Kurt, to his apartment, he is robbed and murdered by him. It is perhaps the ultimate indictment that no reconciliation is possible and all attempts to wipe out the sense of diasporic loneliness are futile. He accepts the fate and starts to enjoy the routine life in the camp for six years. What would be a better option than accepting the change, for an individual who caught in the hands of ill-fate? In all this time, he had been writing letters to his mother, and received no reply. He was afraid that perchance his mother would have been caught by the Nazis. K.R.S. Iyenger aptly remarks: "In her novels the inner climate, the climate of sensibility that lours, clears or rambles like thunder or suddenly blazes forth like lightning, is more compelling than the outer weather, the physical geography or the visible action."[4] Baumgartner's love for cats shows us that he escapes his loneliness only through these cats who were his sole companion at the end of his life. Baumgartner was in debt to Farrokh and the other restaurateurs who filled his bag for him with the remains of the food cooked the night before. Without their help he could not feed the cats that flocked to him in the alleys, knowing him to be the Madman of the Cats, the Billewallah Pagal, or the sick and maimed ones he picked up...and carried home to nurse, telling them they would have to leave when they were cured but never finding the heart to turn them out

In return, he gave them his custom. He could not really afford to patronise cafes, however third-rate their quality and competitive their rates, but it was necessary to remain a customer, not to slip down to be a beggar. Baumgartner was not as unconscious as one might think of the dividing line. Planting himself heavily at the table and grasping the glass of thick, milky tea that had been set before him by the waiter's wet and dripping hand, he made himself play the role of customer. All he done was only for his cats. Baumgartner's story evokes an acute sense of pathos and regret for the poor, lonely old man, who despite adjusting too many disorienting and destabilizing events, falls prey to mindlessly destructive forces. His predicament is akin to that of Ila Das and the fact that despite being meek and accommodating persons, both suffer violent deaths is a telling comment on the desired attitude to life that the novelist seeks to delineate through her fiction. The need for honest self-analysis and assertion are intrinsic to her affirmation of a positive relation with life. Baumgartner's story, through a combination of realistic and metaphoric presentation demonstrates the negative connotations of over-accommodation to the perverse turns and twists of existence.

Baumgartner's existence at almost sub-human level is a negation of life's dynamism. It is significant that he comes to regard these insulated experiences as a way of avoiding the problematic nature of existence. Baumgartner's desire to belong is revealed to be a superficial one, negated by his inherent avoidance of commitment and association and his lack of initiative. Circumstances leave him deprived of a family or country, but his own endeavors do nothing to overcome these setbacks. Self-development is facilitated by inter-personal sharing and disclosure, but this is revealed to be beyond Baumgartner's abilities. Hugo was an alien in a strange land, came from a foreign country, was of a different color, spoke a different language, had a different religion is established early in the novel. To the couple living on the platform, themselves refugees from a drought hit village, Hugo was a mere non-entity.

Desai delineates the estrangement of Hugo through auditory images, especially the German

songs, mostly nursery rhymes which occur only at critical moments when the narrative documents the isolation of Baumgartner from his parents or from his peers. They point directly to Hugo's socio-cultural roots and his psychic displacement that begins in early childhood as he flounders to acculturate and identify himself with the German milieu. Hugo is disowned, rather rejected by his father and is tagged to his mother in a bond of subjection. Venice, the city of his dreams, a land where East meets West becomes his ideal and he learns to cross man-made borders and accept life and humanity for what they are and on their own terms. In this regards, Abrahan Sperling says: "Anxiety is a symptom of repressed emotional excitement, a sign of repressed frustration. At one time or the other, the victim of such anxiety represses the memory of a motive, an impulse to flight or flee. One or more of these elements of frustration frighten the individual and the entire situation is repressed."[5] an un-ambitious life with his cats, caring for them and finding comfort and companionship in return, and taking the risk in helping his Aryan 'enemy' which finally cost him his life, are all in keeping with his strange philosophy of life: to build and not destroy; to save, not kill; to give, not expect in return, although he himself had met with nothing in life except defeat, betrayal and rejection.

Hugo is a mixture of silent strength and deafening ego. He may be called the 'daring failure' as preferred to the 'safe success', daring because of his escape from fixity and the ordinary, and he becomes irredeemably an individual. It is here that the author goes beyond ethnicity and moves on to universal issues that concern humanity such as consciousness.

conscience, Hugo choosing the former and Chiman Lal's son the latter as he casually terminates Hugo's partnership without compunction considering all relations ended with his father's death, while at the end of the novel, he takes charge of disposing Hugo's body matter by the same dictates of his conscience, Hugo being his father's friend. It can be seen the loneliness and anguish of Hugo shivering on a hot summer night. "as abjectly as a dog who senses he is about to be turned out into the street ..." (133) Baumgartner's rootlessness, his sense of not belonging, his terrifying loneliness have been articulated through the image of the dog. Feline and canine images, a part of the zoological imagery, play a crucial role in crystallizing the predicament of the self-living in closed and sequestered worlds. Desai stresses Hugo's homelessness through the image of cats. As time rolls the cats flock round him, the cats that haunt the alleys of Colaba, homeless and nomadic like himself.

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Agriculture Sector in Inclusive Growth

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Introduction :

Agriculture is an important parameter for inclusive growth in an economy. Agriculture keeps a very important role in the economic and social development of any country. Agricultural development is very essential for inclusive growth. It is the primary sector and all sectors depend upon agriculture. Hence, through development of agriculture, development of all sectors can be achieved and then the momentum of faster inclusive growth may be started. The paper attempts to analyze the role of agriculture in inclusive growth. The section I shows the importance of agriculture in economic and social development, sections II deals with theoretical aspects of inclusive growth, section III analyses the strategy followed for agricultural growth and section IV provides suggestion for inclusive growth.

Importance of Agriculture in Economic and Social Development:

Agriculture forms the core sector of the Indian economy. In any economy, broadly speaking, three are three sectors, namely, primary, secondary and tertiary. Agriculture, the most important constituent of the primary sector in the Indian economy, is the dominant sector of the country. Agriculture occupies a very significant place in the sphere of national income, employment, capital formation, food and fodder supply, industrial expansion, trade, transport government budget, exports, economic planning and growth etc.

Table I indicates that percentage of agriculture contribution in gross domestic product still keeps an important place in Indian economy.

Table 1
Share of Different Section in Total GDP in 2007 (%)

Country	Agriculture	Industry	Service
India	20	25	55

Presently, agriculture contributes approximately one-fith of total gross domestic product (GDP). It provides the means of livelihood to about tow third of the country's population. The

Sector provides employment to 56.5 per cent of the country's work force and in the single largest private sector occupation. It provides raw material to a large number of industries.

Economic Planning :

Economic planning is also too much influenced by agriculture. It is well experienced that failure in agriculture front has led to failure of economic planning in particular period.

Social and Economic Growth :

Agriculture development is an essential factor for the socio and economic growth of India. In other words it can be said that development in agriculture is an essential condition for the development of the national economy. The Indian planners learn this fact vary well that is why agriculture is emphasized near about in every plan. While agricultural product will grow, its marketable surplus will grow and they will provide

food to the growing population and raw material to industries. The increased marketable surplus will increase the socio-economic status of the rural population which lead to inclusive growth.

Industries may develop fast but they will not be able to provide adequate employment for the ever growing million in India because their capacity is limited in short period. Agriculture can compensate the problem of unemployment.

Besides, there are some merits in agriculture due to which it should be emphasized and strengthened for inclusive growth. Like wise:

i. The capital output ratio is that not very high in agriculture. So, through a small input of capital one can get a large output of agriculture goods. As it is well know that Indian farmers have limited resources, so through this limited resources they can achieve their goals. Thus to achieve a rapid increase in income, a greater proportion of investment should be made in agriculture at first and then after one should move to industry and so on and thus it will lead to inclusive growth.

ii. As it is well known that nearly 70 per cent of population live in village and 56.5.

per cent population depends on agriculture in India. So, the rate of saving and investment can be high for the country only if the rate of saving and investment is high in agriculture too. The rate of saving and investment is very important for the economic development and inclusive growth of Indian economy.

Generally agriculture requires labor intensive technique. In India there is scarcity of capital and abundance of labor. So firstly, we should give emphasis on agriculture because through greater focus on agriculture and rural activities, the reduction in backwardness and regional disparities may be better achieved.

Besides, agriculture may also be a source of the capital and labor needed for industrial development. It provides a surplus that may be converted into the funds needed to purchase industrial equipment or to build roads and provided public services and to employ rural labour. For these reasons, a country as well as states seeking to develop their economy inclusively may be well advice to give a significant priority to agriculture.

Inclusive Growth : Theoretical Perspectives :

Inclusive growth refers to a process of growth in which the benefits are equitably distributed across different sectors, regions, communities and group of people. The concept of inclusive growth is not new to India. It was earlier expressed as distributive justice and realisation of a socialistic pattern society embodied in the objective of planning. However it got a new name in Eleventh Five Year Plan. India's planning commission made inclusive growth their explicit goal in the 11th Five Year Plan and it is also the specific goal of 12th plan. Thus the term inclusive growth which has become popular in India planning for the last few years in place of 'equitable growth' and pro poor' growth may be more suggestive in implying greater participation of the poor in the growth process so that they also derive some benefit. The approach paper of the Eleventh plan stated that the plan provides "an opportunity to restructure policies to achieve a new vision based on faster, more broad-based and inclusive growth. The was designed to reduce poverty and focus on bringing the various divides that continue to fragment our society".

Need for Inclusive Growth :

No doubt Indian economy is in growing status. In the post-liberalization period the growth ratea of India has reached 9 per cent but there are few challenges and questions behind this achieved growth rate. One such challenging question concerns for spread of the benefit of growth across different segements of society. But growth is not uniform across sector and large sections of the population remain outside its preview.

There are disparities among regions, states, sectors and communities. Among the states, the north eastern and central region, which have large tribal population are lagging behind. Among sectors, agriculture has fallen behind industry and services. Religious minorities, large section of SC/ST and women still do not have access to many job opportunities and human development. There is need to have a brood based and inclusive growth rate to benefit all sections of society. If the growth is not inclusive, it can generate very severe social tensions.

Element of Inclusive Growth :

There are some important elements of inclusive growth. These are as follow :

Poverty reduction and increase in quantity and quality of employment.

Agricultural development

Social Sector development

Reduction in regional disparities

Protecting the environment, etc.

Strategy followed for agricultural Growth

As it is the well known fact that for inclusive growth agricultural development is essential.

Agriculture is the primary sector of Indian economy and main basis for sustained growth. The government of India gives more emphasis on rapid industrial growth during various plan period. The government of India gave dominate place in its strategy for growth to industry giving subsidiary role to agriculture, resulting in negligence of agricultural sector compared to industry. The same trend is continued upto Eleventh Five Year Plan resulting in crisis in agriculture.

The agricultural crisis would cause formidable barriers to overall growth in the economy and elimination of poverty. Hence, the crisis would not limit itself to agriculture but would be disastrous for the entire economy.

One point in also important to see in the sphere of agriculture that the share of agriculture in GDP is continuously declining from 44.8 per cent in 1972-73 to 20.85 in 2004-05 at (at 1993-94 price) and the same falling trend is to observed in its share in employment from 73.9 per cent to 56.5 per cent as table 2 indicates. Even at 2004-05 constant prices, the same trend continued as Table 2 reveals.

Table 2
Share of Agriculture in GDP

Year	Per cent share of agriculture in GDP at 1993-94 prices	Per cent share of agriculture in employment
1972 -73	44.8	73.9
1993-94	33.5	63.9
1999-2000	27.6	60.2
2004-2005	20.8	56.45
2007-08	16.4 (2004-05 Prices)	-
2008-09	15.7 (2004-05 Prices)	52.1 (Current Daily Status)
2009-10	14.6 (2004-05 Prices)	58.2 (Current Daily Status)

Source: V.M. Rao (2009), P.48 for year 1972-73 to 2004-05 Economy Survey 2009- 10,001 P.180 and Economy Survey 2010-11, GO), PP. 187-188.

Table 3

Public and Private Investment in Agriculture and allied sector (percent).

Year	Public Investment	Private Investment
2004-05	20.5	79.5
2005-06	21.4	78.6
2006-07	24.3	75.7
2007-08	20.9	79.1
2008-09	17.6	82.4

Source: Economic Survey 2009-10 GDI, P.180

Table 3 show that public sector investment share in agriculture and allied activities also fell from 20.5 per cent in 2004-05 to 17.6 per cent in 2008-09. It is private sector investment that propelled agriculture. Thus public sector investment in very low in agriculture and allied services.

Table 2 and 3 shows that the share of agriculture in GDP is decreasing continuously and public sector investment in agriculture is also very low. The another important point regarding agriculture is that the growth rate of agriculture is very low. The gross capital formation (GCF) indicates the right position and prosperity in any sector. The GCF in agriculture relative to over all GDP remained stagnant at around 2.5 per cent to 3.0 per cent during 2004-05 to 2009-10. These figures show up the need to significant increase investment in agriculture both by private and public sector to ensure better target growth of 4 per cent per annum in Twelfth Plan.

Yet another problem is the low level of irrigation which causes low productivity and high fluctuation in output and prices resulting in low levels of income and sometimes farmers suicides. So proper irrigation facility and fixed price policy should be provided to farmers through government.

As it is well known fact that agriculture is the supplier of food, fodder and raw materials for industry. A large percentage of Indian population still live in rural area and in recent years rural sector is presumed to be a potential source of domestic demand encouraging entrepreneurs to widen their markets for goods and services. Thus agriculture and rural area play a vital role in the filed of demand generation.

For Inclusive growth right mechanism should be adopted. It is also essential for the country to invest more in agriculture and allied activities with the right strategies, policies and interventions so that the benefits of growth reach more and more people particularly marginalized section of society.

In his recent writings T.S. Papola has found out that a major reason of iniquitious and non inclusive growth is slow growth of agriculture. With the overall economy growing at 7.8 per cent during the Tenth plan period (2002-2007), average growth of agricultural sector has been only around 2.0 per cent while agriculture still employs 56 per cent of population. Industry and service sectors which have experienced much faster growth at around 9 and 10 per cent have not been able to draw many people away from agricultural sector in their employment and provide them the opportunity for raising their levels of living. As a result of slow growth of agriculture, the large masses of rural population have ramianed insulated from the benefits of the high aggregate growth of the economy.

The government policy failures and agriculture unviability have encouraged people to migrate to urban areas seeking employment and the heavy losses incurred by farmers in agriculture forced them to give up agriculture as an occupation. Eleventh plan approach wanted overall growth to be 'inclusive' covering all rural areas. But the schemes for extension, infrastructure and basic needs have not succeeded in making growth rural friendly. The national Policy for farmers, 2007 focused on the economic well-being of the farmers rather than just on production and growth. Thus government is trying to do some better for agriculture sector. To achieve greater inclusive growth, the Planning Commission has stressed the need for better farm sector performance with a growth of at least 4 per cent.

Suggestion :

During the 11th plan period the agricultural growth has been 2 per cent per annum so, the 4 per cent growth in the agriculture is an over-ambitious and a bit unrealistic target. On the other hand 56 per cent of population depends on agriculture with 17 per cent share in national income. So, most of the people depends on agriculture who are laborer, marginal farmers and small farmers are deprived of the benefits of planned economic development. Hence, for inclusive growth agricultural development is very essential.

Agriculture has to be treated as an industry. So government should give emphasis on national agricultural policy also.

One of main causes of agricultural crisis is neglect of infrastructure for rural development. Infrastructural development specially rural connectivity may create jobs for this vulnerable section but it requires huge fund. Most of the states are in paucity of fund required for adequate rural infrastructural development. MGNERGA has helped upto a large extent in this direction. It has of course helped in generating employment and income in rural area but it can do much more to increase land productivity particularly in rained areas. So we should give emphasis on the employment generating programme such as MGNREGA.

Growth and stabilization of production in agriculture should be maintained :

Panchayati Raj System must be emphasized. The bottom-up system will empower the rural people, particularly poor vis-a-vis the government. Hence the government should effectively encourage bottom up hierarchy so that rural people are properly empowered to gain and earn more from agricultural activites.

There should be a political will in the government both at union and state level to change the existing land tenurial system. The existing land tenured system is one of the prime reasons of low agricultural productivity. At present the situation is that farmers who own land do not cultivate and those who cultivate land, do not possess the ownership of land. This system should be changed.

Semi skilled and skilled jobs training with requisite education should be provided to every adult member of the poor, weaker, minority, SC and ST family.

The second Green Revolution concept should be emphasized. Through this green revolution the weakness of agriculture sector has been removed and this has made India a rich country. The living condition and economic status of rural people have been improved.

Emphasis should be given to increase substantially investment in agriculture, both by the private and public sector to step up and sustain target growth of 4 per cent annum likely to be fixed in Twelfth plan.

Storage and go down facilities should be provided to farmers so that they can achieve a reasonable price of their product.

Institutional agricultural credit facility should be given to farmers and rural people. Though

this facility the condition of agriculture and rural people can be enhanced. Adequate, timely and persistent credit availability from bankers to farmers is the prime key for the development of farmers as well as agriculture. Inclusive growth programme should not be a supplementary plan of main growth model but it should be integrated part of main plan.

Agricultural and allied activities should be coordinated with service sector, particularly information technology so that modern benefits be made available to farmers and rural people.

Conclusion :

Growth is important but growth with equality and justice is comparatively more important. It has to be made to reach all sections of the society and every sector of the economy by appropriate intervention and planning. Government also realized this fact and gave emphasis on inclusive growth in the XI and XII Plan. Due to negligence of agriculture India is experiencing agricultural crisis and ruination of farmer, rural people and rural areas. All this lead to unviable farming, farmers leaving agriculture, migration to urban areas in search of employment and total neglect of rural India. So we have to give more emphasis on agriculture sector.

It is a well known fact that only agriculture can play a vital role in achieving equality in income and resulting to start the faster momentum of inclusive growth. Hence through proper irrigation, credit, marketing, public investment, fixed agricultural price, sustainable growth of agricultural production etc. can lead agriculture up to a comparatively high position resulting in overall development of the whole economy.

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Breaking the Silence: Women's Voices in the Short Stories of Ismat Chugtai

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Ismat Chughtai(1915–1991) an Urdu writer, associated with the Progressive Writers Group was known for her revolutionary and unconventional writings. She was born in the small town of Badayun in Uttar Pradesh. Her work, which began in the 1930s, explored sexuality, femininity, and class struggle, all of which are relevant to reformist ideals of today, and provided honest depictions of women's lives. She came to public attention in 1944 when she was charged with obscenity for her short story "Lihaf" (The Quilt) published in the journal *Adab i-Latif* in 1942. The story depicts sex between a neglected wife and her maidservant, witnessed by a horrified girl child. The present paper analysis Chughtai's selected short stories The Quilt(Lihaf), The Rock(Chattan), Tiny's Granny(Nanhi ki Nani),Vocation and tries to show how her distinct women characters dissent from bondage and cross traditional boundaries. It is important to see how these women characters have faced these realities, some women stood against them by breaking the silence and Ismat left the readers to explore and interrogate some characters' questions.

Keywords: women, tradition, marriage, society, individual,

Ismat Chughtai, a twentieth century Urdu writer, is regarded as a cultural critic who challenged the societal norms that define not only womanhood but also an individual's identity in a multicultural society. She also rejected established customs and delved into the minds of Indian women, who are frequently viewed through the prism of tradition, marital restrictions, or familial obligations. Her female characters cross-class and caste lines: they are begums and wives of rich Nawabs, common market sex workers, coy wives, and young maidservants in middle-class homes. They struggle to escape their cramped surroundings because they are stifled. She has also produced lady characters who disobey these established norms and conventions and take control of their life. Her writings are illustrative of the search for personhood and the intricacies of what it 'means to be a woman' and she spoke with an authenticity that eluded many. She defied society's meek, docile, and downtrodden stereotypes, by empowering her female characters to be independent and autonomous individuals. She emphasized the gloom and gloominess that women in her society experienced, as well as the hypocrisy and poison that dominated the subcontinent's cultural milieu.

Ismat's stories continue to unsettle readers for writing all that is considered tabooed, compunctious, and obscene to civil society. She viscerally and specifically exposes the hypocrisies behind hegemonized conventionality and conformity. Despite being accused of obscenity, in the story Quilt, she continued to write about topics that shocked a patriarchal society. In "The Quilt" multiple voices or consciousnesses struggle to be heard. The protagonist of story Quilt 'Begum Jaan' is married to a rich Nawab who is famous in society

for his rich stature and position; but was homosexual, and he cannot share this secret with anyone, as he knew this will make him lose all the fame that his ancestors deserved, as homosexuality was considered a crime. According to Ismat Chughtai, "Begum Jaan" was a very beautiful, fair-skinned, well-proportioned young woman. She was deprived of conjugal pleasure and all her efforts goes wasted. Later, a Rabbu maid enters her life and she gives an excellent massage which makes Begum Jaan very happy and satisfied. From that suffocating life, Begam had found her pleasure in her own way. She overcame loneliness and discovered her beauty's worth in falling in love with another woman. But such a way to celebrate sexuality was 'Haraam (guilt)' for woman, so the writer had been charged with obscenity. Amiran, a teenager, recounts everything she saw while visiting Nawab Sahab's house. One day, Amiran's mother went to work in Agra and she couldn't leave her daughter home alone because of her aggressive behaviour, so she decided to leave Amiran at Begum Jaan's house for a few days Amiran was sleeping in her room with Begum Jaan, and at midnight, she saw an elephant-like shadow in a corner of the house, and a sound was also coming from there but since Amiran is a teenager she can't understand what's going on. One day Rabbu goes to pick up her son from the city and Begum Jaan has aches, itches and pains ."She began to spend sleepless nights, yearning for a love that had never been (Chughtai, 14)". So she tries to satisfy herself through Amiram but because she doesn't isn't as young and mature as Rabbu, she got scared and ran away.Ismat presented the reality of women behind the muslim household and found the courage to talk about lesbianism when it was considered as a taboo.

Chughtai is concerned not only about how men treat women but also about how women work together to harm other women's situations. She conveys the scope to which women are instructed to put into practices of a customary classification by demonstrating the lack of cohesion among women. In *The Rock*, a major theme is women abusing other women.

Her work not only transformed the complexion of Urdu fiction, but it brought about an attitudinal change in the assessment of literary works. Although a spirited member of the Progressive Writers' Movement in India, Ismat Chugtai spoke vehemently against its orthodoxy and inflexibility. She was often perceived of as a feminist writer and she explored female sexuality, while exploring other dimensions of social and existential reality," says author Noor Zaheer whose family was acquainted with Chugtai.

The premise that gender differences begin shortly after a child is born drives the plot of *The Rock (Chattan)*. A girl's parents decide what she wears, how she acts, and whom she marries. She never can set her own course. A male-centric culture hinders a lady from understanding the opportunity that accompanies independence. " According to the author (Beauvoir 26,) "Women are never seen as self-sufficient beings." *The Rock* (Chattan) makes a similar point about how women must accept the rules and behaviours of society, in which men hold the hegemonic position in the family hierarchy setting. Chughtai lets the reader's two detailed encounters with the cycle of the "Rock," the same husband bringing under control two unlike wives   Shabnam. He is attracted towards Shabnam as she "swayed like an intoxicated female serpent" (80). Seeing her movements, his eyes gleamed and he "revealed his teeth in a grin" (80). The story ends with another beginning—a third woman, running to the "Rock" to devote herself to him. The paradox is that the new woman in each of the circumstances never understands that she herself will end up like the former one. Instead, the young beauty always blindly staggers forward

into the catch. The last woman is a young dancer; her body is trim and she maintains her figure in order to display her sensuality. In her "You are neither weak nor strong; you are neither the weaker sex nor the tougher sex… Marriage is not your only goal (Chughtai, 43)

Chughtai's art is written in a subtle way, proving that men and women agree on the idea of a woman's body. She accomplishes this by employing an impassive writing style and the hostile voice of her reporters, who witness the harm done to women's lives. The custody of the story version lets Chughtai show the situations and conditions of each short story in a practical way while telling the reader to write down their own final endings as the setting closes around a sad woman character.

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The social and religious hypocrisy of society is brought to light in the tale "Tiny's Granny" from Nanhi ki Nani. It demonstrates the way that neediness and conditions can change individuals and how poor people young ladies are physically taken advantage of by the privileged men and how troublesome it is for young ladies of lower layers of society to carry on with a fair life. The issue of identity is brought into focus at the very beginning of the story. Since no one ever referred to her by that name, the first line reads, "God knows what her real name was" (117). She has no self-identity and is referred to as "Baftan's kid,"

"Bashira's daughter-in-law," "Bismillah's mother," and "Tiny's granny" over time. She never experienced childhood.She had begun working in people's homes when she ought "to have been laughing and playing with other children" (117). She does everything for a living over time. She had worked as a cook, a maid, a begging woman, and even a thief. The story shows how miserable the poor people's lives are. People who are poor don't get enough food, and Granny, who lived a life of absolute poverty, never missed an opportunity to get food for her and her granddaughter, Tiny. Because she would "threaten to take an oath on the Holy Quran," no one questioned her about the items she had stolen. And who would be disgraced in the next world if he invited her to make a false Quranic oath? 119). This demonstrates that the poor's primary concern is meeting their basic needs, rendering religion meaningless.

The story also reveals the hypocrisy and cruelty of wealthy people in positions of power. Tiny works in the house of Deputy Sahib after Granny places her in the "ancestral trade." For her food, clothing, and one and a half rupees per month, Tiny worked at Deputy Sahib's (120). Tiny remained with Granny "like a shadow" throughout her life, but "a pair of old hands cannot wipe out what is inscribed in a person's fate" As Tiny's chastity is violated by Deputy Sahib, the grandfather of three children, even "fate" is cruel to the poor. In the story, Ismat Chughtai describes it as follows: The ceiling fan's rope was being pulled by Tiny, who was supposed to be sleeping with the rope in her hand. Tiny's fate was sealed when the fan stopped moving, the lord and master became aware of their animal nature, and woke up. Representative Sahib was known as a strict man who said his five everyday supplications and had given water vessels to the mosque. This is ironic because he was not religious in real life, and the image he

projects in society is false and misleading. Women are the minority in society and the power of society is regulated by men. Kate Millet says that patriarchy wants women to play a role of submissiveness and passiveness. (Millet,36) She suggests patriarchy has the power to shape how women thought as well as how they lived their lives. (Hannam, 2006) Here Tiny has been a victim of patriarchal oppression.

The story 'Vocation" is a clever allegory that demonstrates the duplicitous ways in which women perceive one another and the appearance of morality. The story is narrated from the perspective of a woman who views courtesans with inexplicable hatred and disdain. Priding herself on belonging to the noble profession of teaching, she professes and practices conventional morality and chastity before marriage. However, she is hurled into an identity crisis when a group of Prostitutes move into the neighbourhood and try to forge a friendship with her. Chugtai here kept mocking the womanish psyche continuously such as jealousy, curiosity "A woman usually gets jealous of other women (Chughtai, 162)". Then, monologues of the protagonist take the readers to the situation of price comparison of a market economy. She thought not about that courtesan's behavior but also about the market-price of her physique and every gesture. This is how society measures a woman.(Ghosh,2)The story posits the sharp binaries of 'ideal' femininity and corrupted womanhood as well as of good professions such as teaching and evil ones such as prostitution. By employing a woman narrator, Chughtai emphatically depicts that women internalize hatred towards other women through patriarchal conditioning and thus, the patriarchal power structure is upheld.

Aisi Biwi Kaisa Shohar is the story of a woman named Aamina whose husband initially loved her very much, but after some time, he stopped caring about her. As a result, Aamina becomes known as "The severely beaten living woman in the world."(Daily Times,2) Aamina is subjected to harsh treatment from her mother-in-law, but she initially ignores everything. When she notices that his husband and mother-in-law's behaviour does not change, she protests and rebels against the oppression. Aamina opens the door to other women who have been suppressed for centuries by beginning to provide tuition for her children and by assisting her husband. Ismat wants to show a woman who makes herself independent and free from exploitation and oppression through Aamina's character. Consequently, Chughtai challenges the idea that marriage is the pinnacle of a woman's existence. It was Ismat's intention to reject the fundamental standards that confine and punish women. She has attempted to dispel such misconceptions her entire life. Ismat Chughtai, very artistically and with rare depth and eloquence brought out the issues that women face in society and used her pen as a weapon to question male authority and the hierarchical power structure in patriarchy with brilliant sensitivity. She makes a representation of women's wishes, requirements, humanity, and individuality, by presenting the miseries and exploitation of Muslim women.

" Ismat Chughtai, with great sensitivity, represents the plight of poor girls who are exploited callously by both, men and women of middle and upper classes."(Megha,9) . She portrays the struggle of women against the oppressive social institutions of her time and her deep understanding and perception of the female psyche are clearly reflected in her writings. Although a spirited member of the Progressive Writers' Movement in India, she spoke vehemently against its orthodoxy and inflexibility. She was often perceived as a feminist writer and she explored female sexuality while exploring other dimensions of social and

existential reality," says author Noor Zaheer whose family was acquainted with Chugtai. (Parul, 2015). Through her writings, she tries to elevate the veil the women desired to say reality to society. In fact, Ismat offers a voice absolutely towards the prevailing social order in which women were no longer allowed to damage the conventions and speak to society.

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Education to Cure Mental Abyss

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Abstract :

Stress has become an integral part of everyone's life, unknowingly. Mostly with the students who have to face many new challenges in this competitive world .The New Education Policy is encouraging various skill development courses but with the development of skills it is equally important to look for the psychological well-being of our young generation. Indians are leading in every field and giving lessons to the whole world to be healthy and happy which is the real essence of life. This paper is an attempt to discuss that insights for psychological well-being of students should be a compulsory part of our syllabus and teaching; and for this, steps should be taken to inculcate the values and energy embedded in our culture.

Keywords: Depression, Stress, Culture, Embedded, Psychological, Well-Being, Insights, Inculcate.

Introduction:

It is well said, "Education is not an end but a means to an end."
Education is not an end,
but a means to an end.
It teaches about life's dealings,
and its purpose is to give our existence a meaning.
It guides and helps through situations,
and give us insights for meaningful creations.
Degrees and jobs are important part after education,
but skill development is necessary for progression.
Education for physical, mental well- being is necessary,
such education should be inculcated regularly and made compulsory.

Objective :

Time is changing at a rapid pace. Change is constant and change for betterment and best should be our motto. Education system is also modifying itself according to the upheavals in the present times and this has enabled Indians to stand firmly in every part of the world. We are really proud and privileged to be born as *Bharatwasi*. Statistics show that all over the world Indians are leading in every field and giving lessons to the whole world to be healthy and happy which is the real essence of life.

This paper is an attempt to discuss that insights for psychological well-being of students should be a compulsory part of our syllabus and teaching; and for this, we should inculcate the values and energy embedded in our culture.

Analysis and Facts :

Literature gives us impressions of life and the postmodern dramatists Samuel Beckett and Harold Pinter portray the depression of life in their dramas which represent the loneliness and alienation in the modern society. The young characters in their plays are not able to communicate properly and are ambiguous in nature, inconsistent in relationships and the menacing silence in the plays of Harold Pinter speak of the depression and stress of youngsters in society. In one of Pinter's play *No Man's Land* a successful rich man becomes slave of his servants and then feels overpowered by them, similarly today's youth is becoming slave of technology and this is increasing day by day. We

are aware of the fact that stress today has become an integral part of life. The change in work culture, women stepping out of the house for work, disintegrating families, budding up nuclear families, change in working hours, change in sleeping time, change in food habits, running after materialism, quick fundas for progress in life, change in lifestyle due to technological work culture, these are some pertinent points to be pondered upon. Apart from this, physical movements and physical work is decreasing in daily routine. Today depression among students has become a common illness worldwide. The approximate statistics show that 38% of the population is affected. Approximately 2.80 million people are sufferers. Depression is becoming serious and the suicide rate among students is also increasing.

Depression is different from mood disorder and it is becoming a serious problem. According to the report issued by the American College Health Association, over 60% of the students are reported to suffer from anxiety during their college and university years. 40% are under depression and having problems in day to day life activities and relationships. Nuclear families are suffering because of work pressure. Stress for school children, peer pressure and competition has also increased. The report of United states of America High School students, explains that 75% of school children expressed that they suffer from boredom, anger, fear, anxiety and stress.

Today the stress level of the younger generation is increasing. People are losing the sense of life and living. The youth has become baffled. The time has come for a change and to inculcate the values of our Indian epics, shlokas, chanting cultural practices that saves our nature and is life itself. Such teachings should be a compulsory subject as we have the other subjects in our syllabus.

The problem today is that in real life situations, be it the world of Business, Politics, Academics or any other field which require human action, we are observing that people are more and more reduced into machine-like accomplishers of specified tasks. To overcome all such problems by rightly including the teachings of Bhagavad Gita in our education system for mental equilibrium of our youth.

The Gita Gospel presents :

Holistic vision which encompasses all aspects,
Both mystical and practical prospects,
Give lessons to rise in nature,
And to love and respect every creature,
It kindles thoughts for actions with faith,
Even if you lose but again assemble with deep breath.

Steps to be Taken:

Our education should be such that it includes the subjects of our holy mythology and such a subject should be made compulsory for all the students. Subjects chosen, should be able to teach the students to maintain balance in life, work pressure and face challenges. Such social training, family values, respect for values to get ahead facing the thorns of life, is what Gita teaches us and such ideal teachings should be made a compulsory part of education. Pondering, changing, accepting and growing have always been the ways to live life greatly in all manners. What is of utmost importance is education not only for skill development and earning but equally important is to be healthy and happy.

Education To:
E- Educate
D- Develop
U- Understand
C- Care and love
A -Accept
T- Tension free
I- Innovative ideas
O- Opportunities
N- No negativity

Joint families are disintegrating nowadays and with working mothers parenting has become challenging. The Dada-Dadi ki kahaniyan and teaching of shlokas and mantras in home itself is no more a common scene in families and thus it has become essential to include the teachings of our culture which are totally scientific and promote positivity and respect for environment and nature, relationships and emotions and also develop mental and physical beauty and balance. The need for inculcating our cultural values, Shlokas and Gita Adhayas from the school level to graduation level should become a compulsory part of our classroom education.

Mahatma Gandhi explained in his teachings,that he had been taught to read The Ramayana when he was a child, to chant Lord Ram's name when he was in trouble and he said that the chanting gave him solace and support in every difficulty, be it mental or physical. He explained that teachings of The Ramayana helped him in registering a thought and discovered that The Ramayana was a remedy for physical and mental ailments. He said that the teachings of Gita tell us that there is a path which is under man's control, that is, his moral nature is willing obedience, the spirit of selflessness and svadharma. Today life breathes distractions from the minute we wake up and if man is not wakeful, these distractions make home in his mind. The Gita Gospel paves way to open up this psychological insight of human beings. These teachings were disseminated from generation to generation by our ancestors who knew the secrets of it. The very first man, who put himself in relation with the universe, realized this unity with the environment, acted according to the law of nature and handed it to posterity and therefore such discourses and teachings should be a compulsory part of education for our young generation.

The Shlokas and Stotras teach how to discover the power within ourselves and also how to take energy from the environment around us. Our precious teachings of Bhagwat Gita are a treasure but still many times we see the Western people chanting and following Bhagavad Gita. Teachings of Gita are tremendous insights and the best teachings for overcoming life's difficulties. Such teachings and Adhyayas of the Gita should become a compulsory part in our education system today. In this techno-savvy era, the young brains become static. Many times, they are not good at communication. Apart from studies, exams and grades young people are not able to make adjustments, move in social circles and have time to help elders. Our education system makes us stand to earn money but with technological learning the right culture should be imbibed by the young generation.

The mantra chanting gives
clarity of speech,
The religious recitals give
us firm belief,
The Shlokas create positive
air and faith,
The lessons of Gita pave
way to face,
The epics give lessons
on life,
The Indian culture leads us
to unite.

Our culture is totally scientific. Let's make our young generation understand this point to have peace and happiness in life. The Bhagavad Gita tells us the art of living and :

The culture of our nation,
Has the power of rejuvenation,
Our culture crafted creatively,
Teaches us to live meditatively,
Explores the earthly power purely,
Keeps up our aspirations intensely,
Gives us the power to move ethnically,
Acquire and learn ways of modernism ethically
For our well-being, makes our heart
reverberate hopefully,
Keeps our spirits and mind unitedly.

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COVID-19 AND SHADOW PANDEMIC: THE EMERGING GENDER VIOLENCE IN INDIA

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ABSTRACT :

Combating and sustaining with contagious Covid-19 disease while simultaneously enduring the pain of separation, loss and fear has created turbulence across globe. Whole mankind is journeying through the toughest times of this century while witnessing one of the most baffling events after bubonic plague pandemic. Novel Corona virus acting like a slayer has shaken up the whole system and adversely affected the Health and Economic sector. However, a new emerging pandemic amid all chaos is Shadow pandemic, a term used for worldwide domestic abuse. Victims of misogynist interpretations and domestic violence, Females are exploited in hands of family members and close knit relatives. Enduring violence in form of physical, sexual, emotional, psychological, and financial exploitation, Women across globe are utterly dehumanized and exploited. This paper intends to show the relation between Domestic violence and Covid-19 Pandemic.

Keywords: COVID-19, Pandemic, Shadow Pandemic, Misogynist, Domestic Violence.

INTRODUCTION :

Covid-19, the newly evolved disease caused by novel corona virus (SARS-CoV-2) has clawed the globe under its nippers. The outbreak has adversely affected the major sector across the world which resulted in disturbed economic, social and educational setup. Billions of people are confined to houses in order to flatten the spiking curve of virus contacted patients, which eventually raised another alarming situation. The outbreak has put a pause on the major ongoing and made the most active animal i.e. human, homebound. Escaping virus being locked down, a measure adopted by many developed and developing countries as an attempt to seize the effect of contagious virus acted as two sided coin. Where, on one side lockdown has proved to be a shield protecting from virus contraction on the other hand it acted as a battle ground between abusers and victims. Thus, with an upsurge in number of contracted patients, world is witnessing an increase in much bigger pandemic namely Shadow pandemic. A term used by UN women to address the domestic violence against women and girls across the world, who have been victimized since ages but their sufferings have increased amidst pandemic. However, its emerging cause lies deep rooted in Covid-19 pandemic, as lockdown being the only measure to control the spread of virus was adopted and imposed to combat with the virus. But, sudden imposition of lockdown led to further breeding of this already existing violence at high pace. Struggling with inferiority and marginalization due to biological construct and natural phenomenon of menstruation, female fall prey to increased gender biasness and prejudice exercised by men amid pandemic. Deprived of basic rights and sufferers of inequality in all spheres of life, women and girls suffer oppression and exploitation. Combating with illogical and absurd notions of society, patriarchal suppression and biasness based on sex, females undergo exploitation in all forms. Witnessed and

interpreted as birth giving machines, dehumanized treatment of women has put them equally to livestock.

The Shadow Pandemic- Domestic violence :

Shadow Pandemic, a terminology to reflect the domestic violence amid lockdown reflects the torture and violence inflicted over women and girls. "UN Women has referred to the rise in violence against women (VAW) during the COVID-19 pandemic and accompanying lockdowns as the "Shadow Pandemic" (Ravindran & Shah, 2020).

Domestic violence, often known as intimate partner violence or violence committed in the home, has numerous faces. Domestic violence, in addition to physical violence, involves sexual, emotional, financial, psychological, linguistic, and other abuses against women. Thus, all acts of gender bias and gender-based physical, psychological, and sexual abuse perpetrated by a family member against women in the family, ranging from verbal abuse to beating physical, kidnapping, threats, intimidation, coercion, stalking, humiliation, verbal abuse, forcible or sexual violence, marital rape, dowry or bride-price related violence, female genital mutilation, violence related to exploitation through prostitution, violence against household workers.

In Pre pandemic period, it was estimated that around 35 percent women on this globe has underwent or will undergo sexual or physical abuse thus, as WHO suggests that one in three women will experience violence during their lifetime. However, amidst COVID-19 pandemic these data have increased. **UN Women,** a United Nations Entity working for women empowerment and Gender Equality suggests 243 million women and girls ranging from 15 to 49 years across the world in previous year have experience physical or sexual abuse by an intimate partner. However, a noted spike in number of cases poses a question of security and equality. Women being trapped in homes due to unavailability of pubic transports amid lockdown are trapped at home with the abusers, thus victims and perpetrators at one place has lead to intimate partner violence and sexual exploitation. Across the globe, the domestic hotline numbers Canada, France, United Kingdom, India, Bangladesh and Pakistan have noticed an upsurge in cases.

In India, there has been a rapid increase in domestic violence and child abuse, in initial days of lockdown 92000 calls complaining abuse has been received on child helpline numbers. With sudden imposition of lockdown, economy and business have seen a major setback, with closing of all public places families are confined indoors which led to this increase in domestic violence cases that last 10 years. Zones divisions into red, green and orange levels reflects the level of estimated affected people and contagious virus spread, thus red zone being fully under lockdown has experienced much cases than other. As per data there has been an increase in domestic violence cases from Jan to May 2020 rising to a total of 392 cases. Domestic helpline centers in Haryana have seen a rise of over 32%, and reported crimes have seen an increase of around 78% amid lockdown, being the most affected area of India followed by Delhi. In an incident of domestic violence where a six months pregnant lady endured the pain of beating who later succumbed to death was victimized by four members of her family for dowry. Where, In Vadodra, Gujarat a husband mercilessly thrashed her wife to the level of breaking her spine over a dispute on Online game Ludo, In Bengaluru, a husband scalded his wife for not making coffee and another man hit hard his wife for refusing intercourse. Thus, India seems to be a record maker in treating women as mere rodents.

CAUSES AND MEASURES ADOPTED :

Amid Lockdown the safest considered place, Home has turned to a battlefront, where many

women have little defense against violence from intimate partners and family members. Domestic violence, gender discrimination and gender based biasness has its roots in patriarchy. The stereotypical gender notions and its constructions based o the biased views make women as mere object restricted for enduring pain, doing home chores and giving birth. Amid lockdown, as domestic violence cases have seen an upsurge women and children are the biggest victims, being in lockdown since social distancing was enacted by government. Women and children are stucked with abusers. Quarantine anxiety, loss of jobs, economical crises, Liquor aggression being the root cause of Violence in lockdown has marked a major increase in these cases. Being held in hand of perpetrators and no travel facility has made many crimes go under reported. Lack of gadgets, less travel facilities, unemployment, family pressure, economical dependency, expectations and weakened victim support systems has lead to under reporting of Domestic violence crimes. Stucked between four walls surviving in situations like unavailability of food, phone stalking, disputes, quarrels and less money, the survival situations have even gone worst leading to loss of control, psychological implications, anger and depression issues which eventually leads to abuse toward women and children. Considering, women safety as the foremost UN women along with WHO has informed governments of all countries to treat issue of domestic violence as equal to COVID-19 pandemic. In order to seize the effect and promoting gender equality several centers, shelter homes and hotline numbers have been. However for underreported crimes reasons like victims under surveillance of perpetrators and curtail over technology usage in most cases by men shows the needs for secret and approachable initiatives. For easy access, France government has setup protection centers near grocery store for whereas countries like Spain have initiated the MASK-19 program. In India several NGOs, along with many governments have addressed to the cause seriously, Orissa government has started a phone based program where victim can inform the police on phone. In Raipur, 'Chuppi tod' campaign has been run amid lockdown who are filling complaints through toll free number and whatsapp, whereas Bell Bajao campaign that urges local people and neighbors to stand for the cause of victims as many people don't have access to gadgets. Thus, Indian government is trying hard to combat with the Shadow pandemic while simultaneously enduring the havoc created by deadly Covid-19 Pandemic.

CONCLUSION :

For women and girls, survival quest has become even harder with situations of violence where all agencies are working hard to save mankind and advising people to remain in home; this safest place has become battle for many. Education, counseling and regular sessions on general equality and gender sensitization must be initiated for awaking people about this underreported crime as physical crimes leads to death, insecurity, under development, lack of confidence whereas sexual abuse results in unplanned pregnancies, abortions, depression and deaths among women and girls. Moreover, strict punishment for abusers, and for women support financial aid, jobs and shelters must be provided. Awareness at school, social and societal level imparting valuable information about equal rights, and results of crimes must be initiated time to time. To seize the cause, suppressed voices need to come out and speak about misery as the only way to escape Domestic violence and Shadow Pandemic lies in standing stand against the perpetrators and say no to more endurance. As, Ruiz says "The big difference between a warrior and a victim is that the victim represses, and the warrior refrains"(Don Miguel Ruiz, 1997, p.27).

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संशोधक

Literature Survey : Carbon footprint of food products

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Abstract :

Food product carbon footprint is the total amount of GHG emissions that occurred in the product's lifecycle; the GHG emission consists of gases CO2, CH4, and N2O which are used to calculate the carbon footprint of any entity. Selecting emission sources can be done by setting boundaries that will shorter our circle to get appropriate emission sources; it can also be done by dividing emissions into different stages. After selecting an emission source for CF calculation, we use methodologies that consist of predefined techniques to calculate CF. These techniques are category-dependent; you can choose the appropriate methodology based on your requirement. The food we eat come from farms, and the type of agriculture techniques used to produce that food can affect its CF. Also, livestock products are a big contributor to overall GHG emissions; in general, all livestock products have greater GHG emissions than farm products. In the life cycle of a food product, the last stage is wastage, and if a product goes to waste, all the emissions that occurred while making that product will also go in vain. Some waste management techniques can be used to reduce this type of CF. If we want to lower the CF of food products, we need to change our diet by keeping foods nutritional quality in mind. Still, making these changes is often not convenient, so some methods at the agriculture level have to be implemented to reduce CF.

Keywords: Carbon Footprint, Green House Gas Emission, Life cycle assesment, Climate Change, Global warming potential,

Introduction :

Industrialization has played an essential role in the development of Humankind, but it also comes with the cost of Climate change. Climate change occurs when there is an increase in Greenhouse Gases. The total amount of GHG emissions caused by an individ- ual or an entity is called a Carbon Footprint. The term Carbon Footprint comes from the concept of 'ecological footprint' intro- duced in the mid-1990s. It refers to the biologically productive land and sea area required to sustain a given human population expressed as global hectares. According to this concept, carbon footprint refers to the land area needed to assimilate the total CO2 produced by mankind during its lifetime, but in present carbon footprint can be referred to as a combination, where its name is derived from "ecological footprint" and the conceptually being a global warming potential indicator.

Carbon footprint, a quantitative expression of GHG emissions from an activity, helps in emission management and evaluation of mitigation measures. Calculation of carbon footprint of a prod- uct is the amount of GHGs emitted/removed or embodied in the product's life cycle, has to be estimated and added. The life cycle includes all the stages involved for a product, such as its manufacture right from bringing raw material to

final packaging, distribution, consumption/use, and the final stages of disposal.

Food is an inseparable part of human life, and the food choices we make today may affect Climate change. About 29% of GHG emissions are related to food consumption for the European Union. Agriculture contributes about 13.5% of global emissions, and in India, it contributes 18% of the total GHG emissionsVetter *et al.* (2017). In India, at the primary stage of production most of the GHG emission occur that are generated mainly through the type of agriculture input we use in farm, what type of irrigation system and water management system we have. Food products that are based on animals, like meat and milk, have a bigger contribution to GHG emissions; on average, they emits more than vegetarian foods, mutton emits 11.9 times as much GHG as milk, 12.1 times fish, 12.9 times rice, and 36.5 times chapattiPathak *et al.* (2010). To calculate carbon footprint, various methods have been proposed, but in generalization, all these methods focus on the following five general steps:

1. Identifying and categorizing all possible emission sources.
2. Their has to be a process to decide which are all the sources we should all which can be useful for carbon footprint calculation.
3. Converting all the emissions into CO 2 eq.
4. The necessary data should be gathered and the method ap- plied to calculate the total weight of CO_2 and CH_4 emissions, expressed as CO2 eq.
5. Whichever method you are using should be documented thor- oughly so that, for future reference if any modification to made can be reflected easily.

To reduce GHG emissions, i.e., Carbon footprint, some imple- mentations in day-to-day life have been suggested by researchers, which will help reduce carbon footprint gradually over time.

Role of GHG Emissions in Carbon Footprint:

GHG mainly consist of three gases CO2, CH4 and N2O out of which CO2 is regarded as main gas for the carbon footprint calcula- tion, carbon footprint of a food product commonly referred as CO2 eq. The first stage of calculating carbon footprint is to identify all possible GHG emissions of a product, in doing so it is important to think in terms of direct and indirect emissions. Direct emis- sions sources can be identified as those which has direct relation with product. Indirect emissions are those that are caused by the elements on which the product is dependent. For example, the emission of a transport vehicle which is usedand the emission of a factory which is making fuel for that vehicle comes under indirect emission.
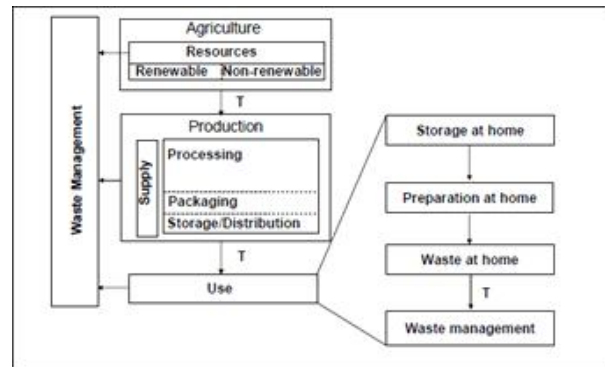
Figure 1 The life cycle of a meal, fromStichnothe *et al.* (2008)

One of the key issues that must be considered in carbon foot- printing is that of double counting of emission, which occurs when a quantity of GHG emissions are reported to be caused by multiple carbon footprint subjects ; to avoid it, the GHG protocol defines three scopes.

1. Scope 1 – all emissions directly result from the population, system, or activity.
2. Scope 2 – expands the boundary to encompass upstream emis- sions from energy generation.
3. Scope 3 – further expands the boundary to consider indirect life cycle emissions.

Considering every aspect that affects calculating carbon foot- print is not possible, we need to set boundaries that will help us gather accurate results. For ex, Geographical boundaries define the geographical area for which GHG emission sources will be included. Calculating emissions has been categorized into three tiers; the complexity of calculating emissions increases as the tiers increase. It has been observed that while calculating the carbon footprint, many studies focus on the CO_2 emission of products but don't consider methane and nitrous oxide. TheStichnothe *et al.* (2008) study tells us the importance of nitrous oxide and methane while calculating the carbon footprint of a food product. The basis of analysis or functional unit chosen in this study is the Christmas meal for eight people. They calculated the carbon footprint for all the life cycle stages of a Christmas meal, from agriculture activities to production, transport, and waste management.

While calculating the carbon footprint, it is important to dis-tinguish between biogenic and fossil carbon; these are obtained from the renewable and non-renewable sources respectively. They found out that biogenic methane accounts for 21% of the total methane from our results. But accounting for biogenic methane is slightly complicated; there is no scientific consensus as yet regard- ing its GWP potency factor. So, using different potency factors for methane would lead to variability in carbon footprint; They took four cases to overcome this issue.

1. All GHG considered, including biogenic CO_2.
2. All GHG considered, except biogenic CO_2 and the PF of 25 kg CO_2 eq. kg^{-1} CH4 is used for both biogenic and fossil CH4.
3. Same as 2, but PF for biogenic CH4 is 24 kg CO_2 eq. kg^{-1} CH4.
4. Same as 2, but PF for biogenic CH4 is 22.25 kg CO_2 eq. kg^{-1} CH4.

If the biogenic CO_2 is excluded from the calculation, then co2 alone contributes 42% of the total carbon footprint of a meal, while nitrous oxide contributes 34% and methane 24%. Including the biogenic CO_2 would overestimate carbon footprint by 3%, while using PF of 22.25 would underestimate it by 3%. It has been found out that excluding nitrous oxide and methane emissions would underestimate carbon footprint by more than a half.

Methodologies for Carbon Footprint Calculation :

From the above point, we have found out the importance of GHG emissions, now to convert these GHG emissions into CF, we need some methods to follow, for example as mentioned in theGao *et al.* (2014) paper, to calculate the CF of an organization, we need to set two types of boundaries.

1.Organizational boundaries 2.Operational boundaries.

Organizational boundaries mainly means which part of the or-ganization should we include while considering GHG emissions Operational boundaries mean which type of emission we should consider; as mentioned above, three scopes of emissions are used to determine the range of emissions included in the calculation. When the emission data is confirmed, the standard method then applies multiplication of activity data and emission factor for CF calculation.
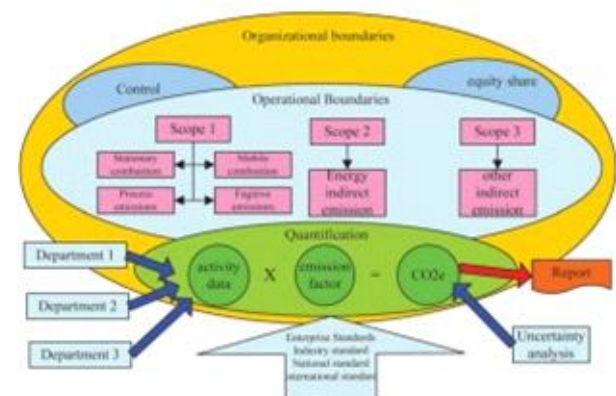
Figure 2 Assessment procedures of the organizational carbon footprint, fromGao *et al.* (2014)

The CF is defined in a kilograms CO_2 equivalent (kg CO_2 eq) manner; CO_2 eq is a universal indicator for global warming po- tential (GWP) of GHGs, expressed in terms of GWP of one unit of carbon dioxide. PAS 2050 is a methodology for calculating CF, which takes a process lifecycle assessment approach for evaluat- ing GHG emissions. The study British Standards Institution. et al. (2008) calculates CF of a croissant based on the PAS 2050 method; it involves CO_2 emissions related to farming, wheat transport, flour production, baking, packaging, storage, retail, waste disposal, and all types of vehicle. Following is the representation of one of the stages:
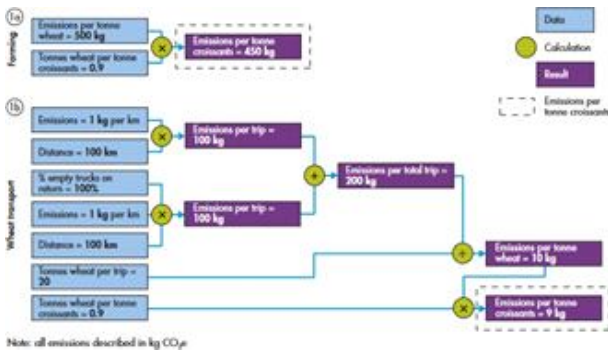
Figure 3 Raw material cultivation and transport (wheat exam- ple), from British Standards Institution. et al. (2008)

According to PAS 2050 method, croissant creates 1.2 kg CO_2 eq per 12 pack, and its distribution is as follow:
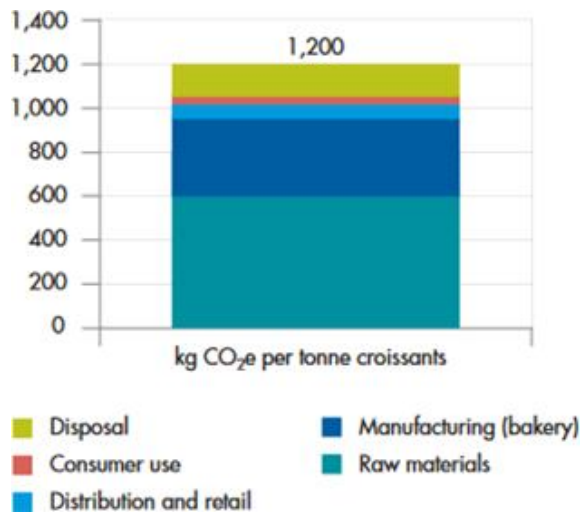
Figure 4 Product carbon footprint: croissants example, from British Standards Institution. et al. (2008)

Other than PAS 2050 their are several standards and methodolo- gies which are used to calculate the CF of a product. The method- ologies available today can be grouped as follow:

1. Single issue methodologies, covering only emissions and im- pacts related to climate change.
2. These methodologies have broader scope, they covers envi- ronmental issues beyond climate change.

Group 1 methodologies:

1. The ISO 14067 is considered as a internationally recognized standard for conducting product carbon footprint.
2. PAS 2050 is a National standard created by British Standard Institute, it is considered the first International standard used for CF.
3. The GHG Protocol Standard , it was created by WRI/WBCSD, it is similar to the PAS 2050 with the difference is it includes public reporting

Group 2 methodologies :

1. The Product Environment Footprint(PEF) is a EU recom- mended method to perform LCA studies, it recommend cli- mate change as a sole indicator for PCF.
2. BP X30-323-0 is a national standard developed by french gov-ernment,it is similar to PEF but in this climate change indicator can be reported separately.
3. EN 15080 is a European standard for sustainability of con- struction works and services, it covers a set of mandatory environmental impact indicators.

All methodologies are aimed to provide a solution for a specific issue relevant for carbon footprint. Out of all standards if you want to select one of them, then it can be very confusing, for that based on your requirements you can follow the below tree.

Decision tree for choosing a carbon footprint standard or methodology

Figure 5 Decision tree for choosing a carbon footprint standard or methodology, fromLuca Zampori(2022)

If the requirements are not specific then ISO 14067 can be con- sidered ,it is the most recent internationally recognized standard.

Agricultural Carbon Footprint :

Agriculture is an important sector of the Indian economy con- tributing about 20% of the national gross domestic product and providing a livelihood for nearly two-thirds of the population. In India, most agricultural GHG emission occurs at the production level, which is 18% of the total GHG emissions.In studyVetter et al. (2017) they calculated GHG emission from agriculture production

of several corps and livestock products in India. Analyzed 20 food items, including 13 single food items, four animal-sourced products, and three crop groups. The data for analysis is taken from reliable sources like IMS(Indian Migration Study), Director of economics, and Statics of the Government of India. Data for external factors affecting agriculture like rain and temperature is taken from the "WorldClim" global database.

For the calculation of GHG emissions of crops, Cool Farm Tool (CFT) is used. The CFT is a GHG emission calculator which allows users to estimate annual GHG emissions associated with the pro- duction of crops or livestock products from production to farm gate. They have calculated GHG emissions related to farm man-

agement and not considered other aspects such as processing or transport. The analysis of GHG emissions from farm management in India presents the different variability of emissions across India based on different management practices.

The intensity of GHG emissions among crops was greatest for rice (0.73 kg CO2 eq kg$^{"}$1), followed by the group of other pulses. Ruminant meat has the greatest GHG emissions per unit prod- uct, and it contributed to overall GHG emissions of 21.7%, but its consumption was very low; Rice was the third-largest contrib- utor to total emissions (9.4%). Cereals other than rice and food products account for only 5.3% and 2% of total emissions, respec- tively. They have also highlighted the risk of a likely increase in GHG emissions if diets transition towards increased consumption of animal-based products. If we lessen the consumption of food products with high emissions per unit of production, it will be beneficial, considering the nutritional and health implication of that product. As above study only includes emissions related to production of foods some results might not be accurate the study Pathak et al. (2010) proposed a method for calculating CF of Indian food items while considering all the stages of life cycle.

Over the years, carbon emission has increased rapidly, but when it comes to the factors boosting the emission, most researchers don't take food products into consideration.The study focuses on the Greenhouse gas (GHG) emission from food products in India. From farm to the plate, food product goes through 4 stages Production, Processing, Transport, and Preparation. The study has found out that GHG emission of non-Vegetarian food is much higher than the Vegetarian. Mutton emitted 11.9 times as much as GHG as milk,12.1 times as fish,12.9 times as rice, and 36.5 times as chapati. As in India, most people are vegetarian, so the big chunk of GHG emission comes from food production, it accounts for 87%, preparation is responsible for

10%, processing for 2%, and Transport for 1%. An adult Indian Vegetarian male consumed 1165 (g food/d) and emitted 723.7 (g CO_2 eq. GHG/d), and an adult Indian non-Vegetarian male consumed 1110 (g food/d) and emitted 1031.7 (g CO_2 eq. GHG/d). Change in food habits may reduce GHG emissions.

Carbon Footprint from Food Waste and Measures to Tackle it :

Food waste is a bigger problem in today's world because ,one third of the food product produced for consumption is wasted along the supply chain ,it has negative social, economical and environmental impact. To make that food it has to go through all the phases of lifecycle which eventually create CF and at the end if we waste that food then all that emissions would go in vain. The study Scholz et al. (2015) presents the CF generated from different type of food waste in supermarket. They have chosen Swedish supermarket chain Willys which provided data from six of its stores. They have considered all types of food departments which include meat, deli, dairy, fruits & vegetables. From all the six stores they found out that 1570 tonne of food is wasted in a span of three years which is around 90 tonne of food wasted annually per year by a store. Fruits & vegetables accounts for 85% of the total wastage meat for 3.5% ,deli for 3.7% ,dairy for 6.7% and 1.1% for cheese. Now the wasted CF of fruits and vegetables is 46% , meat wasted CF is 29% and deli department contributed 13% while dairy and cheese contributed 6% each , total CF of wasted food was 2500 t CO_2 eq or 140 t CO_2 eq year"1 per store.

To tackle this problem study Slorach et al. (2019) suggest some methods that we can used to reduce or even go in negative CF from waste food. The waste food from UK is taken for experiment , in UK only 10% of food waste is collected separately for its treatment. They have taken four methods for waste treatment

1. Anaerobic digestion : It used single stage continuous mesophilic digester.
2. In-vessel composting (IVC) : It is carried out in rotating drum as described by Department of Buisness (2017).
3. Incineration : It uses moving-grate furnace described by Doka (2003).
4. Landfilling : It is dumping waste food into land fills.

They have chosen two scenarios best situation and normal situation, and two parameters primary energy demand and carbon footprint for comparing these waste treatment. It has been found out that anaerobic digestion performs well in normal situations and gives us net negative carbon footprint ,saving up to -40 kg CO_2 eq. per tonne of waste food. In best case incineration is highly effective it has a net negative carbon footprint of -221 kg CO_2 eq / tonne. So if we apply these methods in a specified manner we can not only reduce CF but also go in negative CF.

Measures to Reduce Carbon footprint :

Carbon footprint can be reduced only when people start recogniz- ing its importance individually. Many studies have been going on in this sector to get people's attention. Climate choice meal is a concept that lets consumers make climate-friendly decisions at the micro-level. Labeling meals with their carbon footprint can allow consumers to select from climate-friendly options. This study is presented by Pulkkinen et al. (2016) in which they have done the experiment, including Finland's food and beverage sector, three restaurant operators, and 25 restaurants. Finnish data is used to calculate the carbon footprint of meals and carbon footprints for raw material production. The processing of 105 typical lunches from three types of restaurants was estimated. Emissions were calculated based on the recipe from restaurants, and therefore, cooking losses in meal preparation were automatically included. A standard amount of food is set for each meal so

that data would re- main reliable. In the pilot week (experimental week of restaurants), the restaurant has to have at least one Climate Choice meal on its menu. Based on the experience from restaurants and consumers from the pilot week, the final criteria for climate choice meal is developed. From the results, restaurants can label the meals as climate choice if it has 25% less carbon emission than an average meal. Also, it has to follow Finnish public catering nutritional recommendations. The interest of consumers and the food bev- erage sector in understanding the carbon footprints associated with foods should be promoted if we want to work on a long-term solution.

Among all the food products, meat has the highest GHG emis- sion, which is a concerning factor for climate change. The paper De Boer *et al.* (2013) studies a meat eater's psychology and its awareness of climate change. This study is based on the samples of 1083 Dutch consumers; they have created a series of questions like "How many days per week do you eat your main meal with meat?". The participants are of different ages, gender, and profes- sion. Their first hypothesis found a negative relationship between meat consumption and value for nature. On average, the partic- ipant reported a number of 5.4 meat days per week, and eating meat every day was reported by 28%, and 23% answered they did not eat meat more than four days a week. After being asked about their willingness to choose a meal without meat, 15% responded undoubtedly, 41% maybe, 21% said they already do it, and 23% said they don't want to change. The survey suggests that com- pletely removing meat from meals is not a feasible solution, but reducing its consumption and encouraging people towards it may be possible.

All measures we have seen above can be taken after the product has been made, but to reduce CF, we need some techniques that can be applied at the farming stages, the study Xu *et al.* (2015) suggest some those techniques.

A diversified cropping system can play a significant role in reducing GHG emissions; if we use different types of crops in a well-defined cropping structure, it can reduce GHG emissions by a considerable amount, the kind of fertilizer we are using can also be used to tackle N2O emissions at the farming stage. With fertilizers, the type of irrigation responsible for water efficient farming system, as there are many types of irrigation such as flood, sprinkler, drip, and the newer water harvesting techniques. Each has a different impact on environment. All of these can affect the carbon sequestration of soil. To provide water through irrigation, what energy source we use affects total GHG emissions. We can use renewable energy resources instead of fossil fuels; solar energy is a well-known energy resource and can replace traditional fossil fuels. After replacing fossil fuel with biofuel, its effect can be measured by ecosystem carbon payback time (ECPT); it is the number of years required for avoiding fossil fuels so that the biofuel can compensate for the loss of the ecosystem.

The livestock product accounts for most of the carbon footprint,

and the amount of GHG emissions from it is way higher than farm-based products. Some different breeding techniques can give us better results; as Rzez'nik and Mielcarek (2016) tells us, by using another type of food for pigs, we can reduce N2O by 55%, CH4 by 46%, and CO2 by 10%. Changing some farming technique can affect the overall CF of a product by significant amount, if we get a method to convey these techniques to local farmers it will give us great results.

Correlation between Nutritional Quality of Food and its Carbon Footprint :

We have mentioned some methods which are helpful in reducing CF; it also includes changing your dietary pattern and reducing meat consumption, but finding an alternative to these foods which have ample amount of nutrition and

are also environmentally sustainable can be a challenging job. Most people do not choose low CF food not because they don't want to but because they do not have sufficient information about the alternative. The study Drewnowski *et al.* (2015) provides us with the CF and nutritional values of foods and their relation. Food products provided by the Casino Group (Food retailers) are considered, including 661 foods and beverages; these items were merged with their nutritional

quality with the help of the CIQUAL(French food compositional table) database. After analyzing results from ND-6 nutrient-profile model, some results are consistent with the past as vegetables, milk, breakfast cereals, poultry, and fish are the high nutrient-based food product; out of these, only fish and breakfast cereals have low GHGEs. Sweets, syrup, and soft drinks have lower GHGEs, but they can not be viewed as a replacement for nutritional quality food. So what type of food items we can consume or what kind of diets we can follow,Clark *et al.* (2020) shows that a traditional Mediterranean diet, lower meat/ flexitarian diet, and vegetarian diets can be an alternative to this; these diets have been associated with lower disease and low mortality rate in the United States. These diets usually contain cereals, whole grains, legumes, healthy oil, and fats. People need to transition to these diets, which can benefit them in nutritional terms and the environment. By 2050 these diet transitions can reduce GHG emissions by 25% to 60%, depending on dietary patterns.

Conclusion :

Climate has changed drastically in recent years, which is an output of constantly putting pressure on environmental resources without thinking about its repercussion. Today people are very much aware of this situation and started working towards it. The carbon footprint has become an indicator for showing what is responsible for this changing environment.

Food is an integral part of human life; as the population rises, its demand increases, impacting the environment. Calculating food CF is becoming very common to create consumers' awareness for selecting a climate-friendly option. Some measures can be implemented in order to reduce the overall carbon footprint of food in a way that its nutritional quality doesn't degrade.

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The Multicultural Perspectives in the Fiction of Kiran Desai
'*The Inheritance of Loss*'

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Abstract :

Kiran Desai has emerged as one of the most significant young novelist on the contemporary literary scene. She has penned two novels namely; *Hullabaloo in the Guava Orchard* (1998) and *The Inheritance of Loss* (2006).Her novels register the multicultural reverberations of the new millennium. It may have innumerable world residing in its basements but India resides at its centre. One finds in her novels a diasporic India were past and present live in uneasy juxtaposition, where lives are being pulled and pushed into varied corners, in a world where migration is unavoidable law of life. Her novels are multifaceted which revolves round the essence of race, ethnicity and cultural identity.

This paper aims to study Kiran Desai in the light of multiculturalism and shed light on the themes such as Assimilation and Integration, Cultural identities and Conflicts and Problems of Immigrants as observed in her novels

Key words: multiculturalism, cultural identities and conflicts, migration.

Kiran Desai, Winner of the Booker Prize 2006, was born in India in 1971and spent her early years of life in Pune and Mumbai. She studied in the Cathedral and John Connon School. She left India at the age of 14, and she and her mother lived in England for a year, and then moved to the United States, where she studied creative writing at Bennington College, Hollins University and Columbia University.

Kiran Desai first came to literary attention in 1997, in the New Yorker and in The Vintage Book of Indian Writing, an anthology of fifty years of Indian writing edited by Salman Rushdie and Elizabeth West. Kiran Desai's Hullabaloo in the Guava Orchard is a brassy and somewhat whimsical novel. It is set in a small town named Shahkot in the foothill of the Indian Himalayas. It tells the story of Sampath Chawla who, after losing his job at the post office following a scandal, climbs into a guava tree in search of a life of freedom, peace and contemplation and refuses to come down. Unexpectedly he becomes a sort of a petty guru, Monkey Baba, telling people's secrets and uttering philosophical profundities. The regaling tale, with its rich themes and motifs, grips the readers' undivided attention until they too, begin to laugh and learn alternately with its strange but all-too-human characters.

The Inheritance of Loss may register 'the multicultural reverberations of the new millennium,' it may have innumerable worlds residing in its basements but India resides at its centre. One finds in the novel a diasporic India where past and present live in uneasy juxtaposition, where lives are being pulled and pushed into varied corners, in a world where migration is the unavoidable law of life. It is a dark and ambitious glimpse at globalization and its discontents.

It is, in brief, a novel which, according to its author, is concerned with "the enormous anxiety of being a foreigner."

Assimilation and Integration

Kiran Desai's novel The Inheritance of Loss won Man Booker Prize in 2006. The novel focuses primarily on Indian Culture and how it has both integrated with and influenced Western culture. The result of cultural clash is clear in the fiction. We see that the two different cultures coincide peacefully without dominating the other. It is clearly visible that the individuals are the creation of their environment. All the characters in the novel are suffering from the problems of their past. Their past dominates on their present. They are unable to come out from the nostalgia of their past. When each of the characters in the novel encounters a foreign culture, their experiences vary, but are mainly negative, which is sadly quite realistic. Every experience shows again that the past identity carries with them will always influence their view of others. It clearly states that the culture should not mix completely with the language, though culture and language both are interconnected.

When separate cultures congregate sometimes they basically bounce off each other, but often they begin to amalgamate even though this may be unconsciously done. There are no longer many examples of accurately chaste cultures that have not adopted at least some foreign ideas and traditions. Sai and the Judge, for example, without more ado, think of American films and actors instead of popular Bollywood movies. The cook has a fetish for modern western appliances. Sai speaks English as her first language instead of a more indigenous Indian language. The mist, therefore, also represents this idea of globalization and integration among different people all over the world that has blurred the division between cultures. Desai's immediate concern seems to be this confluence of the past and the present which is full of loss, longing, distortion, healing and hope of a better tomorrow.

Cultural Identities and Conflicts :

Studies dealing with mixed societies and cultural practices bring to the fore terms like 'hybridity' which can be applied metaphorically to the above situations. What results in the hybridizing culture is the scattering and settlement of people in alien cultures around the world or formation of Diasporas.

As a modern International expatriate Indian novelist, Kiran experienced displacement, dislocation and cultural clash. In her novel she writes of the cultural hybridity of the Post-Colonial migrant and the expatriate condition of hybridity. Her novel The Inheritance of Loss deals with her own situation of migration, expatriation and alienation from the mother country. Kiran Desai lived in India until she was about fourteen. In the years since she has lived in New York and in Kalimpong.

Postcolonialism deals with cultural identity in colonized societies: the dilemmas of developing a national identity after colonial rule; the ways in which writers celebrate that identity (declaiming it from and still maintaining strong connections with the colonizer and using their language); and the ways in which the colonizer's literature has justified colonialism via images of the colonized as a perpetually inferior people, society and culture.

Kiran Desai's *The inheritance of Loss* offers an indictment of the globalization process and postcolonial mentality that has managed to crush the spirits of a large portion of the world's inhabitants through a relentless attack on their national and cultural identity. It deals with the problems of human identities and the frustrations, associated with postcolonial impact and its aftermath. In locating the postcolonial identities in the novel, Desai draws wide-spreading impacts of location and mobility on the characters resulting in from every contemporary international issues such as globalization, multiculturalism, economic

inequality, fundamentalism, independent movement and violence. To mark such categories of identity the novelist has portrayed the characters that are mostly either exiles, eccentrics, or possessing distinctive nature and culture owing to their life experiences of diaspora and hybridity.

The diaspora depicted in the novel shows the voluntary migration for studies to European countries affected the culture of the Indian people. The Judge is a living example for the life stunted by the encounter with the West. The atmosphere of loss and displacement spreads all over Cho Oyu. The judge who lives in that dilapidated house thinks that he is more British than Indian; he regards himself superior to all other people. He keeps alive an unhealthy contempt for his Indian heritage.

The recurrent theme of the novel is the anxiety of being a foreigner.

Problems of Immigrants :

The Inheritance of Loss spans two continents and three generations. The story moves between New York and Kalimpong with scenes that contrast the life of illegal immigrants in New York and the growing unrest in Kalimpong.

Diaspora can be defined as a community of people who have settled outside their natal country but acknowledge their loyalties towards the ties with the country of their origin by voicing or implying a sense of co-ethnicity with the people of their country back home or as fellow members of their diaspora. It (Diaspora) refers not only to geographical dispersal but also brings in the issues of identity, memory and home which such dispersal causes. There is no denying the fact that migration is a global phenomenon of the contemporary time. Crossing national boundaries has been a recurrent issue of the writers of postmodern literature. Writers of the Diaspora often rewrite history, and frame new narratives of family, society and nation with a desire to revisit the past. It is here that memory and nostalgia play a very important role. The diasporic writer occupies a kind of space that is one of exile and cultural solitude. While immigrant and expatriate writing are more inclined towards the contemporary experience in the host society, diasporic works are more preoccupied with the idea of the deserted or imagined homeland. Kiran Desai, in The Inheritance of Loss, has skillfully blended immigrant and diasporic sensibilities.

Alienation and estrangement are inherent aspects of the migrant situation in which the individual's identity is torn between the old and new worlds of experience and "a major feature of post-colonial literature is the concern with placement and displacement".

Conclusion:

As the most society oriented genre, Kiran Desai illustrates the true history of mankind in both of her novels. She represents the changing phenomenon of life and reality artistically. As a work of art, it manifests the social, political, cultural and spiritual ethos of the people of contemporary society. The novels illustrate multiple traditions and narratives which discuss freedom of thought and expression, multiculturalism, gender related problems, quest for dignity and problems caused by migration, displacement, cultural dislocation, existential dilemmas and East-West encounter. Moreover the novels depict the emotional disquietude and psychological trauma arising out of ongoing migration and the impact of multiculturalism.

As a gifted writer, Desai keenly observes the existing social values, political issues and ideologies and depicts them through the people of her fictional world with exceptional creative imagination and deep analytical insight. She attempts to unravel the hidden as well as the complex inner urges of man and portrays with evocative power and sublimity the various losses which result out of the feelings of alienation, frustration, isolation, up rootedness and

rootlessness. Being a product on intercultural forces, Desai's personal, social and cultural sides of her personality are very much influenced by her expatriate sensibility. Unquestionably, her profound sense of involvement in the social, political and cultural life of India, her studious observation combined with great judiciousness and feminine sensibility and perception set her apart from other writers.

The inheritance of Loss is set in Kalimpong which is situated at the foot of mount Kanchenjunga in the North Eastern part of post-independence India. Though the novel is set in India mainly against the historical backdrop of the Nepali insurgency, it deals with the events that take place in India, England and New York. The novel highlights some of the outstanding issues of contemporary society such as globalization, immigration, hybridity, racial discrimination and political violence. Kiran Desai who has personally undergone through experiences of multiculturalism, cultural clash, displacement and dislocation, presents situations in which characters find they are rootless and lead a life of loneliness and solitude. The novel not only shows how people who move out of India and migrate to countries like England and America feel rootless and alienated in a strange land but it also reveals how people in their own motherland feel isolated and suffer from loss of identity.

Being an expatriate Desai can very well understand the kind of mental agony and physical sufferings one has to undergo when one settles down in an alien land. She is of the firm opinion that racial discrimination is only man-made and racialism is born out of the social and political ideology of parochial-minded and selfish people. With futuristic vision Desai strongly suggests in the novel that tolerance and mutual respect for one another will lead to the abolition of racial prejudice and discrimination.

The inheritance of Loss manages to explore with intimacy and insight, just about every contemporary international issues like globalization, multiculturalism, and economic assortment of outsiders, fundamentalism and terrorist violence. The characters form as motley assortment of outsiders, retirees, daydreamers and failures- some of whom, like Sai, are still involved in search of happiness, while others have resigned themselves to a life where time stands still. It has been observed that the this is a novel about the everyday difficulties of modernity- the little struggles and contradictions, the fork and knife, the visa queues, the daily humiliations, the self-consciousness of learning English in small-town of India. It is also about the inevitability and many faces of oppression, the paradoxes of growth and injustice and communities struggling with the violence and pain of change.

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Memes in Vogue: A Semiotic Analysis of Cyber Culture

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Abstract :

Language research on the internet is yet at the stage of advancement. Additionally, memes are a form of humour and creativity that provide an opportunity, and new social space besides permitting fascinating participation between authors and viewers of the cyber world in which language and meaning are always changing. Internet memes serve as a humourous way to experiment with context, words, images, meaning, symbols, etc. This paper aims to explore the function of signs, symbols, and signifiers signified on perception as well as their role as a dominant part of popular cyber-culture. The paper is a semiotic analysis of memes particularly on fashion post-2019 as holding a mirror up to society to express varied positive and negative emotions, shifts in lifestyle and attitude, behaviour, etc. that everyone experienced due to COVID pandemic.

Keywords: fashion memes, pandemic, semiotics, signs, symbols.

Ever since human and animal species originated, communication has existed and evolved in various forms. While tracing the history of human communication, some scholars speculate that oral communication started with onomatopoetic words to pass on important information. However, soon they realised that it attributed different meanings to communities. Another significant form of early communication that co-existed was cave painting which is believed to be contributed by homo sapiens. Archaeologists and scholars conjecture that those strange symbols were used as a manual to instruct others about animals, to keep track of food and plants, express beliefs, and rituals, etc.

The advent of the printing press in 1448 by Guttenberg marked the transition from oral to written modes of communication. There was a rapid increase in communication technologies like radio, telegraph, telephone, and television. Television allowed images to be transmitted to viewers in an entirely new fashion. Our current period, that is from 1990 until the present features the internet as the most exceptional method of communication. The spread of the internet signalled the beginning of the new age known as the Digital Age which gave rise to a new culture called the Cyber Culture.

The evolution and shift of communication from oral to digital have brought the field of communication studies under the limelight. Thus, one can map out that since ancient times humans have used images to communicate and convey their ideas. Charlotte Holland in her research opines that as compared to other media technologies, the internet allows people to become authors as well as consumers. This shift has changed the role of the public from audience to participants. Thus, from cave paintings to emojis and memes, visuals have played a key role in communication (Holland, 4-5) Over the last ten years, text and image-based internet memes have emerged as a mainstream form of online communication on social media. This paper tries to discuss internet memes from a

linguistics viewpoint by using semiotics pragmatics. It analyses internet memes as a tool to connect or divide, entertain and influence members of the cyber world.

The term meme was devised by Richard Dawkins in his bestselling book *The Selfish Gene* published in 1976. The etymology of the word meme indicates its origin in the Greek word *Mimema* which means "to imitate". He describes it as everything that can be created, modified, and shared to pass on to multiple users. Baby Cha-Cha, a brief 3D animation of a baby dancing to music was the early stage of a meme that gained huge popularity through e-mail on its release in 1996. However, the word meme started to get known in the 2000s in amateurish comics known as Rage Comics. These comics featured poorly drawn characters expressing embarrassing, joyful, relatable situations on social media. This quickly accelerated to Troll Face memes. True to its name, this type of meme deliberately insults, annoys, and pokes fun at someone on the internet. Soon, trolling, and roasting; a severe form of criticism became a culture of the cyber world. Today, memes have taken the form of image templates. This type of meme has the same image however text, meaning and context vary. This makes memes more customisable, easy to fecund and hence more popular. This paper specifically studies only text-image-based Fashion Memes for a nuanced examination of both the meme and its meanings. The sources of selected memes are social media sites and websites that fulfil the desired purpose.

"A fashion meme is defined as an Internet meme centred on fashion (clothing, trends, people, the industry) and related to it by its theme, imagery, or symbolism, produced with humorous intention, and propagated through interaction" (Stankevièiûtë 2). The memes under study are objects of media photographs from the Post-COVID Met Gala Fashion Event and Bollywood celebrity Ranveer Singh's photoshoot in Gucci.

The Met Gala, popularly regarded as the most prestigious fashion event is an annual fundraising gala held in New York City for celebrities from various professional spheres.

The method of critical analysis used by adherents of Structuralism is an extension of New Criticism, which was first developed in literary and cultural studies by Claude Lévi-Strauss. To analyse a text, the field of Structuralism places a strong emphasis on analysing language, patterns, codes of operation, and underlying structures. Charles Bally and Albert Sechehaye gathered and posthumously published Ferdinand de Saussure's lectures delivered at the University of Geneva between 1906 and 1911, and it eventually became the seminal work for structuralism known as *Course in General Linguistics* (1916).

According to Saussure, language needs to be studied independently rather than concerning other things as it was in the past. He proposes the term Semiology, which derives from the Greek word *semeion*, meaning "Sign". The two accepted originators of this field of study are linguist expert Ferdinand de Saussure and American philosopher Charles Sanders Pierce. Saussure's use of the terms Sign, Signifier, and Signified in 'Nature of Linguistic Sign', an excerpt from his *Course in General Linguistics* serves as a point of reference. The signifier alludes to the physical dimensions of the word sign. It could be sounds, printed words or images. Whereas, the signified designates to the conceptual dimension of the word sign which could be concepts or ideas expressed by the signifier. Saussure posits that the relationship between signifier and signified is arbitrary, neither natural nor universal resulting in to change in meaning over time. Thus, instead of a diachronic study of language's history and how words change in meaning through time, Saussure suggests a synchronic analysis of language that examines the meaning of words in the present context.

C. S. Peirce preferred the term Semiotics whereas Saussure used the term Semiology to refer to the study of Signs. Peirce formulated a three-part triadic model consisting of a Representamen, an Object, an Interpretant, in contrast to Saussure's model. A critical point in Peirce's theory is that the meaning of a sign is formed by the interpretation it stimulates in its users, which is a key component of his theory. He reiterates, "a sign … addresses somebody, that is, creates in the mind of that person an equivalent sign, or perhaps a more developed sign" (Peirce 99). The concept of Interpretant is the idea generated in the mind of the reader, and listener upon catching the sight of a sign. Representamen as an equivalent of Saussurean signifier is the form the sign takes (material or immaterial, like sounds, writing, a painting, a gesture, a word). An object is a referent to which the sign refers. The interaction between these three is semiosis and language, is the effect of this interaction. By using Saussure's concepts to understand Peirce, a signifier generates yet another signifier in one's mind. As a result, there is an endless semiosis in which the representamen/signifier generates other signs, which must then be interpreted to produce additional signs, and so on. This research analyses three samples of fashion memes with a sub-sample of the same image template to analyse how caption/text (signifier) is used to create different meanings, symbols, and imagery.

Ranveer Singh, infamous for his stereotype-breaking, quirky fashion experiments took the internet by storm as soon as he shared three pictures of his Gucci photoshoot in long hair, chunky jewellery, over-sized sunglasses, and gaudy clothes in 2021. Netizens were drawn to the images, which sparked a huge meme festival on Twitter. His name began to dominate India's Twitter trends. The first meme understudy is of Ranveer Singh from that photoshoot that shows him with his hands in his pockets at the elevator's entrance, giving off a relaxed yet confident demeanour. The text, "First day in office after lockdown" mocks the prevalent vogue at the time (@Madan_Chikna). Since dressing up and leaving the house after the ease of COVID restrictions was such pure joy, one employed extravagant fashion even in the office. Heavy jewellery that had been in the closet for the whole pandemic is accessorised with tracksuit or loungewear that had become the new stay-at-home uniform due to its comfort. As this is not workplace clothing, the image has no connection to the text. However, internet users were able to decipher the meme's hidden meaning due to shared history.

The second meme, which uses the identical Ranveer Singh meme template and the caption "New PPE kit in Market just for Influencers," trolls and criticises all the fashion influencers on digital platforms (@_dp912). In this meme, male and female fashion influencers are made fun of for refashioning ordinary outfits extravagantly. The only similarity between the PPE body shield that was extensively worn during the pandemic and the blue tracksuit worn by Ranveer is the colour. This produced an unexpected symbol.

The next meme is on Barbadian singer, Rihanna and American rapper ASAP Rocky's 2021 Met Gala appearance. The is an annual event however, the 2020 edition was cancelled owing to the pandemic. The theme of the 2021 Met Gala was "In America: A Lexicon of Fashion," honouring the 75th anniversary of the Costume Institute and celebrating modern American fashion. Rihanna caught everyone's eye wearing a hat and a black overcoat from Balenciaga. She had entered the building with her then-rumoured boyfriend ASAP Rocky, who was dressed in a strikingly colourful ensemble that was quilt-inspired. As soon as the event's photos were posted on social media internet users started making memes. The meme that hit the

internet with the text "Me on my couch camera off saying 'thanks everyone' at the end of the Zoom call" strikingly depicted and symbolised the condition of almost everyone attending virtual meetings (@assistantsvsagents). Attending virtual meets was considered one of the perks of the pandemic because, like ASAP Rocky, attendees would sit in their comfiest clothes, under the blanket, turn off their cameras and microphone throughout the meeting and only unveil their presence before leaving the meeting.

"When you took sick leave at work but they had a party in the evening", reads the text of the second meme using the same template (@laughpoetsociety). Most people as children must have played the trick of pretending to be sick to get a day off from school. Even today, this method is everyone's lifesaver hack! Because of the pandemic, many employees were advised to take sick leave even at the slightest symptoms for their own and others' safety. However, the meme tries to poke fun at the other set of employees who faked a sick leave for their pleasure.

The final set of memes also comes from the 2021 Met Gala, which featured American stars Kim Kardashian and model Kendell Jenner. Dressed in total black, not a single distinguishable feature of Kim was seen beyond her silhouette however, she was recognised by everyone. The avant-guard, photo of Jenner and Kardashian became a source of internet memes. Based on their clothes, the words, "The vision" was placed next to Kendell Jenner and "The budget" next to Kim Kardashian (Met Gala 2021 the vision the budget meme). The text appears on the image rather than above it in the meme. As commonly known, black and white with embellishments emphasise the metaphorical connotation of negativity and positivity. This meme subtly and humorously satirises how numerous organizations could not meet up with their vision as a result of low budgets due to the pandemic.

In the second meme of the same template, the words, "me and my anxiety when I go out" appears above the image (m a r l). The economy, physical health, and mental health were all negatively affected due to the pandemic. As more individuals were compelled to isolate themselves at home to stop the virus from spreading, there was an increase in fear and anxiety if people had to leave the house for unforeseen reasons. Kardashian's dress stood for those people's mental state, but Kendell Jenner's outfit symbolised everyone who attempted to be brave and ventured outside.

Conclusion :

According to the research, it can be inferred that Internet memes in general are utilised as a form of communication rather than only for pleasure. The research also found that a new approach to interactions and public participation among prosumers was predominantly reflected by image-based online memes. Moreover, memes under study use hilarious images and text to critique and parody the fashion industry. The semiotic analysis of these memes demonstrates memes as artefacts of participatory digital culture illustrating the play of sign, signifier and signified. Furthermore, memes' multiplicity makes it easier to have numerous meanings. The memes being studied also depict both happy and negative emotions, changes in behaviour and attitude that everyone experienced as a result of the COVID pandemic. The study is restricted only to a selected number of memes in the genre of fashion. However, a potential avenue of research would be to examine whether similar emotions and sign play are also being reflected in other genres of memes.

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Abdulrazak Gurnah and Diaspora: a brief study

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Abstract :

Post colonialism has undisputed impact on global culture. Salman Rushdie hailed the historical shift in 'Commonwealth Literature Does Not Exist', by saying proudly about how the diaspora from different pre-colonized nations are now rapidly remaking the English language, domesticating it and making use of it to suit their purpose. The second generation diaspora writers have gone one step ahead in this engaging themselves from the debates of nationalism and associating with the trending globalization. Contemporary African diasporic writers such as Peter Nazareth, Jameela Siddiqui, Moyez Vassanji, Abdulrazak Gurnah has emerged as the prominent voices of African diaspora. In one of his articles Rudolf Ongoo Okonkwo says "despite their sense of alienation, Afrodiasporic writers reinterpretation of Africa provides context that makes it easier to absorb African narratives". Of all these above mentioned African diasporic writers Abdurrazak Gurnah has earned a reputation as the voice of diasporic concerns.

Keywords: Diaspora, colonialism, post colonialism, refugees, dislocation, subalternity, exile.

Abdurrazak Gurnah was born in 1948 in Zanzibar, now living in Britain. He became the first African writer in 35 years to win the prestigious Nobel prize in literature in 2021. Although Gurnah's first language was Swahili, he wrote mainly in English. His writings reflects the impact of colonialism in civilization and the sufferings of refugees on the different continents, this was partly due to his rootlessness and routedness from his own town of Zanzibar as a young boy living in London. The Guardian has called him, 'a captivating storyteller'. Gurnah himself is a product of colonialism, the refugee experience and displacement in the world, which is finely reflected in almost every fiction produced by him.

His first novel Memory of Departure published in 1987, is a 'compelling' study of a man's struggle to find a purpose for his life and a haunting portrait of a traditional society falling under the weight of poverty and rapid change, told from a perspective of fifteen year old Hassan, who aspires to escape the violence and poverty of his small village by going to live with a relative in Kenya but does not find what he hopes for. Richard E. Nicolls, in a review for The New York Times praised the novel as "fierce" and "vivid". Set in a squalid coastal city in an East African country which resembles Gurnah's native Tanzania in years following its independence from Great Britain, the novel lightly touches on the problems of postcolonial African societies which shows that independence does not change anything but the rulers. Gurnah dealt with the themes of subalternity and complexities of migration and the historical description of the end of the nineteenth century as well as the strong link between slavery and the migrated Arabs in east Africa and Europe.

Paradise 1994, Gurnah's fourth novel, set in east Africa in the early twentieth century is

considered to be his breakthrough work, It is a coming-of-age story about a twelve year old boy Yusuf, who has been sold to a trader by his father as repayment for a debt: the narration includes his experiences journeying into the interior of the continent and observing how a traditional way of life is being transformed by the encroachment of colonialism. Gurnah has experimented extensively with his books. His recent novel After Lives published in 2020, is a historical fiction set mainly in the context of the first half of the 20th century is a story of four protagonists living in an unnamed town on the Swahili coast of what is now Tanzania from the time of the German colonial rule until a few years after independence. It is a full fledged depiction of colonialism and psychologically complicated relationships. It examines the brutalities of the German colonial presence in East Africa in the in the early 20th century and the impact that it has on the lives of Tanganyikans, particularly the characters Ilyas, Hamza and Afiya.

In Pilgrims Way (1988) Gurnah has created a fictional colonial past by depicting the tussle between different ethnic and racial groups during 1970s in Britain. All these different groups of British society had tried to come together in the previous decades to fight against racism. Gurnah tried to give a realistic picture of society through the political consciousness of the novels main character Daud, a young misanthropic Tanzanian migrant who works in a hospital in Canterbury and suffers with racial abuse so many times in his life. In this novel Gurnah labours to depict the pessimistic approach of the protagonist and his different attempts to negotiate with his position as being a migrant.

In a review for the Guardian, Ethiopian American writer Maaza Mengiste praised the narrative of After Lives:

"In after lives he considered the generational effects of colonialism and war, and asks us to consider what remains in the aftermaths of so much devastations" (The Guardian, 2021)

Themes of exile and dislocation often appear in Gurnha's fictions. In his sixth novel By the Sea published in 2001, Gurnah has dealt with the life of Saleh Umar an elderly asylum seeker from an east African island nation. Since his own county was a once a British colony he qualifies for asylum yet he is travelling on a fake passport. His journey as an elderly refugee into England under the name Rajab Shaban Mehmood sees him come into contact with an expert of his sea- Latif Mehmood. When their paths collide a bitter cross generational disputes lays the foundation of the narrative. Gurnah picks on despair of the migrant and re-examines the reinvention of past in a deceptive simple tale of exile.

Dottie (1990) is a story of three kin, Dottie, Sophie and Hudson. They are all leftovers of a poor Balfours family of mixed origins. The narration of the novel revolves around the elder sister who works in a factory. She is born in Leeds at the eruption of the second world war. Dottie Badoura Fatma Balfour, the name itself suggests that her ancestry goes back to Afghanistan, Punjab and Africa, her mother migrated and settled down in Britain. She had become a prostitute and alcoholic, and finally gonorrhea. The Balfours are leftover as the crumbling heirs of imperialism, betrayal and war. They find themselves in the situation in which they don't have any idea about their identity, from where they came and where they will go now for survival. Their mother was a prostitute and their father was not known. Unlike his other novels Dottie is based exclusively on the development of a female character. In this narration he is concerned to depict the character of immigrant decent and the course of her struggle to integrate herself into society.

The subject of rootlessness is evident in most of the novels of Gurnah, as Monica Bungaro rightly comments.

"The rootless nomadic traders of Gurnah's controversial novel, Paradise(1994), who exist in many languages, races and religions as well

as Dottie, a mixture of African, Punjab, English components, and the Tanzanian émigré school teacher eventually decides to go back to his county in Admiring Silence(199), are symptomatic examples of this 'restlessness' and 'movement' and of the authors experimentations with a changing reality observed from a continually de-centered and decentering position" (2005, 25-26).

In 1996 the Times called his novel Paradise about a boy who travels across Africa as an indentured servant- 'A shimmering, oblique coming of age fable'. His novels are replete with concerns of solidarity and belonging Gurnah writes about how living in diaspora causes a breach of belonging his first hand experience as a diasporic in United Kingdom gave him a closer look at the experience of disconnection and nostalgia that arises from the lack of belonging.

Announcing the Nobel prize for literature the Swedish academy said the award recognized Gurnah's, "uncompromising and passionate penetration of the effects of colonialism and the fate of the refugee in the gulf between cultures and continents." Colonialism and its consequences is one of the main themes of Gurnah's writings, according to him colonialism has transformed the world in many ways. He poses questions around the ideas of belonging, displacement, memory and migration his novel Paradise was shortlisted for booker prize in 1994, set in colonial east Africa during the first world war, deploys multi-ethnicity and multiculturalism on the shores of Indian ocean from the perspective of the Swahili elite. He tried to re-map polish-British writers Joseph Conrads 19th century journey to the "heart of darkness", from an east African position going westwards in Paradise; on the other hand we see him trying to illustrate east African society on the verge of huge change, depicting that colonialism accelerated this process but did not initiate it like Chinua Achebe in Things fall apart 1958.

Like other post colonial writers of Africa one of Gurnahs major concerns is that of the control the colonizer exerts over subaltern. However, unlike Chinua Achebe and Wole Soyinka, Gurnah's characters find themselves deserted and extricated from social ties. They understand the complexities of subaltern existence and face them on their own. Gurnah's novels, Paradise (1994) and Desertion (2005), have layers of themes that range from philosophical queries regarding freedom, ethics and idea of paradise, to political questions about the workings of imperialism and other forms of oppression. How subalternity originates and affects the colonized subject are the main concerns foregrounded by these queries. Abdul Razzak Gurnah seeks to give the reader an experience of how subalterns are created. Both Paradise and Desertion try to answer this question in multiple ways. Unlike other African writers living in diaspora, Gurnah is more actively concern with the idea of freedom and it is essential for nurturing once humanity. The human is involved in a constant battle between subalternity and agency. In Paradise, Yusuf the protagonist runs a constant risk of losing his humanity to the control that Aziz exerts on him. He often fights to uphold his dignity and succeeds to a large extend when he educates himself, learns about religion and even indulges in romantic affairs. But his subalternity continuously follows him and he must keep renewing his identity if he is to survive and maintain his humanity.

Abdul Razzak Gurnah is largely acclaimed for his sympathetic attitude towards the plights of refugees, the voice of subaltern, colonialism and identity which went unnoticed in the annals of history began to get a prominent voice in the fiction of Gurnah in a different way. These social and political issues have found the place in the writings of the contemporary diasporic authors. Gurnah has made his place among them by producing significant amount of fiction and

foregrounded most of the realities of migration, colonialism, subalternity and identity. To conclude Gurnah foregrounds in his novels experience related to love, desertion, morality and the role of memory in the formation of subjectivity on the landscape of postcolonial Africa. He focuses on the Muslim population of Africa and alludes in his novels directly or indirectly, to Islamic percepts which have entered collective consciousness about Muslim world. He configures his novels pictorially, engaging a vast array of colorful symbols, and figures of speech, giving them the feel of an oriental tapestry. However his orient is not superficially exotic. Gurnah inspite of a less studied author is an irreplaceable personality in contemporary literary scenario who presents colonialism, migration, refugee, subalternity and dislocation not only themes through his narrative skills but as a social issue that has a deep root in the history of human civilization. He portrays the reality of East African coastal regions and its economic and social relevance throughout the history.

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The Paradox of Modernity and Cultural Disparity in Manju Kapur's Novel *Immigrant*

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Abstract:

The research paper deals with the dire urge of liberation and autonomous individualism, women are raising voice being rebellion force as they have been silent sufferer of discriminative and exploitative structure of society since the ages. Taking into consideration the innermost and impassioned urge of having rights of women an individual and free-willed being, 'Immigrant' brings out protagonist's yearning for existence with freedom from the patriarchal frame of structure of the society.

Keywords: Feminism, patriarchy, postmodernism, and cultural prejudices.

Introduction :

It is true that the novelists today have presented a plethora of characters that deviate from the cultural biases, and restructure for them a new world of their own choices. It is a world of their own free will, wherein they exercise freedom of expression and choice in their bid to be modern, often forgetting the fact that they are actually moving away from the roots. Since ages women have been symbols of chastity and loyalty. Similarly, they have also been victims of socially created artificial dichotomization, which defines separate roles for men and women. In the name of tradition, hegemonic masculinity has made the condition of women deplorable and degenerative. The cardinal feature of the socio-cultural set up in India has been the stark inequalities in gender relations. Thus, thus it is noteworthy that the protagonists have succeeded to gain self-recognition and assertion only when they walk out of their tradition bound roles to modern individualistic ones. Tradition reins in women, but modernity frees them.

Cultural Disparity :

Manju Kapur's fourth novel *The Immigrant* deals with the theme of cultural disparity which the immigrant are subjected to. They have been born and brought up in their native boundaries with specific cultural habits but the immigration compels them to adopt the contrasting culture of foreign country. This cultural dilemma often causes many emotional setbacks to them. The cultural crisis makes them to pass through fits of nostalgia resulting into dejection and stress. Same is true with Nina. As per the India tradition girls are married early and so the single status of Nina even at the age of thirty is looked down upon by everybody. And so she is full of grief and tension.

She gets disappointed with the worsening way of life she is living. Nina is economically self-sufficient yet like all other Indian daughters she feels herself as a burden on her mother, she is a liability, a responsibility. Thus, Nina's mother, like all other Indian mother, has only one agenda that is how to marry off her daughter. Traditionally in India, marriage has been regarded sacrosanct duty of parents to get rid of daughter by getting their daughter married because it is supposed to be sacred institution. Nina's mother in *The Immigrant* is very anxiously desperate and is looking forward to her daughter's marriage though she knows that

after her marriage she would suffer loneliness. True, "The major topic of discussion in the last eight years had been Nina's marriage- who, when, where, how?" (ibid: 22). Friends and neighbors' greetings on her birthday irritate Nina. She knows, "Every marriage is not good news, for Indian men are mother-obsessed, infantile, chauvinist bastards" (ibid: 8-9).

A Marriage: Exploitative Social Construct:

The exploitative theme of marriage in the patriarchy has been the very foundation of manipulation, persecution, subjugation and exploitation. Marriage in Indian context has been attacking the very foundation of autonomous individuality of women since ancient times. The female 'self' which is similar to the male awareness of a separate entity in the social and familiar environment, enables human beings to regard their emotional experience and understand their past, present and future. This connectedness of self and society as a kind of web is partly constructed under guidance from self and party under the surveillance of the prevailing social patterns. But the existing patriarchal structures have never permitted the construction of female self, the result of which is paralyzed and crippled identities. The subtle relationship between the society and the individual by which the individual develops a sense of individuality through participation in different social interaction, and yet enjoys a feeling of severance from others, is a fundamental social process which perpetuates culture and society. But marriage has disabled women from nurturing the growth of such an identical construct. Jain Jasbir says:

The patriarchal culture attacks woman from every corner of the culture-square in such a way that ultimately she becomes inferior, inefficient, silent and sober. The patriarchate has not resulted from any revolution. It is since the beginning of the civilization that the biological differences has enabled the males to affirm their status as sole and sovereign subject; women's place in society is always decided by men, at no time of history has imposed her own law. (64)

Impact of Social Conditioning :

Another conservative tradition in the Indian marriage system is the advice of an astrologer who takes the decision and not the girl and family. Her mother gets growingly worried to marry her off to a respectable boy and ultimately her search for a bridegroom takes her to the door of an astrologer whose advice harnesses new hopes in the mother's heart. At last, an NRI match is found and Nina after the courtship of a few months is married to a Canada based Indian dentist. Kapur also writes:

Her devotion to her mother and her willingness to consider an arranged introduction proved her Indian values, while her taste, reading, thoughts, manner of speech and lack of sexual inhibition all revealed western influences. (Interview)

Nina marries Anadnda who suffers from sexual dysfunction i.e. premature ejaculation and this deprives Nina of sexual gratification but significant with physical and psychological trauma. She as an Indian woman is taught not to give importance to her momentary sexual desires and so she ponders: "Her husband was giving her the best of everything was she going to unreasonable as to demand penetrative orgasms as well?" (TI: 96). But how long she could suppress her feelings and desires? Inwardly she was yearning for love and day by day hunger was increasing. *The Immigrant* begins with a feature of the physique of thirty-year-old spinster who is initially mired in the fiasco of love and pushed into fathomless alienation. Given the rigidity of Indian culture and patriarchal marriage she is not allowed to thrive professionally in her career and get married to Ananda, NRI. After marriage Nina hopes everything would take place at her disposal. Instead she is made to compromise and adapt to new vicious circumstances in the alien

land, Canada. As Nina migrates to Canada, her personality is doubly disintegrated owing to her race and gender. No sooner does she reach Canada than she bears the brunt of humiliation and indecency at the hands of Canadian officer lady who irreparably damage her self-esteem. Manju Kapur says, "Some Indians become immigrant slowly" (Randomhouse: Interview). Nina realizes that she is not only ill-prepared for the unacquainted culture but also bears emotionally and physically trauma in her barren relationship.

Cultural Rootlessness:

Ananda and Nina face numerous excruciating experiences when they leave India for Canada, leaving their homeland back. With the untimely demise of Ananda's parents in an accident his maternal uncle insisted him to settle in Halifax. When Ananda desperately homogenizes in the alien culture, he adapts to the Canadian way of life by embracing non-vegetarian, indulging in Canadian food, enjoying Christmas and thanksgiving with westernized name changed 'Andy'. He also asks Nina to be one like him. In her fathomless alienation to fill her vacuums and find solace Nina started attending mother's club which also fails to give any succor as she intensely rues her childless state and sexual impotency of Ananda. Nina becomes resolute to get liberated herself, and says: "I miss home. I miss a job – I miss doing a thing. I feel like a shadow. What am I but your wife?" (ibid: 237). A. S. Dasan brilliantly articulates:

In the Indian English novel then, the portrayal of the angst was a straightforward one with the awareness of the tumults and the changes of the time, and in the post-colonial Indian English novel now, writers have tried to reconstruct received legacies with the help of the knowledge of the contemporaneous or tried to transcend the traditional legacies with a drift towards 'cultural rootlessness'. (11)

The paradox of Modernity:

The paradox of modernity is that the women have become too much of conscious of their sense of identity. Manju Kapur has depicted some characters that deviate and digress from the normal course of behavior and either chose the other path, or the other path comes to them as an aftermath of the trial and tribulations they had faced in life. They cross the border of traditional ways of living either due to their individualistic nature or as an outburst or reaction against the subjugation of the society and family. Transgressing the threshold of tradition and customs brings in complication in human relationships and brings consequences that are harmful for all who are involved either directly or indirectly.

Conclusions :

Since ages their accretion of subjugation, self-denial in the glorification of virtues and purity of women, exploitation and distortion of female in every ways and manners caused heavy loss in the advancement and liberation of women with the passage of time, despite having known that women also constitute an equal part of population. Without equal participation of women in any domain of life, no country or society is sufficiently progressed. Of course, there have been examples to endow equal status to women, but they proved to be scanty and meager. In India there have been incorrigible code of conduct, be it written or unwritten, which demand that woman must preserve and protect righteousness, chastity, docility and must be subservient and meek for her family; because she is still regarded as epitome of incarnation of sacrifices, silent sufferer, and baby-rearer. She should only be confined to her domestic duties and home-chores. There has been taboo if she transgresses her threshold of patriarchal outdated ethics.

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Tagore's Contribution to Literature and Education

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Abstract :

The name of Rabindranath Tagore is known in every household in India who won the Nobel Prize for his brilliant literature. His poetry collection Gitanjali is famous. Rabindranath Tagore is the world famous poet, philosopher, literary figure and pioneer of new education. Rabindranath Tagore was not only a poet but also a great literary man, storyteller, lyricist, musician, dramatist, essayist, painter, great thinker, and mentor. He was the owner of extraordinary talent, he was called Gurudev. The national anthem of India is given to us by Rabindranath Tagore. From childhood, he was very fond of poetry, stories and writing. He had a great love for nature. sometimes while observing nature, he would get so engrossed and revel in his imaginary world. This great writer of India played his important role in shaping the national consciousness in the freedom struggle. The present research paper reflects on Tagore's educational thought and his contribution to literature.

Keywords: Rabindranath Tagore, educational thought, literature, philosopher

Objectives:

- To study Tagore's Life Introduction
- To study Tagore's Thoughts on Education
- To study Tagore's contribution in the field of education
- To study Tagore's contribution to literature
- To study the importance of Tagore's work in present era

Preface :

Rabindranath Tagore was born on 7th May 1861 in Jodasako Thakurwadi village in Kolkata to a prominent Bengali family. His father's name was Devendranath Tagore and his mother's name was Shardabai. He was the youngest of 13 children of his parents. His mother died when he was young. Devendranath Tagore was a senior leader of the Brahmo Samaj and head of his locality. He always had to travel for his work. As a result, little Rabindranath Tagore was brought up by his servants. Tagore was intelligent from childhood, interested in studies. He did his primary education at St. Xavier's School in Kolkata. Tagore's father wanted him to become a barrister. But Rabindranath Tagore was interested in literature. In 1878, his father admitted him to the University College in London to obtain a barrister's degree. But as he was not interested in barrister studies, he returned in 1880 without taking a degree. After returning to India from England, he married and spent a few years at his estate in Sealdah. He measured his estates far and wide. He saw the life of rural and poor people closely. During the period 1891 to 1895, he wrote many short stories based on the background of rural Bengal. Rabindranath Tagore was intelligent by birth. He was a great poet, literary man, writer, painter and social worker. It is said that he wrote his first poem as a child. He was only 8 years old when he wrote his first poem. He wrote a short story in 1877 at the age of sixteen. Rabindranath Tagore wrote about 2230 songs. He was a writer who made a

special contribution to Indian culture and especially to Bengali culture. Rabindranath Tagore wrote national anthems for India and Bangladesh. Today India's National Anthem Jan Gana Mana is sung on every important occasion. Rabindranath Tagore is the author of this national anthem. Apart from this, the national song of Bangladesh 'Amar Sonar Bangla' was also written by Rabindranath Tagore. Rabindranath Tagore was born intelligent. He was a great poet, literary man, writer, painter and social worker. It is said that he wrote his first poem as a child. He was only 8 years old when he wrote his first poem. He wrote a short story in 1877 at the age of sixteen. Rabindranath Tagore wrote about 2230 songs. He was a literary man who made a special contribution to Indian culture and especially to Bengali culture.

Establishment of Shantiniketan :

As Rabindranath was not ready to sit within the four walls of school, his parents started teaching him. They had very young children at home. It was customary in their homes to keep a register for each child. In that notebook, Rabindra's mother has written that 'all the other children are fine, but there is no room for hope about this Rabindranath, who had no hope of education as a child, went on to provide the world with the best education system given a model of education like Santiniketan. This 'Santiniketan' gave the world great personalities like Satyajit Ray, Indira Gandhi, Amartya Sen, and Ramkinkar Baij. As a child, Rabindranath loved to draw and enjoy nature. The springs of poetry were flowing in his mind. That is why when Tagore himself started the school there was not a single classroom with four walls in his school. I visited 'Santiniketan' a few years ago. We stayed there for three days and understood the education system there. All classes were held under trees. During the rainy season, students used to sit in gazebos that had a roof but no four walls. In 'Santiniketan', art, music, science and mathematics are so harmoniously blended together that it was an amazing experience to watch. Today there is so much talk about 'Integrated Curriculum', its demonstration can be seen in Tagore's school. Our hand prints, palm lines are different from person to person. No two people's hand lines are alike. Also, everyone's personality is different. Every student is different. Every student has something hidden in him. To maintain that distinction is to realize the ideas of Rabindranath Tagore. Tagore did not want to believe that we were giving 'mask education', so he never went to school, and as an adult, students did go to his 'Santiniketan' school. Rabindranath Tagore started 'Santiniketan' in 1901 in a hundred acres of land. His aim was to keep children happy and to blossom their creativity. for that he would strive to create a conducive environment in the school. He used to insist that children should learn in the presence of nature instead of sitting in the classroom. Brain neuroscience today proves that the structure of the brain of students, the growth of brain cells the more the student stays in nature, the more brain cells are formed.

Educational Thoughts of Rabindranath Tagore :

Rabindranath established Aranyashala at Santiniketan, which is close to Calcutta. Sriniketan institute was removed. He started the concept of cottage industry, Krishibank for farmers, Hitaishi Sabha. Rabindranath emphasized that education should be provided in the vicinity of natural beauty. He started a new method of education based on the idea of Tapovana, under the shade of a tree. There he wanted to create a guru who would enlighten the minds of the disciples. In the ashram there, he revived Indian painting. The next Vishwabharati University arose out of Santiniketan Vidyalaya. Thousands of students from all over the world are studying there. Tagore liked to paint in meditation, and he also had a habit of musing in

poetry. But despite this, he loved India very much. He participated in the Wang bhang movement. The primary purpose of education should be to preserve the symphony between one's personal life and the external world. Today at Espalier School we put creativity first through open classes, nature classes. It preserves all. His teaching is Tagore's philosophy of education. There are four basic ideas in Tagore's educational philosophy, Naturalism, Humanism, Internationalism and Idealism. These four thoughts are the foundation of education which he implemented in 'Santiniketan' and 'Vishvabharati' Universities. He insisted that education should be given in a natural environment, and also emphasized on giving freedom of expression to the students. Educational institutions should not be dead cages. They should be spiritual spaces that engage students' hands, encourage art and the mind. His famous poem 'Where the mind is without fear…' was included in the syllabus; But we all need to put it into practice.

Literature :

Being inclined towards literature from childhood, he emerged as a great poet and famous literary man. He had a good understanding of literature at a very young age. He wrote his first poem at the age of just 8 and when he was 16 he wrote a short story in 1877. Rabindranath composed around 2 thousand 230 songs and also made his invaluable contribution to Indian culture especially Bengali literature. He was awarded the Nobel Prize in 1913 for his outstanding contribution to literature. Rabindranath's works are characterized by his good use of vernaculars in his poems along with new prose and chanda. The composition was very simple and straightforward, so it was liked by the fans. Rabindranath Tagore published several works in 1880, followed by Mansi in 1890. Through this composition of his, everyone was introduced to his extraordinary

talent and maturity. He is the only writer in the world whose two compositions have become national anthems of two countries. India's National Anthem 'Jan Gun Man' and Bangladesh's National Anthem 'Amar Sonar Bangla' are composed by Gurudev. Apart from this, Gurudev Rabindranath's most popular composition was 'Gitanjali'. He was awarded the Nobel Prize for this. Gitanjali became so popular that it was later translated into English, German, French, Japanese, Russian, among other major languages of the world. Hence the fame of Rabindranath spread all over the world and he became famous everywhere.

Conclusion :

Tagore's idea of education was that every individual's intelligence is unique and supernatural, so all students cannot learn together. He had developed new teaching techniques through Vishwa Bharati University. Here the students could decide the syllabus, examination and arrangement as per their choice. I do not remember what education I was given, but I remember well what I learned, Tagore used to say. Tagore, who insisted on change in the education system rather than education left schools and colleges. However, the knowledge gained and the study of art, literature, culture by him had to be accepted by the scholars going forward. Rabindranath Tagore is known to us as a poet, musician, painter, thinker and educationist as well as a social reformer and political thinker.Kabuliwala, Master Sahab, and Postmaster became very famous in his stories. People are seen reading these stories with great enthusiasm even today. Rabindranath Tagore was also an experienced and accomplished painter. His style of painting was very wonderful and his great thoughts were revealed through his paintings. Gurudev's health deteriorated during his last days. So he was taken from Shantiniketan to Kolkata for treatment. He

breathed his last here on 7th August 1941. Rabindranath created consciousness all over the world with the light of his personality, he was a precious asset of India, and we can see his creation in every branch of literature today. As a poet, writer, and leader, it is impossible to define him in words. He is always remembered for his contribution to literature.

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A Study on Effect of Covid-19 Lockdown on Rural Communities with reference to Self Help Group Members

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Abstract :

Micro Finance is the small idea which generates enormous implications. The unprivileged group of people of society gets benefited lot from it. The individual persons who form a group and established small help group which generates live hood for its member through collaborative activities. The lock down impacted by Government to control the spread of COVID-19 Pandemic results into various ill effects on society specifically related to Economic Activities. The micro finance sector is also one of them. This research work study the effects of Lockdown on Rural communities with related to Self-help groups working in collaborations with Micro financial Institutions.

Keywords : Microfinance, Self Help Group, Lockdown.

Introduction :

India has imposed one of the strictest lockdowns in the world and it is important to understand whether existing and new welfare schemes are being implemented effectively enough to provide support to households that lose their livelihoods, especially in rural areas.

This Research project uses remote data collection to improve our general understanding of how households are coping with the economic and psychological effects of the lockdown on the members of Self-help groups thereby understanding the rural communities.

Objectives of the study :

1. To Study the effect of Lockdown on Rural Communities.
2. To Study the impact of lockdown on Self Help Groups.
3. To find out measures on impact of Lockdown.

Self Help Group :

The Self Help Group was organized and founded by Mohammed Yunus founder of Grameen bank of Bangladesh. Self Help Group was first started in 1975. It is the group formation of the needy people having one or more problems. To solve the problems and issue it is necessary to form group so that collateral security create and a unity among group member play an important role in catering different need base services then an individual person.

There can be many members in one group but generally the no's are restricted to 10 to 20 members. As compared to men's Self Help Group, Women Self-help group are more formed operated and gain success. Self Help Group are playing vital role in empowerment of Women, Mobilizing saving, encouraging initiative to start business etc.

Self Help Group (SHGs) are the voluntary organization which provides microcredit to the members and help them to start the small businesses or other livelihood activities SHGs can be set up by both male & female but SHGs of women's has been recognized as effective strategy for the empowerment of women's basically in rural areas and also in urban areas.

A self help group (SHG) is basically financial intermediary committee usually composed of 10-20 local women's or men. A mixed group is

generally not preferred most self-help group are located in India, through SHGs can also be found in other countries especially in south Asia & southeast Asia. Member makes small regular saving contribution over a few months until there is enough capital in the group to begin lending funds may then be lent back to the members or to others in the village for any purpose. In India many SHGs are linked to banks for the delivery of micro credits.

SHG also known as mutual help group, mutual aid group, support group, group of people etc. The ultimate goal of this is to help each other. Self-help group may be a part of larger organization or may be a part of larger organization or may exist separately, but in SHG their all way emerges specific modes of social support. Through discussion members shares their stories, stresses, feeling, issue and recoveries. They find in group that they are not alone and can overcome to their problems and able to solve the problems. Together they learn to control the problems in their lives information and knowledge is open and shared among them self. Members learn to deal with stress, loss & personal change. (katz, 1993) (siverman, 1992).

Covid 19 Lockdown :

On the evening of 24 March 2020 Indian Government ordered nationwide lockdown which extended several time afterwards. This lockdown was initiated to prevent the spread of COVID-19 pandemic in India. Observers stated that this lockdown slower the rate of spread of COVID-19. But it emerged as less positive and more negative impact on various sectors of Economy.

The worst affected areas due to lockdown were enterprises with little or no reserves and high liquidity turnover operations, which was the case for typical micro and small businesses. This, in turn, adversely impacted their lenders: Prior to the lockdowns, many microfinance institutions (MFIs) still depended on physical interactions with customers, and door-step collections and disbursements. Their liquidity framework also depended heavily on steady cashflows — i.e., a stream of loan repayments from customers for upstream payments to banks and financial institutions from whom they had borrowed.

Data Collection :

It includes systematic and theoretical analysis of method applied to a field of study.

Collection of Data :

This study is both empirical and descriptive, both Primary and secondary data have been use for the analysis of research.

Primary Data :

The primary data are collected by Schedule Interview and Questionnaire. The Questionnaire include questions related to organizational structure of organization, Demographic information, income, expenditure, credit, credit availability, utilization and repayment, other related activities of organization, influence of Covid 19 lockdown on people and peoples influence on group relations between group and community related affairs, opinion of members and beneficiaries etc.

Secondary Data :

Secondary data is a data collected /gathered from published sources. For this research the source used as secondary data are publications of Government of India, Government of Maharashtra, Published source of Micro-Financial Institutions, RBI Bulletin, Report of NABARD, DRDA Publications, Journals, Magazines, and Research Report available in university, Periodicals, newspapers, Internet etc.

Sample Design :

The 50 Sample Self Help Group's has selected as a respondents for the purpose of the study within Wardha district. There is more than 5000 Self Help Group's operating in Wardha district

catering to Micro Credit requirement of economically backward class. Stratified random sampling was used to select sample of Self Help Group's.

Data Analysis :

01. Current economic Condition of Members of SHG :

Sr. No	Particulars	Percentage
01	BPL	14.00%
02	APL	66.33%
03	Mixed	17.00%
04	Rich	2.66%
	Total	100%

Source : Primary Data

From above table it is found that most of the respondents are among above poverty level economic condition i.e middle class. Other are below poverty level group and some are among mixed & Rich.

02. Occupation of Members of SHG **:**

Sr. No	Particulars	Percentage
01	Service	19.33%
02	Farmer	16.00%
03	Agri. Labour	1.33%
04	Labour Work	42.13%
05	House Wife	21.00%
	Total	100%

Source: - Primary Data

From above table it can be said that most of the respondents are engaged in Labour work and a house wife where as other are doing service, farming or agri labour.

03. Impact of Covid Lockdown on SHG:-

Sr. No	Particulars	Percentage
01	Positive	11.33%
02	Negative	41.33%
03	More positive	00.00%
04	More Negative	47.33%
	Total	100%

Source: - Primary Data

From the above table and the response received from respondents most of the respondents have view that Covid lockdown had more negative impact on business of SHG whereas few said it had some positive impact.

04. Does the SHG make repayment of loan on regular basis after lockdown?

Sr. No	Particulars	Percentage
01	Yes	09.33%
02	No	85.66%
03	Don't No	05.00%
	Total	100%

Source: - Primary Data

From the above table it is found that most of the Self-help group are unable to pay loan during and after lockdown.

05. Reasons behind failure in repayment of loan by SHG (if)

Sr. No	Particulars	Percentage
01	Loss in Business	38.66%
02	Non Availability of Amount	19.00%
03	Forget	08.33%
04	Investment in Business	21.33%
05	Not Answer	12.66%
	Total	100%

Source: - Primary Data

From above it is found that SHG are unable to pay loan due to loss in business during and after lockdown, also investment in business and non-availability of fund are other major reasons.

Hypothesis Testing :

Hypothesis assumed during this research have been the *proposition* as statements about the observable phenomena in this study that may be judged as *true* or *false*. As a declarative statement about the two or more variables, the hypotheses stated were of the tentative and notional nature. The Hypotheses assumed during the study are:

H0 : Covid-19 lockdown does not affect adversely to Self Help Groups and their Members.

H1 : Covis-19 lockdown affected adversely to Self Help Group and their members.

The hypothesis regarding Covid-19 lockdown adversely affected Self Help Groups and their Members is tested through the One Sample t-test using statistical software SPSS.

N	Mean	Std. Deviation	Std. Error Mean
50	1.2800	.67823	.13565

Test Value = 3					
T	Df	Sig. (2-tailed)	Mean Difference	95% Confidence Interval of the Difference	
				Lower	Upper
-12.680	24	.000	-1.72000	-2.0000	-1.4400

To test this hypothesis; a Likert scale is used. Response of 50 respondents are recorded and inputted in the SPSS software. The mean value generated is 1.28 and Standard Deviation is 0.67823. The test value is set as 3 as Likert scale is three level scale to record the responses. From the above One Sample t-test hypothesis is significant i.e. 0.000. So the NULL hypothesis is rejected and the alternate hypothesis 'Covis-19 lockdown affected adversely to Self Help Group and their members.' is accepted.

Conclusion :

Self-help Group is the small group of people engaged in small economic activities such as saving small amount taking micro loans small business loan etc. The people here come together for the purpose of solving common problems through mutual help. The meeting of group generally held monthly. The group have their own attendance register, minute's book, account book etc.

In the present study it is formed that higher number of women were impacted positively by being member of SHG. Women's gain self-confidence, self-reliance, self-respect through the process of economic empowerment by formation of SHG. Its main aim is to alleviate poverty among the poor, micro finance is an effective tool in this case, which leads to peaceful development. It helps poor people to meet their needs for easy credit and financial services.

Analysis of present study indicate that micro finance activities and SHG participation has great positive impact on the income ,assets, occupation, saving, access to loan from bank, connectivity, self-confidence , decision making etc. But during covid 19 lockdown the self-help group suffers lot. Lockdown change the pattern of regular business of SHG for several months due to which the income generation capacity, loan paying capacity etc reduced, which reduce the growth and development of Microfinance in rural as well as urban areas unprivileged peoples.

The outcome of study interprets that covid-19 had impacted on Indian micro finance especially a self-help group model.

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Maternal Affection and Pursuit for Survival in Margaret Drabble's Novels: A Brief Study

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Abstract:

It has been discovered that till recently women had been the victims of the vicious male experiences that have remained unexpressed. Very few women have a heart to express their feelings and to tell the truth about their body and mind. Mrs. Margaret Drabble, the leading British woman writer of today has handled these themes in her works with great artistic vision and has boldly written about pregnancy, birth, children and motherhood. Having a strong sense of obligation to female tradition, Margaret Drabble has brought the conflict in the mind of educated women to the surface. She could be considered as a feminist because most of her novels are focused on feminist issues and problems pertaining to women. The present article is an honest attempt to undertake a detailed study of women characters portrayed in the novels of Margaret Drabble and tried to reveal their yearning for freedom, equality and motherhood.

Keywords : Pursuit, Survival, Motherhood, Struggle, Feminist, Freedom, Equality.

Introduction :

Margaret Drabble is the most popular writer amongst the women readers as she writes about the specific experiences of women and they feel connected with those experiences in one way or the other. Her literary works include eighteen novels, ten short stories, four plays, six books on criticism, five editions, numerous articles and have been translated into sixteen languages. Margaret Drabble, in her novels, has taken up the themes that explored the complexities of the lives of modern educated women such as motherhood, loneliness, yearning, pleasure, love, career and the other themes that are still relevant today. She describes the women who escape from the traditional role of women in society by focusing on her protagonist's problems. She also shows how women can adapt in a society that is always changing. Her protagonists are of her age and go through the same stages of life wherein they take some time to overcome all the hurdles that come in their way of advancement. Although she has written these novels forty years ago, the themes and solutions to her problems very much belong to modern society. Women today still face the same questions posed by her protagonists like how to combine motherhood and career and many other questions pertaining to women. The in-depth study of her novels will enable us to see how Drabble identifies the demands of society and different relationships influencing a woman's actions, her search for identity and fulfillment of her life.

Margaret Drabble's earlier novels are about the situation of being a woman while the later ones are about being a woman in a man's world. Sarah, Emma and Rosamund are some of her characters who are confronted with the situation of being a woman whereas her other characters are confronted with the situation of being a woman in a man's world. People usually mock at her only because she is a woman writer who has dealt with the problems related to sexuality, motherhood, quest for equality and assertiveness.

Margaret Drabble's earlier novels, especially *A Summer Bird Cage* (1963), *The Garrick Year* (1964) and *The Millstone* (1965) are written in the first-person narration. In most of her novels, Drabble has created the women protagonists who possess the same traits as that of the novelist. Sarah, Rosamund and Emma resemble their creator in certain ways. Sarah and Rosamund are graduated from Oxford like Drabble and like her they have complex relationship with their siblings. Let us study some of her women protagonists in detail.

Sarah Bennett (A summer Bird-Cage) :

'A Summer Bird-Cage' is the first novel written by Mrs. Margaret Drabble which reflects the intellectual women's predicament in the patriarchal society. The novel was written in 1963 when the novelist was greatly influenced by feminist theories. Mrs. Drabble shows the struggle of a young and talented girl Sarah Bennett who is the protagonist of the novel. Sarah graduates from the Oxford University with a first class honors degree in English. She has a perfect blend of intellect and beauty in her but she is completely unaware of her own dreams and goals as she seems unambitious in the beginning. Being a well-educated woman, Sarah expected to own a dream life with a satisfying job, friendship and love. After her graduation she traps in a conflict—marriage vs. career. So she tries to explore both the possibilities. For her, none of the marriages is encouraging. One is happy yet dull, another thrilling yet self-destructive and a third, her sister Louise's, in which she hoped to find a model of her own but ends in a divorce. The novel begins as Sarah returns from Paris to witness her sister Louise's marriage to Stephen Halifax. Stephan is a dull, fashionable, affluent and a satirical novelist with four novels to his credit whereas Louise is a stunning and exciting woman. Sarah does not understand the reason why her sister is serious about Stephen and is getting married to a man like him. She tries to ascertain whether a woman should marry a man for love or money. In the end, Sarah gets the answer directly from Louise that she married Stephen only for the sake of his money. Before and after her covetous marriage with Stephen, she continues an affair with an extremely attractive and sexy actor John Connell. Though Louise loves him desperately, she shall never marry him.

Many couples tie a nuptial knot for the sake of love that they have for each other. Though their marriage is based on love; it may not have a happy ending for women. Here Sarah's friend Gill chooses to marry for love but to her dismay their marriage proves to be a complete failure. She gets married as soon as she graduates from university. Gill and her husband are considered as a lovey-dovey couple and Sarah believes that they will never depart from each other. But when Sarah learns about their divorce, she is shocked. Gill tells Sarah that they shared a wonderful bond with each other initially but later they started to quarrel over the petty things like money, food etc. She is forced to stay at home and look after the family. The situation gets worsen day by day and eventually they separate with mutual consent. Sarah feels depressed over the worthlessness of women's lives. She feels her life is meaningless and ruined because she is a woman. After witnessing both the devastated marriages, Sarah realizes the importance of independence and cherishes it. Eventually Sarah finds a decent job at BBC, which enables to support her life and pursue her dream of becoming a writer. Through the protagonist, Drabble tries to imply here that staving off the marriage is not the only option the carrier oriented women are left with. Instead they should learn how to balance their married life, family and career in order to fulfill their multi-roles as daughters, wives, mothers, employees or employers. Sarah represents the 'New Women' who is not only courageous enough to live for

her own interests and benefits but also has the courage to pursue the freedom and independence by all means. For Sarah, a 'New Woman' will never lose herself and get into a marriage. A woman should not give up her own cause and social values to spend all her energy to family.

Rosamund (*The Millstone*) :

'*The Millstone*' is the second novel written by Margaret Drabble wherein she has created an entirely new feminine identity for her protagonist Rosamund. This middle-class, educated, single mother is utterly against the social customs of the mid-1960s. Rosamund's motherhood is absolutely unplanned. At the beginning of the novel she is a virgin, that it is quite unusual in her literary social circle, so she tries to hide the fact of her virginity from everyone. It is humiliating for her to be known as a virgin in an advanced modern society like hers. Later she starts falling for George. It turns out to be tragic because she cannot accept his love and has to shun him out of her life. However, unfortunately she becomes pregnant and is terribly disturbed due to this unwanted pregnancy and an illegitimate baby. When she realizes that she is pregnant, she then tries to abort the baby, but she fails to do so as her attempts do not seem whole-hearted. After one such attempt she says that having a baby would be a punishment for her and she will lose her indepence.

Rosamund is greatly influenced by her feminist mother who believes in man-woman equality. Rosamund, at this stage of her life, realizes that there is a limit to equality as there is biological difference that she cannot change. Initially, Rosamund is shocked when she comes to know about her pregnancy. It was a sort of punishment for her. However, later she realizes that Motherhood is not necessarily a social trap or "a millstone" but a milestone. Her pregnancy and motherhood proves beneficial to her on a personal plane. During her pregnancy she

finishes her thesis for which she receives appreciation from academic circles. She publishes a number of articles in scientific magazines. Her reputation grows and she is offered a job at the university where she meets George again, but does not tell him that he is the father of her child. When she takes him home to meet her daughter Octavia, she realizes that her bond with her child is so strong that she will never need any man to support her. Motherhood makes her mature, self-aware and develops a sense of responsibility in her. The novelist here asserts that a mother can never be utterly selfish but must consider the needs of another person completely dependent on her. Rosamund is uninterested in getting married to Roger or George and is unwilling to establish her own family. Here we can see her selfishness as well as her urge for independence. Her views of marriage are based on her sibling's personal disappointing experiences of marriages so she doesn't want to get married.

Clara (*Jerusalem the Golden*) :

Drabble, in her fourth novel '*Jerusalem the Golden*,' created a character who has escaped from the clutches of stubborn orthodox mindsets and orthodox social structures for good prospects. Clara Maugham, her protagonist is a small-town young woman from Northam which is located in the North of England. Her capabilities for development are greater than the opportunities available in her narrow circumstances. For her, there are not enough opportunities to thrive in her home town; hence she leaves Northam. Clara believes that her fate is destined to be like her mother who is a woman without hope and thinks that when she is dead, the garbage collector will cart her body off as she will be all alone. Her mother, Mrs. Maugham is a jealous, unpredictable woman who always criticizes her neighbours. Clara does not like her mother's ways of leading life, so she abandons her family and hometown. One day she receives

a telegram about her mother's illness. Her mother is suffering from cancer but she doesn't feel much about her. Still she goes to see her in person. She understands that her mother's illness is a crucial sign of retaliation for her neglect but she selfishly pursues her quest for escape and wishes to get over everything. Clara has failed to triumph over anything. She is a victim of her own fear of life even if she tries to thrive in an unfavorable situation; the aftermath is not a joyous one. She attains a persistent isolation in a spurious and sterile Jerusalem.

Jane (*The Waterfall*) :

In the novel '*The Waterfall*,' the novelist has depicted her protagonist's struggle in finding a new morality. The novel was published in 1969. Jane Gray is the protagonist in this novel. The central theme of the novel is the love affairs between Jane Gray and her Cousin Lucy's husband whose name is James. Jane struggles to escape her fate but it catches her up everywhere: she can neither escape the tragic romance nor live with it in peace. She is a writer who writes and publishes poems. There is constant conflict between herself as a woman and an artist. As a woman she experiences sex, fulfillment, and femininity while as an artist she tries to give form and shape to those experiences. Jane Gray resembles Rosamund Stacey in many ways. They both are educated young women and mothers who share the perplexity of their lives after graduation and struggle to maintain balance between family and career. Rosamund finds joy and love solely in motherhood whereas Jane finds love and independence through sexual and romantic intimacy with a man who is actually not her husband. She is married but her husband Malcolm has left her to live with another woman even when she is seven months pregnant. He beats her up brutally and leaves her. The novel starts with Jane alone in her bedroom about to give birth to their second child.

Frances (*The Realms of Gold*):

The novel '*The Realms of Gold*' was published in 1975. The novel explores the experiences of the protagonist Frances Wingate, an anthropologist and her affair with Karel Schmidt, a lecturer in history. She has both, simplicity and sophistication in her. Everything comes to her easily. She frees herself from the family mesh and conflict and turns back to nature. She is lucky as she marries her lover in the end and has a happy family. The novel begins in a hotel room. Frances is on tour and delivers lectures about her discovery of an ancient city, Tizouk. One evening she becomes emotional due to loneliness and sends a postcard to her lover Karel. She becomes restless when she receives no response to her card. She is ignorant of the fact that her card has not been delivered but misplaced by the European mail system. Frances is distressed due to this, but carries on as mother to her four children, as a professional, and as a member of her family. Karel too thinks hopelessly about Frances, his lost love, puzzled by her rejection of him. His wife and students incessantly take advantage of his patience and good nature. Karel and Frances reunite in the end after several dramatic incidents.

Conclusion :

To sum up Margaret Drabble's literary works are moral and humanistic in nature. She takes delight in describing woman's passionate yearning for man and the way a baby comes in this world out of its mother's womb. She has enough boldness and courage to reveal the feminine experiences, discloses young women's struggle and predicament in reality and provides a comparatively mild way to ease the conflicts faced by women. Her early novels deal with the lives of ordinary middle-class girls while the later novels are more complex and explore the delicate webs of social interconnections. She shows special concern for intellectual women's fate and living circumstances in the patriarchal society

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Impact of Nutrition Counseling on Consumption Pattern of Junk Foods and Knowledge, Attitudes and Practices among Adolescent Children's of Working Home Makers.

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ABSTRACT :

Sixty Four adolescent childrens of working mothers aged 16-18 years who used to eat junk foods frequently were selected from two different schools in Nagpur and divided equally into two groups viz. Experimental (E) and Control (C). The data on demographic information and junk food consumption pattern were recorded before and after nutrition counseling. Nutrition counseling was imparted for a period of three months through lectures, visual aids in group E and was assessed by Knowledge, Attitudes and Practices (KAP) test before and after nutrition counseling. It was observed that 87.7 and 93.7 per cent of subjects spent their monthly pocket money on junk foods in group E and C and majority ate junk foods at least once a week. It was observed that junk foods contributed to 54 and 57 per cent and 50 and 52.20 per cent to total energy intake in group E and C before and after nutrition counseling respectively.

KEYWORDS : Dietary Habits. Energy. Healthy Foods. Meals. Visual Aids.

INTRODUCTION :

Junk foods are mainly made up by using a lot of saturated fats which are unhealthy after digestion and release a lot of toxins into the body. Moreover, it lacks vitamins and minerals which are necessary to have good health and immunity to fight diseases. Generally, the adolescents consume unconventional meals mostly disapproved by the senior family members. They have formed distinctive likes and dislikes of foods. The practice of high consumption of junk foods like noodles, burgers, pao-bhaji, sandwiches, hot dogs, patties, pastries, popcorn, potato chips, carbonated drinks, biscuits, muffins, toast, kulcha- channa, samosa, chocolates etc. have become common feature of adolescent's diet (Singh and Singh 2008). Ill effects of regular intake of junk foods are mainly lack of energy, poor concentration and obesity leading to inferiority complex , depression, heart diseases, high cholesterol, stunted growth, premature ageing, and tooth decay (Chhibber 2010).

India, adolescents account 20 per cent of the total population (UNICEF 2011). Diet plays a major role in the promotion of health and wellbeing of an individual. A good and balanced diet improves the quality of life, while poor diet may lead to morbidity and diseases. Nutritional attitudes and beliefs impact food choices and nutritional adequacy. Food and nutrient intake are closely related to nutritional status and health of an individual. Adequate amount of nutrients in the form of daily diet are essential for the maintenance of health. The eating pattern of adolescents first increasingly gained attention in western countries in recent years. Owing to globalization and urbanization in developing countries, adolescents consume more dietary fats in comparison to fruits and vegetables (Puri et al. 2008).

India had the world's largest number of professionally qualified women. The mother's educational level is the one of the best predictors

of the type and quality of child's diet, although the father's educational level also have an effect. Children of working mothers tend to consume more processed junk foods, fats, meat, milk, fish, green vegetables, less sugar and fruit juice where-as, children of poorer families tend to consume high sugar and unhygienic foods (Fernandez 2006).

Nutrition counseling is a key element in promoting sustainable healthy eating behaviors. Adolescents often are not aware of the potential health risks associated with poor habits and have not thought about making dietary changes. Therefore, the goal of nutrition counseling is to increase adolescents' awareness of risks associated with current eating habits, to teach to eat well balanced diet that contain a variety of foods and to learn to make wise food choices independently. Nutrition issues that are especially amenable to group education methods include fast food, snack choices, sports nutrition and overweight (Stang and Story 2005).

MATERIAL AND METHODS :

• Selection of Subjects :

A sample of 64 adolescent children's of working mothers aged 15-18 years who used to eat junk foods frequently were selected randomly from two different schools and divided equally into two groups viz. Experimental (E) and Control (C). Nutrition counseling was imparted to group E, while group C was not be given any nutrition counseling.

Nutrition Counseling Nutrition counseling was imparted to the subjects of group E in the form of lectures, visual aids like charts and posters, flash cards and leaflets for a period of three months, that is, one counseling session fortnightly in vernacular language on the balanced diet, functions of different nutrients and their requirements, nutritional disorders, their control and prevention, cooking practices, importance of physical exercise, ill effects of junk

foods and how to make junk foods healthy. Nutrition knowledge of the subjects was assessed by questionnaire based on Knowledge, Attitudes and Practices (KAP). After imparting nutrition counseling, nutrition knowledge was again assessed. For evaluating the questionnaire, one score was awarded for each correct and zero for each wrong answer.

· **Statistical Analysis of Data-**

The data on junk foods intake and KAP scores was analyzed statistically by using appropriate statistical tools such as mean and percentage. To test the significance student's t-test was applied using Microsoft Excel computer programme package on all the parameters (Singh et al. 2004).

RESULTS AND DISCUSSION :

In the present study, 50 and 26.6 per cent of the subjects fell in age group of 16 years, followed by 17 years, that is, 36.7 and 53.4 per cent and rest were in 18 years. It was also observed that majority of fathers (60 and 60 per cent) and mothers (80 and 50 per cent) were involved in service, while 13.3 and 33.3 per cent of fathers were engaged in business and 20 and 50 per cent of mothers were involved in self - employment like boutique, beautician, tutor, packing of tiffin system etc. It was observed that 46.7 per cent of subjects skipped breakfast daily due to lack of time in group E, while in group C, 26.7 per cent skipped lunch daily due to lack of appetite. Further, 33.3 per cent too skipped lunch in group E and 20 and 6 per cent skipped breakfast and dinner in group C respectively. However, after nutrition counseling, more number of the subjects in group E started taking regular meals at proper time, instead of eating junk foods. It was also seen that majority of the subjects (86.7 and 93.3 per cent) spent their monthly pocket money on junk foods in group E and C respectively. Further, 53.3 and 23.3 per cent consumed junk foods once a week and 20 and 33.3 per cent thrice a week in both the

Table 1- Demographic information of the subjects.

Parameters Group Percentage	E (n=30)	Group C (n=30)	Frequency	Percentage	Percentage Frequency
Age (years) 53.4	1 6	1 1	36.7	1	6
26.6	1 7	1 5	5	0	8
12	1 8	4	13.3	6	2
Mean ± SE 17.00 ± 1.00 17.00 ± 1.00					
Father's Occupation					
Business	33.3	4	13.3	1	0
Service	6 0	1 5	6 0	1	8
Mother's Occupation					
Service	5 0	2	4 8	0	1 5
Self employed	5 0	6 2	0	1	5
Skipped Meals					
Breakfast	2 0	1 5	5	0	6
Lunch	33.3	10	33.3	1	1
Dinner	32.4	1	32.4	2	2

groups. It was observed that after nutrition counseling, the subjects preferred low fat and highly nutritious fiber rich foods.

Junk Food Consumption Pattern Consumption of various junk foods among adolescent girls before and after nutrition counseling is given in Table 2.

Table 2: Consumption pattern of Junk foods before and after nutrition counseling.

Food items Group	E(n=30)	Group C(n=30)	Before	After	Before	After
Chinese Food						
Noodles*	18 (64)	9 (30)	15	50	18	55
Manchurian*	16 (53.3)	8 (26.7)	12	40	14	46
Spring rolls*	11 (36.7)	6 (20)	8	26.7	9	28
Italian Food						
Macroni	18 (64)	10 (33.4)	22	73.4	25	78.3
Pasta	12 (40)	8 (26.7)	12	40	17	45
Fried Food						
Potato chips*	30 (100)	25 (83.3)	30	100	30	90
Kurkure*	30 (100)	25 (83.3)	30	100	29	91
Paneer pakora*	24 (80)	20 (60)	28	92	26	90
Bread pakora*	20 (65)	8 (26.7)	24	75	23	72
Cutlets*	20 (66.7)	13 (43.4)	24	80	21	75
Samosa*	13 (43.4)	5 (16.7)	12	40	10	35
Pao – bhaji*	11 (36.7)	10(26.7)	8	26.7	6	24.4
Kachori*	8 (26.7)	2 (6.7)	6	16	5	12
Burger*	10 (29)	5 (16.7)	13	38	11	34
Bakery Items						
Bread*	14 (46.7)	8 (26.7)	5	16.8	4	15.2
Cakes*	10 (33.4)	3 (10)	10	33.4	8	31.6
Pastry*	7 (23.4)	4 (13.3)	7	23.4	5	20.1
Pizza*	6 (20)	4 (13.3)	5	16.8	5	14.3

Table 3: Gain in KAP scores obtained by subjects before and after nutrition counseling

Pre test	Post test	t-value	Gain in scores	Quantum of improvement	pre test	post test	t value	gain in scores
Knowledge	12.5±3.62	17.50±2.56	11.920*	4.8	1.36	10.9±3.61	10.63±3.45	0.03
Attitude	8.00±2.55	11.82±1.23	14.079*	4.93	1.70	7.43±3.20	9.23±2.10	- 1.9
Practice	5.35±2.82	8.33±1.40	7.828*	2.40	1.67	4.96±2.31	5.15±2.62	0.37
Overall	29.00±8.87	37.24±8.30	-	12.24	1.65	21.80±8.72	23.13±8.98	- 1.05

Mean ± SD

The most common Chinese food items were noodles (60 and 50 per cent). Table 2 depicted that 100 and 100 per cent, 100 and 100 per cent, 100 and 73.4 per cent, 80 and 90 per cent, 63.4 and 73.4 per cent, 66.7 and 80 per cent and 43.4 and 40 per cent of subjects consumed fried foods like potato chips, kurkure, kulche/bhatura channe, paneer pakora, bread pakora, cutlets and samosa in group E and C before nutrition counseling respectively. It was observed that frequency of consumption of junk foods decreased after nutrition counseling in group E, as they were motivated to decrease the consumption of high fat foods, market foods, ready to eat foods, junk foods like pizza, burger, fried foods etc. and were taught to consume healthy junk foods like fermented foods, wheat noodles by adding lots of vegetables, sprouted pulses, grilled sandwiches filled with vegetables, vegetable samosa, cutlets, wheat and multigrain bread sandwiches and use of less oil in cooking to remain healthy and fit. However, negligible change in the food habits was found among subjects of group C. It was also observed that daily consumption of coffee was most common in 40 and 30 per cent in group E before and after nutrition counseling respectively. The subjects were taught to reduce the intake of caffeinated beverages as it directly affects the brain and also causes acidity. It was also observed that 43.3 and 36.7 per cent of subjects in group E preferred carbonated drinks and potato chips along with meals before and after nutrition counseling respectively. They were also taught to reduce the intake of carbonated drinks and chips as it would increase the risk for obesity, acidity and tooth decay. It was observed that majority of the subjects, that is, 50 per cent obtained knowledge scores between 11-15, followed by 26.7 per cent who obtained between 16-20, 20 per cent between 6-10 and only 3.4 per cent.

CONCLUSION :

Adequate nutritious and balanced diets along with the maintenance of health are the chief requirements in a society. The perusal of data clearly indicated that nutrition counseling had a significant and positive effect on the dietary habits, junk food consumption pattern of the subjects in Group E. Moreover, there was improvement in KAP scores of the subjects after imparting nutrition counseling.

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Bhattacharya's He Who Rides a Tiger: A Story of Religious Hypocrisy and Casteism

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Abstract :

Bhabani Bhattacharya's post-independence period was full of struggle, suffering and hope with many social evils. His third novel *He Who Rides a Tiger* was published in 1954, wherein he presents an exact picture of Indian society before independence. The novel reflects the degrading political and economic system in the caste-ridden society of the early forties and depicts unbridgeable gulf between the rich and the poor, the high and the low. This research paper aims at studying and analyzing the novel *He Who Rides a Tiger* as a story of religious hypocrisy and Casteism. Through the major characters like Kalo and his daughter Lekha, the novelist tries to show how Kalo, a dark skinned blacksmith and Chandra Lekha retaliate on society due to hunger and ill treatments they receive from people and denunciate the caste system.

Keywords: Religion, Hypocrisy, Casteism, Hunger, Famine, Revenge, Society.

Introduction :

Dr. Bhabani Bhattacharya was a humanist. He was greatly moved by the poverty, hunger and sufferings of the people. He has exposed various social evils of modern India such as exploitation, superstitions, prostitution and hoarding of food grains. As a social reformer he wants to make men self-reliant and self-respectful individuals. Events of the early post-independence period such as the partition of the country in 1947 with its disastrous aftermath and the development of the nation serve as an ideal material for the writers to ponder over and use it to express their feelings and thoughts. Being a true nationalist with a deep concern for the welfare of the society continues to be interested in the themes of vital national significance. So many social evils still persists even after independence. He, therefore, pleads for intelligent exercising of vote, advocates widow remarriage, rebels against child marriage and is against the barrier of caste. As a visionary, he firmly believes that there is every hope for India to be a better place because it has all the basic material required for development and reconstruction. He is concerned with the dignity of man both at the national and at the international level.

The Victims of Casteism :

Chandra Lekha is an image of suffering that is subjected to traditional restraints. The caste restrictions and her role of priestess in the temple add to the sufferings of this motherless girl. Chandra Lekha and her father spend their life happily with the mutual affection between the father and the daughter. Her father, Kalo, is a self-competent, industrious and ambitious dark-skinned blacksmith of Jharna town whose pretty wife dies in childbirth and the baby daughter is named Chandra Lekha, which is suggested by the priest when he comes to the blacksmith for some work. The girl is nurtured under the tender care of her father and his old widowed aunt who comes to stay with them. The girl inherited her

mother's good looks and displays unmatched beauty and intelligence as she grows up. He sends her to the local English Convent School where her presence is frowned upon by the girls belonging to the higher castes. They were cold and aloof because of her humble caste. She was at the top in every test and that made it worse. Kalo is criticized for his daughter's education by both, the upper-caste people and the people of his community. He feels very much proud for Lekha as she moves up from one class to another at school.

Lekha steps in to womanhood from girlhood. She is a tall, fair, soft-spoken, composed, graceful, pretty, intelligent and a well-mannered girl with beautiful black eloquent eyes. Being a bright student, she loves her books that she won as prizes for her schoolwork and other books she issues from the library. Lekha's fair-skinned beauty is genetic; however, she seems unaware of her beauty and takes no notice when people watch her with admiration. She is not only self-contented but also a solitary girl like her father and absorbs more and more in studies. She wins Ashoka Memorial Medal in an essay competition which was held for all the students of Bengal. Her name was also printed in the Hindusthan newspaper. Kalo's joy knows no bounds on reading the newspaper and thinks that Lekha will be honoured publically at the hands of Magistrate but they get cold response from high class people who only send the medal in blue velvet case and nobody takes pain to come to Jharna town. Lekha does not get anything what she deserves to get and her father feels very sad on her account. Despite it, Lekha and her father spend their life happily with the mutual affection between the father and the daughter until the man-made famine strikes their village in 1943.

During Famine food grain become scares and unemployment become more acute in Jharna. Weavers and tradesmen sell their implements and are forced to leave for Calcutta in search of food

and work. Kalo finds it difficult and looks for a job, but when he fails, he also leaves for Calcutta with an aching heart, leaving behind his daughter in the care of an old aunt. While going to Calcutta he suffers much in railway, does not have money to buy a railway ticket and hence he travels on the footboard of a train. He tries to steal bananas due to hunger but is caught and is taken to the court where the magistrate sentences him an exemplary punishment of three month's imprisonment because of the fast growing incidents of theft. In prison Kalo shares his cell with Bikash Mukherji who has been jailed for protesting against a policeman, beating up and killing a poverty stricken person for standing before an eating place for staring at the food there. Bikash Mukherjee protests against hunger i.e. he protests against the British rule itself and its lackeys. He is given the number B-10. This B-10 protests casteism as his sister, Purnima was forced to get married to an elderly widower by her parents, when they discovered her love affair with Bhasav, a man from a lower caste. She was not at all happy in her married life so finally she ends the entire ordeal by committing suicide. He, thereby, renounces his Brahminhood by throwing away his sacred thread and promises never to speak about his caste. That is why he refuses to disclose his caste when Kalo questions him about it. They become good friends in due course of time.

After the departure of her father, Chandra Lekha suffers a lot due to Bengal famine as she is also one of the victims like the other people of the village Jharana. She sells her gold medal, a golden chain and gold bangles which are bought for her by her father. The tradesmen-cum-agents of the Brothel who come from Calcutta try to tempt the hungry and poor village girls. He tries to capture Lekha as well by giving her grain as she has no grain in the house but she understands the meaning of his look. She recalls her father's warning about such agents while going to Calcutta. A few days later a woman comes to Lekha from Calcutta, tells her that her father who

works in her house has met with an accident and she has come there to take her to her father. Lekha who loves her father a lot is greatly discouraged by that time and goes with the stranger woman. She cannot meet her father since she is tricked to bring in Harlot's house where she spends two days in a locked room without food; the windows are closed and barred. On the third day the woman gives her some rice to eat. On the last and fifth day she has been given a feast. She begs to see her father but the pimp woman beats her, gives her a transparent blue sari to wear without blouse and a strong perfume is sprayed on her body. She shouts and cries since a rich stranger enters the room and embraces her. She feels sickened and vomits. The rich man, therefore, leaves the room in anger. Kalo who now works for a group of brothels in the city due to the irony of fate, is near by the room, recognizes her voice and feels the presence of his daughter. He enters the room and is horrified to see his loving daughter Lekha. He rescues her and takes her home without the knowledge of the brothel keeper. She is a virgin and is saved in time but is very much terrified and the fear remains very long in her life.

A Religious Hypocrisy :

As a destitute, Kalo, a hard working blacksmith, has been denied the opportunity to earn an honest living, has been convicted as a thief and compelled to work as a pimp for the brothel to eke out a miserable livelihood. He sees these social cruelties torturing the life of the poor and the low-caste people through his own experience. He sees innocent poor girls working as a prostitute, innocent poor person's imprisonment for minor lapses and the animal like life of the prisoners in the prison where the people who take part in Quit India struggle are imprisoned. The meanness and cruelty shown by unscrupulous exploiters rouses Kalo's indignation. Society has hurt him so much in the belly that he decides to take revenge upon the exploiters of society by perpetrating the fraud already hinted at. He, therefore, declares war on society and resolves to be revenged on its pillars for the famine they have caused and the harlot-homes they have kept flourishing and he:

"was going to be a pillar of society! A pillar created by two seers of grain. Han, that was the way to avenge himself. A smith reincarnated a Brahmin. A convict and harlot-house procurer becomes a master of a temple, placing the hand of benediction on the bowed heads of pious folks. So had the Wheel of Karma turned!" (Pp. 86-7)

Lekha believes that her father is not the only person who can fight heroically; his daughter too can stand on her own legs. To avenge on the society the father and the daughter decide to perform a fake miracle. He makes a phallic image of Shiva which is raised out of the soil under an old banyan tree. Wearing a sacred thread like a Brahmin, Kalo:

"twisted his sacred thread to his thumb, in Brahminic manner, seeking strength from the contact, and let his trembling hand rest upon his stomach. It was a thick, brand-new thread with nine white strands, no simple thread but a Brahmin's holy emblem. …The terrible fraud of posing as high of caste, the highest when he was so far down in the scale. No man in Bengal could ever before have dared such rashness. Doubt had preyed on his mind." (Pp. 81-2)

Kalo sits in the position of fervent prayer, sitting next to him Lekha tells the crowd tonelessly that her father,

"had a dream. Shiva visited him in his sleep and said, I lie buried under an aged banyan in the large vacant plot on Behula Road. An ant-heap marks the spot. Remove the ant-heap. Pour water on the spot until I rise." (p.79)

The people are amazed, wonderstruck to see the dream come true,

> **"as the sun sank and dusk began to thicken, the brown surface of earth, which Kalo had watered for hours, split open and the top of a small stone Shiva pushed its way slowly into sight. Only the few who sat very close saw the miracle happen. For a moment they gazed in tongue-tide wonder. Then the triumphant shout came in unison, 'Namo Shivaya!' The god has shown himself, the god Shiva himself!" (Pp.83-4)**

Kalo takes a new name Mangal Adhikari and Lekha becomes a Mother of Sevenfold Bliss rather people make her so. A temple is built and a pujari is appointed to perform the ritual worship. The profiteers like Motichand, Sir Abalabandhu and the other constitute a board to look after day-to-day working of the temple. The magistrate who had sent Kalo to jail is among many others who visit the temple and touch his feet.

Kalo's rebuking the blacksmith Viswanath for touching and polluting him after wearing the Brahmin mask temporarily exposes the arrogance of the upper class people. The ill-treatment given to the boy Obhijit by Pujari's wife is also the example of caste tyranny. Dr. Bhattacharya in the novel describes the religious aspect of the Hindu society and has given certain references of the Hindu religion as practiced by the people of the country like the people's eager expectation of Kalo's promised miracle, offering of money and materials for construction of false temple, etc. Bhattacharya exposes the wicked practices of the hollow religion. He points out the hypocrisy of the corrupt society through the instance of the temple. Mangal Adhikari brings home an old Viswanath who works as a gardener and has no faith in the temple. He is very sentimental man who creates a storm in the temple by one of his bold act. According to the practice, the milk that has been used for the ritual bath given to the image every day, is collected and thrown into the sacred river Ganga. Viswanath begins to steal the milk and distribute it after boiling to destitute children in the neighbourhood. This is considered as disrespect. Mangal Adhikari supports him, but the trustees and the worshippers who pay for the milk through endowment create uproar but he rides the storm and finally establishes the custom of using the sanctified milk for feeding the hungry children. This instance shows the hypocrisy, hollowness of Hindu religion.

Conclusion :

Kalo has a firm faith in the traditional values of life. He has a simple set of values such as honesty, hard-work and faith in law and justice. The oppressive awareness of his low birth, poverty, hunger, three month's imprisonment for a small offence, his work as a brothel-house agent, and above all Lekha's degradation and humiliation in the brothel-house are the various factors which turn Kalo into a social rebel. He metamorphoses himself and castes away the old values and rebels against the entire social system. He renounces his caste and becomes a twice-born by wearing the sacred Brahminic thread across his chest, revolts against 'tradition' free from his spiritual bondage and emerges as a modern man with the release from the oppressive bondage of class and caste and starts believing in the modern man's faith in equality between man and man. Lekha not only helps her father in the erection of fake God but also becomes the Mother of Sevenfold Bliss and merely an object of adoration. She eventually releases herself from the cage of fear that she builds around her. She works as a redeemer by getting rid of the burden of falsehood the imposture as a Brahmin and as Goddess and by desiring to link her life with Biten for the emancipation of the downtrodden people.

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CREATE AN AWARENESS AMONG STUDENTS BY TRAINING PROGRAM OF WARLI PAINTING

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Abstract :

Warli paintings are believed to be one of the oldest forms of art in history. It is a form of tribal art which owes its origin to the state of Maharashtra in India. This art is very popular among the tribal community. The Warli art has special characteristics of representing the humble life of the Warli tribe. The trademark of Warli painting is the use of geometric designs such as triangles, circles; squares, dots, and crook are used to depict human figures, animal figures, houses, crops etc.

This Warli art is being used in making furnishing items like bags, cushion covers, bed spreads, wall panels, dresses and saris. The originality of the Warli art must be preserved and promoted. It should be preserved through documentation like slides, short movies, artists, and artisans should work together and exhibition in museums and private art galleries. Indian government and other voluntary organizations are taking efforts to preserve and promote these paintings.

Keywords: Training, Warli motif, Sketching, Tarpa

Introduction :

Every region has its own style and pattern of art, which is known as folk art. In addition to folk art there are also many type of tribal art practiced in rural population. These arts are simple, vibrant and unique to particular region. Tribal people express themselves in vivid styles through painting which they execute on the wall of the houses. This was the only means of transmitting folklore to a popular not acquainted with the written word. Everything seems to be communicating with nature and this forms the chief characteristics of the Warli art. The Warli art has retained a kind of simplicity and natural beauty. The tribal community however tills date it has not given any special recognition outside India.

Warli painting is a tribal art mostly done by Adivasi from North Sahyadri Range in India (Dahanu, Talasari, Jawhar, Palghar, Mokhada, and Vikramgadh). Warli paintings were mainly done by the women folk. The most important aspect of the painting is that it does not depict mythological characters or images of deities, but depict social life. Warli is one of the oldest forms of Indian folk art and has its origin in the Warli region of Maharashtra. This form of tribal art mainly makes use of geometric shapes such as circle, triangle and square to form numerous shapes. Traditionally Warli painting was done on walls. The walls are made of a mixture of branches, clay and cow dung, making a red, pale brownish, yellow background for the wall paintings. Warli use only white color for their paintings. Their white pigment is a mixture of rice paste and water with gum as a binding agent. They use a bamboo stick chewed at the end to make it as paintbrush. Now a day it is done on various mediums. Warli block printing and

graphic printing is also done on various surfaces. With view of Warli art the objectives of study were as followed
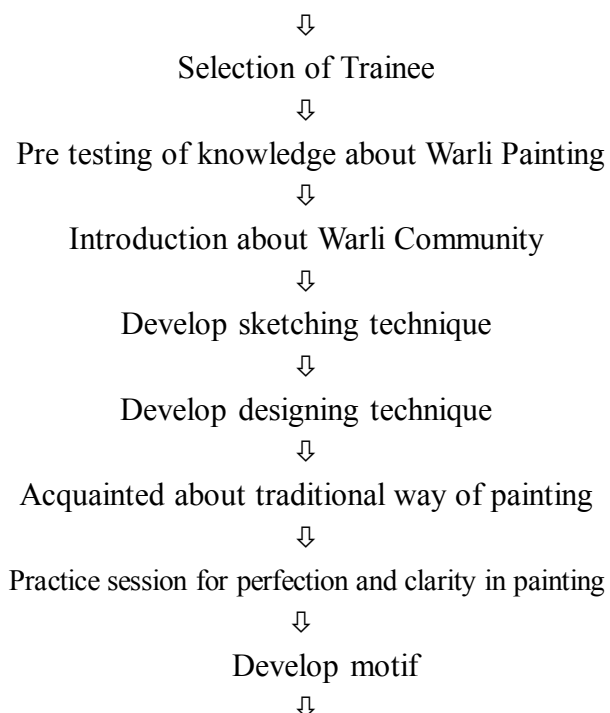
Objectives :

1. To develop the Warli design sketching skills among students.
2. To develop creative ideas among students.
3. To know the historical background of Warli art.
4. To develop painting skills among trainee students.

Methodology….

For this training program 25 students were selected randomly. Pretest was taken to understand their interest with prescribed questionnaire. The questions dealt with demographic details, history of crafts, process of producing craft, color used for background and painting and motifs used. Finally 25 students were selected for training. Syllabus was constructed for one month training program and step by step sketching techniques have been developed among students.

Methodology
⇩
Selection of Trainee
⇩
Pre testing of knowledge about Warli Painting
⇩
Introduction about Warli Community
⇩
Develop sketching technique
⇩
Develop designing technique
⇩
Acquainted about traditional way of painting
⇩
Practice session for perfection and clarity in painting
⇩
Develop motif
⇩

Organize Exhibition
⇩
Assignment on Warli tribe
⇩
Feedback from trainee
⇩
Issued Certificate

Result and discussion :

Selection of Trainees: Selection of trainees was randomly as per their interest. Minimum criteria set for selection trainee should aware about drawing, understand English language and studying at under graduate course. As per set criteria 25 trainees were selected.

Distribution of selected trainee :

S.No.	Class	No.
1	B.Sc. Ist year	3
2	B.Sc.I Ist year	15
3	B.Sc. IIIst year	7

Table : 1 .Assessing the knowledge about Warli painting among student

Table 1 showed the knowledge about Warli painting among student. It was revealed from the table that out of total student 80 percent were unknown about Warli arts and identification of Warli arts. All the participitants were unaware about Warli tribe but unaware about Warli arts whereas 80 percent participants having not idea about the region famous for Warli, 92 to 100 percent participants not known about colure and motifs used while 100 percent 60 percent were unaware about tarfa dance and 60 percent unaware about where traditional warli art done ?

After the assessment of participants regarding Warli art and their willingness the step by step programme framed and implemented for creating awareness and skill development of Warli arts.

Step wise programme frame work and implementation :

- In the first step students were introduced about history of Warli tribe, their culture

and daily routines, their farming, their God, types of worshipping, rituals and dance.

- In second step sketching techniques were developed among students using circle, triangle and line. Creation based in lines and geometrical figures.

- In third step were to give design oriented look for things in nature through their activities on the occasion of festivals, harvesting, and farming. Use of symbols for certain purposes: Sun, Moon frog, Cob web, Swastika, different musical instruments, farming tools etc.

- In fourth step, students were get acquainted about traditional way of painting and for commercialization, how to use different techniques of painting.

  In fifth step was practice session for perfection and clarity in painting, drawing sheets were used for painting.

- In sixth step, cotton fabric was used for painting. Creative ideas were developed among students and they were skillfully done drawing, sketching and painting of Warli motifs on bags, wall hanging, dresses and gift items.

- In seventh step exhibition were arranged in college and display the paintings made by trainee students. Other students also were get inspiration. Some paintings were sold out and some trainees got orders of wall panels and gift items.

- Assignments were given to the trainee for accessing the knowledge about historical background of Warli tribe.

Table 2 : Post Assessing the knowledge about Warli painting among student

Table 2. The information about Post Assessing the knowledge about Warli painting among student is showed in table 2. It was revealed from the table that, 100 percent student was known about Warli arts and identification of Warli arts. Out of all participitant 80 percent known Warli tribe and 80- 88 percent participants having idea about the region famous for Warli, 100 percent participants known about colure and motifs used while 100 tarfa dance and where traditional Warli art done. This result is same in line with the conclusion made by Shet and Chimmad (2014) carried out study on Impact of nutrition education in creating awareness about significance of omega 3 fatty acids noted that nutrition education was one of the appropriate, effective and sustainable approach in popularizing omega 3 enriched foods in creating awareness about omega 3 fatty acids and its health benefits.

Table 3: Percent gain in the knowledge about Warli painting among student after planned workshop (%) .

The information about Percent gain in the knowledge about Warli painting among student after planned workshop revealed in table 3. It was observed from the table that the percentage gain knowledge about increased from 80-100 percent to 60-100 percent. Hence differences in values showed that there is gain in knowledge after one month planned step by step programme. This observation was similar with the study on impact of nutrition education and awareness of food safety among women SHG members under taken by Gowri and etal (2020) observed that stastically difference in the knowledge about food safety and hygiene practices among the respondent with different level of education.

Conclusion :

Planned and implemented the step by step training programme is beneficial for creating awareness on Warli art. Students were skillfully done drawing, sketching and painting of Warli motifs on bags, wall hanging, dresses and gift items. These types of training programs are very beneficial for preserving folk art

Table : 1 .Assessing the knowledge about Warli painting among student (%) n=25

S.N.	Responses given by trainees	Percentage (%)	
		Yes	No
Q.1	Do you know about Warli art?	20%	80%
Q.2	Can you identify Warli art?	20%	80%
Q.3	Warli is the name for what?	100%	00
Q.4	Which region in Maharashtra is famous for Warli	20%	80%
Q.5	Do you know about Colors used in Warli art?	8%	92%
Q.6	Do you know about the motifs used in Warli art?	8%	92%
Q.7	Do you know about Tarpa dance?	00	100%
Q.8	Traditional Warli were done on A) wall B) floor?	A-40%	B-60%
Q.9	Are you interested in learning Warli art?	80%	20%
Q.10	Are you interested to join training program for Warli painting?	80%	20%

Table 2 : Post Assessing the knowledge about Warli painting among student (%) n=25

S.N.	Responses given by trainees	Percentage (%)	
		Yes	No
Q.1	Do you know about Warli art?	100%	00%
Q. 2	Can you identify Warli art?	100%	00%
Q. 3	Warli is the name for what?	80%	20%
Q. 4	Which region in Maharashtra is famous for Warli	88%	12%
Q. 5	Do you know about Colors used in Warli art?	92%	08%
Q.6	Do you know about the motifs used in Warli art?	100%	00%
Q.7	Do you know about Tarpa dance?	100%	00%
Q.8	Traditional Warli were done on. A) wall, B) floor?	A-100%	B-00%

Table 3 : Percent gain in the knowledge about Warli painting among student after planned workshop (%) n=25

S.N.	Responses given by trainees	Percentage (%)		
		Pre (%)	Post (%)	Percent gain in knowledge(%)
Q.1	Do you know about Warli art?	20	100	80
Q. 2	Can you identify Warli art?	20	100	80
Q. 3	Warli is the name for what?	100	80	80
Q. 4.	Which region in Maharashtra is famous for Warli	20	88	68
Q. 5	Do you know about Colors used in Warli art?	8	92	84
Q.6	Do you know about the motifs used in Warli art?	8	100	92
Q.7	Do you know about Tarpa dance?	00	100	100
Q.8.	Traditional Warli were done on?	40	100	60

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The Outburst of Racial Discrimination in Toni Morrison's *The Bluest Eye*

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Abstract :

The black characters in Toni Morrison's novels are marginals who strive to initiate themselves into the American society dominated by the racist whites. At the same time these characters try to hold on to the views of their own beauty and cultural worth. Her novels are an account of the victimization of black people in general and black women in particular, in the American social order. Her novels are the records of the damaging influence of white standards on the lives of black Americans. The source of their unnatural desire is racism, and secondary treatment which make the life of black characters of her novel, vulnerable. These people have no autonomous individual self. They are the bearers of race consciousness, thrown away from the society like stuff. This paper is an attempt to explore the outburst of racial discrimination in her famous novel '*The Bluest Eye*'. This is a story of poor black girl, Pecola Breedlove who believes that the contempt and brutality which she meets within the society around her has its roots in her ugliness, her blackness. She is obsessed because she knows that she cannot be beautiful like any other white girl. A white girl has blue eyes and blonde hair which make her beautiful and accepted in society.

Keywords: Racism, discrimination, cultural domination, existence, exploitation

Morrison in her first novel The Bluest Eye states that "A little black girl yearns for the blue eyes of a little white girl, and the horror at the heart of her yearning is exceeded only by evil of fulfilment" (The Bluest Eye, 162). This line is a pointer to the conflict, the tension and the trauma that follow an unfamiliar desire of Pecola. Pecola Breedlove is a little black girl who is dissatisfied with world around her. She is born into a society that is confused as it shuns its own cultural values and craves for self-gratification in the culture of the whites. In the novel, this tendency of the society finds its symbolic expressions in Pecola's quest for blue eyes which represents the western ideals of beauty. Such strong desire results in the suffering and anguish of the blacks. In *The Bluest Eye*, Toni Morrison weaves together scenes from an underground whose inhabitants suffer as much from confused social directives as they do from utter poverty. The exploration of this world of victimization gains from the fragmental form of the book, for life is essentially fragmented when seen through the eyes of any single individual.

The poignant story of Pecola, her total surrender to the white power structure, is however not Morrison's final word in the novel. Deconstructing the evidence provided by Pecola, Morrison presents the nine year old narrator of the story, Claudia, who survives the most vicious attacks of racial discrimination. Her parents are able to instil positive self- consciousness in Claudia by decoding the myth of white

superiority and by loving and caring for her. Claudia tries to discover the rationale for standards that insist on white physical beauty and firmly reject any structures of beauty or virtue that exclude the little black girls like her. The Bluest Eye thus demonstrates "the vicious genocidal effects of racism" (Lakshminarasaiah, 9) and advocates a self-conscious interest in and celebration of the separate values, behavior patterns and beauty of the Afro-American as the first step towards decolonization.

As Barbara Christian says that, like a musician, Morrison "connects Pecola Breedlove's desire for the bluest eyes to Mrs. Breedlove's restricted spirit and Cholly Breedlove's sense of unworthiness, to Geraldine's fear of funk and Soaphead Church's sterility, to Maureen's fate of as an eternal dream child and Claudia's ache to be whole. By exploring the devastating effects that the Western ideas of beauty and romantic love can have on a vulnerable girl, the novelist also demonstrates how these ideas can invert the natural order of an entire culture"(Christian,153). The objective symbolically represented by the strong desire for blue eyes, forms the central plot of the novel.

Pecola is made to realize her ugly, black existence by the society around her. Her classmate named Maureen, a light-skinned girl, teases Pecola and her friends by calling them black and ugly. Pecola and her friends sink under the wisdom, accuracy and relevance of Maureen's remark. They were nicer, brighter too but still lesser than Maureen. The black sensibility makes them ask various questions to God about their ugliness. Many times they speak to themselves of their absent beauty. The burden of such unnatural thoughts is unbearable. Not only whites but the blacks also harass Pecola over the color of her skin and the sleeping habits of her father. Their contempt towards Pecola can be traced to the contempt for their own blackness. But their ignorance of this fact is smoothly cultivated over years. The hatred of the black boys for the black girl is the self-hatred induced by racism. The belief that black was not valuable or beautiful is a conviction even in the minds of blacks. Dreams and desire are the only things that make them happy and beautiful.

Pecola's experience at Mr. Yacobowski's shop speaks volumes for this. He being a white, is at a loss to see a black girl in his shop. Pecola sees a vacuum in his eyes and total absence of recognition and glazed separateness. His distaste is for her blackness. Junior, a black boy and his mother too treat Pecola with hatred. The mother drives Pecola away from her house. In the process of imitating the ways of the white woman, Pauline, Pecola's mother, neglects Pecola. She, at the birth of Pecola declares that she is an ugly child. Pauline showers her love and affection on her white employer's child whereas she scolds and slaps her own child, which takes an innocent child away from reality because; in real life nobody loves her. Claudia McTeer, Pecola's friend is also a black girl, tears apart a white doll which should be any girl's treasure. Her curiosity is to find out what makes the world appreciate and love white dolls with blue eyes, pink skin and blonde hair. Claudia tries to discover the source of beauty, whereas Pecola tries to become one by praying for bluest eyes. Morrison thus tries to explore the myth of standards of beauty of whites. Pecola falls a prey to the pressures of these traditional standards of beauty accepted by both the whites and blacks.

"The concept of physical beauty as a virtue is one of the dumbest, most pernicious and destructive ideas of the Western world" (Behind the Making 89), says Morrison. In The Bluest Eye it is "this deliberate perpetuation by the larger society of a physical Anglo-Saxon standard of female beauty as a measurement of self-worth"(Mckay 172). That plays havoc in the life of several characters. According to this belief, women who are not Anglo-Saxon, who do not

have fair skin and blue eyes are not beautiful and hence are inferior. Both Pecola Breedlove, the adolescent Afro-American girl on whom the story is centered, and her mother Pauline Breedlove are victims of the prevailing social standards of beauty encountered by them from the toy shops which sold little blonde-haired, blue eyed, white dolls, through the week end matinees to elementary school primers.

The Bluest Eye represents an indictment against the whole of a value system that has afflicted not only Pecola and her family, but an entire community. They are victims of the force of alien culture and its manufactured image; it is an image that connotes myriad contrived values including how a girl or a woman should look, act and even feel. The Breedloves are the victims of a racist, class conscious society that has forced them to live unnatural lives. It is not only the tragedy of Pecola and her family results in their loss of self-worth, but it more significantly becomes the catalyst for the abuse and that the family inflicts upon each other and that is further inflicted upon them by a community who themselves are caught up in the same futile cycle of desire and denigration.

Usually home is a place of security and comfort for any child. But Pecola is an alienated child in her house. Her home is filled with violence and obscenity. There are frequent quarrels between the father and mother. Once his father in drunken state throws them out of the home. As a result, the house is in a turmoil lacking love, peace and security. Rejected by the schoolmates and ignored by her family members, she creates her own world of fantasy, where she is happy. Though she is not blind to the ugliness that surrounds her home, "she wants to disappear, to try to hide behind her ugliness by wearing a false mask of blue eyes, leave and be free of the physical sickness she feels and the horrors she witnesses" (Shukla 90). She prays fervently to God to make her invisible. She says: "Please

God, she whispered into the palm of her hand. 'Please make me disappear.' She squeezed her eyes shut. Little parts of her body faded away. Now slowly, now with a rush. Slowly again. Her fingers went, one by one; then her arms disappeared all the way to the elbow. Her feet now. Yes, that was good. The legs all at once. It was hardest above the things […]. Her stomach would not go. But finally it, too, went away. Then her chest, her neck. The face was hard, too […]. Only her tight, tight eyes were left. They were always left" (*The Bluest Eye* 33).

The family of Pecola, her father Cholly Breedlove, mother Pauline Breedlove and brother Sammy live in extreme poverty with just the bare needs of survival. They live in a storefront "they were poor and black and they stayed there because they believed they were ugly" (28). Morrison says at one place that, " Being a minority in both caste and class, we moved about anyway on the hem of life, struggling to consolidate our weakness and hang on ……our peripheral existence, however, was something we had learned to deal with" (11). The Bluest Eye centres around the tragic life of Pecola and her parents' failure to give her warmth and stability. Her family members live a life of misery and frustration convinced as they are of their ugliness and worthlessness. On account of her lack of self-esteem Pauline Breedlove is unable to nurture feeling of self-worth in her daughter. Dissatisfied with the role of motherhood, Pauline carries it with recognition as a heavy cross and her "crown of thorns" is her drunken husband Cholly. Cholly Breedlove himself a man without centre is unable to inspire any feeling of self-respect in Pecola. Her parents do not know how to love and they cannot give their children a sense of self, for they have none of their own. The home which should have been an anchor to Pecola fails to give her any moorings. Perhaps the seeds of her parents' discontent lie in their own childhood experience. Being the ninth of eleven children

in her family, Pauline was totally ignored by her parents and she blames their parental neglect on her limp foot. In the absence of her mother who goes to work outside the house, Pauline is forced to baby-sit and run the house. Early in life she is introduced to do the desires of a woman which she performs with efficiency. But the feeling of "unsettling emptiness" arises in her life meaningful and complete. Pauline remembers her first meeting with Cholly as the day of her salvation and the initial days of their marriage are happy. But soon dissatisfaction sets in. since Cholly himself is not whole he cannot make her feel whole as partners in life they are unable to give each other emotional support. Both of them are victims of a culture that makes them feel inferior, unworthy, incomplete. And they give to each other what they receive.

Cholly Breedlove's childhood is also a study in rejection and alienation. Abandoned by his mother when he was four days old, he is rejected by his father also who pays more attention to the crop game than to Cholly. More destructive than this is Cholly's castration at the hands of white men who surprise him in the act of his first sexual encounter and ask him to proceed in their full view. Pauline is not ready for the role of motherhood because she has seen how in her mother's life it has brought only more work and no gratification .Yet Cholly's tenderness towards her during her pregnancy fills her with expectations of bliss but she realizes that it brings only loneliness. She therefore escapes in the word of fantasy and experiences vicarious pleasure in identification with white women in the movies.

"There I was, five month pregnant, trying to look like Jean Harlow and a front tooth gone" (96). This is another example of cultural assault that brings an unfulfilled desire to an individual to look like someone else rejecting her own self. A close reading of the novel The Bluest Eye makes one to understand that the life of all main characters like Pecola, Cholly and Pauline is full of torture and pain on the basis of racial discrimination.

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Gender and Space in Indira Goswami'sThe Moth-Eaten Howdah of the Tusker

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Abstract :

Gender often determines the space and place occupied by a person in both social and domestic domains. In more orthodox societies, women and widows are often relegated to the marginal spaces, invisibilising them. Spatial ordering in such a society is determined by patriarchal knots. In rural societies, such spatial patterns are all too common and they get reflected in the novels based on such societies.

This paper is an attempt to scrutinize Indira Goswami's novel, -*The Moth-Eaten Howdah of the Tusker* to show the gender divide that influences spatial practices such as mobility, journey and narration. It also explores the spatial units rendered in the novel such as house, haveli, roads, and vehiclesto show how men and women differently occupy these units. Also in focus is analysis of the spaces assigned for widows and dependent women in a feudal society. The paper employs the tenants of geo-criticism to identify the maps of genders depicted in the novel.

Keywords: Geo-criticism, space, place, patriarchy

Gender and Space in Indira Goswami's *The Moth-Eaten Howdah of the Tusker*

French scholar and essayist Bertrand Westphal, coined the term Geo-criticism which is a branch of literary analysisthat studies the geographical spaces in texts. He has authored a book *La Géocritique: Réel, Fiction, Espace*, translated by Robert T. Tally Jr. as *Geo-criticism Real and Fictional Spaces*. Westphal's geo-critical theory is based on three concepts:spatio-temporality, referentiality and transgressivity. Geo-criticism not only takes into consideration the spatial aspect, but time as well.

PrernaSiwach's "Mapping Gendered Spaces and Women's Mobility : A Case Study of Mitathal Village, Haryana", discusses various aspects related to gendering of space like gendered Geography, gendered spaces in private realm, gendered spaces in public realm which includes all exclusive male spaces which are traditional and powerful, all exclusive female spaces and also the spaces which are known as overlapping zones or the spaces of contest. The author has also taken into account the restricted mobility and how access to different places are conditional by the tradition or the social norms and also how caste and age of a woman plays an important role in mobility.

With this background this research paper analyses the novel *The Moth-Eaten Howdah of the Tusker* penned by Assamese author, Indira Goswami. This paper critically studies the aspects like cartography, space, time and patriarchy. Indira Goswami's childhood was spent in *Sattra* in Kamrup district of Assam. She herself was from a Gossain family. The places mentioned in the novel like *Batghar* and Jagalia River are from her real life. These biographical details also gives opportunity to the researcher to analyse the novel using the tenets of bio-criticism which is a branch of geo-criticism.

In the narrative, the setting provides a certain atmosphere. This atmosphere also forms a part

of space which provides a distinguishing background to the characters. In the narrative *The Moth-Eaten Howdah of the Tusker,* the setting is of rural Assam. The author has placed the characters in different settings. These settings create the backdrop for that character. The author's continuous references show that *pan* and betelnut are largely cultivated in this area. The place is full with opium eaters. Areca nut and *pan* areconsumed on a large scale among these opium eaters. The general atmosphere is sad, gloomy, dark with unfulfilled desires which sets the tone for the novel and prepares the reader for the unhappy end: "Again that odour of roasted *pan* leaves from the huts! It conjured up in his mind a vision of flesh being roasted. Decay, death, destruction. A sense of something ominous came upon him" (Goswami 18).

The Moth-Eaten Howdah of the Tusker narrates the story of small *sattra* in SouthKamrup of Assam during the pre-independence days of India. The placing of the novel in terms of time explains the socio-cultural divide between genders and classes. Patriarchy was dominant during this age. In line with,PrernaSiwach's mention in her research paper titled "Mapping Gendered Spaces and Women's Mobility: A Case Study of Mitathal Village, Haryana": "In a patriarchal society like India, the honor and dignity of the family and the community lie on the shoulders of women, which is regulated through restricted mobility and gendered access to space" (Siwach 2020). The novel's patriarchal setup leads to the gendering of spaces in private and public sphere. The main characters of the novel Giribala, Indranath, Eliman, SaruGossainee, Durga, Mark and Gossainee (Indranath's mother) have their own respective assigned or discovered spaces. In line with the observation made by Siwach, Goswamiportrays kitchen as a complex and gendered spatial unit. Indranath does not enter in the kitchen for his food. Gossainee goes to the kitchen and brings a plate for Indranath. This clearly shows the gendered divide in terms of space.

Restrictions on mobility and access :

As widows, Giribala, SaruGossainee and Durga have restricted mobility. Giribala faces maximum restriction as she is a young widow. In the private sphere of the house, widows have limited mobility. In public sphere also, they have more restrictions: gender, caste and widowhood, all three factors are considered for their mobility. Durga cannot enter the kitchen. Her mobility is constrained due to religious reasons: "Sometimes she would cut vegetables for the Gossainee, squatting outside the kitchen door," (Goswami 12). When a widowed Giribala comes to her father's house,she behaves in a carefree manner in the haveli and wishes to visit the kitchen. She seems not to be aware of the rituals that a widow needs to follow: 'Giribala stood for a while near her. Then she took a step towards the kitchen. Durga, from the middle of the assembled women, cried out. "Don't go there! The stove for cooking fish is kept there!' (Goswami 27). Kitchen is a sacred space and it is only for married women.Gendering of spaces prohibit women from visiting certain places or to be in certain places at certain time. When Giribala excitedly roams around and wishes to see the pond after she come back to her father's house. But she is prohibited because as a widow she is not supposed to visit the pond: 'There was a pond beyond the courtyard. Giribala wanted to go there but Durga caught hold of her hand and said, "Now things have changed. You are a widow"' (Goswami 27).

Transgressivity and Gendering of personal and public spaces :

One of the key concepts which Westphal has proposed is transgressivity. Trasgressitivity means where the person violates or challenges the societal norms pertaining to belief, behaviour and morality. During the pre-independent era, the

people in rural Assam followed many societal norms for women, especially for high caste. Their mobility was restricted within the house. They were not allowed to cross the front gate of their haweli. They are supposed to stay within the four walls of the house: "Grandmother died in this house without ever stepping outside into the *batghar*. Her ghost still aunts the four walls of this house. She wanted so much to visit Jagannath Puri" (Goswami 10). Saru Gossainee breaks the mobility norms set by the traditional society for women specially for widows, by venturing out in the night in heavy rain and waiting near the road for Mahidhar. Her love for Mahidharis expressed when she takes a transgressive step out of her house and stands on the road. Indranath realisesSaruGossainee's feelings for Mahidhar when he sees her waiting for him near the road, getting wet in the heavy rains in the dark of the night. The man-woman relationship is also stated through the spatial approach opted by the author.:

Who was that woman? Wasit SaruGossainee? But why was she standing there under the *bokul* tree on a rainy night? Perhaps he should have gone back and inquired. But…Why was she so elusive?

…Suddenly Indranath saw the figure of a man, soaked, running towards the batghar of SaruGossainee's house. Then a moment later he was shocked…the house…that woman was SaruGossainee! (Goswami, 92).

Giribala and Mark face religious and moral dilemma. They halt in the forest in search of an old script which they may find at the ruined house of Mahajan: "The cart driver was stunned and could not believe his eyes! A highly respected Gossain family's widow venturing out alone with an unclean low-caste Christian, into such a thick forest!" (Goswami 190). Giribala as a widow has restricted mobility. Mark remarks: "Giribala I am very happy to see you moving about like this, instead of stagnating in that damp wooden room"

(Goswami 189). Giribala and Mark come very near in this abundant place. They experience a sense of closeness which was not experienced by them earlier: "Giribala glanced hesitantly at Mark and moved closer to him. Both sensed the odour of each other's body, the physical proximity they had not experienced before" (Goswami 192). Through this corporeal proximity, the reader is able to sense the blossoming love between Giribala and Mark. Giribala and SaruGossain, are widows who defy all the rules and cross the spatial boundaries set on them by society.

The placing and timing of characters also play an important role in the narration: "…places have a moral significance and morals have a localized significance. Geography becomes a kind of ethics. So, any movement in geographical space is significant in the religious and moral sense" (Lotman 172). PrernaSiwach's observation in this regard is worth mentioning: "…due to the societal norms and traditions that prevail in the village, which restricts the movement of young girls due to questions of sexual virtues which are raised" (Siwach2020). Goswaminarrates an event where Eliman and her old servant wait for Indranath in the dark night near the bridge. As per the tradition, women are not allowed to roam around during night, they are not allowed to speak to men and disclose their secrets. Even while speaking to Indranath, the future adhikar, they are supposed to maintain certain distance as a sign of respect. Eliman and her old servant break all the traditional rules: "In the middle of the night, near the wooden bridge over Jagalia river, the three of them stood, in silence, as if carved out of stone" (Goswami 50-51).

Indeterminant spaces :

In rural area the author PrernaSiwach observes that certain places indeterminant. In one of her observations, Siwach states: "… the verandah as mentioned earlier corresponds to female *baithak* is usually a site where women

from the neighbouring households would come and chitchat…".On the same line,Goswami also mentions some places which are indeterminant. They are neither part of inner space of the house nor the outward space. Veranda is one such space in the most of the Assamese houses which can be considered as indeterminant. This space witnesses many social and critical practices. It is the place where guests are welcomed and offered tea, betel nut and *pan*. It is also the place where women of the house sit to do some household chores like cutting vegetables; it is the waiting area for the women of the house and also to chitchat and catch up on the gossips of the locality. Durga and Indranath's mother sit in veranda every night waiting for Indranath to come back from Bolo's den.

Space and Marital Status of a Women :

As per the tradition, women have their place only at husband's house. Once the woman gets married, she loses her space at her father's home. Durga loses her share in the ancestral property of her husband as she stays at herbrother's haveli after her widowhood.Indranath comments on Durga's condition: "Durga aunty, leaving your husband's house at Chikarhati was a serious mistake. Now you won't get even a single penny of your share of the property" (Goswami 10). When Giribala comes back at her father's place, women in *sattra* comment: "Listen, Gossainee! You keep her for a few days and then send her back. Her husband's place is like heaven for a woman" (Goswami 29). Women in the neighbourhood indicate that a widow has no place at her father's house and that husband's house, no matter how bad it is, should be considered as her final destination and dwelling place.

Spaces and Notions of Purity :

Space and boundaries are linked with the notions of purity and position along the lines of casteism and racism. Placing of things like utensils can also unveil a secret. Indranath is surprised to a saucepan used and discarded by Negro soldiers, in SaruGossainee's kitchen. The line between purity and impurity gets blurred in the absence of finances: "The sight of the saucepan suddenly reminded him that he had seen one of these things in SaruGossainee's house too" (Goswami 17).

When a snake bites Giribala, she is taken to the 'sandal room' where the entry is strictly restricted only for the family members. Mark enters in the room and by sucking blood from the snake's bite saves Giribala. Placing Giribala's motionless body whose cloths are distorted in the presence of Mark in namghor is a cultural shock for Gossainee. The presence of a mlecha in the most sacred room of Gossain's haveli pollutes the reputation and purity of the Gossain's mansion and Giribala also: "What a fate that a DamodariyaGossainee had to tolerate a Christian inside her house!" (Goswami 85)

Personal distance between Characters :

The space maintained between two persons also speaks a lot about their social status and personal relation. The Gossains are placed above brahmins and Mark is a Christian whom Gossain considers as mlecha: "The latter shrank back and stood some distance away from him. Even in this tense moment, she had not forgotten that he was a low-caste mlecha, a Christian!" (Goswami 83).

The novel ends with Indranath's murder on the very land which he decides to give away to the peasants.

To conclude, one can find many spatial references in the narratives of Indira Goswami. The culture and tradition of the rural Assam, the man woman relationship, the socio-economic conditions and gendered spaces are communicated through the spatial references in the narrative.

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The contribution of MGNREGA to employment creation in Gondia District during the COVID-19 pandemic

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Abstract :

With the knowledge gained from the COVID-19-induced statewide shutdown, the MGNREGA's vital significance as a lifesaver for something like the working poor in rural India has been demonstrated once again. Everyone can plainly see the great contribution made by the MGNREGA's to prevent millions of people from being hungry, starving to death, and living in abject poverty. Reports indicate that the programme not only assisted the unskilled labour population, but also gave relief to graduates and professionals who had lost their employment in the metropolis and returned to the countryside. The programme ended up being the primary source of income for millions of migrant laborers and other employees in rural India, providing much-needed daily salaries and sustenance for those individuals. Researchers seek to examine how MGNREGA has affected the creation of jobs in certain blocks of the Gondia district.

Key Word: COVID-19, hungry, poverty, population, labour, migrant laborers

1. Introduction :

1.1. Major Initiatives under MGNREGA:

The Ministry of Rural Development introduced MGNREGA, one of the biggest employment guarantee programs in the world, in 2005.The scheme's main goal is to provide adults living in rural households who are willing to do unskilled manual labour for the public good with 100 days of guaranteed employment per fiscal year.15.4 crore people are MGNREGA-eligible employees as of 2022–2023.The legislation, in contrast to prior job guarantee programs, intends to address the causes of persistent poverty using a rights-based approach. Women must make up at least one-third of the recipients. The Minimum Pay Act of 1948 established statutory minimum wages for agricultural laborers in the state, and these wages must be paid.

1.2. Implementation Status

During the financial year 2006-2007, the programme was implemented in 200 districts, while during the financial year 2007-2008, it was implemented in 130 districts. NREGA was extended to include the whole of the country's rural areas in April of 2008, at which point it covered all 34 states and union territories, 614 districts, 6,096 blocks, and 2.65 lakh gramme panchayat.During the 2015–2016 fiscal year, the plan has expanded its reach to include 648 districts, 6,849 blocks, and 2,50,441 village panchayats.

2. Objective

1. To evaluate the number of households and persondays produced under MGNREGA in the Gondia District before and after the covid pandemic.
2. To assess the workers engaged in the Gondia District under the MGNREGA in different labour categories both before and after the covid epidemic.

3. To examine the number of MGNREGA workers in the Gondia District by age before and after the covid pandemic

4. To investigate SC, ST, and other category-specific statistics in the Gondia District in terms of job creation before and after the covid epidemic.

3. Literature review

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4. Research methodology

Secondary data, the most majority of which came from the MGNREGS website, were used as the foundation for this study. The Gram Panchayat, the Pannchayat Samitee, Zhilla Parishad, the Maharashtra Government website, and the NREGA website will all be used to collect data that will be used for research objectives .Secondary data was acquired from a variety of sources, including the official website of the Maharashtra government, the office of the district collector, books, periodicals, and publications published by the government, and the library.

5. Data Analysis

5.1: Gondia Distract Blocks and Panchayat Table 1.Gondia Distract Blocks and Panchayat

Block	No. of Panchayat	No. of Villages
Amgaon	65	83
Arjuni Morgaon	71	138
Deori	56	123
Gondia	110	151
Goregaon	57	97
Sadak Arjuni	64	102
Salekasa	43	84
Tiroda	95	114

Source: **nrega.nic.in (data accessed on dated 01.12.22)**

Amgaon, Arjuni Morgaon, Deori, Gondia, Goregaon, and Sadak Arjuni are the names of the eight different blocks that make up the Gondia district. Salekasa is the eighth and final block. The number of villages in the Amgaon Tehsil is 83, while the number of panchayats is 65. The number of villages in the Arjuni Morgaon Tehsil is 138, while the number of panchayat is 71. The

number of villages in the Deori Tehsil amounts to 128, while the number of panchayat is 56. The number of villages in the Gondia Tehsil amounts to 151, and there are 110 panchayat. The number of villages in the Goregaon Tehsil amounts to 97, while the number of panchayat is 57. Within the boundaries of the Sadka Arjuni Tehsil, there are a total of 102 villages and 64 panchayat. The number of villages in the Salekasa Tehsil amounts to 114, and there are 43 panchayat in total.

5.2: **In the Gondia District, a household participated in the MGNREGA for 100 days.**

Table 2.Household competed 100days in the respective financial year under MGNREGA in the Gondia District

Gondia District Block	Financial Year **2022-23**		Financial Year **2021-22**		Financial Year **2020-21**	
	House Hold Employed	Persondays Generated	House Hold Employed	Persondays Generated	House Hold Employed	Persondays Generated
Amgaon	589	73977	322	40837	393	41448
Arjuni Morgaon	636	88165	1423	22122	883	133465
Deori	539	69290	905	116970	403	50732
Gondia	1171	154361	1116	157851	1234	173801
Goregaon	495	59858	822	100347	794	109365
Sadak Arjuni	404	48188	550	67380	652	80940
Salekasa	829	104577	985	13340	1005	301104
Tiroda	1332	175693	1468	236974	1093	172851
Total	5099	774409	7591	1074990	6457	900706

Source: **nrega.nic.in** **(data accessed on dated 02.12.22)**

There were 393 employed households in the Amgaon Tehsil in the fiscal year 2020-21, 322 employed households in the fiscal year 2021-22, and eventually 589 employed families in the fiscal year 2022-23. There were 883 employed households in the Arjuni Morgaon in the fiscal year 2020-21, 1423 employed families in the fiscal year 2021-22, and lastly 636 employed households in the fiscal year 2022-23. There were 403 employed households in the Deori in the fiscal year 2020-21, followed by 905 employed households in the fiscal year 2021-22, and finally 539 employed households in the fiscal year 2022-23. In the fiscal year 2020-21, there were 1234 employed households in the Gondia, followed by 1116 employed households in the fiscal year 2021-22, and finally 1171 employed families in the fiscal year 2022-23. In Goregaon, there were 794 employed households in the fiscal year 2020-21, 822 employed households in the fiscal year 2021-22, and lastly 495 employed families in the fiscal year 2022-23. There were 652 employed households in the Sadak Arjuni in the fiscal year 2020-21, followed by 550 employed families in the fiscal year 2021-22, and lastly 404 employed households in the fiscal year 2022-23. In the Tiroda, there were 1093 employed households in the fiscal year 2020-21, 1468 employed families in the fiscal year 2021-22, and ultimately 146 employed households in the fiscal year 2022-23. In the fiscal year 2020-21, there were 1005 employed households in Salekasa, followed by 985 employed households in the fiscal year 2021-22, and finally 829 employed families in the fiscal year 2022-23.

5.3 Total Employment Provided Period Wise in Gondia District

Table 3. Total Employment Provided Period Wise in Gondia District under MGNREGA

Gondia District Block	Financial Year **2020-21**		Financial Year **2021-22**		Financial Year **2022-23**	
	House Hold Employed	Persondays Generated	House Hold Employed	Persondays Generated	House Hold Employed	Persondays Generated
Amgaon	14640	455668	15973	471602	14756	537327
Arjuni Morgaon	18862	624841	23047	865083	21842	634437
Deori	18237	553901	21855	584152	19493	595999
Gondia	38297	1113252	39840	1161087	35960	1196671
Goregaon	16543	484429	19688	624133	16137	520076
Sadak Arjuni	18192	559451	20363	608153	17786	525636
Salekasa	15109	584125	17993	7326640	16961	680005
Tiroda	26201	902338	29434	1116767	27940	1001915
Total	166081	5278005	188193	6433617	170875	5692066

Source: **nrega.nic.in (data accessed on dated 03.12.22)**

There were 14640 employed families in the Amgaon Tehsil during the 2020-21 fiscal year, 15973 during the 2021-22 fiscal year, and 14756 during the 2022-23 fiscal year. There were a total of 18862 working households in the Arjuni Morgaon during the 2020-21 fiscal year, 23047 working households in the 2021-22 fiscal year, and 21842 working families during the 2022-23 fiscal year. In the Deori, the total number of employed households increased from 18237 in the fiscal year 2020-21 to 21855 in the fiscal year 2021-22 and ultimately to 19493 in the fiscal year 2022-23. There were a total of 38297 working households in the Gondia in the fiscal year 2020-21, followed by a total of 39840 working households in the fiscal year 2021-22, and finally a total of 35960 working households in the fiscal year 2022-23. There were a total of

16543 working households in the Goregaon area during the fiscal year 2020-21, 19688 working households during the next year, and 16137 working households in the following year, 2022-23. There were 18192 working households in Sadak Arjuni in the fiscal year 2020-21, 20363 in 2021-22, and 17786 in 2022-23. It is estimated that there will be 15109 employed households in the Salekasa in the 2020-21 fiscal year, 17993 in the 2021-22 fiscal year, and 16961 in the 2022-23 fiscal year. There were a total of 26201 working households in theTiroda during the 2020-21 fiscal year, 29434 working households in the 2021-22 fiscal year, and 27940 working households during the 2022-23 fiscal year.

5.4: Work Category in Gondia District

Table 4. Work Category in Gondia District under MGNREGA

Work Category in Gondia District under MGNREGA	2022-23 Worker Employed		2021-22 Worker Employed		2020-21 WorkerEmployed	
	M	F	M	F	M	F
Rural Connectivity	45641	27694	43782	27477	19908	11152
Water Conservation And Water Harversting	31634	19436	27743	19188	25628	18040
Renovation of Traditional Water Bodies	50129	26301	44150	26715	43332	25486
Flood Control	35305	18719	34839	20988	31434	20396
Drought Proofing	601	2814	1404	5383	2523	9374
Irrigation Canals	1732	787	639	401	691	463
Irrigation Facilities To SC/ST/IAY/LR	69983	72982	94088	10016	79995	84663
Land development	4108	2835	5544	3952	6320	4797
Bharat Nirman Rajeev Gandhi Sewa Kendra	0	0	0	0	0	0
Coastal Areas	0	0	0	0	0	0
Rural Drinking Water	0	0	0	0	0	0
Fisheries	319	149	64	35	117	44
Rural Sanitation	1003	1543	1312	1948	312	373
Other works	0	0	0	0		
Total	240455	173260	253565		210260	174788

Source: **nrega.nic.in (data accessed on dated 04.12.22)**

The number of women working in rural connection projects has steadily gone up, from 11152 in FY2020-21 to 27477 in FY2021-22 and 27694 in FY2022-23. There was a steady rise in the number of women working in water conservation and water harvesting, from 18040 in FY2020-21 to 19188 in FY2021-22 and 19436 in FY2022-23. The number of women who worked on Irrigation Cannel Bodies steadily went up, from 463 in FY2020-21 to 787 in FY2022-23.

Renovation of Traditional Water Bodies, Flood Control, Drought-Proofing, Irrigation Facilities for SC/ST/IAY/LR, Land Development work needs to be paid attention to by the government because people are less engaged in this work every year.

5.5: SC, ST and other category wise data in Gondia District

Table 5. SC, ST and other category wise data in Gondia District under MGNREGA

Gondia District	FY 2020-21		FY 2021-22		FY 2022-23	
	SC	ST	SC	ST	SC	ST
HH issued jobcards	27586	39570	28364	40971	28764	41444
No. of HH Provided Employment	14421	23738	15219	27098	13713	24168
No. of Persondays generated	492641	806318	526723	1031664	425976	791523
Families Completed 100 Days	701	1031	709	1410	438	838

Source: **nrega.nic.in** **(data accessed on dated 05.12.22)**

In the SC category, household-issued employment cards have steadily increased from 27586 to 28364 and 28764 in the fiscal years 2020–21, 2021–22, and 2022–23. In the STcategory, household-issued employment cards have steadily increased from 39570 to 40971 and 41444 in the fiscal years 2020–21, 2021–22, and 2022–23.

From FY2020-21 to FY2021-22, more households offered employment for SC and ST category, but this trend reversed in FY 2022-23.same case happen in term of No. of Persondays generated and Families Completed 100 Days.

5.6: Age wise Persons Employed in Financial Year

Table 6. Age wise Persons Employed in Financial Year in Gondia District under MGNREGA

Age	Financial Year 2020-21		Financial Year 2021-22		Financial Year 2022-23	
	Percentage	Number	Percentage	Number	Percentage	Number
18-30	6.98	20505	6.58	22557	4.63	13973
31-40	29.77	87412	29.92	102561	29.98	90503
41-50	29.73	87272	29.1	99749	30.38	91695
51-60	21.59	63391	21.51	73737	12.04	66533
61-80	17.72	34395	2.64	43326	12.74	38467
Above 80	0.21	616	0.26	880	0.23	702

Source: **nrega.nic.in** **(data accessed on dated 06.12.22)**

Based on the information presented above, the researcher came to the conclusion that during the fiscal year 2020-21, people between the ages of 31 and 40 would have the highest employment rate, which is 29.77 %. For the fiscal year 2021-2022, individuals between the ages of 31 and 40 have the highest employment rate, which is 29.92 percent. During the fiscal year 2021-2022, people in the age bracket of 41 to 50 will have the highest employment rate, which is 30.38 percent.

6. Conclusion and Suggestion :

1. There is a reverse age trend among those working for MGNREGA in the Gondia area, thus there is a pressing need to ensure that young people have access to part-time employment opportunities.

2. Family completed 100 days of work and received reverse we need to make more SC and ST households aware of job opportunities available via MGNREGA.

3. The number of pesondays created from the financial years 2020-21 to 2022-23 should progressively decrease, and the implementing agency should concentrate more on SC and ST households.

4. Data demonstrating disparity between actual issuance of work cards and employment supplied for SC and ST persons in the Financial year 2020-21 to FY 2022-23; thus, implement agency has to make additional effort to rectify this situation.

5. The government has to pay attention to the work that needs to be done on traditional water bodies, flood control, drought-proofing, irrigation facilities for SC/ST/IAY/LR, and land development since fewer people are participating in this work each year.

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