

ISSN: 2348-1390

NEW MAN

INTERNATIONAL JOURNAL OF
MULTIDISCIPLINARY STUDIES

VOL. 4 ISSUE 10 OCTOBER 2017

A REFEREED AND INDEXED E-JOURNAL

IMPACT FACTOR: 4.321 (IIJIF)

(UGC Approved Journal No. 45886)

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NEW MAN PUBLICATION
PARBHANI (MAHARASHTRA)

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|-----------------------------------|---|
| Full Journal Title: | NEW MAN INTERNATIONAL JOURNAL OF MULTIDISCIPLINARY STUDIES |
| FREQUENCY: | MONTHLY |
| Language: | ENGLISH, HINDI, MARATHI |
| Journal Country/Territory: | INDIA |
| Publisher: | New Man Publication |
| Publisher Address: | New Man Publication Mali Galli, Near Stadium, Parbhani -431401 Mob.0 9730721393 |
| Subject Categories: | LANGUAGES, LITERATURE, HUMANITIES , SOCIAL SCIENCES & OTHER RELATED SUBJECTS |
| Start Year: | 2014 |
| Online ISSN: | 2348-1390 |
| Impact Factor: | 4.321 (IIJIF) |
| Indexing: | Currently the journal is indexed in: Directory of Research Journal Indexing (DRJI), International Impact Factor Services (IIFS) Google Scholar |

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SHORT STORY

1.

Pencil– The Decimator

Irshad Ahamd Itoo

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Jammu & Kashmir

It was the month of May, I peeped out of the window of my little shabby mud house. I saw the vivid picture of the earth as wallpaper printed with the sky touching mountains, dense forests, fast flowing streams, lush green meadows, fascinating flowers, birds singing on the branch's, the blue sky dotted with milky clouds, and a pond down the hillock with full of golden fishes swimming in the light blue water. In the mean time, I sighted a nightingale singing on the willow branch nearby. I was alarmed to see my father so excited; I immediately rushed towards courtyard to confirm what the matter was. Hey my son, the people outside the Masjid were talking about Yousef peer's son. He handed over the newspaper to me and I saw it was a Ph.D notification of peer Majid that had published. On hearing this, I looked his eyes were wet and tears were trickling down through the hairs of his pepper and salt beard. He said, "My dear Danni (Danish), a ram is a ram and a cockerel is a cockerel" My sister sighed and said, "Don't dream of high skies, Majid's father is a school teacher, our-a poor farmer."

Next day at cockcrow time, someone knocked the door and I left the quilt. I came out with half closed eyes in the breeze, listing to the morning chorus of the birds, I went straight to the fast flowing, coolest stream nearby. After washing and cleaning my face, I came back and saw father was smoking pipe; oxen were given feed and a plough was ready to cultivate our field for rice seeding. Sister was busy nearby the hearth and salt tea was boiling in samovar (heated metal container). I take my cup of tea; father took the plough on

his shoulder and told me to bring a shovel with me. Sister took the long hoe; I the shovel and we went to help our father in the fields. On the road while going to field, I saw Bashir mama was roaming here and there with a pen and a white paper in his hand and was asking people for his application to be written. As he saw me, he rushed towards me with a cheerful face handed over the pen and paper to me and said, "Beta (Son) Danish: could you write an application for me as I had to apply for bank loan" I being the only literate person among the whole dynasty, had to do the work. In return, he praised, prayed for my future kissed my forehead and said, "May you live long and be always successful in your life!" After returning back from the days tough works, I saw a swift car was coming from my opposite side and stopped nearby me. As the man came out of the car, I didn't recognise at first sight that it is professor Majid wearing a black coat pant, white shirt and purple tie, black shoes and was just an English Man. "Is it Danish, what you done to yourself?", he said. He asked me for lift, but I denied because of my half torn shirt and mud ridden trousers. However, he insisted and pushed me in to the car and asked about my family, our doings and advised me to go for research. He further told me that he will help me the most. Before letting me to come out of the car, he said to me, "you are a PG student and it is never too late to start." On sharing Majid's advice with my family, father said that yousef peer's was a helpful person and his son will definitely help you and will never be wrong.

Few days later, I was sitting on the homemade rug in my courtyard under the shadow of a walnut tree and all of sudden a walnut dropped on my shoulder. In reaction, I looked upwards and saw a nightingale and a crow was dancing on the adjacent branches. After breaking and eating the walnut, I felt asleep and dreamed of my past days when I was just ten years of age collecting the fallen walnuts and my mother who was alive; came to me with a glass of milk and put a lantern in my hand and said to me “Beta (son); hard work always pays; now take the walnuts to the market and buy a new cap for your father.” I shook my head, felt little bit energized and walked miles to meet professor Majid at his home. After taking tea, I requested him to bring a Ph.D form for me. He assured me that he will fulfil all the requirements by himself. Then I appeared in the Ph.D entrance, got selected and started to work under the guidance and supervision of Prof. Majid.

Three years later, I submitted my thesis and left the hostel to help my father in harvesting and sat in an outdated public bus. While on the backward journey to the home, I peeped out of the broken window and saw the earth had changed its colour from green to golden. Trees had shed their leaves, fruits had ripened, cicadas were buzzing, grasshoppers were jumping in the air, crickets were singing, and people were busy in cutting and binding the paddy. Some had stored the grains in wooden barns while others were making haystacks like mini-mountains in the fields. I saw some boys were playing hide and seek and some were busy in catching dragonflies and moths to cut their wings and legs. I kept salient, but Shakespeare was still alive in me who has brilliantly said, “As flies to the wonton boys are we to the gods, they kill us for their sport.” (King Lear Act 4, Scene 1, Line 32-37)

After waiting for a year, the day came in my life when sun rose from north for me as I had qualified NET and Ph.D was

awarded to me. After showing my result notification to my father and sister, I realised that they were happy on my success. I was dreaming of good days and same was true for my family. After few days, my sister said to me, “Daddy was telling me that Danish is now grown up, I have to search for a pious daughter -in - Law.” What you say? I kept salient and she knew silence is half consent. Yes she said, What about Zara – our relative? I blushed a bit and it proved to me that love and cough can’t be hidden. For the whole night I was thinking about my past days when we were playing childhood game of hopscotch together. Date was fixed and marriage taken place in simple and best way and I began to live a social life. But days became harder and harder for me as I was not earning that much of money so that I make my family happy.

Finally after waiting for years PSC had advertised a notification for the recruitment of various lecturer posts and I applied for the same. After waiting couple of months, the shortlisted candidates for interview has been notified and I found my name among the toppers as my academic merit was excellent. For me it was now do or die situation as this was my first and last chance as I was approaching to the upper limit required for any government service. Therefore, I worked hard to get selected and on the eve of my interview date, I went to Majid and requested for the coat pent along with tie and he offered me the same along with best wishes. He said, “I hope tomorrow you will be a lecturer Insha’Allah”. For the whole night, I was just thinking how to satisfy the interviewers and early in the morning I offer prayer and had taken wished of my family and left for interview. After reaching the place where it was scheduled, I saw every candidate was stepping here and there with a books in their hands and my heart was beating at its full pace. Now it was my turn to get into the room and as soon as I entered in to the room, I was

relaxed because one among the experts was the one who had awarded me ph. D degree. Therefore, it was golden opportunity for me to get selected. They asked me several questions and I gave satisfactory answers to the questions and the expert said, "Well done ". I was cock sure that I will be selected, but there was a doubt in my mind which was echoing again and again to me that the experts were given pencil to mark instead of a pen which could be easily erased and change from Danish to Dilawar. He was the last candidate in the short list, but his maternal uncle was well reputed officer and mine was a poor farmer.

As selection list came out, I found my doubt had changed in to reality and my name did not exist anywhere. All my dreams ruined and I wept for days and I became a psychiatric patient. The list was such a shock to my father from which he never came out and left us in the hands of God and died with this grief. The only thing which was echoing in my mind was

that had the experts were given a pen to mark, the situation would have been different. Thanks to my beloved wife who said to me, "Everything is written with a permanent marker by the angles of God on the book which will be offered to you on dooms day and justice will be done to you and punished will be the people who ruined your dreams on the Earth". I feel sorry to my dear sister not to offer her a golden ring on her marriage ceremony. I also fell sorry to my sweet son not to admit his in a good school.

The condition of my tormented self increased and I started to take Psychotherapies. Frustration in me was touching its heights and one day I left for the railway station which was thirty miles from my home. Instead of going straight to the station, I jumped on the railway track and was looking on the watch which was a gift given to me by my beloved wife on the marriage day. The watch never deceived me like her and I kept waking till.....

"Dedicated to all those scholars who became victim of social Injustice"



2.

PHRASAL MOVEMENT IN INDIAN ENGLISH POETRY

Prof. NDR Chandra,
Former Vice-Chancellor,
Bastar University,C.G.

Rabindra Nath Tagore, Aurobindo, Kamala Das and Nissim Ezekiel have propounded their philosophies of poetry that are popularly called Tagorean School of Poetry, Aurobindonean School of Poetry, Feminine School of Poetry and Ezekielean School of Poetry by a galaxy of the suitors for the spiritual sensations in India and abroad. Arbind Kumar Choudhary who has been interviewed for more than sixty literary journals in Malta, Romania, India and Albania has created the cluster of the phrasal passages from alpha and omega of his verses to enrich Indian English literature from this fertile cultural land of milk and honey. The phrasal couplets, phrasal quatrains and phrasal passages that spread phrasal fragrance far and wide stir the verse suitors for literary movement for Tom, Dick and Harry in general and the versifiers in particular in spite of the monetary winds blowing all around the corner. Dozens of papers written on his phrasal proficiency justify his phrasal heraldry in English Poetry in general and Indian English poetry in particular. There are a group of his verse-suitors who honor him with the crown of the Phrasal King in Indian English poetry. I have gone through his major works and tried my best to explore his mastery over phrasal passages that are rarely found elsewhere. His inclusion in several anthologies including Cambridge Dictionary of English Writers, England and World Poetry Yearbook-2014, China, speak volumes about his gigantic poetic personality in English poetry in India. Dr. Ashok Kumar Yadav who has edited four collections-- Five Indian

English Poets (2015), Arbindonean Iridescence in Indian English Poetry (2015), Arbindonean Luminosity in Indian English Poetry (2016) and Phrasal King of Indian English Poetry (2017) has selected the most selected papers of the established poets and critics for all his anthologies in general and Phrasal King of Indian English Poetry in particular. Prof. SCDwivedi, Prof. R.A Singh, Prof. Mahendra Bhatnagar and several other poets and critics have not only dissected his poetic groves but also commented positively for the greater interest of Indian English poetry in general and his verses in particular.

H.L.V. Derozio, R.N. Tagore, Aurobindo, Kamala Das, Sarojini Naidu, Deen Mohammed, Nissim Ezekiel, Toru Dutta, and Arbind Kumar Choudhary have been honored with the literary designations of first Indian English poet, Indian Shakespeare, Indian Milton, Indian Sylvia Plath, Nightingale of India, first diaphonic writer, father of post-independence Indian English verse, first Indian English poetess and Indian Keats in the firmament of English poetry in general and the Indian English poetry in particular. Arbind Kumar Choudhary who has been popularly honored with a number of literary designations in the popular psyche of the creative milieu in India has not only been interviewed for more than fifty literary journals in Malta, Romania, Albania and India but also has been included in anthologies, web-journals and dictionaries in England, America, China and various other countries within a short span of his poetic career of seven years

only. Indianised version of Arbindonean Sonnets, Arbindonean Racy Style of Versifications and Arbindonean School of Poetry are the unparalleled literary jewels of English poetry in general and contemporary Indian English poetry in particular. These critical papers- 'Arbindonean Whirlwind in Indian English Poetry', 'Arbindonean Inflorescence in Indian English Poetry', 'Fragrance of Arbindonean Racy Style', 'Features of Arbindonean Sonnets', 'Arbindonean Sonnets At A Glance' and many other titles that have appeared in several print and online literary journals by a number of his verse-suitors exhume Arbindonean essence for the literary sensations for Tom Dick and Harry in general and the versifiers in particular amidst the immoralities prevailing all around the corner.

Prof.R.A.Singh comments in his scholarly paper entitled Phrasal King in Indian English Poetry:

The uses of four phrasal words in a quatrain is not a child's play even for a great poet to amalgamate altogether . As a result the phrasal fragrance of this Phrasal King can rarely be ruled out from the literary world.(2016:41)

What that makes a demarcation line between duo literary legends Maharshi Aurobindo and Arbind Kumar Choudhary is the amalgamation of Indian, Greek and Roman mythical messiahs throughout his poetry books in general and *Love* in particular in Indian writing in English. All these poetic pigments make him a poet of **Aurobindonean** School of Poetry that is deeply rooted in the culturally rich soil of India. . Indian mythical messiahs-- Ram, Sita , Sabri, Dadhichi, Meera, Radha , Govind, Panchali, Urvasi, Shakuntala and many more flourish with their western counterparts --- Terpsichore , Mary, Helen, Isabella,

Lamia, Adonis, Cynthia , Jupiter , Melpomene , Hyperion , Demeter , Endymion etc and mythical rivers— Acheron and Lethe in one poem after another with great poetic beauty that make him not only the follower of Aurobindonean School of Poetry but also justify the ingredients of the Mythical Movement with might and main. The abundance of the mythical stanzas and mythical quatrains persuades a number of contemporary and peeping poets for its draught to its utmost degrees. The mythical movement that makes Indian English poetry mythically prosperous from this culturally fertile land of India exhumes the mythical essence from the creative groves of the verse – suitor with might and main . The junction of Indian , Greek and Roman mythical messiahs and mythical instances makes him a poet of global repute without dispute.

The cultural heraldry of India flourishes throughout his verses that exhume the cultural essence far and wide. The poetic purpose of his pious life is not only to show the mirror to the ailing society but also to guide the society for the better future of mankind. The phrasal quatrains, mythical meridian , racy style of versification , novel vision, rhymed verses and several other innovative poetic features that run wild across his verses make him a global literary luminary from the fertile literary soil of India. His several literary crowns, awards, inclusion in dictionaries, books and journals and more than fifty published interviews in Malta, Romania, Albania and India bring to light his magnetic poetic personality in Indian writing in English.

Dr. Arbind Kumar Choudhary has nine poetry collections to his credit till date besides two refereed literary journals

Kohinoor and Ayush known globally amidst the writers. He starts his poetic journey with his maiden poetry book *Eternal Voices* and got his ninth poetry book *The Poet* published in a short span of time.

As a global poet Choudhary raises the burning social issues-- corruption, exploitation and discrimination on one hand and natural disaster on the other. *Nature* exhumes the universal code of conduct while *The Poet* elicits his poetic manifesto for the literary whirlwind across the globe. He is an originator of an Indianised version of sonnets that appeared in *Universal Voices* and *My Songs*.

This rhymed couplet that contains two phrasal words brings to light the phrasal fragrance of Indianised version of Arbindonean Sonnets in Indian English poetry.

**The vital feelings of Yogi's delight
Perfumes fatal feelings of delight.
(2008:2)**

This phrasal couplet that contains two phrasal words- horse sense and century's corpse-- elicits the poetic iridescence of Arbindonean Sonnets in Indian English poetry.

**Recluse is rarely a horse sense
Zoetrope is never a century's corpse.
(2008:4)**

This proverbial couplet brings to light his poetic iridescence of Indianised version of Arbindonean Sonnets in Indian English poetry.

**Metrify those rhymes
sung only for the paupers. (2008:33)**

This stanza of the poem *The Ganga* that is a junction of the four phrasal words-- vital feelings of delight ,fatal feelings of delight, congregated might and like many a voice of one delight --spreads not only

the spiritual message but also the phrasal fragrance world wide.

**The vital feelings of her delight
Ridicules fatal feelings of delight.
Ganga is a congregated might
Like many a voice of one delight.
(My Songs, 2008:11)**

There are a large number of the phrasal words- wolf in sheep's clothing, shed crocodile tears, nest of the viper, Herod policy, dog cat dog policy, unimpassioned grief, bone- marrow, pipe dream, green room, pandora's box, better than ever, naked thinking heart, saint john's wert ,bliss of solitude, blue blood, prize idiot ,vow of celibacy, full- throated ease, ethereal minstrel, time's fool, play false ,billet-doux, wild goose chase, bird of passage, insenate things, raw mind, time's best jewel ,glitter like butter, dewy dark obscurity, fair luminous mist ,fallen angel ,bad blood, vale profound, in sun and shower and many more that spread the phrasal fragrance world wide.

Prof.M.P.Singh writes in his scholarly paper entitled Phrasal King in Indian English Literature:

**His phrasal maturity makes him a literary celebrity in the poetic world.
This rhymed quatrain that consists three phrasal words – make a name, corking chime and womb of time-brings to light the phrasal fragrance of this Phrasal King in the domain of English poetry all around the world.**

**To make a name
For the corking chime
Is the flame
Of the womb of time.
(The Poet , 2011:30)**

The phrasal fragrance of the Phrasal King makes him a literary flower of the poetic garden with might and main.(2016:108)

Melody possesses these striking phrasal words - pater noster, hold water, beggar's description, without fear or favour, apple pie order, drive the stunner into corner, keep the wolf from the door, cold-blooded murder, left-handed complement, post master, gold digger, good samaritan, good humour, donkey work, blue monday, heyday, peal of laughter, nest of the whooper, as dull as ditch water, green-eyed monster, better than ever, flog a dead horse, from beginning up the end---- for the muse lovers to support the Phrasal Movement in Indian English poetry. This quatrain that consists five phrasal words--cherry-pick, love-sick, lame duck, sea-sick and side-kick-- spreads his phrasal fragrance worldwide. The uses of five phrasal words in a quatrain is not a child's play even for an expert versifier. The uses of more than three phrasal words in the quatrain approve the crown of the Phrasal King in Indian English poetry.

To cherry -pick is the love-sick
Of the lame duck
To crack the sea-sick
Of the side -kick.
(Love, 2011:43)

Love evolves a junction of the striking phrasal words -feel blue, lap of luxury, treasure-trove, green widow, sacred cow, good humour, couple color, alpha and omega, cultural shock, dead lock, eternal blazon, lame duck, moonlitnight, hennight, Clever Dick, holly-hock, love-sick, Aladdin's love, shrill delight, turn the corner, Agony uncle, peal of laughter, fairy god-mother, wallow in money, milk and honey, donkey work, highborn, fancy work, eternal triangle, dog eat dog policy, fecund zone, billet-doux and many others that justify the crown of the Phrasal King in Indian English poetry.

Dr.Ved Mitra Shukla writes in his scholarly paper entitled Phrasal Pinnacle in Indian English Poetry :

The junction of the phrasal passages across his verses justifies not only the Phrasal Crown to his credit but also the Phrasal Movement in Indian English poetry.(2017:125)

The Poet, a collection of 195 rhymed quatrains, reminds *Wordsworth's Preface to the Lyrical Ballads* for the spiritual sensations for thousands of men in this immoral age of wealth, wine and wine. Apart from the poetic doctrines 'The Poet' brings to light the phrasal flavour for the readers and the verse-suitors alike. His quatrains that contain three or more than three phrasal words wreathed artistically just like the beads of the garland earn not only the crown of the phrasal king but plants the germs of the Phrasal Revolution in the domain of Indian writing in English.

This quatrain that contains three phrasal words-- earthly incense- divine muse and put the saddle on the right horse- makes him a poet of phrasal floral in the firmament of Indian English poetry.

**Earthly incense is worse
Than the divine curse.
The muse of the recluse
Puts the saddle on the right horse.
(The Poet, p.2)**

This rhymed stanza that consists three phrasal words-- apple pie order, work wonder and cylinder of cold shoulder-- spreads the phrasal fragrance all around the corner.

**Alexander's apple pie order
Works wonder
For the order of the gander
Amidst the cylinders of cold shoulder.
(The Poet , p.8)**

The phrasal fragrance of this verses makes him not only a versatile genius but also a founding father of the phrasal movement in English poetry in and outside India. This phrasal quatrain that justifies the

phrasal coronation in the kingdom of English poetry contains four phrasal words-- guardian angel, as good as gold, flip lid and eyelid of many a stupid--wreathed artistically.

**A guardian angel of the world
Is as good as gold
That flips lid
The eyelid of many a stupid.
(The Poet, p.45)**

The phrasal fragrance of his verses creates a new concept of the phrasal movement in English poetry in India. The abundance of the phrasal words in one stanza after another enriches not only the poetic passage but also tickles the muse lovers for the phrasal revolution in the kingdom of poetry in India and abroad. Hence he has laid foundation of the **Phrasal Movement in Indian Writing in English.**

These striking phrasal words--- old wives' tales, billet doux, land of milk and honey, lovey-dovey, apple pie order ,work wonder ,eternal blazon, good humour ,without fear or favour ,pay the debt of nature, golden fire, lumber jack, shell-shock, fancy work, side-kick, cracker jack, saving grace, pest of society, nest of viper, cock and bull story,game person, palmy days, hog heaven, chef d' oeuvre, keep wolf from the door, alpha and omega, keep under lock and key, hokey-pokey, womb of time ,as right as rain, royal road ,head horse, dark horse, pyrrhic victory, foul play, dorian gray, divine treasury, wild goose chase, treasure-trove, labour of love, enliven a head horse ,lovelier flower, guardian angel, acid test, goal post, Jekyll and Hyde, celestial fire, marked man, second nature, wipe a slate clean, dutch treat, fat cat,bat hat, azure-sister, stud horse, red carpet welcome ,fever pitch, tunesmith, coalsmith, page-turner and many others perfume the poetic passages for the phrasal whirlwind all around the corner.

The junction of the phrasal words fires the poetic potion of the peeping poets for

the Phrasal Movement in Indian writing in English. This concept of literary tradition that is sprouted from the soil of India makes the muselovers proud of themselves. Prof.NDRChandra writes in his scholarly paper entitled Phrasal Fragrance in Indian English Verse:

The cluster of the phrasal words in one phrasal quatrain after another justifies the phrasal crown in Indian English poetry. The phrasal fragrance , mythical grace, sensuous approach and romantic flavor run wild across his verses in general and *Love* in particular that makes him the phrasal champion so far Indian English poetry is concerned. These phrasal words-- Clever Dick , moonlitnight , hennight, cherry –pick, love –sick, side –kick , crackerjack, star-struck, dead lock, cultural shock, free-love, fox-glove, alpha and omega, contend for, good humor, sacred cow, fall for, fancy woman, fallen woman, birthday suit, red carpet welcome, double game , corking time, call of nature, twinkling star, glitter like butter and several others bring to light ripe germs for Phrasal Movement in English poetry in India.(2017:19-20)

India, a land of literary brain bank of the world, has formed a number of literary schools- Tagorean, Aurobindonean, Ezekealean, Confessional, Subaltern and Arbindonean School of Poetry in a short span of English literature in India. Tagore, Aurobindo, Ezekiel, Kamala Das, Toru Dutt, Derozio, Deen Mohammed and Arbind Kumar Choudhary who have been popularly called Indian Shakespeare, Indian Milton, father of post independence Indian English verse, Indian Sylvia Plath, first English poetess in India, father of Indian English poetry, first diasphoric writer from the soil of India and Indian Keats in the firmament of Indian English poetry, have hoisted the flag of English poetry of India to its apex. As a result Indian English literature has been gaining

popularity and recognition all around the corner. It is the romantic passion of John Keats that runs wild across the poetic groves of Arbind Kumar Choudhary. The romantic strain that overflows throughout his verses earns the credit of Indian Keats in the kingdom of English poetry in India. There are a number of his poetic features - romance with various models of versification, Indianised version of Sonnets, abundance of the phrasal, proverbial and pictorial passages and, above all, the uses of various figures of speech make him a poet of Tagorean tradition in the terrain of English poetry in India. The formation of Indian School of Poetry justifies the poetic essence of his verses with might and main. Indian School of Poetry that has started to bloom amidst the peeping poets has been enriching the poetic passage passionately for the poetic perfection of Tom, Dick and Harry in general and the verse-suitors in particular. Arbind Kumar Choudhary is really the most glittering literary luminary from the fecund zone of India who has been passionately embraced by the several poets and the critics in Malta, Romania, Albania, China, England, Cyprus, Greece, Canada, America and India.

Prof.NDRChandra writes in his paper entitled ‘Fragrance of Arbindonean Racy Style’:

Arbind has been called a Phrasal King too because most of his rhymed quatrains consist more than one phrases derived from various sources of lives. Sometimes the number of phrases exceeds more than other parts of speech. He is no doubt a phrasal dictionary in himself because no where can we get such a large number of phrases as is used by him. Some of the striking phrasal words that consist are animal spirits, prize idiot, fair luminous mist, dewy dark obscurity, Herod policy, long last sleep, in sun and

shower, dog in the monger policy, a wolf in sheep’s clothing, green room, Pandora’s box, bliss of solitude, blue blood, full-throated ease, time’s best jewel, wild goose chase, the pests of society, ruling passion, lap of luxury, red letter day, gold digger, seventh heaven, beggar’s description, milk and water, green-eyed monster, left handed complement, capital idea, saving grace, trophy wife, rat race, silver sphere, odour of sanctity, halcyon days, soldier of fortune, purest ray serene, donkey years, burning Tutsan, Tom, Dick and Harry, second to none, love-lustre, lovey-dovey, eternal triangle, furied rapture, birthday suit, green widow, sacred caw, make heaven and earth, petticoat government, turn the corner, good humour, pay the debt of nature, azure sister, Dutch treat, red carpet welcome and many more all through his poetic gardens.(2014:139)

The painterly painting of Majuliscap, riverscape and satrascape, the cultural beauty of the satras, ethnicity and folklores of the region and minute observation of the locality make him a poet of sensation on one hand and the sensational love making scene and striking phrasal and pictorial words make him a poet of love bird on the other. His spiritual message of love that reaches on its climax in this stanza woe a number of verse suitors in all conscience. He is really a spring suitor who explores freshness and energy in the pigmented sights of the spring. The spring of nature blends beautifully with the spring of life. His passionate love reaches on its apex while he considers the erogenous zones of the valentine as the source of best entertainment in the life of the human beings. His love life is a blessing in this strife-stricken society. As the trophy wife becomes the most lovely object for the gray life. In the same way the blessing of life is the love life that sends the human beings in the seventh heaven. The

starlitnight and moolitnight stir the suitors for the sexual encounter with fairsex on the eve of the hennight. Marriage is the wastage of the lovely passage. Love is the Ganga that runs wild like the water of the pious river Ganga .The couple color of the spring season shines like butter even in deep water. These phrasal words--- golden tether, golden fire, good samaritan, good humour, green eyed monster and many others exhume the phrasal fragrance for the phrasal pinnacle in Indian English poetry. These phrasal words----odour of sanctity, halcyon days, high water mark, heyday, heart rending, hideous rage, iron will, in sun and shower, jewel of the earth, Jack o' lantern, jail bird, knocking shop, labour pain, lose face, lovey-dovey ,love life, lap of luxury, love-worm, lady love, lady's hand, love blind, living death, love nest, labour of love, lovelier flower, azure-sister, affaire d' amour, alpine love, arch-lock, as cool as cucumber, as good as gold, as dull as ditch water, burning tutsan, blue-stocking, burning tempest ,beauty and beast ,beast of burden , fair hand, fancy man, fancy woman, flesh pot, fallen woman, fancy work, fairy god mother, fecund zone, femme fatale, fresh faced lava, fatal feeling of delight, fair luminous mist, love spirit, lend a hand, love wind, love-lustre, love- lorn, like many a voice of one delight, second to none ,standing water, twinkling star,October blood, peeping puberty, peeping Tom, punch line, peal of laughter, passion flower, pest of society, purest ray serene, burning ember, birth day suit, brass monkey, Clever Dick, call of nature, carrotty color,cat and dog life, couple color, celeste color, crave for, corking time, celestial fire, dressed to kill, donkey work, donkey year, dog eat dog policy, dewy dark obscurity, dreaming earth, erogenous zone, elfin-storm, moonlit night, moon blanched sand, motley rays, mating season, milk and water, menstrual flood, naked thinking heart, nest of viper, eternal triangle, face love, fox-glove,

pastoral eglantine, prussian blue, queen of the may, rosy hue, red carpet welcome, rose-mole, ruling passion, rosy sight, shrill delight, summer's honey breath, saint john's wart, seventh heaven, sacred cow, snakish braid, steal the show, star lit night, soft porn, hand in glove, house of sale ,horn of plenty, treasure-trove, thunder struck, time's best jewel, trophy wife, trimester, thriving turf, transparent might, turn the century, vital feelings of delight, vale profound, under vow of celibacy ,wild with glee, wink at ,wallow in money, wedlock ,wet dream, winking region, white face, wild goose chase ,wind hover, mazarine ocular, mint of money, star shower, saving grace, soldier of fortune, star struck, shell shock and many others justify his phrasal monarchy in English poetry in general and Indian English poetry in particular. Prof.Mahashweta Chaturvedi comments in her scholarly paper 'Phrasal Flavour of A.K.Choudhary':

The application of the four phrasal words in this rhymed quatrain spreads phrasal fragrance far and wide. 'Universal Voices', a collection of 48 rhymed Indianised version of sonnets focused primarily on the literary perspectives of Indian English writers, deals effectively with the application of a number of phrasal words from alpha and omega that is the clear illustration of his poetic maturity on one hand and the mastery over the phrasal words on the other. Here lies a rhymed couplet that contains two phrasal words – wild goose chase and bird of passage wreathed very beautifully.

**Wealth is a wild goose chase
For Vaskodigama like bird of passage .
(U.V, 2008:6)**

It is the 'Universal Voices' that establishes his poetic career not only as an originator of Indianised version of sonnets called Arbindonean sonnets but also lays foundation for the crown of the

Phrasal King in Indian English poetry.(2015:13-14) Arbind Kumar Choudhary is really a poet of global recognition who will be enriching the poetic intensity of Indian English verses to its utmost degrees. His poetic essence runs wild across the creative milieu.

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3.

**A STUDY OF CONJUGAL RELATIONSHIPS IN
*THE IMMIGRANT***

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Abstract: The present study attempts to examine how Manju Kapur in her famous novel *The Immigrant* explores the depths of an Indian woman's mind while struggling in search of her own happiness in a foreign country. Moreover, it carries layers of meaning and implication. On the surface, it is about the arranged marriage of Ananda and Nina, but gradually it delves deep to discuss a wide range of other issues like quest for identity, marital relationship, adultery, differences between the Eastern and the Western culture, and life of an immigrant with his cultural and emotional baggage.

Keywords: Implication, alienation, surrogate, maxim, conceive, immigrant

Full Research Paper:

Manju Kapur's fourth novel *The Immigrant* centers on what has frequently been called an identity quest. It is identity which differentiates individuals. Identity is constructed on an individual basis but within a given social structure. This novel shows that alienation from one's own society could lead to a corresponding alienation of identity. As Anupama Chowdhury observes:

Socio-political problems of contemporary life portrayed in terms of individual's quest for identity and freedom along with a sensitive handling of issues like gender, sexuality and diaspora make *The*

Immigrant a novel with a difference.
(Chowdhury, 2008)

Like her earlier novels, Manju Kapur's *The Immigrant* is about a woman, Nina. Nina is an English teacher at Miranda House, New Delhi. She lives in a one-room apartment with her widow mother. Nina is financially self-reliant yet the typical mindset of considering a daughter a burden, a liability, a responsibility of her mother. This makes Nina's life burdensome. She has lost her father early in life and now her mother is only her anchorage. She wants to see her mother happy so though grudgingly sometimes she complies with all her wishes even making a trip to the astrologer regarding her marriage. At the mature age of thirty, she has less hope of finding a husband yet nurtures a faint hope of a better tomorrow. At the beginning of the novel, the novelist gives a vivid description of her physique:

Nina was almost thirty. Friend and colleague consoled her by remarking on her radiant complexion and jet black hair but such comfort was cold. Nina's skin knew it was thirty, broadcasting the fact at certain angles in front of the mirror. Her spirit felt sixty as she walked from the bus stop to the single room where she lived with her mother. Her heart felt a hundred as it surveyed the many years of hopeless

longing it had known. (*The Immigrant*)

When a marriage proposal comes for Nina from an NRI, Ananda, a dentist by profession settled in Canada, her mother's happiness knows no bounds and she prays for the proposal to materialize. After a brief courtship mainly through the exchange of letters and after much doubt as to why an Indian having a Canadian citizenship is looking to India for a wife and after much deliberation, Nina finally succumbs to the rosy picture which Ananda presents to her of her life abroad:

Then Ananda promised her such a future, laced with choices, edged with beautiful snowflakes that glittered through the distance, promising at the very minimum change, novelty excitement. (78)

She agrees to jump the fence "To join legions of women who crossed the seas to marry the men living in unseen lands" (78). The marriage takes place with a lot of show of material wealth of Ananda. His Canadian friend Gary and his wife Sue, come to attend the marriage, so does his maternal uncle with his Canadian wife and children. Ananda puts all of them in five-star hotels and after the marriage ceremony, the couple too moves to Oberoi hotel for their honeymoon. Nina worries about the expenses. She knew NRIs did stay in such hotels, but anxiety about money had been her companion since infancy, and it asserted itself on every possible occasion. Ananda, on the other hand, was flush with dollar confidence. (89)

After two days Ananda left for Canada leaving his newlywed wife behind to join him after getting her visa. After three months she got her visa and proceeded to cross the ocean. The first bitter experience of being an immigrant comes her way when she is asked to step

aside. The immigration woman examines each page of her passport suspiciously.

The color of her skin shouts volumes in that small room. Rage fills her, why are people so silent about the humiliations they faced in the west? She was a teacher at a university, yet this woman, probably high school pass, can imprison her in a cell-like room, scare her and condemn her. Though she was addressed as ma'am, no respect is conveyed. (106)

This is the first deception one experiences in the west. The country which is projected as a liberal heaven is, after all, a racist where a person is judged by the color of his skin.

Here the life of Nina, in complete contrast to Indian ways, begins with a sense of freedom, freedom from the probing eyes of the family members, neighbors, and domestic help.

No servant, landlord, landlady, neighbor or mother was there to see. After years of night and day protection against the eyes of the world, it felt strange to abandon the shield that had defended her modesty. (113)

Initially, the solitude is pleasing but soon it turns into loneliness. Homesickness sets in, and she feels forlorn. To fill the loneliness she yearns for a child but is unable to conceive. No amount of persuasion can make her husband to accompanying her to a doctor's clinic. Finally, she decides to get herself examined and finds everything to be normal on her part. Loneliness drives her to books which she usually borrows from a library. Here she gets a part-time job and gets acquainted with a group of women who vow to become confidante and co-counselors to establish a feeling of sisterhood. Fearing exposure of his

physical inadequacies Ananda secretly makes a visit to California and after two weeks of training returns with newly learned techniques of overcoming his inadequacies. Nina feels hurt at Ananda for keeping his visit a secret from her.

Now the obsession of Nina to become a mother changes to longing for self-dependence. She gets a job in a library. This is her first step to autonomy. It is now she who leaves the house first and comes late. This job brings great excitement into Nina's life. She finds everybody nice and friendly there but a man named Anton becomes her special friend. Gradually their friendship brings them close and Anton becomes her surrogate. Anton, though married, has no inhibition in committing adultery and believes in the maxim "Nobody owns anybody". (258) Nina feels life pulsating with these developments. Manju Kapur describes:

For the first time, she had a sense of her own self, entirely separate from the other people, autonomous, independent. So strange that the sex did not make her feel guilty, not beyond the initial shock. Who can feel guilty about living? Judging from the evidence and sexual therapy centers, every citizen in North America regarded good sex as their inalienable right. It was her right too. (260)

Nina breaks another taboo when she returns home. She tastes the trout offered to her by her husband. Here Kapur explains her situation as:

When she first came to Halifax, not eating meat had been a way of remaining true to her upbringing. In Halifax, her vegetarianism was treated respectfully, as part of her beliefs, but she felt false every time she concurred with a picture of herself as a traditional, devout Hindu. Really, what did she care about a religion she never practiced?

After she had had sex with Anton, it seemed especially hypocritical to hang on to vegetables. (266)

While Nina carried an illicit relationship with Anton, Ananda too had been carrying such a relationship with Mandy but without the knowledge of one's deception to the other and each felt liberated because such relationships were not relationships but "purely meeting of the bodies; a healthy give and take" (269). So there was no reason to feel guilty. Nina convinced herself that, "I am not taking anything away from my husband, I am not she, she rationalized, as it became clear that her trysts with Anton were not going to stop. But this same rationalization fails when she was to face Gayatri. She could not have brought herself to hold Gayatri's hands, look into her eyes and lie, even by omission. Honesty was the first principle of that group. Even though she herself had heard many stories of affairs, joyous flings and sorrowful betrayals, but now when it was her turn to reveal one such story, she chose the easy way out and prevaricated" (271). She left the group. Similarly, she avoided meeting her dearest friend Zenobia when she visited India after a gape of two years.

Aren't you going to meet your friend? Asked mother once they returned to Delhi. Of course, but Nina did nothing. When she lay down at night, she thought of Zenobia pressed on her like an unfulfilled obligation. Her experiences in Canada made her feel flawed, as though she lacked integrity. (287)

Thus, the novel *The Immigrant* explores NRI sensibility and experience of many Indian educated women who marry the Indian emigrants. The novel is written with brilliance and feminist issues in the conversational narrative style. The theme of the novel makes readers cautious in its

broader perspective. While Kapur's other novels analyze the feminist issues, women's alienation in patriarchal society, tradition and individual women's predicament, *The Immigrant* narrates the predicament of an Indian woman in foreign land in her immigrant status where she faces the challenges in her life but finally abandons to the glories of the western world and desires to return back to her motherland for some consolation and contentment in life.

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4.

PANCHAYATS AS THIRD TIER OF FEDERAL GOVERNANCE IN INDIA

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Abstract: The 73rd Constitutional Amendment Act, 1992 marked a new era in the democratic set up of the country as it created Panchayati Raj Institutions (PRIs) as tiers of self governance below the level of States in the federal set up. It is also a landmark in the decentralized development as it envisions people's participation in the process of planning, decision-making, implementation and delivery. These Constitutional provisions provide for devolution of powers and responsibilities to different tiers of PRIs with respect to preparation of plans and programmes for economic development and social justice and their implementation in relation to 29 Subjects listed in the Eleventh Schedule. Consistent with the spirit of the provisions, the Central Ministries / Departments and State Governments are expected to confer necessary executive powers and administrative authority along with control over functionaries in their jurisdiction dealing with subjects allotted to them and devolves financial resources to the concerned level of PRIs to enable them to discharge their responsibilities effectively and efficiently. It is in the above backdrop that the present paper grapples with the issue of governance at the third tier. It highlights the importance of Panchats in the context of governance.

Introduction

In the happiness of his subjects, in their welfare his welfare; whatever pleases himself he shall not consider as good, but whatever pleases his subjects, he shall consider as good (Kautilya's Arthashastra)

A Government is a complex institution created to look after the safety and welfare of the people. Good Governance is dependent mainly in the excellence of human beings forming government and the enlightened citizens. It has been rightly said that human rather capital is the key to government. Good governance and management requires clarity about responsibilities, access to information about how the government works and using competition to achieve value for money in service delivery. The elements of accountability, transparency and contestability are required to be reflected in the governance and management structures and processes of the city. Therefore the test of good governance lies in the goals and objectives of a

government, its policies and programmes. Besides this, the execution of the policies, the results achieved and above all the general perception of the public about the quality of functioning of its various agencies, their attitudes and behaviour towards the public duties. It is also important to see that there is no undue concentration of power.

Centralisation of power and the attempt to dominate the urban local bodies have been at the roots of much of the troubles in India. The 74th Constitution Amendment envisages developing the municipal authorities' functions relating to preparation of plans for economic development and social justice as well as for implementation of various development schemes. It has appended a new Twelfth Schedule to the Constitution of India, which lists out functions, many of which have traditionally been local functions although some of them are unconventional and even ambitious in nature, for the municipal authorities.

Growth and Development of Local- Self Governance: A Historical View

The study of the growth and development of local-self government and the evolution of government in the Indian states is an important aspect of the study of the modern India. A purposeful and objective analysis of the dynamics of the modern Indian political history cannot be complete without the assessment of the involvement of people in the administration of the state. For reasons of tactical advantage of the British India allowed India to remain divided into distinctly separate political systems, the one was that British India and was directly governed by the British and the other that was a political medley composed of hundreds of heterogeneous states governed by native Rajas, Nawabs and Princes. The princely India did not by any means constitute a smaller part of India, but extended over almost one third of the subcontinent, inhabited by about more than ten crores of people. Some of these states were big, most of them were small. A few of them were modernised but almost all were feudal, agrarian and autocratic. However, in spite of these diversities, the states combined constituted a unified political system organised within the framework of British paramountcy and governed in accordance with certain uniform standards laid down by the Government of India.

Paramountcy was evenly distributed. the history of the growth and development of local- self government forms as inseparable part of not only the history of the consolidation of Paramountcy and British power in India but also the history of the dissolution and the ultimate transfer of power to the Indian people. Within the broad framework of the operative paramountcy, most of the princely states retained their traditional structures of government and developed indigenous processes of political control. The British also used most of these traditional imperatives of power in the government of British India Provinces. However the native rulers converted these traditional imperatives into absolute server and pernicious instruments of personal rule.

Literally a council of five. It refers to a village council or court of elders, entrusted with executive and judicial powers for to the governance of community affairs. This institution, which flourished in many parts of India in the past, is now being revived as the basic administrative unit of government. It is a new system of democratic decentralisation introduced in free India in 1959. It aims at taking democracy to the village level, by delegating substance of power to the people's organisation. Panchayati Raj institutions are based on the idea of democratic decentralisation which envisages people's participation in the governance at the local levels.

Panchayati Raj is a system of local- self-government. The British govt, during its rule, gave the powers of self- government to the Panchayats in rural sector. Gandhi wanted to establish Panchayats for the self- sustenance of the rural areas. Initially, no efforts were made for the self-establishment of the Panchayati Raj. But after the failure of the Community Development Programme, Jawaharlal Nehru felt the need for an agency at the village level. The Panchayati Raj was inaugurated in 1959 but in the latter half of the 1960s, it was on a decline due to several factors. Panchayati Raj got constitutional recognition in 1962. It was felt that for the sustenance of the democracy, democratisation at the grassroots is necessary.

The 73rd Constitutional Amendment Act, 1992 marked a new era in the democratic set up of the country as it created Panchayati Raj Institutions (PRIs) as tiers of self governance below the level of States in the federal set up. It is also a landmark in the decentralized development as it envisions people's participation in the process of planning, decision-making, implementation and delivery. These Constitutional provisions provide for devolution of powers and responsibilities to

different tiers of PRIs with respect to preparation of plans and programmes for economic development and social justice and their implementation in relation to 29 Subjects listed in the Eleventh Schedule. Consistent with the spirit of the provisions, the Central Ministries / Departments and State Governments are expected to confer necessary executive powers and administrative authority along with control over functionaries in their jurisdiction dealing with subjects allotted to them and devolve financial resources to the concerned level of PRIs to enable them to discharge their responsibilities effectively and efficiently. During the decade since the 73rd Amendment Act was added to the Statue Book while the PRIs have started functioning and are in their second elective tenure in many states, the process of empowering PRIs has followed a varied pattern across States.

Panchayati Raj

The Panchayats were established by most of the state governments in India after Independence but a major step in this direction was taken on the basis of Balwantrai Mehta Committee's Report in 1957 which recommended three- tier Panchayati Raj system in India. During this period several steps were taken to strengthen the Panchayati Raj by central as well as state governments in India. Keeping in view many past attempts, central government found the solution in the form of 73rd Constitutional Amendment Act to remove the weaknesses of Panchayati Raj. It is argued that, "this act seeks to enshrine democracy at grassroots as it intends to give power to the people and it will end corruption and fight and finish power brokers and middlemen politics". This Chapter focusses on conceptual aspects of Panchayati raj, working of Panchayati Raj and its shortcomings. It will also discuss the features of 73rd Constitutional Amendment Act 1993.

Concept of Panchayati Raj

Introduction of Panchayati Raj was hailed as one of the most important political innovations in Independent India. It was also considered as a revolutionary step. Panchayati Raj is a system of local- self government where in the people take upon themselves the responsibility for development. It is also a system oof institutional arrangement for achieving rural development through people's initiative and participation. Administration of development programmes aimed at social, economic and cultural development, provision of community and welfare services are entrusted to these local- self governing institutions. Panchayati Raj involves a three- tier structure of democratic institutions at district, block and village

levels namely Zila Parishad, Panchayat Samiti and Village Panchayat respectively. These institutions were considered as training ground for democracy and political education. Rural development plans and programmes are implemented at this level so that fruits of development can accurate to the community directly. These institutions were established in 1959 based on the philosophy of decentralisation and gram swaraj.

Mahatma Gandhi was well aware about the Indian society and wanted village self- sufficiency (Gram Swaraj) to be the aim of independent India but the Chairman of the Drafting Committee B.R.Ambedkar was against the concept of village Panchayats in the draft constitution. When Gandhi came to know this, he insisted for its inclusion in the constitution. As a result the provision of village Panchayats was included in the Directive Principles of State Policy in Article 40 which states that ‘the state shall take steps tom organise village Panchayats and endow them with such powers and authority as may be necessary to enable them to function as units of local- self government’. To operationalise this provision into action, Balwantraj Mehta Committee was appointed in 1957 to suggest the introduction of Panchayati Raj. As a result of recommendations of this committee, a three- tier Panchayati Raj System was recommended: the Gram Panchayat at the village level, Panchayat Samiti at Block or Intermediate level and Zila Parishad at District level. All the three units were organically linked together as the chairman of lower level bodies were ex- officio members of higher level bodies. These bodies were given all planning and development work. The committee remarked about the philosophy of Panchayati Raj that Panchayati raj system establishes a linkage between local leadership enjoying confidence of local people and the government and translate the policies of the government into action. Thus, Village Panchayats were made subordinate units of the government at lowest level to implement its programmes and not the agencies of self- government or Gram Swaraj as Gandhi thought.

Evolution of Local- Self Government in India

Some forms of rural institutions have been in existence in the country since the ancient period.

Village formed the centre of rural self- government in the early ages. They flourished during the ancient, medieval and the Mughal period as well. During the nationalist movement, establishment of self- governing institutions at the grass- roots level formed a part of the nationalist ideology. Gandhi, who led non- violent struggle for independence observed ‘my idea of village swaraj is that it is a

complete republic independent of its neighbours for its own vital wants and yet, interdependent for many others in which dependence is a necessity’. The draft of the constitution did not make any reference to village as units of self- government. But there were many in the Constituent Assembly who felt that villages should play an important role in economic and social development. After considerable debate and discussion, Article 40 was incorporated in the chapter on Directive Principles of State Policy. This Article calls up[on the state ‘the state shall take steps tom organise village Panchayats and endow them with such powers and authority as may be necessary to enable them to function as units of local- self government’. The adoption of planning as a strategy for development required securing co-operation of the people in rural areas to implement development programmes.

Panchayati Raj Institutions in States

| States | Tiers/Institutions |
|--|---|
| Kerala, Jammu & Kashmir, Manipur, Sikkim, M.P, AASAM, Karnataka, Orissa, Haryana, U.P, Bihar, Rajasthan, Maharashtra, Andhra Pradesh, Punjab, Tamil Nadu, Gujarat, West Bengal | Gram Panchayat Gram Panchayat & Panchayat Samiti Gram Panchayat, Panchayat Samiti, Zila Parishad Gram Panchayat, Arunachal Panchayat, Anchalik Parishad, Zila Parishad |
| Meghalaya, Nagaland, Mizoram | Tribal Council |

Urban Governance and Management in India

Good Urban governance is the key to providing incentives for improvements in urban service delivery. It focusses on inclusive planning and management, accountability and transparency and ensuring security for people, especially urban poor and disadvantaged.

Governance is the process in which authority control and power of government is exercised in mobilising the socio- economic resources of the state in order to address the issues of public interests. It is the art of governing, associated with the exercise of authority within specific jurisdiction and is embedded in the structure of the society. Good governance is characterised by open and enlightened administration, respect to basic human rights and values, strengthened democratic institutions and effective institutional as well as structural framework to ensure accountability and transparency.

Principles of Democratic Governance

Democratic Governance is the process which is characterised by human rights, respect of fundamental freedoms to allow them to live with dignity. It also means the system in which people can hold decisions, which are accountable. Economic and social policies are responsive to people's needs and aspirations (Tiwari: 2002). Democratic Governance is characterised by three main principles:

1. **Accountability:** It means that decision-makers accept responsibility for their decisions. It means availability of information and process applied so that decision-makers can be called to account for their decisions.
2. **Transparency:** Transparency lies on the access to information about how the government works. In other words, transparency means a process which is open, honest and amenable to questions. A transparent government is characterized by:
 - a) Public ability to influence decision process.
 - b) Involvement of public on all plans and significant issues.
 - c) Development of annual plans.
 - d) Monitoring against agreed performance indicators.
 - e) Separation of strategy, policy development, regulation setting and funding from provision and enforcement.
3. **Contestability:** It implies choice in the provision of services through open competition between potential providers. The outcome of contestability is more efficient use of community resources to deliver services required by the public. Lord Bryce clearly remarked, "The best school of democracy and the best guarantee for its success is the practice of local-self-government. (Sengupta: 1996).

Commissions and Committees

With the beginning of planned process of development in 1952 in the country, the need was felt to involve people in the process of development. Various Five Year Plans emphasized the importance of role which the local governments could play in securing the participation of people in this process. The Community Development Programme and its shorter version in the National Extension Service assumed the involvement of people in their implementation. Therefore the Planning Commission in 1956 appointed a team for the study of Community Projects and National Extension Service (Balwant Rai Mehta Committee). Thereafter the central government appointed a number of commissions and committees from time to time on the subject of rural and urban local governments. These are

Ashok Mehta Committee on Panchayati Raj institutions (1978), G.V.K.Rao Committee to review the existing administrative arrangements for Rural Development and Poverty Alleviation Programme (1985), The Local Finance Enquiry Committee (1949-51), The Taxation Enquiry Commission (1953-54), the Committee on Training of Municipal Employees (1963), Rural- Urban Relationship Committee (1963-66), The Committee on Ministers on Augmentation of Financial Resources of Urban Local Bodies (1963), The Committee on Service Conditions of Municipal Employees (1965-68), Committee on Budgetary Reform in Municipal Administration (1974), Study Group on Constitution, Powers and Laws of Urban Local Bodies and Municipal Corporations (1967_ also had a chapter on local government in its report and the Planning Commission had appointed a number of task forces on the subject of reforms of municipal administration.

Balwant Rai Mehta Committee, 1956

In 1956, the Planning Commission appointed a Study Team under the chairmanship of Shri Balwant Rai Mehta to study and report on community projects and National Extension Service. This Study Team submitted its report in 1957 which is known as the Balwant Rai Mehta Committee. The Report admitted that the Community Development and the National Extension Service programme had not failed to evoke popular enthusiasm nor did they arouse enthusiasm among the local bodies higher than the Panchayat levels. Therefore the Committee suggested administrative decentralization for the effective implementation of the development programme. This decentralized administrative system should be under control of the local bodies. It also recommended an early establishment of statutory elective local bodies and devolution of necessary power, authority and resources to them. In the committee's opinion the basic unit of democratic decentralization should be located at the block/Samiti level and the district unit i.e., the Zila Parishad should have only an advisory rule. The Committee argued that district boards might have served the purpose for which they were created but they have neither the tradition nor the resources to take up development work. The Committee suggested an elective body at the middle i.e., block level, between the village (which is too small) and the district (which is too large). The body at the block level should be known as the Block Samiti. It should be constituted by indirect elections from the village Panchayats. It will have tenure of 5 years and its functions should cover the development of agriculture in all its aspects, the promotion of local industries, supply of drinking water, construction and repair of roads etc. The

Samiti will have two sets of officers those at the block level and those at the village level. All those officers will be drawn from the corresponding state cadres and will be sent to the Samiti by the State Government. At the village level, there should be a Gram Sabha and at the District level a Zila Parishad. So the committee recommended three – tiers of Panchayati Raj institutions, Gram Panchayat, Block Samiti and Zila Parishad, all linked organically with each other. Since Block was the pivot of development programme, it is here that the community participation is most vital. Hence the Panchayat Samiti should be given statutory status. It should have elected body, have comprehensive functions and adequate financial resources and also should have necessary executive authority to implement the programmes. The Zila Parishad should be a purely coordinative and advisory body having no executive authority. The Committee recommended that there should be a transfer of real power and responsibility to Panchayati Raj institutions and all rural development programmes should be channeled through them. Rajasthan was the first state to implement the Bhalwant Rai Mehta Committee Report. Here the Panchayati Raj (as it was called) was inaugurated by Jawaharlal Nehru on October 2, 1959. Andhra Pradesh quickly followed suit. Within a few years many states had established the three- tier Panchayati Raj system.

Ashoka Mehta Committee, 1978

By the mid of 1960s these institutions began to stagnate and faced indifferences and lack of interest on the part of state governments. So by the beginning of 1970s, these institutions began to decline. Several factors contributed to their declining status. Development functions were never really delegated to them rendering them ineffective. Secondly, the indifference and hostility of bureaucracy towards these institutions never allowed them to take roots and grow. Thirdly, the lack of political will also fuelled the same. The political leaders at the state level were not sincere in their support to these institutions. Elections to these institutions were not held. Many of the local bodies were superseded and remained so for years. By 1977, the Panchayati Raj institutions had become ineffective in most of the states. It was in the same year that the Janta Party Government came into power at the centre. It appointed a committee under the chairmanship of Ashoka Mehta to revitalize these institutions. The Committee made the following major recommendations:

- a) It recommended two- tier Panchayati Raj institutions, one at the district level and the

- other at the Mandal level. Mandal Panchayats would be smaller than the Panchayat Samiti but bigger than the village Panchayat.
- b) District rather than Block should be the primary unit of devolution.
- c) To achieve financial self- reliance, the Panchayati Raj institutions, should be given power of compulsory taxation.
- d) Political parties should be allowed to participate in the elections for these institutions.
- e) There should be no supersession of these institutions on partisan considerations. In case supersession has taken place, elections to that body must be held within six months.
- f) Panchayati Raj institutions should be subject to social audit to be conducted by a district agency, as well as by committee of legislators.
- g) In order to reduce the migration of village people to the cities by the pull factor, the Panchayati Raj institutions should endeavor to provide urban amenities.

The report of the Ashoka Mehta Committee came in 1978. Before any action could be taken on the report. The Janta Government was out of power at the centre. In 1980 the Congress Party returned to power. So it had no interest in implementing the report of a committee appointed by another party.

In the meantime the Planning Commission

a committee to review the existing administrative arrangements for rural development and poverty alleviation programmes like IRDP, RLGP and so on. The committee was headed by G.V.R.Rao.

Rao Committee

The committee wanted to activate the Panchayati Raj institutions in order to make them effective for handling problems of local people. Elections to these bodies should be held regularly. The committee was of the view that Block Development Office should be the sheet- anchor of the entire rural development process. The BDO should be redesignated as assistant development commissioner. The district should be the basic unit for policy planning and programme implementation. The Zila Parishad should become the principal body for the management of all development programmes which can be handled at that level. The chief executive of the Zila Parishad should be the district development commissioner whose status should be higher than that of the district magistrate. He should be responsible for planning and implementation of development programmes.

The Rao Committee recommended that the Zila Parishad should be devolved very substantive powers to function as primary institution for planning and management of rural development. The administrative personnel also should be

qualitatively improved and administratively rationalised. The committee recognised that association of Panchayati Raj institutions with poverty- focussed rural development programmes would be useful both in identifying beneficiaries and service delivery.

L.M.Singhvi Committee

An eight- member committee headed by L.M.Singhvi, a constitutional expert, was appointed by the government in 1986 to prepare a concept paper on Panchayati Raj institutions to review the growth, present status and functions of these institutions and suggest remedies to make these institutions effective in the task of rural development and nation- building.

The most important recommendation of the committee was that the local- self government should be constitutionally recognised, protected and preserved by the inclusion of a new chapter in the constitution. Local- self government should be declared as the third tier of the government. The committee was of the view that adding a separate chapter in the constitution would make the identity and integrity of the Panchayati Raj institutions inviolate. A consensus should be evolved among the political parties to avoid elections on party basis for these institutions. These institutions must be given adequate financial resources to make them function effectively. The committee also recommended the establishment of a Panchayati Raj judicial tribunal in each state to adjudicate on all matters relating to election disputes, supersession's of the Panchayats.

Sarkaria Commission

In 1988 two authorities dealt with the issues of Panchayati Raj institutions. One was the Sarkaria Commission. The Sarkaria Commission was appointed to review the constitutional provisions dealing with centre- state relations in India. Its recommendations about the Panchayati Raj institutions was only incidental. It stated that though the Panchayati Raj institutions are exclusively a state subject in view of Entry 5 in List II, nevertheless uniformity of law throughout the country in regard to these institutions is essential. This can be achieved either by all state legislatures passing legislation in accordance with a Model Bill prepared by the Inter- State Council or by law passed by Parliament at the request and by consent of all state legislatures.

Thungon Committee

Thungon Committee known after the name of its Chairman P.K.Thungon was a sub- committee of the Consultative Committee of parliament attached to the Union Ministry of Personnel, Public Grievances and Pensions. It was constituted to consider the type of political and administrative structure in the district for district planning. This committee like the Singhvi Committee recommended the constitutional status to the Panchayati raj institutions. It considered Zila Parishad to be the pivot of planning and development in the Panchayati Raj system. It recommended that the district collector should be the chief executive officer of the Zila Parishad. The Panchayati Raj institutions should have a five- 0year term and should not remain superseded for more than six months. It gave a detailed list of subjects which ought to be given to Panchayati Raj institutions and which should be incorporated in the constitution. It also recommended the setting up of the state finance commission to lay own the criteria and guidelines for devolution of financial resources to Panchayati Raj institutions.

Several state governments also took measures to reorganise and revitalise the Panchayati Raj institutions. By early 1990s, 217300 Village Panchayats had been established in 21 states and 5 Union Territories. There were 4256 Panchayat Samities or intermediate Panchayats in 17 states. 14 States and one Union Territory provided for statutory Zila Parishads. 15 states had established three- tier system, 4 states provided for two- tier system and in Goa, Jammu & Kashmir and Tripura there were only Village Panchayats. The Panchayats did not exist in the tribal majority states of Meghalaya, Mizoram, Nagaland and in some Scheduled and Tribal areas in other states.

Constitution Amendment Bills

In 1984 Rajiv Gandhi formed government at the centre. For various reasons the Congress Party had tried to approach the people at the grass- root level. Therefore it was thought proper to reorganise and revitalise the local bodies both in the urban and rural areas. In 1987 and 1988, a series of conferences at various levels were held. It was decided to amend the constitution for this purpose. In 1989 two bills were brought before Parliament known as Constitution Sixty- Fourth and Constitution Sixty- Fifth Amendment Bills.

Sixty- Fourth Constitution Amendment Bill relating to Panchayati raj institutions was passed by Lok Sabha but was rejected in the Rajya Sabha because the Congress did not have two- thirds majority there which was required to pass the amendment. The Congress Party lost elections in 1989 and the United Front Government led by V.P.Singh introduced another Bill in 1990 in

Parliament called the Constitution Seventy Fourth Amendment Bill. However the government fell and the Bill lapsed because the Lok Sabha was dissolved. In 1991 the Congress Party returned to power under P.V.Narsimha Rao. The Rao government modified the earlier Bill of 1989 and introduced it again in Parliament as the Constitution Seventy- Third Amendment Bill 1991. It was passed by Parliament in December 1992 and ratified by the states in 1993. Thus the Panchayati Raj Institutions became part of the Constitutional Scheme in 1993.

Governance at the Third Tier

There had always been the importance of local governing institutions in the history of India. The British colonial rulers had also considered powers of self- governments under various local names. The Government of India Act 1935 had authorized the Provincial Legislature to create institutions for administration at the lowest level. Article 40 of the constitution expected the state to organize Village Panchayats. The National Development Council endorsed three- tier identified district as the centre of local administration after the layer of the state. Panchayat Raj system in 1959 on the recommendations of the Blawant Rai Mehta Committee investigated into the reorganization of the district administration in the country. The 73rd and 74th Amendment Acts have added new dimension to decentralized governance and the promotion of participatory federal democracy in India. It aimed to empower people through local institutions of governance and development. It seeks to create three tiered system of local self-governance, Zila Parishad at district level, Panchayat Samiti at block level and Gram Panchayats at village level. Article 243 (ZD) provides that, "There shall be constituted in every state at the district level a District Planning Committee to consolidate the plans prepared by the Panchayats and the Municipalities in the district and to prepare a draft of development plan for the district as a whole". Under the provision of Article 243A, Gram Sabha is the supreme authority to which the Village Panchayats are made accountable. The Gram Sabha is vested with

Following functions and responsibilities:

- a) Supervising and monitoring the functions of Village Panchayat.
- b) Approval of Panchayat Plans and selection of schemes and targeted beneficiaries.
- c) Social auditing of developmental programmes.
- d) Ensuring community participation, especially of the Women, Scheduled Castes and Scheduled Tribes and other weaker sections of the society.
- e) Promotion of unity and harmony in the society.

Panchayats are now considered as the primary agency of economic development, social justice and social change. Panchayats are more than merely an institution of service delivery. It is an institution of social empowerment. Seats have been reserved for women, SCs and STs. The 11th Schedule of the constitution identifies as many as 29 subjects on which related functional competences may be devolved upon by the states according their specific needs and circumstances. Besides this Panchayats are also the implementing agency of poverty alleviation programmes and other centrally sponsored schemes. On the other hand 12th Schedule lists 18 items on which related competence can be transferred to Urban Local Bodies. The subjects include urban and town planning, regulating land use of and building, construction, planning for social and economic development, roads and bridges, water supply, urban forestry, slum development, public amenities, welfare of weaker sections etc.(P. Mehta: 2002).

73rd and 74th Amendment Acts: A Way to Good Governance

To ensure peoples participation, the 74th Amendment Act to the constitution brought about a third tier of representative governance at the local level. The 74th Amendment Act has the potential of establishing the procedural part of good governance. The decentralised system of elected governance has certain advantages. It brings efficiency in knowing about local conditions to match resources. It brings accountability as local decision- makers are exposed to effective scrutiny and greater pressure to deliver the goods. Further it provides opportunities for local people to participate in planning services and to pay for them in the form of taxes. Thus, people's participation through local- self institutions will prove to be a panacea for all evils of misgovernance (M.M.Sankhder" 2003).

Significant Characteristics of 73rd and 74th Amendment Acts

1. The establishment of a three tier system of village, intermediate and district level Panchayats in the rural areas, and Nagar Panchayats, Municipalities and Municipal Corporations in urban areas, both comprising of representatives elected from territorial constituencies Two new Schedules viz 11th and 12th added in the constitution containing illustrative lists of functions to be assigned to rural and urban local bodies.
2. Mandatory elections for the Panchayats and the Municipalities ordinarily, once in five years, to be conducted by State Election Commission.

3. Supersession of elected local bodies only in exceptional circumstances and no duly elected government would be superseded for any period exceeding six months.
4. One- third reservation of seats for women in all local bodies as members and chairpersons.
5. Reservation for SCs and STs in proportion to their population.
6. The constitution of State Finance Commission by the state governments once in every five years.
7. The setting up of Wards Committees providing space for meaningful interaction and dialogue between citizens, civil society and elected members at the ward level in cities with population of 3 lakh or more.
8. Participation of elected representatives both from urban and rural areas in planning for development of the district by the formation of mandatory District Planning Committee. Likewise mandatory Metropolitan Planning Committees are to be set up in metropolitan areas with similar representation for planning of metropolitan areas of more than one million populations.

Conclusion

Village Panchayats have a long history in India. They represent a system of governance prevalent in ancient India. Gandhiji had aptly remarked that independence must begin at the bottom. Every village ought to be a republic or Panchayat with the authority and resources to realize the potential for

economic and social development of the village. Gandhiji's views found articulation in Article 40 of the Constitution. It enjoins that 'the States shall take steps to organise village Panchayats with such powers and authority as may be necessary to enable them to function as units of self- government'. During the last fifty years, several attempts have been made to bring about effective decentralisation, both political and economic, with limited success. However, the year 1992 marks a new era in the federal democratic set up of the country. The 73rd Constitutional Amendment Act, 1992 conferred Constitutional status on the Panchayati Raj Institutions (PRIs). It envisages the establishment of a democratic decentralized development process through people's participation in decision-making, implementation and delivery. In order to achieve this objective, the Constitution provides for devolution of powers and responsibilities upon Panchayats at appropriate levels. 29 Subjects listed in the Eleventh Schedule of the Constitution have been identified for devolution to the PRIs. The 73rd Constitutional Amendment Act has created three tier PRIs in the rural areas with allocation of specific subjects to them. In pursuance of this, States have initiated action to devolve administrative and financial powers and resources to PRIs to enable them to discharge their Constitutional role. It is expected that once the process of devolution is effectively operationalised, resources from the Central and State Governments meant for programmes falling within the jurisdiction of the PRIs would directly get allocated to them.



5.

**HISTORICAL RECONSTRUCTION AND THE POSTCOLONIAL
AFRICAN AND INDIAN NOVEL: THE CASE OF NGUGI'S "PETAL
OF BLOOD" AND RAJA RAO'S "KANTHAPURA"**

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ABSTRACT : Both Rao and Ngugi have grappled with the trajectory of their continent's history Whether in their prose narratives or polemical essays, they offer deep philosophical reflections on "the trouble with Africa and India", then and now. I believe that both novelists did write fiction that reconstructed a historical narrative or has been in dialogue with the past. Given the broad scope of the historical framework and the wide range of historical material that pervades most of their narratives, I will refer briefly to the writers' late novels which exemplify best the ideological moorings that shape their historical vision. This attempt is double-fold because on one side it will show the interrelation between history and fiction as narrative mediations of reality. On the other side, it will maintain the claim that despite their divergent ideological orientations and contrary to many critical assertions, both Ngugi's and Raja Rao's visions do intersect. As much as India and Africa is shaped by independence and neo-colonialism, identity cannot be understood purely as a reaction to Euro-American influences any more than by viewing literature produced in contemporary India and Africa in a vacuum. Rather, much of contemporary Indian and African literature seeks to conceptualize identity as an observation of tradition with a vision to the future. This paper offers a theoretical and historical background associating the conventions of the art of narration with postcolonial texts before providing a close reading of two novels, from two different continents Ngugi Wa Thiango's *Petals Of Blood* (1977) and Raja Rao's *Kanthapura* (1938).

KEY WORDS: Reconstruction, Post-colonial, Narrative, Contemporary, Interrelation.

INTRODUCTION: By the 1970s, the historical study of colonial empires had become one of the deadest of dead fields within the discipline of history. Students interested in pushing the frontiers of historical research looked to Africa, Asia, or Latin America, or they sought to look at Europe and North America "from the bottom up." The revival of interest in the colonial world a

generation later reflects the influence of literature and anthropology, and, more important, wider intellectual currents that threw into question the most basic narratives and the most fundamental ways in which knowledge is configured. Rao's first novel *Kanthapura* presents the crucial historical events of the nineteen-thirties. The novel focuses on the villagers of Kanthapura who participate in India's struggle for independence. In this term paper the features of the novel will be elaborated. It will have a good look at the credibility of the novel *Kanthapura*, at the East-West conflict as well as at Gandhi's influence on the villagers of Kanthapura. On the other hand like all good African writers, Ngugi tries, as faithfully as possible, to present the Kenyan society to us as he has known it. Thus *Petals of Blood*, his fourth novel, is a dramatization and condemnation of the ruthless capitalist exploitation of the masses by those in privileged positions in independent and free Kenya. Ngugi's pre-occupation in his novels revolves around five main issues-politics, economics, culture, land history and the role of the church in the Kenyan struggle for independence. In Ngugi's view the missionary and the colonial administrator are brothers who fight for the same objective. The assertion is so because Ngugi sees that the church plays an important role in enslaving the souls of Kenyans by robbing them of their culture just as colonialism robs them of their land and other material possessions. Ngugi has tried to chronicle the events that took place in his country, Kenya after independence.

DISCUSSION :

Indeed, history may well be compared with fiction because both invoke the principles of selection and derive their material from specific cultures and historical experiences. Moreover, both are narratives and products of an individual interpretation. Even if history pretends to relate "real" events, fiction can use its "fictionality" to signify or point at truth. In "The Content of the Form", Hayden White discusses the interplay between history and narrative. His analysis may be

useful in giving this article a theoretical framework. He argues that the historical text is necessarily a literary artifact because the process of creative imagination involves the writer of fiction as much as it does the historian. (The Content of the Form, 3) White addresses this issue by blurring the distinction between truth and fiction. One can produce an imaginary discourse about real events that may not be less 'true' for being imaginary.

Never before the colonial transformation has been depicted so faithfully as in *Kanthapura* linking. *Kanthapura*, The first major Indian novel in English was written in the colonial India in 1930. It deals with the Civil Disobedience Movement of the 1930s. Mahatma Gandhi on the participation of a small village of South India in the national struggle calls for the story's central concern. But this novel of colonial India is post-colonial in spirit for various reasons. To deify Gandhi is a part of the process of decolonizing the Indian mind. As in Jayanta Mahapatra's post colonial poem 'Requiem', Gandhi is deified also in *Kanthapura*. Jayanta Mahapatra wrote: "It is a world in itself/this ahimsa/With its mysterious shadows /Lurking under ancient places /That assumes the classes /Self sustaining light of suns /a redefinition of beauty". This is also very much true of Gandhism in *Kanthapura* embodied through the character of Moorthy, one of the tools of the narrative.

Therefore, I maintain that the narratives of both Ngugi and Raja Rao can be seen as part of African and Indian historiography. They both operate at an interesting standpoint with regard to the relationship between reality and fiction. Each of them is attempting to capture a reality of a past through the use of fiction. Their novels constitute a sweeping historical narrative that tells the story of both Kenya and India from the early days of British colonization to the contemporary post-colonial period. While each of Ngugi's novels, ranging from *The River Between* to *Matigari*, covers a limited period in the history of Kenya, Rao's late novels, *The Serpent And The Rope*, and *Kanthapurando* not focus on a particular moment in the history of Ghana and India respectively, but the scope of these narratives is much broader encompassing the historical experience of slavery, colonialism and then neo-colonialism of both India and Africa. Given the impact of colonialism on African history and the symbolic impact of colonialist historiography on the African imagination, it is obvious that history is a crucial area of contestation for most African writers, Ngugi, who seeks to extort the control of their cultural identities from the metropolitan center of Europe. As Helen Tiffin observes, "the rereading and the rewriting of the European historical and fictional record are vital and inescapable tasks. These subversive

maneuvers, rather than the construction or reconstruction.....are what is characteristic of post-colonial texts, as the subversive is characteristic of post-colonial discourse in general." ("Post-colonial Literatures and Counter-discourse", p.16). Through the very nature of the writing, the African and Indian historical context is selectively created and rhetorically produced.

Raja Rao's first novel becomes interesting for people who want to gain knowledge about the Indian rural life, because the community is displayed as a 'peasant society'. The novel begins with a vivid description of the village *Kanthapura* which is "high on the Ghats" and "in the province of Kara" (Rao, Raja. *Kanthapura*. Delhi: Oxford University Press, 1993: 1). The village is divided in five districts, namely in a "Brahmin quarter", a "Pariah quarter", a "Potter's quarter", a "Weaver's quarter", as well as a "Sudra quarter". From this point of view, it results that every caste group has a particular social environment and an area in the "caste ridden traditional rural society", where its members live and work (Sudhakar Rao, Akkinepally. *Socio-Cultural Aspects of Life in the Selected Novels of Raja Rao*). By portraying the landscape and introducing her acquaintances, the narrator Achakka, an old woman of the village, takes the reader on a walk through the village. Mentioning the vicinity like the Tippur Hill, the river Himavathy and the red Kenchamma Hill, the novel creates a tranquil atmosphere. Unfortunately, the noise caused by labour, when Indian goods are shipped off across the sea, destroys the peaceful tranquillity for a moment (Rao 1993: 1). But as soon as the carts, which contain Indian commodities, have reached the hilltop, calmness returns to *Kanthapura*. This implies that the economical and political British intervention into the Indian daily life heavily disturbs the villagers.

"The tempo of Indian life must be infused into our English expression we in India, think quickly, we talk quickly and when we move, we move quickly. Our paths are paths interminable". (Kanthapura).

Raja Rao presents the story of *Kanthapura* as a *Sthalapurana* in English, coloured by the regional idiom of South India. The narrative that he offers recalls as visionary experience. The narrator of the story, Achakka, having her gone through it all, is reliving in memory an unforgettable experience of the heroism and tragedy of the entire village. Since *Kanthapura* is a novel of memory, Raja Rao freely uses reflection, dream, flash back, reminiscence and narration of inter-connected episodes. Rejecting the stream of consciousness technique he employs the local form of narration, which is a kind of non-stop, breathless

style of story-telling. Starting with an account of the village and its surroundings, the narrator passes on to introducing the main characters, and straightway plunges into describing how the Gandhi an Satyagraha Movement came to the village and what repercussions it had on the village community. From the beginning to the end, it is a non-stop emotion-packed narration that is bound to touch the heart of the reader.

Raja Rao's narrative art retains the native Indian flavor inspite of his using the foreign medium of English. The narrator has an easy manner of presentation without being in any way –uneasy, awkward or self conscious. Her, language suffers from no distortion even though it belongs to the Indian situation and absorbs the Indian manner of speech and gesture. The peculiarities of the narrative art are in tune with the complexity of the experience that is presents. The captivating rhythm of narration may be noticed in the following description of the Satyagraha Movement:

“.....day after day Revenue Notices fell yellow into our hands, and we said, let them do what they will, we shall not pay our revenues. And the new Patel came, and behind the Patel came the policeman and behind the policeman the landlords agent, and we said, “Do what you will, we shall not pay.”

Petals of Blood, the African Epic, reconstruct a nation's history with all its woes and wounds from the pre-colonial faithfulness to the post-colonial betrayals. Here, Ngugi constructs a chronicle of exploitation and of struggles for liberation, notably the resistance against imposition of British rule and the Mau Mau rebellion in the 1950's. Kenya of *Petals of Blood* is a land of greed and corruption with a handful turncoat who ruthlessly impose their will on the many to exploit them. *Petals* appear as the symbol of purity, of inspiration, and of purification; the man {comprador bourgeoisie} who deflowers a virgin by force flowers himself in blood. *Petals of Blood* deals in the main with neo-colonialism in all its manifestations: oppression, exploitation, social abuse and injustice and thus “...it probes the history of the heroic struggles of the people of Kenya, from pre colonial times to the present day, within a comprehensive cultural perspective which embraces the political, religious, economic and social life of Kenya”.(Pandurang, 132)Ilmorog, the locale of the novel is transformed into a proto-capitalist society with all the attendant problems of prostitution, social inequalities, misery, uncertainty and inadequate housing. Ngugi hopes that out of *Petals of Blood*, Kenyans (Africans) might gather '*petals of revolutionary love*'. In the world of

Petals of Blood nothing is free and the slogan '*eat or be eaten*' is commonplace.

The protagonists of the novel are the losers under the new order: Munira, dismissed in colonial days from an elite boarding school for his involvement in a strike against the authoritarian British Headmaster; Karega, dismissed from the very school for the same reason; Wanja, whose brilliant studies were aborted when she became pregnant by the industrialist who had seduced her; Abdullah, who lost a leg in the Mau Mau revolt only to find others reaping the fruits of Independence. *Petals* represents Ngugi's anti-imperialist consciousness, which is a part of his dialectical design. New order brings only hunger, pauperization and violence disguised as capitalist development. Ngugi remarks:

“Imperialism can never develop a country or a people. This was what I was trying to show in Petals of Blood; that imperialism can never develop us, Kenyans.”(Writers in Politics, 37)

Any account that neglects the detail and texture of *Petals of Blood* risks missing crucial features of what makes his work important. What, to a Kenyan reader, may be close to a roman à clef and be scathingly direct (or, inversely, seem specifically wrong or simplistic) may appear quite differently to the foreign reader. When a writer has been gaoled, presumably because of his writing (though this was not the official reason given) it may seem perverse and even ungenerous to insist precisely on trying to establish the nature of the commitment in his work and the form it takes, to indicate the extent to which a novel uses literary and formal devices to shape (which of course is the same thing as distorting) history and our sense of it. But if the literary critic is not able to elucidate the difficulties and possibilities of the mode of discourse with which he is dealing – and thus its interest – he can only abandon the novel to the social historian as so much picturesque but unreliable data the latter needs somehow to verify.

Here my attention will go to an analysis of the role and portrayal of the central characters Karega and Munira, their relation to the problematic heroes (to invoke Lukacs) of the earlier novels; my argument will be that Ngugi through these heroes is indicating and trying to solve the dilemmas of the group to which he belongs, the African intellectual elite in Kenya. This novel comes after a gap of some ten years in Ngugi's novel-writing, and though in some ways a highly schematic and symbolic rather than realistic novel, it deals with a fuller range of economic and historic analysis than the earlier works. Whether it is in naming the foreign countries and interests influencing Kenyan

politics, analyzing the changing class position of the Kenyan bourgeoisie (a dependent comprador group becoming a national bourgeoisie through the use of state-controlled and financed economic agencies), revealing the political motives behind renewed oath-taking ceremonies (presumably based on what happened after the Mboya and Kariuki murders), subjecting the official versions of Kenyan progress and prosperity to a scathing satire, or presenting the forgotten victims of the drought, there is a density and specificity that shows that Ngugi has done his home-work. These realistic and even naturalistic aspects of the novel do not, however, make it a realist or naturalist novel. The influence of Ousmane, suggested in the novel itself, is shown by incidents rather than a similar inwardness with union work or the growth of group consciousness. As in his earlier novels, the centre of Ngugi's thematic concern and his schematic structure is the role of the educated elite, here represented especially by Chui, Munira, Karega, and Joseph, all of whom go (at various times) to Siriana Secondary School. This old-boy tie (statistically or 'realistically' improbable, but structurally indispensable) allows Ngugi to make a series of comparisons between the characters as individuals, and also between them as representative members of the intellectual elite making significantly different political choices.

What Ngugi does, especially in his portrayal of Munira and Karega, is to rework his previous concerns with the role and function of the educated minority into a set of divisions. Karega, like Njoroge in *Weep Not, Child*, is the poor bright boy attracted to the daughter of the wealthy prominent pro-British Christian farmer, whose family intervenes fatally. Once again he has a brother in the Mau-Mau. Munira, the son of the prominent farmer, is the victim, as Njoroge and Waiyaki in *The River Between* were, of the education he has received and his sense of his own potential and duty. His reason for going to Ilmorog, the desolated, drought-stricken village is part duty, part escape. He is referred to as being in a twilight state – the similarity to Mugo, the central figure of *A Grain of Wheat*, who escapes from political reality and engagement into a twilight world of religious reverie is clear. His religious concern is to be developed much more fully than Mugo's till, finally, prey to revivalist religious fantasy, he tries to murder Karega by burning the hut in which, in fact, the directors of the brewery are meeting (I use the word fantasy with some hesitation, but there seems to be nothing more than simple irony in the fact that Munira becomes an instrument of justice and vengeance. The symbolic significance, in other words, underlies the text, rather than being made manifest in it). As befits the would-be Marxist analysis, even religious belief is not autonomous

and independent, but comes as part of the schematic opposition – it is organized by Americans who make money from the collections while providing the workers with an alternative to trade-union and political activity. Karega, by contrast, after an intellectual Odyssey that takes him from idealisation of a previous generation, through Black Consciousness and Negritude, and liberal legally-based reformism, ends with a Marxist understanding of history and class struggle, and a commitment to trade-union organization. At the end of the novel he is gaoled, unjustly accused of the murder, and imprisoned because of his political activity even when his innocence is clear, but the general strike he has been trying to organize springs up miraculously (even the unemployed are going to take part).

In spite of the systematic differences between Munira and Karega, they end as sacrifices and victims. Only Joseph, the totally-committed younger generation militant, seems to escape this sacrificial pattern. The moment of positive communion Munira and Karega share while drinking the Theng'eta after the first harvest is degraded, like the drink itself, in the new commercial Ilmorog. Both stay out of the songs separated from the society around them, in spite of certain group efforts such as the march on the city. Ngugi's recourse, in the case of Karega, is to take this detachment to be the necessary quality of the revolutionary leader – the militant must be able to analyze piercingly, to reconcile different workers' interests by making them aware of themselves as a dispossessed proletariat with a common fate rather than as members of ethnic groups. We may seem far removed from the idealistic young figures of reconciling sacrifice in the earlier novels, or from the sacrifice of a Mugo that saves him and those round him from the past, but there are important structural links between these earlier figures, isolated, yet sacrifices for unity, and the isolated revolutionary sacrificing himself for class unity, as there are between the earlier figures and the isolated deranged mystic who believes he is saving the community. *Petals of Blood* and the problems it poses for an understanding of Ngugi's development. The various possible paths for the elite are clear in the comparison of Chui with Karega, Munira, and Joseph, and this marks the fragmentation of the ideal of the intellectual's clear-cut, central role. Yet, in spite of this, and of the analysis of the country in class and not nationalist or ethnic terms (an important change in the content of Ngugi's thought), the central structural role of the elite persists. Karega continues to be a mediating figure and to draw his power and unhappiness from that; he acts individually, idealistically, and representatively. The socialist or communist alternative to capitalism

here offers the intellectual a way back to importance. Even Munira, though presented as having failed totally in his emotional and political commitments, parodies the same structure in his final actions.

CONCLUSION:

Because the political rupture which independence created did not, according to many writers, necessarily mean an ideological epistemological rupture, the narrative, in Gikandi's words, "can indeed propose an alternative world beyond the realities imprisoned within colonial and postcolonial relations of power". By resorting to the mythical to give space to the production of imagination, Achebe for instance, maintained that it was not enough to evoke "geographical, political, economic and other rational explanations. . . (for) there will always remain an area of shadows where some (at least) of the truth will seek to hide." in terms of form, this rediscovery of history marks a rupture with the older ahistorical, if not antihistorical, bias of literature and criticism, in which 'formalisms' of various kinds dominated the literary scene. Therefore, one might argue that history is the stuff of which African and Indian literature and more particularly the postcolonial novel is made. The essential force of African and Indian literature is their reference to the historical and experiential, and the main task of criticism is to bring that force into focus. This emphasis again relates to the traumas of colonialism and the resulting conflictive identity; the Modern literature of both India and Africa has grown out of the rupture created within our indigenous history and way of life by the colonial experience. For both Ngugi and Rao, the desire to come to terms with a fractured history and a disrupted cultural identity induced the enduring importance of the historical reconstruction. Given the impact of colonialism on history and the symbolic impact of colonialist

historiography on the imagination, it is obvious that history is a crucial area of contestation for most African and Indian writers, including both Ngugi and Rao, who seek to extort the control of their cultural identities from the metropolitan center of Europe. These writers, in dealing with history, are faced with the double task of challenging European colonialist historiography and proposing positive African and Indian alternatives through the recovery "of an Indo-African past that is usable in the construction of a better future."

Through the above discussion we can say that *Petals Of Blood* and *Kanthapura* fits into the mode of postcolonial historical fantasy. Both the novels are experiential, interrogative and subjective as well. However, the text in both the novels is hybridized and must fall between the extremes of postmodern polarity on one hand and the desire to root narrative between national specifics on other. The individual voice is creeping progression of time and history. Nevertheless, the text conclusion is open ended.

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6.

**EXPERIENCE AND DILEMMA IN
INTERPRETER OF MALADIES**

Dr. Mahesh Kumar Kushwah

Jhumpa Lahiri was born in the UK and then immigrated to the US; her Indian heritage is the basis of many of her short stories. She deals with the questions of identity, alienation and the plight of the culturally displaced. Her stories in *Interpreter of Maladies* show the estrangement and isolation that affect the first-generation immigrants and often the second-generation ones. Albeit, it is not the only concern of the short story collection, but it is one of the most important one.

Jhumpa Lahiri is a second generation immigrant in the US. She is also twice removed from her native place as she was born in the UK and then emigrated to the US. While she was growing up, she felt that she belonged nowhere, though she would live in two places.

The psychological dislocation that immigrants often suffer can cause their children to feel a similar sense of alienation. Although Lahiri's parents ultimately adjusted to living in America, they must have frequently longed for their mother country, giving Lahiri the opportunity to observe, at first hand, the often painful adjustment of immigrants to life in an adopted country. Her narratives weave together not only the stories of immigrants, but also those of their children, who feel that they belong neither in one place nor another.¹

Jhumpa Lahiri creates an imaginary landscape, but her acute powers of observation make sure that the reader feels the complete reality of the situation through the believability of her characters. These characters bring out the themes which many immigrants face.

Immigration is the central theme of the short story, *The Third and Final Continent*, in the short-story collection of *Interpreter of Maladies*. In the story, in 1964, an Indian man leaves his native country to sail to London. He studies at the London School of Economics, sharing an apartment with a group of other expatriate Bengalis. Five years later, at age of thirty six, the man gets a job offered from a library at MIT. Around the same time, his marriage was arranged so he flies first to his wedding in Kolkata and then onwards to Boston. He reads a guidebook warning that America is less friendly than Britain. On the plane he learns that two men have landed on the moon. He studies the differences and expectations and finds a cheap room at the YMCA in Central Square for his first weeks in the country.

The first meal he has in America is a bowl of cornflakes. He is on a budget, resolving to spend little money until his wife arrives, but the noise of Massachusetts Avenue outside his window is too much to bear. He spends each day drinking tea out of a newly purchased thermos, reading the Boston Globe cover to cover and then sleeping fitfully in his room. He comes across an ad for a room for rent and calls. He is told the room is only rented to boys from Harvard or Tech (MIT). He makes an appointment for the following day.

He finds the house with the room for rent on a pretty, tree-lined street. It would be the first detached house he lived in, and the first home without Indians. The woman who owns the house is the quite old Mrs. Croft. She is dressed as if she lived in the turn of the century. They talk of the moon landing and Mrs. Croft demands that the man call it "splendid." The man is baffled, but clearly she is impressed that he is punctual, that he declares the event "splendid," and that he does indeed work for MIT. He moves in. He is warned against "no lady visitors."²

He thinks about his wife Mala in Calcutta awaiting her green card. After their wedding, she wept every night thinking of her family only five miles away. He reflects on the death of his mother, which happened in the same bed, years before. She had gone crazy after the death of her husband and it fell to the narrator to take care of her and light her funeral pyre.

When the narrator moves in, he finds Mrs. Croft sitting on the piano bench. She slaps the seat next to her, imploring him to sit down. This becomes a routine, the pair sitting together for ten minutes a day and declaring the moon walk splendid. He does not have the heart to tell her that there is no longer a flag on the moon that the astronauts took it with them when they flew back to earth. When rent is due, instead of putting it on the ledge above the piano as requested, he hands the envelope stuffed with dollar bills to Mrs. Croft. She is confused and doesn't take it at first. That night, when he returns from work, she is still holding the envelope. They do not talk about the moon walk. She tells him that what he had done was very kind.

Mrs. Croft's daughter Helen, dressed in modern clothes, comes to visit and to bring her mother food. Helen tours the narrator's room and they

chat. She says he is the first boarder her mother has called a gentleman. Mrs. Croft yells for them to come downstairs and they fear the worst. But Mrs. Croft chides them for the indecency of a man and woman sharing a room without a chaperone. The narrator helps Helen carry the groceries to the kitchen. The narrator is shocked to learn that Mrs. Croft is one hundred three years old. The piano, Helen explains, was the source of income when Mrs. Croft was widowed. The narrator thinks of his own mother, destroyed by her widowhood.

Six weeks are spent with the narrator worrying about Mrs. Croft's health, but, ultimately, he has no obligation to her. He prepares for his wife's arrival from Calcutta, anticipating it as if simply another season. He sees an Indian woman walking in Cambridge, an overcoat fastened over a sari. A dog tugs at the free end of her sari and the narrator thinks of Mala and the protection she will need in her new home. He moves into a furnished apartment found through the housing office at MIT and says goodbye to Mrs. Croft without ceremony. Compared to the century she has lived, his six weeks with her are a blink of an eye.

The narrator meets Mala at the airport, also without fanfare. He speaks to her in Bengali – the first time in America – and he takes her home. She presents him with two blue sweaters she has made him, but they fit poorly. It takes time for him to get used to having someone there, anticipating his needs. He and Mala are like strangers. He reluctantly gives her a few dollars, thinking only that it is a duty and, when he returns, he finds more kitchen tools and a tablecloth. Mala is making the apartment their home. Still, they talk little.

Infidelity also arises in more ways than one in *Interpreter of Maladies*. In this story, Mr. and Mrs. Das, an American-born Indian couple, are on vacation in India with their two children, Ronny and Bobby. Much of the story involves the attraction that Mr. Kapasi, their tour guide, has toward Mrs. Das. Although no actual infidelity takes place between them, Mr. Kapasi's conversation with Mrs. Das does result in her revealing to him that Mr. Das is not the father of one of their children, a fact that Mrs. Das says she has never before revealed to anyone.

Not all of the marriages in *Interpreter of Maladies* are falling apart. In *When Mr. Pirzada Came to Dine*, the story revolves around Mr. Pirzada's longing to find his wife and family who he fears may be dead in Pakistan.

The final story in the collection, *The Third and Final Continent*, is the story of an Indian man who

settles in Boston after going to college in England. Before travelling to the United States, he returns briefly to India to marry a woman he has never met in an arranged marriage. He waits six weeks for her in Boston, and then describes the awkwardness of their relationship once she arrives and they begin to live together. On the final page of the story, however, looking back many years later, he tells us he is amazed "that there was ever a time that were strangers".³

The ending of that final story provides a link between the themes of marriage and the characters' relationships with India. This final story is the only one in which arranged marriage is mentioned, and it is also the only story that shows us such a happy result in a marriage. We do not know whether any of the other marriages were arranged, but the ones involving the younger, American-born characters do not seem to be. The narrator and his wife embrace life in America, but also embrace their Indian heritage more fully than most of the book's other characters, suggesting to us the source of their happiness and success. It is fitting that Lahiri leaves us here at the end of the book, because the success of the narrator's travels across three continents gives us an example of a positive outcome of taking the risk of moving to a new country. The narrator uses this as a projection of hope for the future of his son, about whom he writes: "Whenever he is discouraged, I tell him that if I can survive on three continents, then there is no obstacle he cannot conquer".⁴

Throughout the tales in *Interpreter of Maladies*, Lahiri shows us characters that are in conflict, with themselves and with each other. Some of the stories have happy endings, some do not. We find characters like Mr. and Mrs. Das who are so distant from their Indian heritage that they need a tour guide, and we find Mrs. Sen, who sits on her floor every day, chopping vegetables in the same way she did in India, with the same knife she used in India. Love and tradition are always at the heart of the story, and the characters who find happiness are always those who can embrace their present circumstance while at the same time never forget their Indian roots.

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7.

**STYLISTIC SIMILITUDE IN THE POETRY OF JOHN KEATS¹
AND RASOOL MIR²**

¹English Romantic Poet, ² Kashmiri Romantic Poet

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Abstract : Style is the writing technique of an author which itself is the combination of several elements like syntax, word choice, and tone. Usually there are four basic literary styles used in writing namely expository, descriptive, persuasive, and narrative which are among the contributors to mark a distinction from writer to writer. However, there are some avant-grade poets whose topography of thought relates them with each other irrespective of the fact from which social, political, and cultural background they came from. The research paper will concentrate on the stylistic approach of John Keats and Rasool Mir via poetic language.

Key words: - Style, Alliteration, Allusion, Simile, and Metaphor.

Introduction

From time to time, the definition of poetry has changed its interpretation. Some have praised it in terms of imagination; some have realized its emotional aspect, while others have focussed on the stylistic features of poetry. Therefore, it is all because of the vague nature of its definition that several questions are being posed regarding its distinction from other literary genres like novel and short story. However, one among the founding figures of the Romantic Revival 1798 namely S. T. Coleridge has given answer to some questions on the subject of the nature and function of poetry and its distinction from another literary genres like prose in his most famous discourse *Biographia Literaria* 1817. He differentiates the two in terms of word combination, sounds and the qualities that drives pleasure. He explains the concept as:

A legitimate poem is a composition in which the rhyme and the metre bear an organic relation to the total work in it, the parts mutually support and explain each other, all in their proportion harmonizing with, and supporting the purpose and known influences of, metrical arrangement.(Daiches 102)

From the above definition, it is obvious that S. T. Coleridge mainly focussed on the stylistic feature of poetry. But on the other hand his contemporary poet who is generally acknowledged as poet of nature and father of romantic poetry namely William Wordsworth, is of the view that poetic composition is solely based on the expression of emotions and thought when he says:

Poetry takes its origin from emotions recollected in tranquillity: the emotion is contemplated till by a species of reaction the tranquillity gradually disappears and emotion kindred to that which was before the subject of contemplation is gradually produced and does itself actually exist in the mind. (Wordsworth 73)

Therefore, from the two interpretations it is clear that poetic composition is the assortment of emotions, ideas, and style as well, to which Sigmund Freud quotes as: "Poetry is boned with ideas, nerved and blooded with emotions, all held together by the delicate, tough skin of words."(Woodward 45). It is worth noting that language hardly influences the syntactic structure of a poetic composition. There are poets who came from different backgrounds and have written in different languages, but have stylistic resemblance in their poetry. Same is true when we analyse the poetry of English poet John Keats and the Kashmiri poet Rasool Mir. Though, the two; came from different social, political, cultural ambience, but there is a particular stylistic similitude in their poetry. The former was one of the main figures of the second generation romantic poets while as the latter was the leading poet of the 19th century and was true romantic in his essence. It was he, who brought the concept of 'Gazal' to Kashmiri poetry and it is because of the romantic approach of his poetry that he is being commonly known as Keats of Kashmir. It is believed that Rasool Mir was just one year old when Keats passed away in 1821. Like Keats, Mir also died early at the age of fifty.

Defining Style

Literary style refers to the elements that describe the ways that author puts his/her thoughts in words means the author's word choice, sentence structure, and figurative language. Therefore, style describes how the author describes events, objects, and idea. Generally speaking there are four writing styles viz expository writing, descriptive writing, persuasive writing, and creative writing. Expository style is a subject-oriented writing style, in which authors focus on telling you about a given topic or subject without voicing their personal opinions while as in persuasive writing, writer uses his /her opinions to support a central idea. The writer tries to persuade you to see his or her point-of-view. An opinion-based editorial in the newspaper is an example of persuasive writing style. On the other hand in descriptive writing style, the author tries to paint a picture for the readers and this style of writing focuses on describing a character, an event, or a place in great detail. It is often poetic in nature but there are also descriptive passages in fiction as well. Likewise the main purpose of narrative writing is to tell a story. In this style, author creates different characters and tells you what happens to them. This writing style gives answer to the question: "What happened then? Novels, short stories, novellas, and biographies are good examples of narrative writing style. So far as the writing style of the two famous romantic poets viz John Keats and Rasool Mir is concern, they used the diction which is highly connotative They used descriptive and sensual poetic style which contains poetic devices such as Allusion, Alliteration, Personification, and Metaphor to a large extend.

Use of Allusion in their Poetry

Allusion as defined in *Dictionary of Literary Terms* by Coles is a figure of speech making casual reference to a famous historical or literary figure or event (Coles 6). On analysing the term in Keats', poetry there is a great deal of mythological and Biblical references. For an example, let us quote few. In his famous poem 'Ode to Nightingale', it is obvious he provides an example of allusion when he uses 'Lethe-wards'. Lethe is the mythological river in Hades whose water caused forgetfulness of the past in those who drank of it. It also refers to the river from which one has to pass through after death He explains the whole statement as:

My heart aches, and a drowsy numbness pains
My sense, as though of hemlock I had drunk,
Or emptied some dull opiate to the drains
One minute past, and Lethe-wards had sunk:
'Tis not through envy of thy happy lot. (Keats 107-12)

Allusion can also be traced in the same poem when he uses the word 'Ruth' which refers to the Biblical

story of Ruth who married to a guy and moved to a new country. Then her husband died, and Ruth's mother-in-law told her to return home and get married again. Keats tells the story as:

Perhaps the self-same song that found a path
through the sad heart of Ruth, when, sick for
home, She stood in tears amid the alien corn;
(Keats 107-12)

Another reference of allusion can be seen in the poem 'Ode on Melancholy' by Keats When he talks about Proserpine: An ancient Greek goddess of spring, daughter of Demeter, and queen of the underworld as:

*Nor suffer thy pale forehead to be kiss'd
By nightshade, ruby grape of Proserpine;
Make not your rosary of yew-berries,*
(Keats 140-42)

On another occasion in the same poem Keats uses the word 'Beetle' which is a possible reference to the scarab beetle of ancient Egyptian mythology in the following lines:

*Nor let the beetle, nor the death-moth be
your mournful Psyche, nor the downy owl.*
(Keats 140-42)

Another good example of allusion can also be analysed in the most famous poem of John Keats 'Ode to a Grecian Urn' in which the temple is an allusion to the Vale of Tempe, where the gods gathered. This shows his utmost respect for the urn as in the lines:

Sylvan historian, who canst thus express
A flowery tale more sweetly than our rhyme:
What leaf-fringed legend haunts about thy
shape of deities or mortals, or of both,
In Tempe or the dales of Arcady. (Keats 1137-16)

Likewise Keats, Rasool Mir also employed the term 'Allusion' to great extend in his poetry to enhance its beauty. Mostly his Allusion like Keats refers to the mythical hero heroines of love who perished the being for their mates. References are also taken from various historical and the religious books. As in the poem 'Ha yaar Mukhtar'

Chue yousfoun anhar kar bozi zulaikha
Meach neari dar bazaar
Lash pardhai chatai loo (Taing 165)

Another mythical allusion used by Rasool Mir can be analysed in the famous poem 'Tie Bouz Sunder Malie' where he refers to the fictious characters viz Neagrai, laala, and Majloon who perished their being for their earthly love. He used the same as:

Neag rai Ha hemalai
mujloon khanani laalie
sanea si lagi bo gopali
tie bouz sunder malie.(Taing 174)

Rasool Mir also used allusion by the name of the holly story of Mansur Al Hallaj (Mystic) who had utmost friendship with God. He tells the story as “Tun soor gasith zakiri anal haq, Mansur banith kuin pari Dil”(97).

Use of Alliteration

As per the definition of alliteration in Merriam Webster's definition, it is the repetition of usually initial consonant sounds in two or more adjacent words or syllables (such as wild and woolly, *threatening throngs*). Like the word allusion, there an ample use of the term 'Alliteration' in Keats' poetry. His mastery of using alliteration could be seen in the poem 'Ode to a Nightingale' by the words 'self-same', 'song', 'sad', 'sick', and 'same'. The entire scene is created like this:

Perhaps the self-same song that found a path
through the sad heart of Ruth, when, sick for
home,
She stood in tears amid the alien corn;
the same that oft-times hath. (Keats 107-12)

Besides the poem, his another famous poem 'Ode to Autumn' provides some glimpse of the term alliteration in the pile up of 'S' sound in words 'summer', 'swell', 'shells', 'sweet', 'seen', 'store', 'sometimes', 'seeks', 'sitting', 'soft', 'sound', and 'swath' etc.

Season of mists and mellow fruitfulness.....
To swell the gourd, and plump the hazel shells
with a sweet kernel; to set budding more.....
Who hath not seen thee oft amid thy store?
Sometimes whoever seeks abroad may find
Thee sitting careless on a granary floor,
Thy hair soft-lifted by the winnowing wind....
Spares the next swath and all its twined
flowers..... (Keats 137)

On the other hand, Rasool Mir's style of writing poetry especially his use of the term alliteration shows a strong resemblance with the style of John Keats. It seems to the readers that they had chatted to each other which track to be taken for writing such an inspirational poetry. Like Keats, Rasool Mir's poetry provides ample examples of the term 'Alliteration'. He used alliteration in the poem 'Doori Doorie prai mai taraw' in this way:

Bar kamanday tari zulfich ashiquan goo bastai dil
Mar naweth mari zulfan mari matai lati-ai
(Taing 158)

Another example of alliteration used by Rasool Mir can be examined in the poem 'Harya thayakh na kun wan th Lo'. In the poem, Mir pile up of 'S' sound in the words 'seem-ab', 'seem', 'seena', and 'sonih' as:

Zulf cheas jeem tai meem dahan
Seem khai seem tan tai loo loo

Seani mai kournam kaam dewani
Sonai cheani pamai dewan ti loo loo
(147)

Use of Metaphor and Simile

Apart from allusion and alliteration, both the Romantic poets have used several implicit and explicit comparisons and associations between things to increase lyric quality of their poetry. Keats' 'Ode upon a Grecian Urn', 'Ode to Autumn', and 'Ode to a nightingale' and Mir's 'Roosh Mai Roosh', 'Bai Tab Kurthus', and 'Durdani Asthai Baykhabar' are the poems where the poets grab readers attention by their brilliant use of figurative language especially simile and metaphor. In the second stanza of the poem 'Ode to autumn' Keats uses literary simile as "And sometimes like a gleaner thou dost keep/ Steady thy laden head across a brook ((Keats 137). Mir also brilliantly used the literary term simile in the poem 'Roosh Mai Roosh' when he says, "Qand khout ka meathi chee wouth cheain/ leli yaman ya goat romani"(Taing 141). While as in the poem 'Bai Tab Kurthus', Mir uses metaphor to enrich the quality of his verse as "ruk chain bargi gulab/ suaru-gaich posh gondhi"(144). Likewise Rasool Mir, John Keats in the poem 'Ode to a nightingale' indulges himself in fantasy when he compares moon and the star to a queen surrounded by her female attendants when he says, "And happy the queen- moon is on her throne/ cluster'd around by her stray fays" (Keats 107-12).

Conclusion

In the conclusion we may say that John Keats's and Rasool Mir's poetic style in one way or other shows some resemblance irrespective of the fact that they were the products of an incomparable social, political, and cultural background. It is actually their approach towards love both divine and earthy portrayed in the lap of nature that Rasool Mir is being comprehended as Keats of Kashmir.

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8.

USHERING THE MARGINALIZED INTO THE MAINSTREAM THROUGH TASK BASED LANGUAGE TEACHING

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Abstract - India as a developing nation has many problems to grapple with. One that prevails throughout history is the disquieting state of the Marginalized lot. Despite many legislative, economic and social reforms, the marginalized groups still remain at the fringes. One of the main reasons for this, is their lack of proficiency in English, which holds them back from competing with the privileged, in this globalized era. This paper explores the possibilities and future prospects that can open up for the marginalized, once they acquire sufficient proficiency in English through Task Based Language Teaching (TBLT). It expounds upon the rationale upon which TBLT has grown and how the marginalized, given their impoverished backgrounds, can benefit substantially from this method of language teaching.

Key Words: Marginalized, Communicative competence, Language proficiency, Task Based Language Teaching, Tasks, Learner-centric, Real-world targets

I. Introduction

The word 'Marginalized' refers to the common human tendency where people whom we perceive to be undesirable or without useful function, are excluded, i.e., marginalized. 'To be marginalized is to be placed in the margins, and thus excluded from the privilege and power found at the center' defines the Encyclopedia of Public Health. Of course, the forms of marginalization may vary - generally linked to the level of development of society, both culturally and economically, especially economically. It is a generally accepted fact that Third World and developing countries have more marginalized groups than the First World countries. India being no exception, has its own set of marginalized people who have relatively little control over their lives and the resources available to them. Therein, starts a vicious circle where their lack of education and socio-cultural status prevent them from participating into mainstream activities which leads to further isolation (Saxena, 2014).

Despite various overtures in terms of legislative and social reforms, the gap between the marginalized and the privileged mainstream has still not been bridged. Perhaps the answer lies in the empowerment of the marginalized through an increased proficiency in the English language. English language proficiency in a rapidly globalizing India is an essential resource that opens doors to higher education, university entrance, world of professional employment, immigration and overall better standards living. In short, India's language of power is English. So, becoming empowered becomes difficult unless one can manage transactional and communicative functions in English. Needless to say, the most marginalized groups consisting of schedule castes, tribes, women, disabled people, children and sexual minorities are the ones most deprived of English language proficiency, relegating them mostly to grossly under-paid and menial jobs.

II. Need for a Different Approach for the Marginalized

Research shows that while the middle and upper middle class seek to harness the advantages of a global education, proficiency in English and attending university, the marginalized groups measure success purely in terms of attaining literacy or primary education. The marginalized groups still lack the essential financial as well as cultural capital required for future educational success. In contrast, the middle class find ways to act as intermediaries to assist in their children's education by dealing with the school bureaucracy and helping with their children's homework. So, even in the absence of financial capital where they are not able to send their children to exclusive schools, the middle class is able to subsidize their lack of financial capital with a relatively high degree of cultural capital (Ganguly-Sacrase & Sacrase, 2012). Since the marginalized groups start education with a serious disadvantage, and sometimes quite late in life, the way their education has to be tackled needs to be slightly different from the ones currently followed in the academic institutions.

Another point to be noted at this juncture is that school exerts a tremendous influence on a learner's personality, especially child learners. The schools firstly represent a break from the security of home. Secondly, learners come face to face with the differences between standard and non-standard English speakers, which in itself can either be a positive challenge or it can cannonball into formidable difficulties for the learners (Edwards, 1976). The marginalized learners find themselves at an even greater disadvantage since they experience a discontinuity between home and school, which precludes them from participating in the school's social and academic life. Entering a world of experience in which abilities, knowledge and the very language acquired at home are usually deemed irrelevant and thus excluded, the learner goes through a harrowing identity crisis and further sense of isolation (Thanasoulas, 2001).

III. A Paradigm Shift from Traditional to Task Based Language Teaching

Keeping in mind that the marginalized come from impoverished social and economic backgrounds, with inadequate social skills and many a time a late start in schooling, it becomes apparent that they find it difficult to keep up with the other learners and hence the need for a different approach to teaching English to these learners. This is where the Task Based Language Teaching (TBLT) can help bridge the gap between the marginalized and the mainstream learners. TBLT is an off-shoot of Communicative Language Teaching (CLT) which believes that language is a vehicle or instrument of communication. CLT differs from the earlier approaches and methods in the sense that it views language as more than a set of grammatical, lexical and phonological rules. CLT focuses more on the functions of language than the form of language.

The reason behind the wide acceptance and popularity of Communicative Language Teaching is that it affords the scope of varied interpretation and allows practitioners from different educational traditions to identify with it in different ways. One of its North American proponents, Sauvignon, quotes Montaigne who wrote, "Without methods, without books, without grammar or rules, without a whip and without tears, I had learnt a Latin as proper as that of my schoolmaster" (Sauvignon, 1983). This anti-structural view of language learning is generally referred to as "learning by doing" or "the experience approach". This idea of direct rather than delayed practice of communicative acts is central to CLT. Another dimension to CLT is that it is learner-centred and experience-based.

Experiential learning forms the theoretical foundation for TBLT. The learners learn more and

they grow intellectually when they are engaged in different series of tasks. Nunan (2004) says, "Therefore, the active involvement of the learner is important to this approach and the rubric which captures that active, experiential nature of the process is 'learning by doing'." It is significantly different from the 'transmission' approach to education in which the learner acquires knowledge passively from the teacher. Experiential learning has diverse roots drawn from many disciplines such as social psychology, humanistic education, developmental education and cognitive theory.

TBLT was popularized by N. Prabhu while working in Bangalore. Prabhu (1987) deserves complete credit for originating the Task Based Teaching and Learning, based on the concept that effective learning occurs when students are fully engaged in language tasks, rather than just learning about language. Hymes (1972) proposed that knowing a language involved more than knowing a set of grammatical, lexical, and phonological rules. In order to use the language effectively learners need to develop communicative competence — the ability to use the language they are learning, appropriately, in a given social encounter. Hymes' notion of communicative competence was further elaborated by a number of practice-oriented language educators, most notably by Canale and Swain (1980) who contended that communicative competence comprises grammatical competence, sociolinguistic competence, discourse competence, and strategic competence. TBLT gives the learners a holistic language learning experience where all the above competencies are addressed in the most natural or near natural settings.

IV. The Nature of Tasks

At this point it is important to define the term 'task' and list the key characteristics that differentiate a task from an exercise. There are two basic types of tasks — the real-world or target tasks and pedagogical tasks. Target tasks as the name implies, refer to uses of the language in the world beyond the classroom; pedagogical tasks are those that occur in the classroom. Long (1985) frames his approach to TBLT in terms of target tasks, arguing that a target task is "a piece of work undertaken for oneself or for others, freely or for some reward. Thus, the examples of tasks include painting a fence, dressing a child, filling out a form, buying a pair of shoes.....In other words, by 'task' is meant the hundred and one things people do in everyday life, at work, at play and in between."

Therefore, simply put, the definition of a pedagogical task is a classroom activity that involves the learners in understanding, manipulating and interacting in their target language while their attention is focused on

transferring meaning rather than manipulating grammatical form. One of the features of task-based learning that often worries teachers is that it seems to have no place for the teaching of grammar. However, it is important to note that the acquisition of grammar is as important in a communicative approach as in any other approach. Prabhu distinguishes very clearly between grammar as a means and grammar as an end. The end of any language teaching endeavour, he feels, is the acquisition of native-like grammar. However, in his system, the means of acquiring this is not training in grammar, but the use of real-life tasks.

V. Advantages of Task Based Teaching for the Marginalized Learners

There is nothing like a single 'Best Teaching Method'. However, empirical research over the years in various linguistic contexts have shown that TBLT is very effective for second language learners of any age and socio-economic background in acquiring language proficiency faster and more effectively. Although all second language learners stand to benefit from TBLT, the marginalized stand to reap the maximum benefits from this method as it provides the kind of scaffolding that can be built upon any kind of learner background. So, even against seemingly insurmountable odds like poor schooling, vernacular medium schooling, ineffective social skills, negligible English proficiency, low self-esteem, late start in literacy and limited exposure, the marginalized groups can cover up for the lost time and opportunities if given a helping hand in the form of TBLT.

Many if not all, from the marginalized group face a stumbling block once they reach higher education because of their low proficiency in English. Due to poor communicative English they are under-equipped to clear entrance exams or sit for job recruitment interviews, all of which, are conducted in English. As a result, they fail to acquire good jobs, even though they are well acquainted in their specific vocational or specialized technical fields and are forced to look for other options where basic command over English is not a criteria. It is indeed sad to see the future prospects of the marginalized groups in fields like engineering, finance, law, health care, hospitality industry, sales and marketing, BPOs etc. Even if they manage to somehow struggle through college education, with the help of reservations or aid from other sources, they lose out in the competition when they have to face job interviews or apply for further studies abroad, because here the battle ground is open to all, the privileged and the underprivileged. Therefore, the only currency that can help these marginalized groups make a foray into the mainstream jobs and positions is the currency of

proficiency in English. Keeping these requirements in mind, highlighted below are some of the advantages the marginalized groups can avail themselves of, if taught through TBLT.

TBLT is Learner Centric and Not Teacher Centric

"Experiential learning theory provides the basic philosophical view of learning as part of personal growth. The goal is to enable the learner to become increasingly self-directed and responsible for his or her own learning. This process means a gradual shift of the initiative to the learner, encouraging him or her, to bring in personal contributions and experiences. Instead of the teacher setting the tasks and standards of acceptable performance, the learner is increasingly in-charge of his or her own learning." (Kohonen, 1992). Therefore, the learners are able to adjust the comprehensible input, negotiate meaning and arrive at an acceptable output. This is particularly helpful for the marginalized groups as they feel more in control of what they are learning and become more self-reliant.

Engages Learners in Meaningful and Genuine Task Purpose

Language does not exist in vacuum. So a list of vocabulary and isolated sentence patterns and structures hardly equip any learner to engage in real time communication. Language develops in response to the need to understand others and to be understood in return. Therefore, the materials offered to the learners encourage them to focus on meanings in context and interaction (Suntharesan, 2014). When learners are engaged in a meaningful task, they are more interested and get the opportunity to first negotiate meaning until a clear understanding is reached and also rehearse in class for future use in real communicative circumstances outside the classroom.

Exposes Learners to Real-world Targets

Long and Crookes (1992) argued that pedagogic tasks must be related to real-world target tasks. Tasks like renting an apartment, making an enquiry, filling out a form, taking lecture notes are all real time functions of communication. When students are engaged in the task corresponding to their day-to-day real life experiences, the selected task becomes more authentic. So when learners engage in these kind of real-world target tasks they can associate more with the learning activity and acquire proficiency faster.

Advocates Classroom Interaction and Engagement

Task based activities are mostly paired or group activities. This allows for the learners to engage in communicative situations and learn strategic and

socio-linguistic competence. As it has already been pointed out before, the marginalized groups suffer from a sense of isolation and hence feel less accepted and confident during social interactions. With the help of rigorous classroom interaction, the inhibition faced by these learners will melt away helping them feel more confident and empowered with social etiquettes to face the globalized world.

Helps Active Learning and Integration

It is a well-known fact the learning by doing is more effective than learning by passive observation and reproduction. Since the learners participate in various tasks and activities they get a lot of first hand practice. The management of comprehensive output or real time production of spoken or written discourse is one of the mainstays of TBLT. The sense of being involved and being able to steer communicative activities, imbues the learners with a sense of independence and confidence that cannot be accomplished through passive one-way teacher to student lecture method of teaching.

Helps Move from Reproduction to Creation

Traditional teaching usually encourages reproduction based on models provided by the teacher. However, TBLT advocates it learners to create new ways to use the linguistic competencies. Hence, it helps them to make a move from mere reproduction to creation of communicative discourse. In the long run, the learners get to assimilate initially and later with increased proficiency to integrate, modify or manipulate the discourse functions according to the need of the real world.

VI. Conclusion

In conclusion, it can be said that keeping in mind the various disadvantages faced by the marginalized groups of India, a task based approach to teaching them English holds definite promise. It holds out a beacon of hope for the marginalized, where so many other efforts in betterment have shown bleak results. Advocates of TBLT all over the world have reported the positive impact of this method, and though, language teaching is an ongoing field of research, this method has shown its efficacy in most instances. It will help open up newer avenues for the marginalized which so far have been out of their reach, mostly because of their poor proficiency in English. TBLT with its rich content, thanks to numerous research endeavours and a solid grounding in sound language learning theories

should inspire us to adopt it in our classroom to bring about quantitative and sustainable results for all language learners, but most specifically for the marginalized. It is the need of the hour to give a helping hand to the marginalized groups so that they can make a foray into the mainstream arenas.

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9.

‘DIASPORA: STEREOTYPING AND ADULTERY’ IN JHUMPA LAHIRI’S SHORT STORY ‘SEXY’ FROM THE COLLECTION *THE INTERPRETER OF MALADIES*

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People presume:

The grass is greener on the other side of the lawn,
But finer things in life cannot be found doing fraud.
Calamities are bound to happen,
And will always end with disappointment.

The world always assumes what is right for it, till it keeps itself content; and delegating the same thoughts Jhumpa Lahiri has written this story “Sexy” which was included in her short story collection *The Interpreter of Maladies*, revolving around the lives of Indian immigrants. The story re-establishes the idea of stereotypical colonial presumption regarding the East, and the caricature of the characters in the story does present the aforesaid presumptions, as the characters engage themselves in adultery without giving any thoughts to the consequences.

The story indefinitely states the convulsions of the main protagonist, a white American woman, Miranda who at the beginning of the story feels content of being a married Indian man’s (Dev) mistress, but as she observes her Indian co-worker console her heart-broken cousin whose husband had left her for a white woman, nostalgia surrounds her of her own depiction of the Indians she had met in her childhood, the stereotypical thoughts of the community where she grew, and her inner remorse of committing adultery with a married man.

The Western fetishisation of Indian men has been depicted through the lusty character, Dev, an Indian husband, who utilizes the Western notion to his advantage by committing adultery with, Miranda, and cheating on his wife; and more shockingly the notion again finds its way through a small boy,

Rohin, who emphasises that his father had left them for a woman like, Miranda. The Indian women, Laxmi’s cousin, depicted in the story represent the stereotype of a woman being the weaker gender; and at the same time Miranda’s actions at the beginning of the story depict the stereotype of American women being flighty and flirty, but her false notions of sexually exotic India were provoked by all the characters she had encountered in her life, namely, Dev, Laxmi, Rohin.

As all the stories of Jhumpa Lahiri, the story revolves around Indian Bengali immigrants. The story starts with, the protagonist, Miranda, an American woman who shares an apartment with her married co-worker and best friend who is an Indian Bengali immigrant, Laxmi, and her husband. Miranda’s closeness to her friend’s Indian heritage gives her all the more reasons to have an affair with Dev.

Laxmi, is presumably happy with her marriage and represents, a classically, another stereotype of Indians being proud of their culture as she keeps a photo of herself and her husband, seated on a white stone bench in front of Taj Mahal.

Miranda, is having an affair with, Dev, a married Indian Bengali immigrant who assumes his adulterous life with her, usually, prefers to define himself in terms of physical boundaries as opposed to the feelings of ethnic group, and also prefers to keep his relationship

with, Miranda, physical than emotional, as we observe in the story:

When she asks him about the political map ("one of the cities had a box around it, intended to attract the reader's eye") he tells her the political history of his home country is "nothing [she'll] ever need to worry about."

- Sexy, *The Interpreter of Maladies* (84)

Lahiri's depiction of their relationship is extramarital and guiltless for their actions. Every time after their intimate adulterous moments, Dev, leaves for his own house and family, leaves, Miranda, to think over their relationship and her role as his mistress:

While Dev was at the airport, Miranda went to Feline's basement to buy herself things a mistress should have.

- Sexy, *The Interpreter of Maladies* (92)

Lahiri delves deep into the memories of, Miranda, as a child and her miniature experiences with her Indian neighbour, the Dixits, and through her depicts the hackneyed and critical mindset of the American's towards Indians:

...the only Indians whom Miranda had known were a family in the neighbourhood...named the Dixits. The father complained that Mr. Dixit did not fertilize his lawn properly.... The mothers never invited Mrs. Dixit to join them around the Armstrongs' swimming pool...Dixit children standing to one side, the other children would say "The Dixits dig shit," under their breath, and then burst into laughter.

- Sexy, *The Interpreter of Maladies* (95)

Lahiri also elaborates upon one of Miranda's close encounter with the Indian family and her childhood phobia, and clichéd thinking about India as an adult:

"It is the goddess Kali," Mrs. Dixit explained brightly....Miranda, then nine years old, had been too frightened to eat the cake. For months...too frightened even to walk on the same side of the street...For a while she even held her breath until she reached the next lawn...It shamed her now. Now, when she and

Dev made love, Miranda closed her eyes and saw deserts and elephants, and marble pavilions floating on lakes beneath a full moon.

- Sexy, *The Interpreter of Maladies* (96)

But Miranda's dreams come to a halt when she is faced with reality through her flatmate, Laxmi, who tells her about her cousin's devastated marriage because her husband was having an extramarital affair and was leaving his wife for an American woman.

...After nine years of marriage, Laxmi told Miranda, her cousin's husband had fallen in love with another woman. He called his wife, and told her he'd had a conversation that had changed his life, and that he needed time to figure things out...

- Sexy, *The Interpreter of Maladies* (83)

Lahiri depicts the weakness of a dependent Indian woman with a child, as Laxmi's heartbroken cousin comes to stay with her for a few days before she could leave for India and at the same time initiates the twist in the tale through, Miranda's encounter with, Rohin, Laxmi's cousin's son which fills, Miranda, with guilt.

He turned a fresh page in his sketch pad.... "You draw."....She selected a blue crayon. "What should I draw?"....He asked her to draw things in the living room...This way I can memorize it."..."Memorize what?"..."Our day together."..."Why do you want to memorize it?"..."Because we're never going to see each other, ever again."...The precision of the phrase startled her...

- Sexy, *The Interpreter of Maladies* (104)

Miranda's psychological torment does not end here, as Lahiri represents the mindset of a young child who had witnessed his parents' separation had suddenly gone through a drastic change in his understanding of emotions and relationships. At the same time, Lahiri depicts the birth of his stereotypical thinking about American women; and also one concept accepted by all Man, the enchanted and exoticness of things foreign:

...he emerged, his hair dishevelled, holding the silver cocktail dress....Rohin looked at the dress and then at Miranda's body. "Put it on."... "You're sexy," he declared.... "What did you say?"... "What does it mean?".....He cupped his hands around his mouth, and then he whispered, "It means loving someone you don't know."....Miranda felt Rohin's words under her skin...she felt numb.

- Sexy, *The Interpreter of Maladies* (105-107)

The revelation brings a great change within Miranda as she finally feels guilty and understands the gravity of her actions of having an affair with a married Man, and that their relationship had no future. Thus, as we reach the finale of the story, Miranda, ends her relationship with, Dev.

Hence, Lahiri through her story of Indian immigrants and resident American characters conveys the various conventions of stereotypes accepted by people, and the way adultery

presumes its place in such an environment and its aftermath.

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10.

**INTERNATIONAL JOURNAL OF AGRICULTURAL ECONOMICS: A
SCIENTOMETRICS STUDY DURING (2012-2016)**

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ABSTRACT : *The present study is based on the Scientometrics and this is a type of research method used in library and information science. Analysis of international peer-reviewed journal of Agricultural Economics. It is based on the references appended to International Journal of "Agricultural Economics" during 2012-2016. The present study is based on 10150 references appended to 308 articles contributed by the authors in International Journal on Agricultural Economics. It was found that journals citations are more in number than the other citations. In authorship pattern, it was found that solo research is predominant then collaborative research. The degree of collaboration was calculated & it was found that the single authorship trend is Decrease gradually in International Journal of Agricultural Economics. It was seen that researchers cite latest documents. The study shows the period of International Journal of Agricultural Economics is 5 years approximately.*

KEYWORDS

E- Journal, Agricultural, Economics, Scientometrics, Authorship Pattern, Quantitative Data.

INTRODUCTION

The origins of the term Scientometrics reach further back, when two Russian scientists Namilov and Mulchenko coined the Russian term 'naukometriya', the Russian equivalent of the term Scientometrics (Nalimov & Mulechenko, 1969; Nalimov, 1970). The focus of Scientometrics is the measurement of science and is therefore concerned with the growth, structure, interrelationship and productivity of scientific disciplines (Hood & Wilson, 2001a, 291).

The research has been done on Scientometrics analysis: International Journal on Agricultural Economics. Whereas the studies on Scientometrics and its papers objectives were done by, Waghmare S.S., (2014). Kadam S.S., (2014). Bhedekar S.L. & Sonawane S.S. (2014), Garg K.C. and Anjana A. K. (2014), Rao Nageswara K., & Other (2014), Gopalkrishnan S & Other (2015), Kumar Anil H., Dora Mallikarjun & Desai Asha (2015), Shelke S. M., (2015), In addition to this.

E- JOURNAL

"E-Journals are defined as the grouping of information that is sent out in electronic form with some regularity. It covers any serial or serial like publication available in electronic format, which is produced, published and distributed electronically" (Ramesh, Yeranagula, 2003).

SELECTED E- JOURNAL

Agricultural Economics

The journal of Agricultural Economics is a Peer-Reviewed Journal Published in per month by Czech Academy of Agricultural Sciences. The journal was firstly published in the year 1954. This journal thematic scope is original/authentic papers dealing with agricultural subjects from the sphere of economics, sociology, ecology, social economy, informatics, and management. is a member of subscribes to the principles of the committee on publication Ethics e-access right include one going access to volume year subscribed and temporary access back to 2016 where available. Online access back to volume one issue one is also available via the GOOGLE (<http://www.agriculturejournals.cz/web/agricecon.html>) Back files product.

OBJECTIVES OF THE STUDY

The main objectives of the present study are:

1. To determine the distribution of the contributions Volume wise.
2. To understand the authorship pattern of the contributions.
3. To examine the authorship pattern of contributions Volume wise.
4. To study the Degree of collaboration year wise.
5. To find out the contribution Institution wise.
6. To analyze Geographical distribution of contributors of articles.
7. To study the types of publication cited volume wise.
8. To identify average citation per contribution in each volume.
9. To find out the average pages per volume & per contribution.

SCOPE & LIMITATON

The present study is based on 5 volumes, 60 issues of the agricultural economics during 2012-2016. The present study is based on over all 11884 citations appended to 308 articles.

DATA COLLECTION

Data can be numerically expressed that is quantified quantifiable or objective (Fasibs off and Dely, 1990) the data was collected from 5 volumes, 60 issues of Agricultural Economics during 2012-2016. In all 11884 citations appended to 308 articles were further analyzed.

DATA ANALYSIS

Analysis of information or data is one of the important part of any study Data analysis is done for the purpose of huge volume of data is reduced into meaning full case report.

Analysis of total 11884 citations appended to 308 articles was done in the journal during 2012 to 2016. It was done by using various parameters like to identify the core journals to rank of cited journal to rank. The cited author to find out geographical distribution of citations to find out the types of cited documents, the data or information was presented in the form of table and graphs to show the result prominently and easily.

The International Journal of Agricultural Economics E-Journal is published Twelve times in a year. It is an online journal published in 2000.

The present study is based on 5 volumes 60 issues of E- Journal Agricultural Economics during 2012-2016.

The present chapter deals with the Scientometrics analysis of different E- journals as per the following parameters.

- 1) Distribution of contributions. (Volume-wise)
- 2) Authorship pattern of contributions.
- 3) Authorship pattern of contributions. (Volume-wise)
- 4) Year- wise Degree of collaboration.

- 5) Distribution of contributions. (institution- wise)
- 6) Geographical distributions of contributions at International level.
- 7) Type of publications cited. (Volume- wise)
- 8) Average citation per contributions in each volume.
- 9) Average pages. (per volume per contributions)

1. Distribution of contributions (Volume-wise)

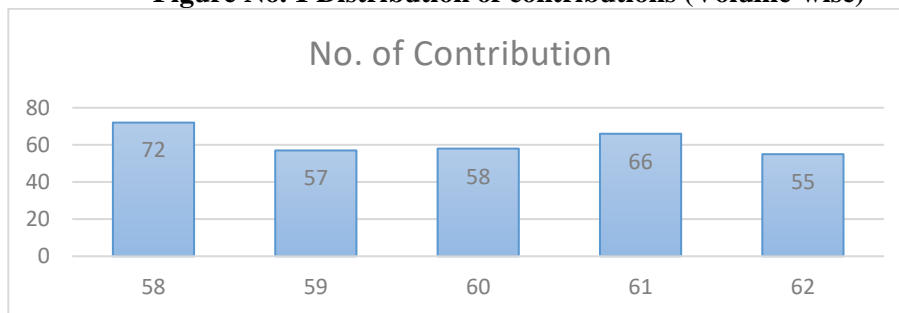
The Volume Wise Distribution of contributions is shown in Table No.1

Table No. 1 Distribution of contributions (Volume-wise)

| Distribution of Contribution's (Volume-Wise) | | | | |
|--|------------|--------------|---------------------|----------------|
| Year | Volume No. | No. of Issue | No. of Contribution | Percentage |
| 2012 | 58 | 12 | 72 | 23.67% |
| 2013 | 59 | 12 | 57 | 18.33% |
| 2014 | 60 | 12 | 58 | 18.67% |
| 2015 | 61 | 12 | 66 | 21.33% |
| 2016 | 62 | 12 | 55 | 18.00% |
| Total | | 60 | 308 | 100.00% |

It was observed from Table No.1 and figure No. 1 that the Distribution of contributions (Volume- wise) is shown in Table No. 1 & Figure no. 1 out of the total 308 contributions majority of the contributions i.e. 72 contributions were contributed in 2011 were as minimum contributions i.e. 55 contributions were contributed in 2015.

Figure No. 1 Distribution of contributions (Volume-wise)



2. Authorship pattern of contribution

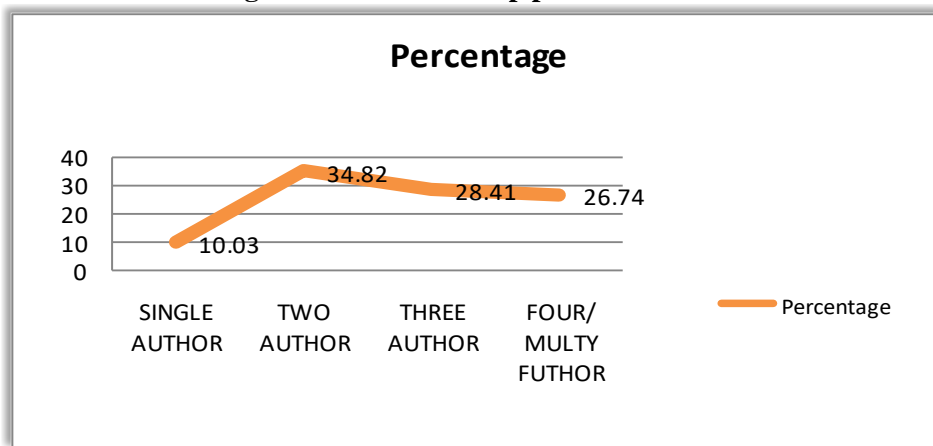
The Authorship pattern of contributions is shown in Table No. 2

Table No. 2 Authorship pattern of contributions

| Authorship Pattern of Contribution's | | | |
|--------------------------------------|---------------------|-------------------|----------------|
| No. of Author | No. of Contribution | No. of Authorship | Percentage |
| Single Author | 72 | 72 | 10.03% |
| Two Author | 125 | 250 | 34.82% |
| Three Author | 68 | 204 | 28.41% |
| Four/ Multi Author | 43 | 192 | 26.74% |
| Total | 308 | 718 | 100.00% |

The distribution of Authorship pattern is given in the Table No.2. The table shows the Multi authorship is predominant then single authors. Table No. 2 & Figure no. 2 indicatives the majority of the contributions are contributed by two author. Where it is seen that **“Majority of the contributions are contributed by Two author”** Table no, 2.

Figure No. 2 Authorship pattern of contributions



3. Authorship pattern of contribution (Volume- wise)

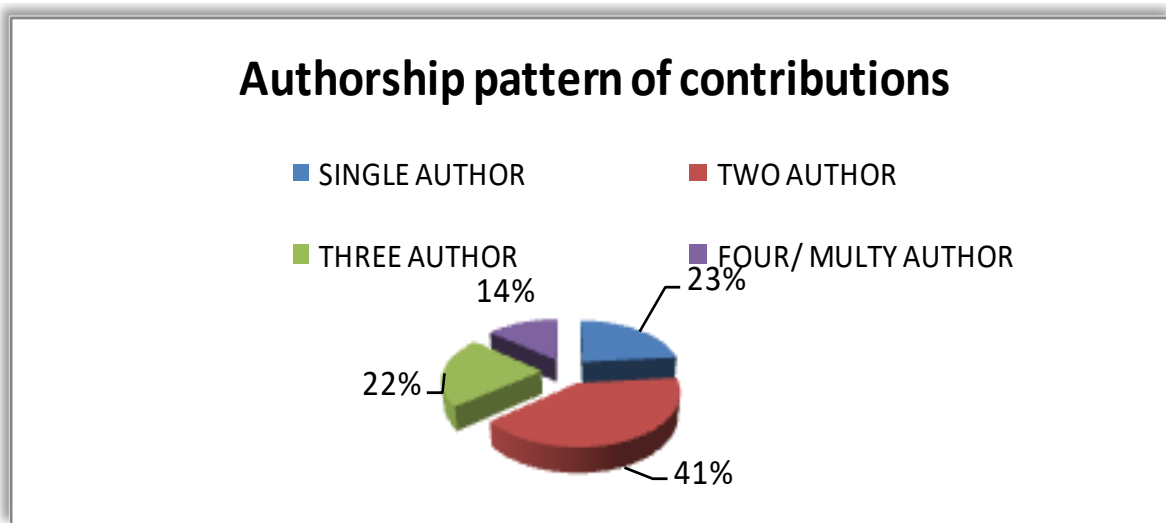
The authorship pattern of contributions is revealed shown in Table No. 3

Table No. 3 Authorship pattern of contribution (Volume- wise)

| Authorship Pattern of Contribution's (Volume- Wise) | | | | | |
|---|---------------|------------|--------------|--------------------|---------------|
| Volume No. | Single Author | Two Author | Three Author | Four/ Multi Author | Total Article |
| 58 | 21 | 26 | 13 | 11 | 72 |
| 59 | 17 | 17 | 15 | 9 | 57 |
| 60 | 12 | 29 | 10 | 6 | 58 |
| 61 | 13 | 34 | 12 | 9 | 66 |
| 62 | 9 | 19 | 18 | 8 | 55 |
| Total | 72 | 125 | 68 | 43 | 308 |

Table No. 3 shows the authorship pattern of contributions (Volume- wise). Distributions of contribution by a single author in volume no.58 indicate that the maximum percentage of single authors. Two author's contributions in volume no. 61 show the highest percentage. Table No. 3 & figure no. 3 indicates the majority of the contributions are contributed by single author. Where it is seen that "Majority of the contributions are contributed by two authors" Table No.3

Figure no. 3 Authorship pattern of contributions



Degree of collaboration in the international journal of “Information Science & Technology” the formula given by k. Subramanyam is useful for determining the collaboration in quantitative terms. The study followed the same formula which is mathematically put as;

$$C = \frac{NM}{NM + NS}$$

Where,

C= Degree of collaboration

NM= Number of multi authored papers

NS= Number of single authored papers

In the present study

NM= 43 NS= 72

43/43+72 = 43/115 = 0.38

Those, C= 0.38

Thus, the degree of collaboration if the international journal of “Agricultural Economics” is 0.38 which clearly indicates its dominance upon individual contribution. Where **“Majority of the contributions are contributed by two authors”** Table No. 3.2

4. Year wise Degree of Collaboration

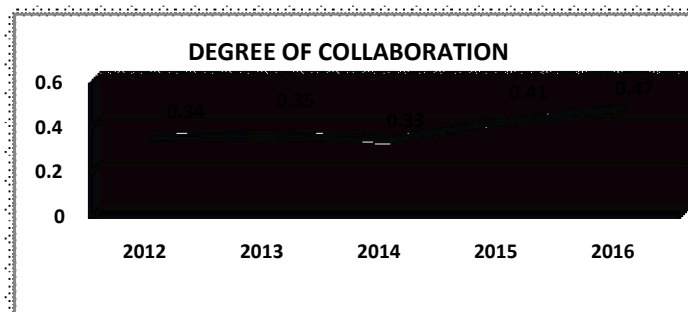
The Degree of collaborations is shown in Table No. 4

Table No. 4 shows the year is degree of collaboration. (Degree of collaboration Year-wise)

| Degree of Contribution's (Year- Wise) | | | | | | | |
|---------------------------------------|----------------------|---------------------|---------------------------------|---------------|--------------------------------|---------------|-------------------------|
| Year | Total no. of article | Total no. of author | No. of single authored articles | % of article | No. Of multi authored articles | % of articles | Degree of collaboration |
| 2012 | 72 | 164 | 21 | 6.82% | 11 | 3.57% | 0.34 |
| 2013 | 57 | 136 | 17 | 5.52% | 9 | 2.90% | 0.35 |
| 2014 | 58 | 125 | 12 | 3.90% | 6 | 1.95% | 0.33 |
| 2015 | 66 | 160 | 13 | 4.22% | 9 | 2.92% | 0.41 |
| 2016 | 55 | 133 | 9 | 2.92% | 8 | 2.60% | 0.47 |
| Total | 308 | 718 | 72 | 23.38% | 43 | 13.96% | 0.38 (Mean) |

Table No. 4 shows that in the 5 years' period, the two authorship articles are higher and predominant than multi author. The single authored articles are which are highest in the year 2012. It is the seen that the single authorship trend in Decreasing

Figure no. 4 Year wise Degree of Collaboration



5. Contributors (Institution wise)

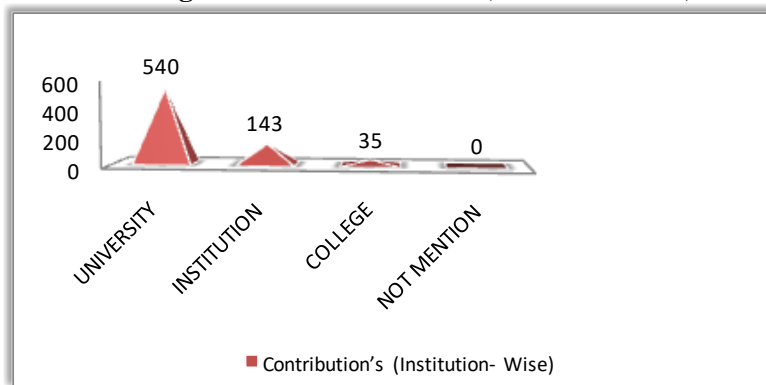
Distribution of institution wise contributors in shown in Table No. 5.

Table No. 5 shows the Contributions (Institution wise).

| Contribution's (Institution- Wise) | | | | | | |
|------------------------------------|------|------------|-------------|---------|-------------|-------|
| Volume No. | Year | University | Institution | College | Not Mention | Total |
| 58 | 2012 | 122 | 37 | 7 | 0 | 166 |
| 59 | 2013 | 101 | 29 | 0 | 7 | 130 |
| 60 | 2014 | 91 | 22 | 10 | 0 | 123 |
| 61 | 2015 | 128 | 28 | 7 | 0 | 163 |
| 62 | 2016 | 98 | 27 | 11 | 0 | 136 |
| Total | | 540 | 143 | 35 | 0 | 718 |

Table No. 5 shows distribution of institutions volume wise contributions. University wise at the national level followed by colleges. It was seen that university wise contribution in maximum (540) than institution wise (143) and (35) contributions were contributed by the colleges. Table No. 5 shows that the highest number of contributions are of university level. Where it is seen that the **“the maximum numbers of contributions are of university level”** Table No. 5

Figure no. 5 Contributors (Institution wise)



6. Geographical Distribution of contributions at international level

Geographical distribution of contributions at international level is shown in Table No. 6

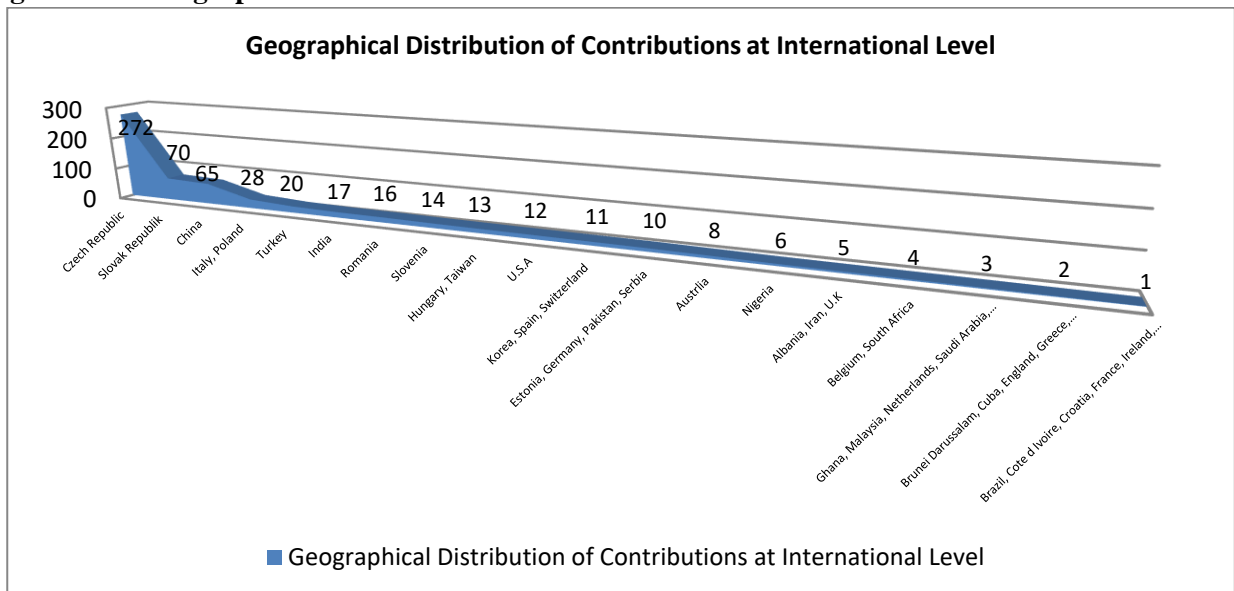
Table No. 6 Geographical Distribution of contributions at international level

| Geographical Distribution of Contributions at International Level | | | |
|---|------------------------------------|---------------------|------------|
| Sr. No. | Name of country | No. of Contribution | Percentage |
| 1 | Czech Republic | 272 | 37.88 |
| 2 | Slovak Republic | 70 | 9.75 |
| 3 | China | 65 | 9.05 |
| 4 | Italy, Poland | 28 | 3.9 |
| 5 | Turkey | 20 | 2.79 |
| 6 | India | 17 | 2.37 |
| 7 | Romania | 16 | 2.23 |
| 8 | Slovenia | 14 | 1.95 |
| 9 | Hungary, Taiwan | 13 | 1.81 |
| 10 | U.S.A. | 12 | 1.67 |
| 11 | Korea, Spain, Switzerland | 11 | 1.53 |
| 12 | Estonia, Germany, Pakistan, Serbia | 10 | 1.39 |
| 13 | Austria | 8 | 1.11 |

| | | | |
|-------|--|------------|------------|
| 14 | Nigeria | 6 | 0.84 |
| 15 | Albania, Iran, U.K. | 5 | 0.70 |
| 16 | Belgium, South Africa | 4 | 0.56 |
| 17 | Ghana, Malaysia, Netherlands, Saudi Arabia, Bangladesh | 3 | 0.42 |
| 18 | Brunei Darussalam, Cuba, England, Greece, Macedonia, Montenegro, Russia, South Korea | 2 | 0.28 |
| 19 | Brazil, Cote d Ivoire, Croatia, France, Ireland, Kuwait, Portugal, Prague, Sri Lanka | 1 | 0.14 |
| Total | | 718 | 100 |

Table No. 6 shows the Geographical distribution of contributions at international level. Table No. 6 indicates that the majority of the contributions were contributed by Czech Republic (37.88%) were as the minimum contributions were contributed by (0.14%) Respectively

Figure no. 6 Geographical Distribution of contributions at international level



7. Types of publication cited (Volume wise)

Types of publication cited Volume wise is displayed in Table No. 7

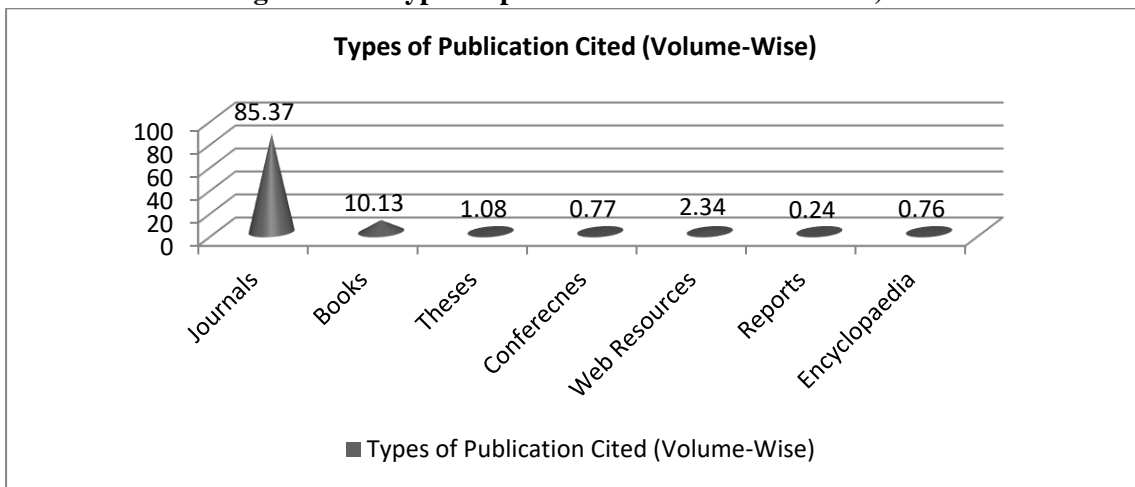
Table No. 7 Types of publication cited (Volume wise)

| Types of Publication Cited (Volume- Wise) | | | | | | | | | |
|---|------|---------------|---------------|--------------|--------------|---------------|--------------|--------------|--------------|
| Vol. No. | Year | Books | Journals | Theses | Conferences | Web Resources | Reports | Encyclopedia | Total |
| 58 | 2012 | 288 | 2069 | 36 | 29 | 65 | 7 | 2 | 2496 |
| 59 | 2013 | 341 | 1986 | 20 | 11 | 54 | 5 | 1 | 2418 |
| 60 | 2014 | 205 | 2354 | 51 | 36 | 71 | 11 | 5 | 2733 |
| 61 | 2015 | 169 | 1749 | 09 | 6 | 41 | 2 | 0 | 1976 |
| 62 | 2016 | 201 | 1987 | 12 | 9 | 47 | 4 | 1 | 2261 |
| Total | | 1204 | 10145 | 128 | 91 | 278 | 29 | 9 | 11884 |
| Percentage | | 10.13% | 85.37% | 1.08% | 0.77% | 2.34% | 0.24% | 0.76% | 100 |

Table No. 7 shows the types of publication cited volume wise of the total 11884 contributions majority (85.37%) of the citations are the Journal citations and minimum (0.24%) are reports citations.

Were it is seen that the “The Agricultural professional make use of the journal articles the most”
Table No. 7.

Figure no. 7 Types of publication cited Volume wise)



8. Average citation per contribution in each volume

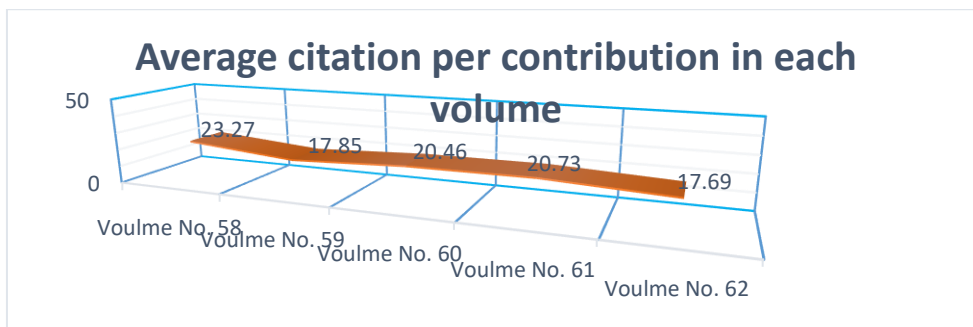
Average citation per contribution in each volume is shown in Table No.8

Table No. 8 Average citation per contribution in each volume

| Average Citation Per Contribution in Each Volume | | | |
|--|---------------------|-----------------|---------------|
| Volume No. | No. Of Contribution | No. Of Citation | Percentage |
| 58 | 72 | 2766 | 23.27 |
| 59 | 57 | 2121 | 17.85 |
| 60 | 58 | 2431 | 20.46 |
| 61 | 66 | 2464 | 20.73 |
| 62 | 55 | 2102 | 17.69 |
| TOTAL | 308 | 11884 | 100.00 |

Table No. 8 shows the average citation per contribution in each volume, total 308 contributions were contributed. Maximum numbers of citations were contributed by volume no. 58 (23.27%) and the minimum (17.69%) contributions were contributed by volume no. 62.

Figure No. 8 Average citation per contribution in each volume



9. Average pages (per volume & per contributions)

Average pages (per volume & per contributions) in displayed in Table No. 9

Table No. 9 Average pages (per volume & per contributions)

| Average Pages (Per Volume & Per Contribution) | | | |
|---|-------------|----------------|---------------|
| Volume No. | Total Pages | No. Of Article | Percentage |
| 58 | 608 | 72 | 20.59% |
| 59 | 589 | 57 | 19.95% |
| 60 | 589 | 58 | 19.95% |
| 61 | 581 | 66 | 19.67% |
| 62 | 586 | 55 | 19.84% |
| TOTAL | 1390 | 308 | 100.00 |

The Table No. 9 shows the average pages (per volume & per contributions). The maximum pages were covered in volume no. 58 (20.59%) & minimum pages were covered in volume no. 61 (19.67%).

CONCLUSION

Agricultural Economics Journal has maintained a steady pattern in publishing research results there is a steady increase in number of articles published in each issue of the journal as move from volume 58 to 62. Contribution of articles by researchers from different countries across the globe corroborates the fact that the journal is enjoying fair amount of reputation across the globe. 34.82% articles alone have been contributed in this journal during the period of study as Two author articles. Maximum authors are make the articles help of sources is a Journal 85.37% and Maximum contribution of authors are work done by in University 540.

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11.

REWRITING THE DAYS OF SUBHAS CHANDRA BOSE IN ANDAMANS DURING THE JAPANESE OCCUPATION IN 1943

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Abstract: *This paper is an attempt to trace the reason for attitude of people towards the Japanese and their ally Subhas Chandra Bose during the Japanese occupation of Andaman Islands. The visit of Subhas Chandra Bose during the Occupation rekindled a hope for lasting peace but was shattered because of the Indian leader who believed in a normalcy of situation prevailed under the rule of foreigner. Before regarding Bose as a failure, the conduct of Bose in Andamans during Japanese Occupation needs further evaluation as none of the biographers of Bose have been able to justify his conduct in the Andaman Islands.*

My paper is not an attempt to make a statement on Subhas Chandra Bose or his days in Andamans, but it tries to re-examine the ingenious acts of Japanese government that left him unaware of incidents occurred in the land- even when he was the head of government of Andamans, in a chronological manner and to examine the reason for the attitude that exists among the people of Andamans against the Netaji.

Full Paper

The geographical location of Andaman group of Islands numbering 204, large and small, lies between the 10th to 14th parallel North latitude and the 22nd to 24th meridian of East longitude, 590 miles away from the mouth of the river Hooghly and 219 miles in length. This group of islands is also known as Bay islands because of their geographical spread in the Bay of Bengal (Iqbal Singh. 9). The modern history of Andaman Islands could be traced back to the year 1789. The first topographic survey that reported the suitability of Islands for human settlement was conducted by the Lt. Archibald Blair, the hydrographer of British East India Company and Colonel. R.H. Colebrook, the Surveyor general of India after the orders of the Governor General of India, Lord Cornwallis. (Pandey, 6).

It was almost six decades of Archibald Blair's settlement, the idea of re-establishing a penal settlement germinated in the minds of the British rulers, during the outbreak of the revolt of 1857. The British found it practically impossible to

accommodate the large number of mutineers, deserters and rebels arrested by the British in the Indian jails or in other penal settlements in South East Asia. The situation thus forced the British rulers to seek a new place to establish a penal settlement and the Andaman group of islands came into their active consideration (Iqbal Singh. 18).

The government of India hastened the matter and appointed the "Andaman Committee" on 20th November 1857, to visit the island and to select the best site for the establishment of the penal settlement. The committee was comprised of Dr. Fred J. Mont, Dr. George R. Playfair, M.D and J.S. Heatcot, the Lt. I.N. The committee visited the island on 8th December 1857 and recommended the establishment of the penal settlement on the site of Blair's old settlement, known as the old harbor till then. The site was later renamed as Port Blair in the honor of Captain Blair who discovered, surveyed and established it sixty-nine years ago in 1788-1789. This proposal was accepted by the government of India on 15th January 1858. (Portman, 208)

However, on 23 March 1942, imperial Japan assumed control over the islands from the British without even a solitary shot or slaughter. The only Indian territory that came under the Japanese occupation during the Second World War was Andaman and Nicobar Islands. Many people thought that the Asiatic brethren, the Japanese, had come as a God sent blessing to save them from the British. Happiness and joviality, short lived though, prevailed everywhere and everyone who had been shown a certain amount of favors by the Japanese was donning a mask of exclusiveness. The Japanese started employing the locals. When all departmental posts were filled up, it was seen that persons who could not ordinarily have risen beyond subordinate ranks in their sphere of activity found themselves holding gazetted ranks under the Japanese. Prisoners who were all practically in the labor force and getting prisoner rate of pay, barring those who were independent of the government and were following their trade as agriculturists and artisans, were elated because many of them now received promotions and other appointments in

order to fill up the gap caused by the evacuation. From time to time, the Japanese said that they came such a long way, merely to liberate the Asiatic from the pernicious yoke of foreigners. To prove themselves, they quoted what they did for Philippines, Netherland East Indies, Burma and Malaya(Mathur. 88-90). They had given Home Rule to all these places, promised to give the same to the Andamans, and thus achieved their ultimate object of stabilizing a long anticipated co-prosperity sphere of South East Asia. People of the islands, seeing that their victory had been magical, believed not only in the strength of the Japanese nation but also in their intention about stabilizing the co-prosperity sphere and Home Rule. Moreover, in order to make the residents believe them, the Japanese beheaded Mr. A. G. Byrd, Secretary to the Chief Commissioner and Supply Officer, in public on the charge of espionage and released the Indian who was arrested with him as co-accused. This helped them to demonstrate that they hated the Englishmen and loved the Indians but the happiness they promised was short lived.

After a few days, Japanese air personnel visited and surveyed the land and decided to complete the task begun by the British. When the work on an aerodrome was started by the Japanese, all the prisoners who were at large were rounded up and all men on whom the Japanese could lay their hands on were forced to work on this airstrip. Farmers were hampered in their work and so were others who followed other professions. People in general, had to work on the aerodrome in the same way as on Burma-Siam railroad and they began to feel the relish of the co-prosperity sphere. The suffering, which continued for the rest of the three and a half years of the Japanese occupation, thus began in the islands of Bengal(Narang, 46-47).

Those who were a little slack at work were given severe beating. Incidental injuries and diseases among the workers were treated with contempt. Food, which was all rationed by this time, caused much suffering among the manual labors. People fell ill and died, as medicines of all kinds were reserved for the fighting force. Hard work, diseases, maltreatment and malnourishment, which were the attributes of the penal settlement earlier, became the lot of everyone now. In about three months, the airstrip was serviceable and planes started coming in. A regular service was established between Burma and Singapore. Simultaneously, an aerodrome was constructed at Car Nicobar in the Nicobar group of Islands. The Japanese, who were intoxicated by the success, now began to enjoy life. They ordered the gathering of all women, young widows and maids, in their recreation club house. Honorable men hid their women, but the Indians who had become the

favorites of the Japanese, unearthed many of them. The unfortunate women, some after the capture made good their escape. Many were morose and dejected. Therefore, the process of engaging women locally was abandoned altogether after a while and these women were replaced by Japanese comfort girls(Sareen, 150-151).

As a large number of Indians came into the hands of the Japanese in Malaya, Burma and other South-East Asian countries, they got Netaji Subhas Chandra Bose from Germany under certain arrangements with the European army of the axis powers. The world came to know about this incident only after his miraculous arrival at Singapore. His arrival gave hope to Indians and courage to the Japanese. After his arrival, a South East Asian Conference with the representatives of Burma, Malaya, Netherland East Indies (now Indonesia), Philippines and occupied China was convened at Tokyo. As Subhas Chandra Bose represented no Indian territory, he refused to take part in the conference as a representative of India; but on the insistence of the Japanese government, he took part as an observer.

In this conference, it was declared by the then Japanese Prime Minister Tojo that the territory of the Andaman and Nicobar Islands, being a part of the Indian sub-continent will be placed under him. This gave Netaji Subhas Chandra Bose the feeling that he became the status of the Head of an Indian province and is treated as other Heads of Government in South East Asia. But no diplomatic documents were exchanged at that time and the events that followed in the Andamans after this declaration by the Japanese Government proved that their declaration was a mere mockery.(Krishna, p 59).

Hugh Toye, in *The Springing Tiger*, called this transfer of Andaman and Nicobar Islands to Netaji's Provisional Government a "specious fiction" (p 149). Subhas Chandra Bose visited the Islands towards the end of 1943 with an objective to appoint an Indian Chief Commissioner who would be in charge of the administration of Andaman and Nicobar. Bose installed Loganadhan as Chief Commissioner and the Japanese admiral in charge of the administration though agreed to the appointment but told him that for cogent strategic reasons, there could be no complete hand-over during the war. He added that if the Commissioner (Loganadhan) was prepared to cooperate, some department of civil administration could be transferred to his control(Ministry of External Affairs, pp73-74).

The Japanese Government also made sure that the I.N.A. would rank as an Allied army under Japanese operational command and not as

something subordinate to the Japanese military forces, even when they did not keep their promise to hand over the occupied Indian territory to the Provisional Government of Azad Hind. The administration of the Andaman Islands remained with the Japanese military authorities and Loganadhan was nothing more than a civilian administrator exercising partial powers of control. The command of the Andaman Islands was denied and Japanese transferred only a portion of their Authority. (Ministry of External Affairs, pp73 - 104). Loganadhan was powerless to influence the Japanese who systematically shot any Indian they felt was a spy of the British. On 30 Jan 1944, 44 Indian were shot dead on suspicion of spying. This is famous as the Humfreygang massacre.

The so called 'spy case' was in full swing when Subhas Chandra Bose visited Andamans. When unheard tortures perpetrated within the walls of the Cellular Jail, outside the walls, considerable panic prevailed. As Subhas Chandra Bose's visit could not be put off and the islands could not be brought hurriedly to normalcy, precautions by various ingenious methods were taken to hide the abnormality prevailing on the Islands and to keep Subhas Chandra Bose in the dark about the tortures on Indians. They made sure that no member of the public was given a chance to speak to Bose freely, and some Japanese officials were always present to report the conversation that took place between Bose and a few Indians whom the Japanese allowed him to meet.

On Subhas Chandra Bose's arrival at the aerodrome, a selected band of officials were made to stand in two rows at the aerodrome. This band which had apparently gone to welcome Subhas Chandra Bose were all picked up overnight as the news of Subhas Chandra Bose's arrival was kept off from the public on account of the war exigencies. He met them without speaking to any, as if he was inspecting a guard of honor. He, with his staff was then carried to the erstwhile Government House at Ross Island. The road from the aerodrome to Aberdeen Jetty, that included a crossing by boat to reach Ross Island, was ordered to be lined up by men, women and children. Subhas Chandra Bose was unaware of this order and if he thought that this entire crowd had come to pay him homage, no one dispelled the wrong impression. The Japanese were cautious enough, as they were considerably afraid of any leakage of the news of the torture that they were perpetrating in Andamans(Hayashida, p 102).

It ought to be mentioned here that when Ross Island was the then capital of Andamans. The Government House, the Central Hospital with the office of the Senior Medical Officer, the Central Supply Stores with the Office of the Supply

Officer, the Secretariat and the Cantonment with one company of English soldiers were located there. On account of all those activities, there was regular service of steam launches between it and Aberdeen which connected it with the mainland. But during the time of the general evacuation during the Japanese Invasion, everything was shifted to Aberdeen for fear of naval bombardment by the enemy. Consequently, the launches plying between Ross and Aberdeen were also stopped. The Japanese did not resume this service because the island was barren when they came; neither did they populate it. Therefore, the objective of the Japanese, as is apparent, was not actually to honor Subhas Chandra Bose by giving him the use of the derelict Government House but to segregate or isolate him on this unpopulated island. But all this was done in the name of security measures. There was no one on this island to give him news about the conditions prevailing in the Andamans. It must be recorded here that Subhas Chandra Bose, being as a casual visitor who saw the islands for the first time and who was quite unaware of the torture and maltreatment meted out to Indians on ground of espionage, took everything there as normal and never suspected that the Japanese officials would deliberately hoodwink him. The only two occasions he was taken out of Ross Island was done very cautiously; once ceremoniously to a crowded meeting at the only maidan of Port Blair and once on a prearranged tour of outlying villages after visiting the Jail.

A public meeting was arranged on the Gymkhana maidan of Port Blair in which a large number of people were ordered to attend. Subhas Chandra Bose came from Ross and reached the maidan in a ceremonious procession made up of Japanese officers in a number of cars. As usual no Indians from the Andamans were included in this procession. On arrival, he went up the rostrum and unfurled the Indian National flag, the first one to be hoisted on an 'Indian territory'. The Chairman of the Andaman branch of the Indian Independence League, Mr. Rama Krishna, gave a welcome address and presented a purse for the I.N.A., after which Subhas Chandra Bose addressed the gathering. He was again very ceremoniously driven back to Ross without meeting any of the residents. No one from the Andamans accompanied him(Fay, p61).

The second visit out of the Ross Island was to the jail according to the itinerary of Subhas Chandra Bose. At the time of his visit, there were barely a score of actual imprisoned persons in the Jail, though there were more than a hundred persons undergoing tortures and interrogations daily because of the so-called spy case. He was shown a score of persons only, who were the actual

prisoners and were at various jobs such as cleaning the garden, planting vegetables, sweeping the compound and cooking for the prisoners and such other routine jail work. He was taken to one or two wings to show him that there were hardly any prisoners to fill such a large jail and consequently that it was practically empty. No Indians from the administration were allowed to accompany him on this occasion too. Mohindar Singh Dhillon later have asserted that Mushtaq Ali had the opportunity to inform Bose about the torture on the suspect of the Spy Case and has requested Netaji that during his visit to the Cellular Jail on the next day, he should ask to be shown the sixth wing of the jail. It is also said that Netaji was singled out the case of Diwan Singh and the torture he was subjected to. (Dhillon, pp 272-73). But the members of PGI who went to Andaman with Bose deny that fact that he was informed about the torture in the jail. However, the fact was Bose never saw the wing in which tortured people were lodged. If only he had seen the persons whose skins were missing from thighs, scrotum, abdomen and chest and could not wear any apparel; those who had no flesh on their breeches; those who had burns by petrol fire; those who could not walk straight as a result of constant kneeling on sticks; or those who had deep knife cuts all over the fleshy parts of their bodies on which salt had been sprinkled, things could have been different. Subhas Chandra Bose was taken to the jail deliberately, so that when news reached him by some chance later at his headquarters at Singapore, he might be confused or deny those reports as he had seen nothing wrong there when he actually visited it. Probably that could have been the ulterior motive of the Japanese in showing him the jail.

From there he was taken to certain villages with a number of army and naval officers surrounding him. When the news reached the villages that Subhas Chandra Bose was coming to them, the general feeling was that they would get a chance to speak to him face to face and tell him or his staff about some of their sufferings. But to the disappointment of all, that chance never came. He saw some of the villages from a distance and some others he had a near view. At some places he was made to meet some villagers in a crowd. Things were so arranged that he heard no one from the crowd but had to speak to the crowd. The moment the Japanese thought that someone would stand up to talk to him, the meeting was abruptly made to a close before anyone realizing what the next move.

It is true that if he had heard a few Indians, he would have got some picture of the suffering in the islands. No Indians, either officers of the administration or members of the public, accompanied him as the Japanese religiously

prevented that. All vehicles of transport were under Japanese control and no one could accompany him even if one wanted to do so. In other words, he spoke to the public but actually spoke to no one in particular, nor did he hear anyone (Krishna, p 62). Subhas Chandra Bose never doubted these motifs of Japanese government, not even for once.

Once a dinner party was arranged for Subhas Chandra Bose and his staff by the Admiral-in-Charge of the Andaman and Nicobar Islands in the Government House at Ross; but not at his own residence at Aberdeen where the visiting members of the Royal family of Japan stayed. It is unusual that one who possesses a spacious place himself ever gives a dinner party in someone else's house. Was it the fear that Subhas Chandra Bose or his staff would come into contact with someone, while coming to and from Ross, whom the Japanese did not want them to contact? Was there also a fear that the contact would result in his discovery about the arrests and tortures that were going on in Port Blair and about the forced labor that was being employed all over?

The dinner was attended by some of the military officers and Japanese civil officers. The Indian heads of departments were also invited. The latter were barely half a dozen in number. He was heavily surrounded by these officers and when he was talking to Indians after the dinner, one or two of the Intelligence Department whom the Indians knew very well were always present. Similar was the case when anyone spoke to one of Subhas Chandra Bose's staff consisting of five officers. The plan was well-conceived and executed. Subhas Chandra Bose in his magnanimity or on account of his faith on the Japanese was apparently not aware of any of this. (Krishna, pp 106-108). Even when Subhas Chandra Bose gave a return dinner party to the Admiral and a number of Japanese officers, the same Indians who were invited before, were invited. The same guard was kept on them after the dinner when they sat in the drawing room with Bose. The talk of Indians was all guarded seeing that Intelligence Department was vigilant. It was all planned as if they knew the consequences of loose talk. As he was to leave the following morning and as he had no chance to meet any of the members of the public although he saw them everywhere, the Chairman of the Andaman branch of the Indian Independence League, Mr. Rama Krishna, suggested to him whether it would be possible for him to visit the headquarters of the League and meet the Working Committee before he took off for Singapore. He readily accepted the invitation of his own Independence League. But this was an unexpected event in the cut and dried programme of the Japanese. As all vehicles were in the charge

of the Japanese, Subhas Chandra Bose had to inform them of his movement (Fay, p65).

The Japanese were visibly perturbed at the turn of the event. They never wished anyone of the Indian community to speak to him without their knowledge. They were perplexed momentarily but their ingenuity gave birth to a novel idea that ceased the disclosure of the actual facts. The headquarters of the Independence League was in the centre of the only bazaar and everyone was struck with amazement when they saw men, women and children, even children in arms, were driven to the headquarters by the police, under the orders of the Japanese, from 2 a.m. onwards. These people were dragged out of their beds and not all knew why they were herded so in the hall of the Local Born Association (then the headquarters of the Indian Independence League). When Mr. Rama Krishna arrived there to arrange for Subhas Chandra Bose's reception and ordered these people out, he was politely told by an Inspector of Police on duty that those people had gathered there by the order of the Japanese. When a few members of the League and practically all the members of the working committee arrived a little earlier than 8 a.m., they found that the hall was filled up to capacity and that they could not enter the hall. There was utter confusion in the hall. Subhas Chandra Bose arrived at the appointed time of 8 a.m., with an unusual retinue of Japanese naval and army officers. Members of the league were lost in the crowd. With great difficulty, a way was found for him and others to enter the hall. Thus this incident also gave no chance for Subhas Chandra Bose to speak to anyone individually. The Chairman of the League gave a short welcome speech after which Subhas Chandra Bose addressed the crowd formally.

What was actually contemplated in inviting him to the headquarters- that he and his staff might find an opportunity to mix with a few persons other than the heads of departments who he had already seen twice at the two dinner parties failed. The idea was that he might get a clue to the true position and suffering and panic of the populace here. This was not supposed to happen as the Japanese had forestalled it. Apart from that, the number of Japanese officers that accompanied Subhas Chandra Bose was exceptionally large on this occasion.

Outwardly the Japanese maintained that the large crowd was attracted there by his name and personality. How could they be attracted by his name and personality when no one knew about his coming except a dozen persons who were called by the Chairman of the League by a notice circulated in the middle of the night? Netaji never contemplated on it. And finally when he came out

of the hall, the last to bid him farewell, the Chairman asked him to take over the administration as soon as possible to which he immediately agreed. By the end of December 1943 Subhas Chandra Bose left the place. In a month he sent Col. Loganathan as Chief Commissioner with three officers and a stenographer. However, the Japanese never gave over the charge of the islands to Col. Loganathan and his arrival was a mere farce (Fay, pp-66-68).

A month after Subhas Chandra Bose's departure, the much-dreaded Spy Case came to an end. Thirty three persons were shot dead and the like number were given long terms of imprisonment. They were shot because they had been rendered physically so useless that prolongation of life in those bodies was impossible. Even if they had been released, most of them would have died in a short time but that short time would have been enough to advertise the Japanese barbarity. Or they would have remained cripples throughout the rest of their lives. Although the news of the torture had reached the public but its magnitude was known only to a few who happened to be confined with them in the jail. The bodies of those who were shot after the cases were decided, were not delivered to friends and relatives for disposal according to their religion lest the relatives and friends find the anti-mortem marks of violence on the dead bodies and learnt about the barbarity of treatment meted out. This took place before the arrival of Col. Loganathan and his staff in February 1944. How many died on account of torture inside the jail is not yet known as their dead bodies were done away with. (Lal, pp-102-105).

Later that year in Singapore, Subhas Chandra Bose met with Col. Loganathan, who had returned for consultation bitterly disappointed at the failure of his administration. The only department taken over was that of Education; the Japanese had prevented or hindered all other work and had continued their harsh oppression of the islanders. Savage torture and blackmail supported this rule of terror, of which the educated were the main victims. There were some cases of mass killing also near Havelock Island. The chief Commissioner had been quite unable to stop it, though his personal influence may have been felt in a few individual cases. Whatever might be said in Tokyo, the local Japanese would not part with their authority. Bose who intended to appoint a new Chief Commissioner changed his mind. The Andamans were too exposed for the new strategic situation; Subhas Chandra Bose's provisional Government might have to write off its commitment and turn to what was more worth saving (Hugh, p 132). Bose as the head of the

Government of Andaman may be held responsible for some, if not all of those unhappy events.

The Japanese occupation and their attitude towards the local people initially gave the people hope of a peaceful time from the Asiatic brethren who had come as a God sent blessing to them. But later in history Andamans has to undergo its worst time with total chaos and atrocities, which affected it politically and economically. The people of Andamans never experienced such kind of treatment from the British government. Even the visit of Subhas Chandra Bose was a false hope for the people of Andamans as he saw only the Andaman shown to him by Japanese. Japan is notorious for her war crimes during the Second World War and subsequently has acknowledged it also; but the atrocities in Andamans are never mentioned in this acknowledgment of war crimes.

Bose renamed Andaman as "Shahid Dweep" (Martyr Islands) and Nicobar as "Swaraj Dweep" (Self Rule Islands) but the islands are still known by their old names. On August 22, 1969, the question of changing the names of Andaman and Nicobar Islands to Shahid Dweep and Swaraj Dweep brought forth by Samar Guha during the session of the parliament, but was opposed by K. R. Ganesh, Deputy Minister, elected from the same constituency. He replied that, three-fourths of the island had been completely annihilated by the Japanese fascists, thousands were thrown in the sea, thousands were decimated and hundreds were jailed. When Samar Guha asked whether this happened before or after Netaji, to know why they don't want change the names given by Netaji, Ganesh categorically replied: "My answer is — before, during and afterwards". He then firmly asserted that the history of the islands did not start in 1943, but in 1857. The name of Andaman is in our soul and we are not going to allow any to change it (Dasgupta, pp 76-77). The statement is a proof that people had a feeling of bitterness with the visit of Bose in Andaman and in his inability to bring to an end to the atrocities of Japanese. Had he

known the real fact, he would certainly have taken suitable action, as he was very courageous person to ignore any misdeed.

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12.

**AN OVERVIEW OF DEMONETIZATION IN INDIA AND ITS IMPACT
ON THE BANKING SECTOR OF JAMMU AND KASHMIR STATE**

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ABSTRACT

Demonetization is a device to encounter the Inflation, Black Money, Corruption and Crime, depress a cash dependent economy and to assist the trade. Demonetization is the mainly central and essential when there is an alteration of national currency. The previous component of currency must be distant and substituted with a new currency component. The currency was demonetized for the first time in 1946 and second time in 1978. The prevalent beneficiaries of demonetization are Banks. Demonetization was announced by Honorable Prime Minister of India on 8, November 2016; The government of India has taken a gallant step to demonetize the 500 and 1000 Rs (fully ban). These two biggest currency notes are denominated as accounted 80 per cent of the currency supply. These currency notes have inclined all almost all the corners of the economy. The actual picture of India will absolutely change and the Indian economy will emerge as one of the strongest economy in the world and in a medium to long time only as forecasted by the Prime Minister of our country.

Keywords:- *Demonetization, Inflation, Banks, Currency, Black Money, Corruption, Crime, India.*

INTRODUCTION

On 8th November, 2016, the Prime Minister of India announced that 2 units of Indian currency notes Rs. 500 & Rs. 1000 denomination are no more legal tender in India. Demonetization is a major monetary step in which a currency unit's status as a legal tender is affirmed as worthless. In India's case the government has taken a gallant step to stop the hazard of black money, fake notes by dipping the amount of cash available in the organization account of demonetization in India. Demonetization was first implemented in India in 1946 when RBI demonetized circulation of Rs 1000 and Rs.10000 notes. The Government then introduced the higher denomination bank notes in Rs.1000 Rs.5000 Rs.10000 in 1954 before Moraji Desai govt demonetized these notes in 1978. Demonetization in recent instant On Nov 8 evening Prime Minister Narendra Modi, in his televised tackle to the nation , made Rs.500 and Rs 1000 notes are worthless, and saying that it was intended at cutting the bug of corruption and black money which have taken deep root and new notes of Rs 2000 and Rs 500 were introduced. There was no alteration in the form of currency exchange be it cheque, DD payment via credit or debit card etc.

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Demonetization is the mainly central and essential when there is an alteration of national currency. The previous component of currency must be distant and substituted with a new currency component. Demonetization is a way where government declares the presently running currency notes are illegal and to be tender after the announcement is made. The main reasons for the demonetization are to control the fake notes that could be contributing to the violence, and to challenge or eradicate the “black economy”. There are a few potentially ways in which the pre-demonetization money supply will stand distorted:

- There would be agents in the economy who are holding cash which they cannot explain and hence they cannot deposit in the banking system. This part of the currency will be extinguished because it would not be replaced in any approach.
- The government may desire to put back only a part of the currency which was in transmission as a cash form. In other words, the rest would be accessible only as electronic money. This could be as a apparatus and used to force a changeover to cashless medium of exchange.

HISTORY OF DEMONETIZATION IN INDIA

It is not for the first time in the Indian history, that the government has taken a gallant step. It has been occurred twice in the history. The first currency ban was announced as on 12th January, 1946(Saturday) by RBI headquarter. At that time currency notes of 1000 and 10,000 were totally detached from the economy. Both these notes were re-introduced in the year 1954. For that time people had given a time period of 10 days to replace these notes. Further that was extended to 15 days more where by people has to give reasons why they had not exchanged it in previous 10 days. It had not twisted much effect for that time. At the end of 1947 out of Rs.143.97 crores, notes of only Rs. 134.9 crores were exchanged. Thus notes worth Rs. 9.07 were conceivably “Demonetized”.








Secondly the currency ban was made on 16th January, 1978 (Monday), announced by R. Janaki Raman a senior official of RBI, and at the time of Moraji Desai led Janata party. At that time currency ban was taken 1000, 5000 and 10,000 out of circulation. For that time the people had given only 3 days to replace the notes. This time nearly about 73.1 crore was demonetized.

Finally the freshest demonetization had been announced as on 8th November, 2016 by Prime Minister Narendra Modi. This time the currency of 500 and 1000 notes are demonetized from economy. The Government had given a complete set of instructions to the hospitals, petrol pumps, airports etc to accept the old denomination notes till 11th November, 2016.

On 28 October 2016 the total banknotes in circulation in India was Rs.17.77 trillion (US\$260 billion). In terms of value, the annual report of Reserve Bank of India (RBI) of 31 March 2016 stated that total bank notes in circulation valued to Rs.16.42 trillion (US\$240 billion) of which nearly 86% (around Rs.14.18 trillion (US\$210 billion)) were Rs.500 and Rs.1,000 banknotes. They were taken out of circulation from 2016.

INDIA: BEFORE DEMONETISATION

In India, money is used with ten different values as listed below:

| | | | | |
|---|---|---|--|---|
|  |  |  |  |  |
| 50 Paisa Coin | 1 Rupee Coin | 2 Rupee Coin | 5 Rupee Coin | 10 Rupee Coin |
|  |  |  |  |  |
| 20 Rupees | 50 Rupees | 100 Rupees | 500 Rupees | 1000 Rupees |

4 NEW CURRENCY NOTES AFTER DEMONETIZATION



A. Rs. 500, According to the RBI: The size of the Rs 500 Note is 63mm x 150mm, colour is stone grey with Red Fort and Mahatma Gandhi's image on each side.

Features:

1. See through register in denomination numeral.
2. Hidden image of the denomination numeral.
3. Denomination numeral in Devanagari.
4. Orientation of Mahatma Gandhi's portrait changed.
5. Windowed security thread changes from green to blue when note is tilted.
6. Guarantee article, Governor's signature, RBI sign shifted towards right.
7. Picture and electrotype watermarks.
8. Number panel with numerals growing from small to big on top left and bottom right sides.
9. Denomination in numerals with Rupee symbol in colour changing ink (green to blue) on bottom right.
10. Ashoka pillar symbol on right.

B. Rs. 2,000, According to the RBI: The size of the Rs 2,000 Note is 66mm x 166mm, colour is magenta and Mahatma Gandhi's image on each side.

Features:

1. See through register where the numeral 2,000 can be seen when note is held against light.
2. Latent image of 2,000 can be seen when the note is tilted.
3. Devanagari denomination.
4. Portrait of Mahatma Gandhi.
5. Micro letters 'RBI' and '2,000'.
6. Colour shift security thread with 'RBI' and '2,000'.
7. Guarantee clause, Governor's signature and RBI emblem on the right.
8. Watermarks of Mahatma Gandhi and electrotype 2,000 numeral.
9. Number panel with numerals growing from small to big on top left and bottom right sides.
10. Denominational numeral with Rupee symbol, 2,000 in colour changing ink.
11. Ashoka pillar symbol.

C. Rs 200, According to the RBI: The dimension of the banknote will be 66 mm × 146 mm.

Features:

1. See through register with denominational numeral 200.
2. Latent image with denominational numeral 200.
3. Denominational numeral २०० in Devnagari.
4. Portrait of Mahatma Gandhi at the centre.
5. Micro letters 'RBI', 'भारत', India and '200'.
6. Windowed security threads with inscriptions 'भारत' and RBI with colour shift. Colour of the thread changes from green to blue when the note is tilted.
7. Guarantee Clause, Governor's signature with Promise Clause and RBI emblem towards right of Mahatma Gandhi portrait.
8. Ashoka Pillar emblem on the right.
9. Mahatma Gandhi portrait and electrotype (200) watermarks.
10. Number panel with numerals growing from small to big on the top left side and bottom right side.
11. Year of printing of the note on the left.
12. Swachh Bharat logo with slogan.

D. Rs 50, According to the RBI: The size of the Rs 50 Note is 66mm x 135mm. The base colour of the note is Fluorescent Blue.

Features:

1. See through register with denominational numeral 50.
2. Denominational numeral ५० in Devnagari.
3. Portrait of Mahatma Gandhi at the centre.
4. Micro letters 'RBI', 'भारत', 'INDIA' and '50'.
5. Windowed demetalised security thread with inscriptions 'भारत' and RBI.
6. Guarantee Clause, Governor's signature with Promise Clause and RBI emblem towards right of Mahatma Gandhi portrait.
7. Ashoka Pillar emblem on the right.

8. Mahatma Gandhi portrait and electrotpe (50) watermarks.
9. Number panel with numerals growing from small to big on the top left side and bottom right side.

REVIEW OF LITERATURE

The literature reviews of the present studies regarding the overview of demonetization in India are as under the following headings.

Sukanta Sarkar (2010) conducted a study on the parallel economy in India: Causes, impacts & government initiatives in which the researcher focused on the existence of causes and impacts of black money in India. According to the study, the main reason behind the generation of black money is the Indian Political System i.e. Indian govt. just focused on making committees rather than to implement it .The study concludes that laws should be implemented properly to control black money in our economy.

Nithin and Sharmila (2016) studied demonetization and its impact on Indian Economy. They opined that demonetization has short term negative impact on different sectors of the economy and such impacts are solved when the new currency notes are widely circulated in the economy. They also argued that the government should clear all the problems created due to demonetization and help the economy to work smoothly.

Nikita Gajjar (2016) deliberated a study on Black Money in India: Present Status and Future Challenges and Demonetization. She described the framework, policy options and strategies that Indian Government should adapt to tackle with this issue and the future challenges to be faced by the Government.

Manpreet Kaur (2017) conducted a study on demonetization and impact on Cashless Payment System. He said that the cashless system in the economy has many fruitful benefits less time-consuming, less cost; paper less transaction etc. and he expected that the future transaction system in all the sectors is cashless transaction system.

Lokesh Uke (2017) researched on demonetization and its effects in India. He studied positive and negative impact of demonization in India. The study was based on secondary data available in newspaper, magazines etc. The main purpose of demonetization is to eradicate the black money and diminish the corruption. He expressed that Government of India has become success to some extent. Demonetization had negative impact for a short duration on Indian financial markets. But he said that the real impact will be shown in future.

OBJECTIVES OF THE STUDY

The study has the following objectives:

1. To study about the concept of demonetization.
2. To study about the benefits of demonetization.
3. To study about the influence of demonetization process on Bank operations in the state.

DATA SOURCE AND METHODOLOGY

The study is based on the secondary data that is obtained from the following sources: -

- Books, Articles, Reports, Journals, Magazines, News Papers and Government websites.

NEED FOR THE STUDY

- The fake Indian currency notes in higher denomination have improved.
- Black money, habitually used in any form of corruption and criminal tricks.
- The Financial Action Task Force, a global body that looks at the scandalous use of the international financial system, notes that high-value bills are used in money laundering schemes, racketeering, etc.,
- In the United States, the highest denomination bank note is \$100 and United Kingdom, the highest denomination bank note £50.
- The highest denomination note is essentially 50-100 times the smallest denomination note of one dollar or one pound.
- In India, up until now the highest denomination note was Rs 1,000 and this was 1,000 times the smallest denomination note of Re 1 (Note: Re 1 notes are issued by the ministry of finance Govt of India).

MERITS AND DEMERITS OF DEMONETIZATION: The following are the merits and demerits of demonetization are as under:

- **MERITS OF DEMONETIZATION** There are some benefits of demonetization which describes that how many people are getting the benefit after banning the currency notes.
1. **Controlling inflation:** When inflation really gets out of hand, one explanation can be to totally change the currency and to start afresh. With increase in cash available for government expenditure and reduced state borrowing, inflation will fall for the short term and thus prices of necessary produce will also fall.
 2. **Reducing criminal activities:** Money is used for funding the criminal activities such as terrorism and drug trafficking will be rendered worthless. Hence, the government can use the policy of demonetization to copy the money that has been made from illegal activities such as drug trafficking and robbery since such individuals are faced with only two options: either deposit the money with the bank or be left with currency that has no value.
 3. **The move to digital exchange:** Some commentators quarrel that in the future, we will all be using digital exchange, such as bit coins. If this is true, then one advantage of demonetization is that it will help to push us into the future
 4. **Improved deposits and savings in financial institutions:** corresponding economies make it difficult for banks and other financial institutions to move up deposits. Demonetization reduces the size of the parallel economy and boosts savings and deposits. Demonetization can also be used to get false money out of circulation in a country's economy because such moneys cannot be deposited in banks and other financial institutions.
 5. **Large sum of unaccounted cash:** The biggest benefit of demonetization is that it helps the government to track the people who are having large sums of unaccounted cash or cash on which no income tax has been paid because many people who earn black money keep that money as cash in their houses or in some secret place which is very difficult to find and when demonetization happens all that cash is of no value and such people have two options one is to deposit the money in bank accounts and pay taxes on such amount and second option is to let the value of that cash reduced to zero.
 6. **Introducing new bank note designs:** Demonetization is also a good opportunity to redesign bank notes. This might involve making them more durable, for example. Several countries have switched from paper notes (which tore or got worn very

quickly) to more durable plastic notes, which have made their monetary system more secure in several ways.

7. **Paying tax honestly:** Demonetization has control over on those people, who are not paying of tax properly. This policy of demonetization forced to people to pay income tax returns. Those people are thrashing their income now required to come forward to declare their income and pay tax on the same.
8. **Deposit of proper tax:** Under demonetization, those people even though deposits up to Rs. 2.5 lakh will not come under income tax analysis, individuals are required to submit PAN for any deposit of above Rs. 50,000 in case. It will help the income tax department to follow persons with high denominations money.
9. **Simple to explore income tax:** The ban on high-value money will also control the hazard of money laundering. Now such actions can easily be tracked and income tax department can take such people who are in the business of money laundering.
10. **Growth in a country's GDP:** Due to low lending rates, enhanced revenue collection, and growth in savings and deposits, a country that has demonetized is likely to see an improvement in the growth of its GDP. The move has generated interest among those people who had opened Jan Dhan accounts under the Prime Minister's Jan Dhan Yojana. They can now deposit their cash under this scheme, and this money can use for the developmental activity of the country.
11. **Catch black money:** Demonetization is very essential tool for the government to follow the black money from India. Those persons, who have unaccounted cash, are now required to show income and submit PAN card for any legal monetary transactions. The government can get income tax return for the income on which tax has not paid.

➤ **DEMERITS OF DEMONETIZATION**

Demonetization is not all beneficial and even proponents of demonetization acknowledge that it does have its disadvantages. A few of them are outlined below.

1. **Slowdown in economic growth:** The country registered a growth rate of 6.1 per cent in the March quarter. This growth rate is below the GDP growth of 8% in 2015-16, 7.5 per cent in the previous year and the expected growth of 7.1 per cent the current year. Demonetization seems to be the sole cause for the slowing down e GDP growth rate. Some observers also believe that the reason for the decline growth cloud be that as a proportion of GDP, investment has trended downwards for same time, with very few investors and companies following up with actual money after having promised to invest in India. Investment is believed to have shrunk in absolute terms by 30 per cent in 2016-17.
2. **Problems with paying bills:** If someone has sent some bank notes in the post in order to pay a bill, or if there is any important delay in processing a bill payment, and demonetization hits in the mean time, the money set aside to pay the bill can become invalid. This is more common that you might think in highly bureaucratic systems.
3. **Inconvenience and annoyance to the public:** Sometimes, demonetization can be very inconvenient. For example, sometimes the government will remove certain denominations of bank notes from circulation but keep others. It can be annoying when smaller coins are removed from circulation and you do not have enough change. Further, queuing up in banks to deposit money or exchange currency can be inconveniencing.

4. **Cash crisis:** Due to demonetization, availability of cash in the market will be very less because every currency should be deposited in the respective bank and till the time bank reissue the new currency against old, so ultimately the new currency will be very less in the market. This will affect the major industries in order to run efficiently without enough cash.
5. **Re-calibration of ATM's:** Re-calibration of ATM's is not done at rapid it should be done, which lead to long line and take more time to get our money back. Due to very slow system many people experience serious problem. Everyone has their own job and problem so they have deal with it anyhow.
6. **Short term financial crisis for poor people:** If people adopt a new currency and this currency is not a successful one, then it can cause a financial crisis for everyone who is involved. Even a small change in the value of everyday items, or even a small amount of confusion about whether a currency is valid can mean a lot of hardship. As such, demonetization can increase and exacerbate inequalities within society, at-least in the short term.
7. **Job losses** There was a loss of jobs due to demonetization, particularly in the unorganized and informal sector and in small enterprises. Labour union jobs were not working.
8. **Stock market decline:** As a combined effect of demonetization and US presidential election, the stock market indices dropped to an around six-month low in the week following the announcement. The day after the demonetization announcement, *BSE SENSEX* crashed nearly 1,689 points and *NIFTY 50* plunged by over 541 points. By the end of the intraday trading section on 15 November 2016, the *BSE SENSEX* index was lower by 565 points and the *NIFTY 50* index was below 8100 intraday.

DEMONETIZATION PROCESS IN THE JAMMU AND KASHMIR STATE

Demonetization means scrapping a currency unit of its status as legal tender. On 8th November, 2016, the Prime Minister of India announced that 2 units of Indian currency notes Rs. 500 & Rs. 1000 denomination are no more legal tender in India. The transition of converting demonetized note of Rs. 500 & Rs. 1000 is to last upto 30th December, 2016. Estimates of the two denominations in circulation are available from the RBI's annual report for 2015-16. While Rs 500 notes worth Rs 7,85,400 crore were in circulation, the corresponding figure for Rs 1,000 notes was Rs 6,32,600 crore, adding up to Rs 14,18,000 crore (Rs 14 lakh crore). The two denominations accounted for about 86.4 percent of the total value of currency in circulation, according to the RBI report.

The main aim of the demonetization in India is to cure black money and bring the huge stocks of cash under the umbrella of banking which could ensure monitoring by Enforcement Directorate & Income Tax Department. There are 1998 number of bank branches in J&K State comprising 934 in valley, 998 in Jammu province and 65 in Ladakh region as on 31.03.2016. The credit deposit ratio ending 31.03.2016 remained at 49%.

In general, the cash is deposited in banks by the people of the state which has now become habit as it had become a compulsion due to militancy. There are 20 lakh households in J&K state as per census 2011. At an average there is thus one bank branch for 1000 households in the state while at national level there is one bank branch per 1800 household. The size of annual credit plan of J&K state during the year 2015-16 stood at Rs 23605.23 crore. The credit deposit ratio for the year 2016-17 is 55% fixed by the RBI for commercial banks operating in J&K State. As on 31.03.2016, the total deposits in J&K state stood at Rs

86232.35 crore and the advances stood at Rs 42348.25 crore. There are 2 lakh ATMs in India while as in J&K there are 2260 ATMs of which 1011 ATMs are in Kashmir valley.

In J&K State, the money deposited in J&K Bank Ltd from 9th November, 2016 to 18th November, 2016 is of the order of Rs. 7888.00 crore. It's more than 3 weeks since the government announced the withdrawal of the old Rs 500 and Rs 1000 notes. As per RBI report, almost 12 lakh crore demonetized Rs 500 and Rs 1,000 notes have been deposited by the public since November 8, 2016 announcement upto 7 Dec, 2016. During the period from November 10, 2016 and December 7, 2016, banks have reported that banknotes worth Rs. 4, 27,684 crore have been issued to public either over the counter or through ATMs.

As reported by the RBI, the cash deposits in J&K state from 9th Nov, to 30th Nov, 2016 is of the order of Rs 12865.11 crore. The details of demonetization process in J&K state from 09.11.2016 to 30.11.2016 are as under: -

Table 19: Details of demonetization process in J&K state from 09.11.2016 to 30.11.2016

| S.No | Name of the Bank | Number of SBN deposited in accounts from 09.11.2016 to 30.11.2016 (amount in crore) |
|---|--|--|
| (i) | Public sector banks | 3081.95 |
| (ii) | Private sector banks | 87333.99 |
| | Commercial bank (Sub Total) (i) =+ (ii) | 11815.95 |
| (iii) | Regional rural banks | 695.37 |
| (a) | Scheduled commercial banks (i+ ii+ iii) | 12511.32 |
| (b) | Central/ State coop. banks | 353.79 |
| | Grand Total (a+) | 12865.11 |
| <i>Central Bank of India , Syndicate Bank, Vijaya Bank , Bank of India , United Bank of India, Corporation Bank , State Bank of Hyderabad, Bhartiya Mahilla Bank, Axis Bank, Indusind Bank, South Indian Bank, Kotak Mahindra Bank, SCARD, Bombay Mercantile Coop. Bank, State Financial Corporation (SFC) have not provided data as reported by RBI.</i> | | |

Sources: RBI reports.

CONCLUSIONS

Demonetization is an instrument used by central government to fight against the corruption and unaccounted money. In the same way, it influenced and brought changes in all the corner of the economy. Demonetization process is like a two faces of a currency because one side it will promote the whole nation and on the other side it's going to make some temporal and long term problems, Most of the business in India has money deal with less than 2 per cent business deals taking place electronically. Banks are the major institutions which are affected by the demonetization. Banned denominations were ploughed back and permitted the citizens to exchange with the banks. While exchanging, it troubled momentarily and inclined its regular operations. Though it affected badly to major level of bank operations, it helped the economy to find out the growth and development of the country through financial institutions like Banks.

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13.

**MODERN ACADEMIC LIBRARIES AS AN ASSET FOR
DEVELOPMENT IN HIGHER EDUCATION:A STUDY OF
DIFFERENT UNIVERSITIES IN KASHMIR VALLEY**

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Abstract: *The present research was conducted for observing and analysing the role played by traditional and modern libraries in the development and enhancement of higher education. Furthermore its purpose was to see the difference in the improvement of higher education with the implementation modern techniques and technology in the libraries. The research was conducted in different government degree colleges of Kashmir valley. Almost 200 respondents were asked about the role played by traditional and modern libraries in the development of higher education.*

Key Words: Higher Education, Technology, Libraries, Electronic sources, books, pamphlets, dissertations, articles, computer, print and web.

Introduction

The modern academic libraries are generally considered as the most reliable guide for students and teachers. Librarians evaluate resources for authenticity and quality before acquiring them for the use. Thus it is therefore necessary for teachers and learners to become thoroughly acquainted with the libraries available to them and take full advantage of the resources and services they provide on-site and over the Internet.

Some 10,000 year ago the early ancestor of mankind, subsisted by hunting and gathering, started to building agrarian societies. The old agrarian societies began their transitions to industrial societies in mid-18th centuries. Expansion of intellectual activities in industrial societies, such as industrial production, international trade and transactions, and technological advancement, stimulated mass distribution of education and creation of libraries.(Pareek,16)

These libraries usually offer resources in print forms, electronic forms and in other non-print forms like films, sounds, videos etc. Xerox, scan and computer services like word processing, high quality printers and access to internet is also available in these libraries.

Most academic libraries have programs orientation and instruction to meet the need of all students particularly the need of higher education aspirants. Ask about introductory pamphlets or handbooks and guided tours as well as lectures and classes on using the library and on related subjects like developing research strategies and searching the World Wide Web. The library's web site likely contains scheduling information on such classes as well as descriptions of available resources and services. The site may also offer online tutorials.

All these modern libraries have desks staffed by professional reference librarians who can tell us about available instructional programs and help us to locate sources. Specialist librarians often prepare and distribute in print and electronic forms, guides to specific fields of study. These librarians are often available in person for our help or by telephone, e-mail or instant messaging.

The key role played by these libraries in the field of education is discussed in this paragraph. Libraries provide access to education by teaching information skills, by providing leadership and expertise in the use of information and information technologies, and by participating in networks that enhance access to resources outside the school or community. They help ensure equity in education by: helping children start school ready to learn, addressing the needs of student most at risk, providing access to information and ideas unimpeded by social, cultural, and economic constraints, ensuring free and equal access to information and ideas without geographic constraints, helping students stay free of drugs and violence, in an environment conducive to learning. Some other role played by these libraries are impacting academic achievement for individuals and assisting them in lifelong learning, preparing individuals for productive employment, promoting the enjoyment of reading, promoting functional literacy among adults, preparing individuals for responsible citizenship etc.

The present research paper explores the role played by libraries in the development and enhancement of higher education. It sheds light on

the innovative approaches taken by librarians for importing and spreading knowledge throughout the globe without wasting any time and energy. It explores the role played by modern academic libraries for the promotion of higher education. It highlights the role played by these libraries for globalization of education by easy availability of teaching and study material in these modern electronic and virtual libraries. This study was conducted in different degree college of Kashmir valley. Almost 200 respondents were asked various questions about the role played by traditional and modern libraries.

A number of librarians from universities and other institutions made submissions to our study which provided an insight into the multifaceted role of libraries in higher education. We spoke with, and received submissions from, librarians who were involved with the courses selected for in-depth profiling and, from the data collected, it was clear that librarians saw their role as undergoing major transformation as they themselves became agents of change within the university community...librarians are operating at the cutting edge of technological developments in identifying the need for, locating, accessing, evaluating and managing information. ... In order for this vision to be realised, however, two important changes would be necessary. Firstly, academic staff would need to view their role differently, and to see themselves as facilitators of learning; and secondly, there would need to be enhanced collaboration between academic staff and librarians in the design and delivery of programs. (Candy)

Literature Review

A lot of work has been done on this issue but the objectives and purpose is different. The review of some of the noteworthy works is as under:

Alan Bundy in his study *The University Library as Educational Change-Agent: An Australian Perspective* discovered that, Education and society are effectively being re-engineered because of economic and social forces, both heavily influenced by ICT. The re-engineering of the teaching and learning framework is now underway or in prospect in progressive universities. This provides a window of opportunity for their libraries to demonstrate their actual and potential contribution to educational-change, and to educational and lifelong outcomes appropriate to the age of information. Just as the early 21st century is no time for faint-heartedness in higher education, it is no time for

faint-heartedness by librarians in pushing opens that window of opportunity.

Namita Pareek in his study *Role of the Libraries as Information Resources in Globalization* observed that, the future of the automated libraries in the developed/ developing countries seems to be very promising and it can be hoped that more and more libraries will adopt automation techniques/systems in the very near future, sooner rather than later. The new generation of computers and its use in libraries is not only modernization but it has become a necessity. In coming times, computers hold good future. It is expected they would be found useful in handling information explosion and respective routine jobs in libraries economically. The remarkable growth of Internet has made significant Revolution in all the areas of science and technology. Rather than using it as a tool for searching and retrieving information, Internet has become the king of all media, by which we can access virtual information and can build a virtual library to provide timely, quality service to the users. Librarians of this digital era are in the position to change their role as arbitrary information scientists/gatekeepers and to meet the Challenges of the Internet, World Wide Web, and online access in the knowledge society. So they must enrich their knowledge with special skills of the latest IT developments, to browse, access and retrieve particular information across the global networks and to organize and manage the information by building digital libraries and by which they can provide quality-information service to the knowledge society. Library staff must be capable of working effectively in partnership with faculty members to enhance the strength of teaching and research.

Purpose

The purpose of the study is to find out the role played by Libraries in general and modern academic libraries in particular in development of higher education. It will also shed some light on Librarian's role and credibility in helping the learners to find the required material and also help the learners in choosing the requisite material only. The main focus of this research work is on the differences between traditional libraries and new, innovative modern libraries and their role in the enhancement and spread of knowledge among teachers and learners.

Objectives

1. To determine the role played by modern libraries for the development of learning.
2. To determine the role played by modern libraries in the enhancement of knowledge.

3. To determine the role played by modern libraries in the globalization of education.
4. To determine the credibility of librarians for the enhancement and development of education.

Methodology:

The study took both qualitative research approaches. Qualitative approach was carried out through interaction with students and teachers of different Govt. Degree Colleges of Kashmir valley.

The methodology also includes:

1. Collection and thorough study of critical or secondary works.
2. Study of reference material available on the topic.
3. Study of different research projects conducted by researchers on this issue.
4. Interaction with eminent teachers and scholars on the topic.
5. Documentation, citations and references according to MLA style sheet 7th edition, is strictly adhered.

Discussion

In the present study, it is been observed by the researcher which approach of teaching and learning is better, traditional or new. In this chapter of the study the role played by traditional libraries and innovative, modern libraries is explored individually as well as in comparison with each other.

Electronic Sources

The modern academic libraries probably offers reference works in electronic form, full-text databases and may also recommend useful website. These libraries likely subscribes to journals available in electronic form. It is an accepted fact that the information technology has influenced all the components of a library system: information sources, services, human resources and users (Banwell, 167).

Out of 200 respondents, almost everybody said that electronic sources or facilities are available in the libraries from last 10 years. The role played by the modern academic libraries in the easy availability of material is for better than the traditional libraries. These new modern libraries are very rich sources of study material, it facilitates all forms of material print, electronic and virtual (audio and video). While the traditional libraries were facilitating only print material. Physical presence of the person in the library was necessary but in modern libraries physical presence is not mandatory.

Books, Pamphlets and Dissertations

These libraries typically house a vast number of books as well as similar publications such as pamphlets and dissertations. All these sources of material are available in both print and electronic form. In traditional libraries it was available in print form only but in present times, it is available in the modern libraries in both forms.

Out of 200 respondents most of the students believe that modern libraries are not much useful than traditional libraries. They believe that both are facilitating books, pamphlets and dissertations which one will like to study in print forms only. But around some 30 students actually scholars believe that modern libraries are much useful than traditional, they believe modern libraries are saving out time, money and energy and helping us to get through variety of literature while traditional libraries were hectic, costly, time consuming and facilitating less material. "...changes could catapult the library into a central role within the teaching/learning enterprise if appropriate adaptations are made; if not, they could further remove the library from the institutional centre" (CETUS).

Articles and periodicals

The modern libraries gives access to numerous articles and similar writings e.g. reviews editorials etc. published in print periodical such as school journals, newspapers, magazines etc. Not most of the students but almost all the students believe that access to these article and periodicals is possible in modern libraries only; it was not possible in the traditional libraries.

Conclusion

Education and society are effectively being re-engineered because of economic and social forces, both heavily influenced by ICT. The new educational paradigm has created the need for a reconceptualization of the roles and responsibilities of librarians. According to the present study it is been observed the role played by higher education is significant. Its role is noticeable in every field of higher education, teaching, learning and research purposes. The study was conducted in different degree colleges for Kashmir Valley. Most of the students, teachers and researchers believe that technological advancement is seen in most of the higher educational institutions particularly in libraries. This development and technological advancement of libraries have played a prominent role in the globalization of education. These modern academic libraries have saved the energy, time and money of teachers, learners and researchers.

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14.

**A BIBLIOMETRIC SURVEY OF THE LITERATURE PUBLISHED BY
WEB OF SCIENCE ON ‘CONSORTIA’ FROM 1989-2016**

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Abstract : *Consortium is becoming a prime way for online resource sharing & Thomson Reuters Web of Science is a premier research platform, helping to find, analyze, and share information in the sciences, social sciences, arts, and humanities. Therefore, the present study discusses the “Consortia” as reflected in Web of Science for the period from 1989–2016. This study investigates the highly productive authors, Document Type wise, Country wise, Language wise, Publication year wise, Research area wise, Source Title or Journal wise.*

Introduction

Information Communication Technology has become an integral part of all aspects of the library. Well & proper implementation of ICT in library results into better resource sharing. With the changing dimensions of library resources the modes of resource sharing has been also be changes. E-resources playing a vital role in online resource sharing E-journal is one of the most important type of e-resource. In this digital age, that trend today is forming library consortium for sharing of electronic resources. Today e-ShodhSindhu, INDEST, AICTE, FORSA are some of the important consortia in India. Therefore considering the importance of Consortia the study is taken for research purpose.

Consortia

Consortia could be described as group of organization who come together to fulfill a combined objective i.e. usually requires cooperation and the sharing of resources. The word consortia are originated from the Latin in early 19th century in the sense of partnership.

Web of Science

Web of Science, provides access to the world's leading citation databases. It searches over 10,000 journals from over 45 different languages across the sciences, social sciences, and arts and humanities with back files to 1900. The citations (or footnotes) allow one to navigate forward, backward, and through journal articles and both journal and book-based proceedings. Its Analyze Tool also helps in finding hidden trends and patterns, gain insight into emerging fields of research, identify leading researchers, institutions, and journals, and trace the history of a particular field of study. The access to Web of Science is available on perpetual access basis to members subscribing prior to 2016, and new members were provided access to 20 year back-files on lease basis.

Objectives of the Study

The main objective of the present study is to identify the analysis of publication of consortia as reflected in web of science. Other objectives of the study are to examine the:

- Highly productive authors
- Highly preferred journals by scientists
- Year wise documents publications
- Country wise documents publication
- Document type wise publication
- Language wise publication
- Highly Productive Institutions by publications
- Research Area wise highest publications

Scope & Limitation of Study

This Study is limited to search results on the Title of 'Consortia' in Web of Science database during 1989 to 2016. Document types and number of documents in the title 'Consortia' term used.

Methods and Materials

The growth of publications in the 'Consortia' was derived from the Web of Science Electronic Database published by Thomson Reuters Web of Science for the period from 1989–2016. During the period, a total of 1062 records were found for the keyword 'Consortia'. Necessary data was tabulated into separate sheets in terms of authorship pattern, geographical distribution of contributors, ranking list of journals and collaborative measures.

Review of Related Literature

Baskaran C. and Sivakami N. (2014) Quantitative analysis is carried out to identify the literature growth, authorship pattern, collaboration and journal distribution on Swine influenza disease research based on data obtained from Pubmed databases for a period from 2006–2010. A total of 2360 articles were downloaded from Pubmed database using the search term "Swine*" subjected to bibliometric data analysis techniques.

Gawli Datta, Khiste Gajanan, Maske D.B.(2017) explained information about consortia, need of consortia, objectives of consortia movement of consortia based approach, consortia projects in university agriculture libraries.

Khiste G.P.& Paithankar R.R.(2017) discusses the "Bibliometric" as reflected in Web of Science for the period from 1989–2016. This study investigates the highly productive authors, Document Type wise, Country wise, Language wise, Publication year wise, Research area wise, Source Title or Journal wise. Documents by Language wise.

Khiste G.P.& Paithankar R.R. (2017) explained "Bibliometric" as reflected in SCOPUS for the period from 2008–2016. This study investigates the highly productive authors, Document Type, Geographical distribution by country.

Kumar Amit (2017) explores the growth and development of the periodical literature published by Emerald on the concept 'Library Consortia' and to provide the bibliography for ready reference on the subject from the study. Bibliographic data obtained from the Emerald database (www.emeraldinsight.com) using keywords like 'Library Consortia', 'Library Consortium', 'Consortia' and 'Consortium' etc. and recorded in MS-Excel-2010 sheet for analysis and interpretation purpose. The study finds 107 different categories of items have been published by Emerald during 1990 to 2016 in the respective discipline and 1999 and 2003 with 18.18% and 8.41% respectively were the most productive years in context of the total no. of literature (articles/research papers) published. Furthermore, it was found that Emerald has published more research papers in compare to the other categories of literature.

Rahul K. Deshmukh & Pratibha Taksande (2015) A Study of correlation between college Librarian and his research productivity .

Veer D.K., Kadam Santosh & Kale, R.D. (2009) explain considering the increasing e-importance of e-consortia in the digital era. Present paper highlights on the meaning & objectives of consortium with its benefits. The paper also points out the growth of consortium in India.

Chronological Analysis:

The author has analysed the data related to 'Consortia' based literature chronologically during 1989 to 2016 and presented in the Table 1.

Table No.1
Year wise documents published on ‘Consortia’

| Sr. No. | Year | Documents | Percentage |
|---------|--------------|-------------|------------|
| 1 | 2016 | 120 | 11.30% |
| 2 | 2015 | 94 | 8.85% |
| 3 | 2014 | 88 | 8.29% |
| 4 | 2013 | 71 | 6.69% |
| 5 | 2012 | 62 | 5.84% |
| 6 | 2011 | 55 | 5.18% |
| 7 | 2010 | 76 | 7.16% |
| 8 | 2009 | 46 | 4.33% |
| 9 | 2008 | 41 | 3.86% |
| 10 | 2007 | 37 | 3.48% |
| 11 | 2006 | 25 | 2.35% |
| 12 | 2005 | 30 | 2.83% |
| 13 | 2004 | 26 | 2.45% |
| 14 | 2003 | 30 | 2.83% |
| 15 | 2002 | 29 | 2.73% |
| 16 | 2001 | 25 | 2.35% |
| 17 | 2000 | 26 | 2.45% |
| 18 | 1999 | 18 | 1.70% |
| 19 | 1998 | 20 | 1.88% |
| 20 | 1997 | 23 | 2.17% |
| 21 | 1996 | 23 | 2.17% |
| 22 | 1995 | 22 | 2.07% |
| 23 | 1994 | 16 | 1.51% |
| 24 | 1993 | 17 | 1.60% |
| 25 | 1992 | 10 | 0.94% |
| 26 | 1991 | 10 | 0.94% |
| 27 | 1990 | 13 | 1.22% |
| 28 | 1989 | 9 | 0.85% |
| | Total | 1062 | 100 |

Table No.1 shows that year-wise distribution of Documents. The highest number of documents were published in the year 2016 i.e., 120 (11.30 %) followed by 94 (8.85%) documents were published in the year 2015 & lowest number of documents i.e. 9 (0.85%) were published in the year 1989.

Productive Authors:

The author has analysed the data related to productive authors and it is presented in the Table 2.

Table No.2

Top 5 Authors which wrote highest documents on the topic ‘Consortia’

| Sr. No. | Author | Documents | Rank |
|---------|--------------|-----------|------|
| 1 | Anonymous | 19 | 1 |
| 2 | Oza AM | 19 | 1 |
| 3 | Fleming GF | 14 | 2 |
| 4 | Wang L | 12 | 3 |
| 5 | Mohan SV | 11 | 4 |
| 6 | Jimenez DJ | 8 | 5 |
| 7 | Mackay H | 8 | 5 |
| 8 | Orphan VJ | 8 | 5 |
| 9 | Sarma PN | 8 | 5 |
| 10 | Van Elsas JD | 8 | 5 |

Table 2 shows that highly top five productive authors. It is observed that Anonymous & Oza AM ranks first who has contributed maximum number of 19 documents and on 5th Rank 8 documents published by Jimenez DJ , Mackay H., Orphan VJ, Sarma PN & Van Elsas JD .

Geographical Distribution:

The data related to Consortia has been analysed by top Ten countries and presented it in the table 3.

Table No.3

Consortia Literature: Country wise Analysis

| Sr. No | Country | Documents |
|--------|-----------------|-----------|
| 1 | USA | 378 |
| 2 | India | 87 |
| 3 | Germany | 76 |
| 4 | Canada | 69 |
| 5 | England | 66 |
| 6 | Peoples R China | 64 |
| 7 | Spain | 49 |
| 8 | Japan | 46 |
| 9 | France | 45 |
| 10 | Netherlands | 38 |

Table 3 depicts the geographical distribution of documents by country wise. USA tops the list with 378 documents, followed by India with 87 documents to its credit & Netherlands contribution to Consortia is 38 documents during 1989–2016 which is ranked on Tenth positions.

Document Type wise:

Table No.4

Document types and number of documents Published on Consortia

| Sr. No. | Document Type | No. of Documents | Percentage |
|---------|--------------------|------------------|------------|
| 1 | Article | 830 | 78.15% |
| 2 | Meeting Abstract | 89 | 8.38% |
| 3 | Editorial Material | 57 | 5.37% |
| 4 | Proceedings Paper | 44 | 4.14% |
| 5 | Review | 39 | 3.67% |
| 6 | News Item | 19 | 1.79% |
| 7 | Book Review | 11 | 1.04% |
| 8 | Correction | 8 | 0.75% |
| 9 | Letter | 8 | 0.75% |
| 10 | Book Chapter | 1 | 0.09% |
| 11 | Note | 1 | 0.09% |
| | | 1107 | 100 |

Table No.4 shows that the maximum number of documents published under the category of article is 830 (78.15%), whereas 89 (8.38%) under the category Meeting Abstract. There are 57 (5.37%) Editorial Material and the Proceedings Paper are 44 (4.14%). A small number of contributions are categorized under Book Chapter & Note are respectively.

Language wise Analysis:

There are hundreds of languages are there in the world, the data are analysed by language to know the languages in which highest documents contributed in Web of Science on Consortia. The related information indicates by Table 5.

Table No.5

Documents on Consortia: Language wise Analysis

| Sr. No | Language wise | Documents | Percentage |
|--------|---------------|-----------|------------|
| 1 | English | 1045 | 98.40% |
| 2 | Spanish | 8 | 0.75% |
| 3 | Portuguese | 4 | 0.38% |
| 4 | German | 3 | 0.28% |
| 5 | French | 1 | 0.09% |
| 6 | Italian | 1 | 0.09% |

The Table 5 indicates that English is the most preferred language for publication of 1045 (98.40%) documents on Consortia followed by in Spanish publishing 8 documents.

Subject wise Analysis:

The author has analysed the compiled data by top 10 subjects and presented it in the TableNo.6.

Table No.6
Analysis of Consortia by Subject wise

| Sr. No. | Subject | No. of Documents |
|---------|-------------------------------------|------------------|
| 1 | Biotechnology Applied Microbiology | 248 |
| 2 | Environmental Sciences Ecology | 184 |
| 3 | Microbiology | 162 |
| 4 | Engineering | 138 |
| 5 | Information Science Library Science | 75 |
| 6 | Energy Fuels | 71 |
| 7 | Business Economics | 63 |
| 8 | Chemistry | 62 |
| 9 | Science Technology Other Topics | 56 |
| 10 | Agriculture | 55 |

Table No. 6 presents the subject-wise categorization of the documents retrieved. Subject-wise analysis indicates that maximum number of contributions was in the area of Biotechnology Applied Microbiology i.e. 248 followed by Environmental Sciences Ecology with 184 documents & Agriculture is on Tenth rank with 55 documents.

Sources of Ranking:

The sources are nothing but in which documents the highest number of documents has been published on the term “Consortia”. The related information is being presented in the Table 7.

Table No. 7

Highest Ranking Sources in which highest number of documents published on Consortia

| Sr. No | Sources | Documents | Rank |
|--------|--|-----------|------|
| 1 | Applied and Environmental Microbiology | 35 | 1 |
| 2 | Bioresource Technology | 27 | 2 |
| 3 | Applied Microbiology and Biotechnology | 24 | 3 |
| 4 | International Journal of Hydrogen Energy | 22 | 4 |
| 5 | Water Science and Technology | 17 | 5 |
| 6 | Environmental Microbiology | 15 | 6 |
| 7 | Water Research | 15 | 6 |
| 8 | Abstracts of Papers of the American Chemical Society | 14 | 7 |
| 9 | International Biodeterioration Biodegradation | 14 | 7 |
| 10 | Microbial Ecology | 13 | 8 |

As per Table No.7 Applied and Environmental Microbiology ranks first with 35 documents to its credit, followed by Bioresource Technology ranking on second with 27 documents & Microbial Ecology is on Eighth rank with 13 documents.

Access Type

Among total 1062 documents retrieved on Consortia in web of science database. The access type of documents is described in Table No.8

Table No.8 Document Access Type

| Sr. No. | Access Type | Documents | Percentage |
|---------|--------------------------|-------------|------------|
| 1 | Subscription base access | 982 | 92.47% |
| 2 | Open access | 80 | 7.53% |
| | Total= | 1062 | 100 |

Table No.8 indicates that 982 (92.47%) documents are subscription base access & 80 (7.53%) documents are open access only.

Collaborative Platform:

Author wants to know how many documents were published on the title “Consortia” and their affiliating institutions. The data is analysed accordingly and presented in the Table 9.

Table No.9

Affiliation wise Distribution of Documents

| Sr. No. | Institution | Documents |
|---------|------------------------|-----------|
| 1 | Univ Calif Berkeley | 26 |
| 2 | NCI | 25 |
| 3 | Univ N Carolina | 22 |
| 4 | Univ Chicago | 20 |
| 5 | Harvard Univ | 18 |
| 6 | Princess Margaret Hosp | 16 |
| 7 | Univ Washington | 16 |
| 8 | Chinese Acad Sci | 15 |
| 9 | Univ Toronto | 15 |
| 10 | Univ So Calif | 14 |

Table No. 9 presents the list of top ten Affiliation contributions on the Consortia. The institution affiliation from the address field is taken as the data for this categorization. Univ Calif Berkeley contributed 26 documents which is the highest while NCI has 25 documents to its credit. Univ So Calif is contributed 14 documents.

Findings & Conclusion

- The Total 1062 documents published during 1989 to 2016 on ‘consortia’ by title in web of science database.
- The highest number of documents were published in the year 2016 i.e., 120 (11.30 %) & lowest number of documents i.e. 9 (0.85%) were published in the year 1989.
- Geographical distribution of documents by country wise. USA tops the list with 378 documents & Netherlands contribution to Consortia is 5 documents during 1989–2016 which is ranked on Tenth positions

- Maximum number of documents published under the category of article is 830 (78.15%), whereas 89 (8.38%) under the category Meeting Abstract. There are 57 (5.37%) Editorial Material and the Proceedings Paper are 44 (4.14%). A small number of contributions are categorized under Book Chapter & Note are respectively.
- English is the most preferred language for publication of 1045 (98.40%) documents on Consortia followed by in Spanish publishing 8 documents.
- Maximum number of contributions was in the area of Biotechnology Applied Microbiology i.e. 248 & Agriculture is on Tenth rank with 55 documents.

The data suggest that there was a significant research activity in the field of consortia during the study period. The contribution of authors indicates a healthy pattern of progress in this field.

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15.

**EMOTIONAL INTELLIGENCE AND LEARNING STYLES OF
ADOLESCENT STUDENTS OF 10TH GRADE STUDENTS OF
DISTRICT PULWAMA (J AND K).**

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Abstract: *This study was undertaken to study the emotional intelligence, and learning styles of adolescent students of 10th grade students of district pulwama (J and k). The sample for the present study consisted of 200 adolescent students of 10th grade (100 boys and 100 girls) was selected randomly from the eight Govt. Schools of district pulwama by using random sampling technique. Emotional Intelligence Scale prepared by Anokool Hyde, Sanjyot Pethe and Upinder Dhar were used to measure Emotional Intelligence of adolescent students. 2. Learning Styles Inventory prepared by Rita Dunn, Keneth Dunn and Gary E. Price were used to measure Learning Styles of the adolescent students. The result of the study highlights that adolescent boys have high emotional intelligence in comparison to adolescent girls. on the other hand it has been found that 35.5% of adolescent students of 10th grade fall in the strong preferences category of Learning Style, 25.5% of adolescent students of 10th grade fall in the preferences category, 21% of adolescent students of 10th grade have opposite preferences of learning style. The data further reveals that 18% of adolescent students of 10th grade have opposite strong preference category so far as their learning style is concerned. adolescent girls are careful to their work, able to meet commitments and keep promises as compared to adolescent boys.*

Key words: emotional intelligence, and Learning Styles of Adolescent Students of 10th Grade students.

INTRODUCTION

Education continuously builds an ideas and emotions. The flux of human consciousness gives the process of education its distinctive character and makes teaching and learning such a wondrous, ever changing process as thoughts and feelings are built and rebuilt. The children come to school filled with experiences stored in their memories including complex pattern of behaviour that will be built on as they mature. We try to peer inside to

find out what learning has taken place and what readiness there is for new learning. But teachers cannot crawl inside and look around we have to infer what is inside from what we can see and hear. Our educated guesses are the substance of our trade as we try, continually, to construct in our minds the pictures of the environment providing tasks, and building pictures of the minds of the students make teaching- the continuous inquiry into mind and environment, provide tasks and try to learn what is going on in those wondrous and unique minds. Models of teaching are really models of learning. These help students in acquiring information, ideas, skills, values, and ways of thinking and means of expressing themselves. Infact, the most important long term outcome of instruction may be the students increased capabilities to learn more easily and effectively because of the knowledge and skill they have acquired and because they have mastered learning process. Effective learners draw information, ideas and wisdom from their teachers and use learning resources effectively. Thus, major role in teaching is to create powerful learners.

Before defining "Emotional Intelligence", it would be desirable to define the term 'emotion' interestingly, we all intuitively understand what the word emotion means, psychologists have described and explained 'emotion' differently, but all agree that it is a complex state of the human mind involving a wide range of bodily changes such as breathing, pounding heart, flushed face, sweaty palms, high pulse rate and glandular secretions. Mentally, it is a state of excitement or perturbation marked by strong feelings. Emotions originate from exposure to specific situations. Emotions, when combined with the thinking process, result in the experience of feelings' earning systems that alert them to what is really going on around them. Emotion is an 'umbrellaterm' which includes the situation, the interpretation and the perception of a situation, and the response or feeling related to that situation. Emotions are human beings warning systems that alert them to what is really going on

around them. They are a complex state of the human mind, involving physiological changes on the one hand and psychological changes on the other. Emotions are our responses to the world around us, and they are created by the combination of our thoughts, feelings and actions. There are hundreds of emotions, along with their blends, variations, mutations and nuances.

Emotional Intelligence: Buck (1985) has defined emotion as a process by which motivational potential is realized or readout, when activated by challenging stimuli since 1990, Peter Salovey and John J. Mayer have been the leading researchers on emotional intelligence. In their influential article, "Emotional intelligence", they define emotional intelligence as, "The subset of social intelligence that involves the ability to monitor one's own and others information to guide one's thinking and actions" 1990. Salovey and Sluyter (1997) define emotional intelligence as the ability to monitor one's own and others feelings and emotions to discriminate among them and to use this information to guide one's thinking and action.

The mind is uniquely and authentically crafted. Human attributes are designed individually and collectively to encompass divergent degrees of learning and processing information. The ideology of learning styles was adapted to incorporate multiple ways people respond, think, see, hear, touch, rationalize, and formulate knowledge or learning (Dunn & Dunn, 1993). Learning styles have gained prime importance in our society. For many years, research has paved a path on the subject of learning styles by experts, educators, psychologists, sociologists, universities, public schools, private schools, doctors, and lawyers (Bloom, 1956; Dunn & Dunn, 1993; Gregorc, 1982a; Jung, 1971; Kolb, 1985; Schmeck, 1988). By using evidence from learning styles research, learner's needs are being met, there is an abundance of literature on this subject readily available, educators are better trained, and numerous strategies and techniques are incorporated in classroom instruction (Bloom, 1956; Dunn & Dunn, 1993; Gregorc, 1982a; Jung, 1971; Kolb, 1985; Leavitt, 2004; Miles, 2004; Schmeck, 1988).

Learning Styles: Learning Styles may be defined as the individual learner's behavioural characteristics related to how the learner's process information and integrates it into their own knowledge base. For the purpose of the study learning styles inventory is measured by Rita Dunn, Kenneth Dunn and Gary

E. Dunn conceived a learning style model revealing that students are affected by four main factors: i. Their immediate environment (sound, light, temperature, seating design). ii. Their own emotionality (motivation, persistence, responsibility). iii. Their sociological performance (learning alone or in different sized groups). iv. Their physiological characteristics (perceptual strengths represented by auditory, verbal, tactile, kinesthetic and sequenced characteristics).

OBJECTIVES OF THE STUDY The following objectives were formulated for the present study:

1. To study the emotional intelligence of adolescent students of 10th grade.
2. To study the learning styles of adolescent students of 10th grade.

HYPOTHESES The following hypotheses have been formulated for the present research work:

1. Boys and girls do not differ significantly in their emotional intelligence.
2. Boys and girls do not differ significantly in their learning style.
3. There is a positive relationship between emotional intelligence and learning styles of adolescent students of 10th grade.

Method and procedure

SAMPLE The sample for the present study consisted of 200 adolescent students of 10th grade (100 boys and 100 girls) was selected randomly from the eight Govt. Schools of district Pulwama.

TOOLS USED The following tools are used in the present study: **1.** Emotional Intelligence Scale prepared by Anokool Hyde, Sanjyot Pethe and Upinder Dhar were used to measure Emotional Intelligence of adolescent students. **2.** Learning Styles Inventory prepared by Rita Dunn, Kenneth Dunn and Gary E. Price were used to measure Learning Styles of the adolescent students

Statistical Analysis To achieve the objectives of the study, the data collected was statistically analyzed using the following technique;

- 1 Mean
- 2 S.D
- 3 t-test
- 4 correlation

Analysis and interpretation of data

Section – A

Table 4.1: Showing the levels of Emotional Intelligence (Factor wise) of adolescent boys and girls of 10th grade.

| Factors | Score | | Boys | Girls | Total |
|-----------------------------|--------------|--------------|------------|------------|------------|
| (A) Self-awareness | High | 11 and above | 25 | 35 | 60 |
| | Normal | 4-10 | 53 | 59 | 112 |
| | Low | 3 and below | 14 | 6 | 20 |
| | Total | | 100 | 100 | 200 |
| (B) Empathy | High | 15 and above | 11 | 9 | 20 |
| | Normal | 7-14 | 56 | 70 | 126 |
| | Low | 6 and below | 33 | 21 | 54 |
| | Total | | 100 | 100 | 200 |
| (C) Self- motivation | High | 18 and above | 15 | 4 | 19 |
| | Normal | 9-17 | 33 | 57 | 90 |
| | Low | 8 and below | 52 | 39 | 91 |
| | Total | | 100 | 100 | 200 |
| (D) Emotional stabilit | High | 11 and above | 15 | 16 | 31 |
| | Normal | 4-10 | 79 | 77 | 156 |
| | Low | 3 and below | 6 | 7 | 13 |
| | Total | | 100 | 100 | 200 |
| (E) Managing relations | High | 12 and above | 7 | 15 | 22 |
| | Normal | 5-11 | 70 | 72 | 142 |
| | Low | 4 and below | 23 | 13 | 36 |
| | Total | | 100 | 100 | 200 |
| (F) Integrity | High | 8 and above | 58 | 62 | 120 |
| | Normal | 4-7 | 37 | 28 | 65 |
| | Low | 3 and below | 5 | 10 | 15 |
| | Total | | 100 | 100 | 200 |
| (G) Self- development | High | 6 and above | 65 | 79 | 144 |
| | Normal | 2-5 | 35 | 19 | 54 |
| | Low | 1 and below | 0 | 2 | 2 |
| | Total | | 100 | 100 | 200 |
| (H) Value Orientation | High | 6 and above | 73 | 72 | 145 |
| | Normal | 2-5 | 24 | 26 | 50 |
| | Low | 1 and below | 3 | 2 | 5 |
| | Total | | 100 | 100 | 200 |
| (I) Commitmen | High | 6 and above | 51 | 69 | 120 |
| | Normal | 2-5 | 44 | 28 | 72 |
| | Low | 1 and below | 5 | 3 | 8 |
| | Total | | 100 | 100 | 200 |
| (J) Altruistic behaviour | High | 6 and above | 57 | 67 | 124 |
| | Normal | 2-5 | 40 | 31 | 71 |
| | Low | 1 and below | 3 | 2 | 5 |
| | Total | | 100 | 100 | 200 |

Table 4.2: Showing the levels of Emotional Intelligence of adolescent boys and girls of 10th grade.

| | | Boys | Girls | %age (Girls) | Total | %age (Total) | %age (Boys) | Girls | %age (Girls) | Total | %age (Total) |
|---------------------|--------|------------|-------|-----------------|-------|-----------------|----------------|------------|-----------------|-------|-----------------|
| 85 and above | High | 39 | | | 39% | 47 | 47% | 86 | 43 | | |
| 52-84 | Normal | 34 | | | 34% | 33 | 33% | 67 | 33.5 | | |
| 51 and below | Low | 27 | | | 27% | 20 | 20% | 47 | 23.5 | | |
| Total | | 100 | | | | 100 | | 200 | 100% | | |

A perusal of the above table shows the levels of Emotional Intelligence of adolescent boys and girls of 10th grade. The data reveals that 43% of adolescent students of 10th grade fall in the high category of Emotional Intelligence, 33.5% of adolescent students of 10th grade fall in the average normal category. The data further reveals that 23.5% of adolescent students of 10th grade fall in the low category so far as their emotional intelligence is concerned.

Table 4.3: Showing the levels of Learning Styles of adolescent boys and girls of 10th grade.

| Levels of Learning style | | Boys | %age (Boys) | Girls | %age (Girls) | Total | %age (Total) |
|--------------------------|-----------------------------|------------|----------------|------------|-----------------|------------|-----------------|
| 70-80 | Strong Preferences | 33 | 33% | 38 | 38% | 71 | 35.5 |
| 60-69 | Preferences | 27 | 27% | 24 | 24% | 51 | 25.5 |
| 30-39 | Opposite Preferences | 22 | 22% | 20 | 20% | 42 | 21 |
| Below 20 or 20-29 | Opposite Strong Preferences | 18 | 18% | 18 | 18% | 36 | 18 |
| Total | | 100 | | 100 | | 200 | 100% |

A perusal of the above table shows the levels of Learning Styles of adolescent boys and girls of 10th grade. The data reveals that 35.5% of adolescent students of 10th grade fall in the strong preferences category of Learning Style, 25.5% of adolescent students of 10th grade fall in the preferences category, 21% of adolescent students of 10th grade have opposite preferences of learning style. The data further reveals that 18% of adolescent students of 10th grade have opposite strong preference category so far as their learning style is concerned.

CONCLUSIONS

It was found that 43% of adolescent students of 10th grade fall in the high category of Emotional Intelligence, 33.5% of adolescent students of 10th grade fall in the average normal category. The data further reveals that 23.5% of adolescent students of 10th grade fall in the low category so far as their emotional intelligence is concerned.

It was found that 35.5% of adolescent students of 10th grade fall in the strong preferences category of Learning Style, 25.5% of adolescent students of 10th grade fall in the preferences category, 21% of adolescent students of 10th grade have opposite preferences of learning styles. The data further reveals that 18% of adolescent students of 10th

grade have opposite strong preference category so far as their learning style are concerned.

Suggestions / Educational implications

1. As the variables undertaken in the present study play an important role in an adolescent's studies, therefore, the future researchers should take a large sample in order to increase the generalization of the results.
2. Other variables should also be taken into consideration e.g the factors which influence the academic achievement and learning styles of the adolescents.
3. A-cross cultural study may should be conducted on Emotional intelligence, learning styles and academic achievements of college level students in the Kashmir.
4. The present investigation studied the adolescent groups only similar study may be conducted on different age groups.

EDUCATIONAL IMPLICATIONS

1. The present study gives us an idea about the presence of emotional intelligence

among the adolescent boys and girls which will be helpful to both the teachers and the parents.

2. Information about the learning style of the adolescents will help the teachers in understanding the weaknesses and strengths of the adolescents that hamper their progress in their studies.
3. The student's future can be moulded by developing better learning style which could consequently lead to better academic achievement. All the students should be aware of their learning styles preferences in order to understand their program, lesson, material and subject matter more comprehensively.
4. The teachers should also conduct weekly, monthly reading tests, oral tests and written tests by making a fair assessment of the students that could be of great value in the evaluation of learning styles. 9. By gaining a better understanding of adolescents learning styles, it is possible that teaching strategies, methods, and techniques that can be used to assist in the development of critical thinking and other important skills can be identified and improved.

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16.

DEVELOPMENT OF TOURISM IN MADHYA PRADESH

(A case of Sanchi and Bandhavgarh)

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Abstract

In modern times tourism has been measured as an epitome for filling the gap between the upper-class and the lower-class of the society. It is the only source where from the long standing demands of eliminating the poverty can be fulfilled. This is having the highest opportunity to formulate strong links between progression and rural economy. Several cities in Madhya Pradesh, the heart of incredible India are extraordinary for their architecture or scenic beauty like the Buddhist Monuments at Sanchi and the National Park of Bandhavgarh. The oldest stone structure commissioned by the emperor Ashoka the Great, links us emotionally to the 3rd century BC. While as the national park presents an opening to see wild life devotedly. Therefore the expansion of tourism should be the prime concern to any form of government, state or central. It is a necessity to make yearly tourism plans that must be implicated by the concerned departments. So far as the development of tourism is concern, it doesn't simply mean to facilitate tourists at a destination, but to make them accessible to the places where they can intermingle with people of different cultures, traditions and languages. This is an undeniable fact that transportation is the principal factor which affects tourism and should be modernized without the impairment of natural beauty. Besides, more and more information should be disseminated through electronic and print media both about these tourist destinations.

Key words: Tourism, Sanchi, Bandhavgarh, Rural development and Local culture.

Introduction

In recent years tourism has become a comprehensive leisure activity, a major source of income for many countries, and an essence for filling the gap between the aristocratic class and the working-class of the society. Above all, it provides an opportunity to originate strong links between progression and rural economy. As an activity, it can be both national and international. Depends up

on the inflow and outflow of tourism income, it has significant implications on a country's balance of payments. The word is not as simple to define as it seems, because of its various types such as nature tourism, ecotourism, rural tourism, and adventurous tourism etc. However, the most accepted definition is that offered by the World Tourism Organisation "Tourism comprises the activities of persons travelling and staying in places outside their usual environment for not more than one consecutive year for leisure, business and other purposes." (Talwar 1)

For centuries together, tourism has been observed as a gale force that promoted social understanding within nations by sharing ideas and emotions with the people of other countries. On the other hand, it is world's biggest industry which has a direct bearing on the life of an individual. As per the statistical records, tourism provides about 10 percent of the world's income and employs almost one tenth of the world's workforce (Mirbabayev and Malika 1). It has been predicted that the percentage will increase to a great extent by 2020. So far as tourism of India is concern, it is the biggest sector that fulfils the employment demand of our nation to a great extent. Tourism as an employment generator can be understood by the following data collected from Economic Survey of India 2011-12:

In India every one million invested in tourism creates 47.5 jobs directly and around 85-90 jobs indirectly. In comparison, agriculture creates only 44.6 jobs and manufacturing a mere 12.6 jobs. Moreover tourism is the third largest foreign exchange earner after gems and jewellery and readymade garments. (Tourism Sector in India 1)

It is worth to mention here that tourism is an imperative sector of Indian economy and contributes significantly in the nation's Foreign Exchange earnings. It has also been calculated that our foreign exchange earnings (FEEs) from tourism

during 2010 to 2012 was Rs.64, 889 crore, Rs.77, 591 crore and Rs.94, 487 crore respectively (Tourism Sector in India 1). Therefore, from the above numerical records it is evident that the earnings are continuously increasing and it will reach to a huge amount if government will incessantly develop this sector.

Madhya Pradesh Tourism

The role that our state Madhya Pradesh, the heart of incredible India plays in the growth of national tourism can't be neglected. The state has been home to the cultural heritage of Hinduism, Islam, Buddhism, Sikhism and Jainism. The Innumerable monuments, delicately carved temples and forests are spread all over the state. The main rivers Narmada, Tapti, Chambal, Sone, Betwa, and Mahanadi originates from the hill ranges of the Vindhya and the Satpuras add colours to the natural beauty of the state. Whilst the wide range of forests offers a unique and thrilling panorama of wildlife as in the national parks of Bandhavgarh, Kanha, and Madhav (Shivpuri).

The specific thing about the state is that its climatic condition is moderate except summer months and has a composite population of both aristocratic class and the tribals having different beliefs and customs. The peak season for the tourism in the region is from November to February. The more specific thing is that its inhabitants have their own independent cultures. Culture is sum of natural surroundings, availability of means of subsistence, and the way of living. It is, therefore, a natural deduction that the region may possess enough potential to attract tourists (Dube 56). The state has 18 National Highways of 5,027 km and State Highways of 10,249 km. Besides, the region has around 4,948 km of railway lines passing through it and five operational airports that facilitate tourists to access major cities of Madhya Pradesh. (IL&FS 9-10)

As per the records available 2,20,88,927 domestic and 2,51,733 foreign tourists arrived in the state in year 2008. In 2009 the number increased to 2,31,06,206 and 2,00,819 tourists. Whilst in 2010 it was 3,80,79,595 and 2,50,430 tourists (IL&FS 7). This is all because of the increasing number of tourists that the state has improved its rank to 5th in terms of domestic tourist arrivals with respect to other states (Invest MP Newslines 2). On the other side, our state generates benefits equivalent to Rs 637 crore yearly and bagged the Best Tourism State Award in 2012. (ES Tourism 10).

Madhya Pradesh contains 382 tourist destinations, including World Heritage Sites. The major destinations in the State are, Buddhist Monuments at Sanchi, The National Park of Bandhavgarh, The Marble Rocks at Bhedaghat, Kanha National Park, the Afghan Architecture fort of Mandu, The temples of Khajuraho and beautiful hill resort at Pachmarhi. Among these destinations the first two sites Sanchi and Bandhavgarh plays a vital role in the state tourism due to the stupas built by Emperor Ashoka centuries before and the highest density of tiger population.

Methodology

This study is based on the personal observation, interview method and focused group discussion to understand the socio-economic impact of tourism on the inhabitants at Sanchi and Bandhavgarh. In this regard 10 hoteliers, 10 shopkeepers, 11 taxi operators, and 20 local community members were contacted for this purpose. Besides, focused group discussion method was used to authenticate the data collected and to see the social impact upon the residents. The basic intention behind this research is that to know how local people are feeling and how they react to these developments, and also how they perceive about these developments.

The study also wants to know whether there is any change in the earning of local community over time.

Buddhist Monuments at Sanchi

Sanchi is the oldest stone structure in India commissioned by the emperor Ashoka the Great, in the 3rd century BC. Sanchi Stupas are situated at Sanchi Town in Raisen district, 46 km north east of Bhopal, the capital city of Madhya Pradesh. It is believed that the construction work of these stupas was overseen by Ashoka's wife, Devi herself. Besides stupas, Sanchi is famous in the world for monolithic Asokan pillar, temples, monasteries and sculptural wealth. In ancient times the site was named as Kakanaya, Kakanava, Kakanadabota and Bota-Sripurvata. Nearest airport to the destination is Bhopal (46km), railway stations are Vidisha (10km), Bhopal, bus stands are Sanchi (10 km) and Bhopal. The data regarding the number of tourists who have visited to the Sanchi stupa is given in the below table:

| Year | Domestic Tourists | Foreign Tourists |
|---------|-------------------|------------------|
| 2007-08 | 98200 | 21474 |
| 2008-09 | 139978 | 5407 |
| 2009-10 | 162629 | 6540 |
| 2010-11 | 200637 | 6977 |
| 2011-12 | 203903 | 6962 |
| 2012-13 | 213026 | 6317 |

Source: Archeological Survey of India, Sanchi (November, 2013).

The analysis of the above table clearly reveals that the number of tourists has declined over time in case of foreign tourists; it was as high as 21,474 in 2007-08 but start dwindling thereafter through 2012-13 and reached to only 6,317. But in case of domestic tourists it has increased secularly, as it was 98,200 in 2007-08 which increased to 2,13,026 in 2012-13. Inadequate accommodation facility and meager transportation facilities are the two major factors responsible for the decreasing number of foreign tourist arrivals at this world famous tourist destination. While talking to the tourists they said that the train/rail facility is highly insignificant as the sanchi station is meant for only passenger/local trains and the major trains do not stop at this station which comes in the way of prospective tourists who intend to visit this destination. As a result of inadequate lodging and boarding facilities, the tourist activity here is a picnic type where tourists come for the day stay for a while and get back to other destination the nearest being Bhopal.

The National Park of Bandhavgarh

Bandhavgarh National Park is situated in Umaria district among the outlying hills of Vindhya Range and is named after the ancient Bandhavgarh fort. The National Park was established in 1968 and covers approximately an area of 484 sq. km that presents an opening to see wild life devotedly. This is mostly because of this park that the state has earned the name of tiger state of India. The common flora of the park is Aonla, Bamboo, Sal, Jamun, Garari, and Tendu, while as the fauna is Tiger, Lion, Nilgay, Tendua, Sambhar, and Wild pig. The nearest airport to the destination is Khajuraho (237 km), railway station is Umaria (35 km), and bus stand are Umaria and Katni (102 km). The census conducted in 2005 illustrated that 46 to 52 tigers were present in the park, but the latest census of 2012 shows the number was increased to 64 tigers until the death of senior most tiger, Bokha on June 01, 2012. As per the records available 64,053 domestic and 20,658 foreign tourists arrived to this destination in 2007-08 and the number increased to 76,789 and 25,419 tourists in 2008-09 (kumar Suhas 10).

What is more relevant is that the benefits of tourism activity in the said national park have confined itself to outsiders to a large extent than to the local inhabitants. As most of the resorts which have been built in the near areas including Tala, Gurwahi and Kutchwahi villages belong to non residents and the major position like managers, assistant managers etc. in these resorts are also occupied by non residents. Therefore, the benefits to local community is confined to a) Waiters and other lower level works, b) guides, c) safaris and d) porters in the bus stand and other trivial jobs. Steps should be taken to involve the local community more and more in the tourism business. This could be done by offering such courses which meet the demand of professionals as managers, trained chiefs and other trained staff.

The next important thing is that those villagers which come in the boundary of the national park must be rehabilitated without destroying their ethnic and cultural mosaic, this will enhance the tourists experience otherwise the experience will lose its importance. Gone are the days when people of different areas used to come to enjoy the big shopping malls, beaches and sand near shore. Now the time people want to learn how people in rural areas live and want to experience the same living by indulging in activities as done by the rural people of the destination. This has a worldwide acceptability, as can be seen in Cuba, Costa Rica, Brazil and other Western and European countries.

Conclusion and Suggestions

In the conclusion, it is not fallacious to say that the state has a diversity of tourist resources which could play an imperative role in the nation's Foreign Exchange Earnings. The increasing number of tourist arrival in the state will directly or indirectly generate employment opportunities to the people. Tourism straightly affects on the rural development provided state and central government will develop this sector. Government should make and implement yearly plans for the development of tourism. Development doesn't mean to facilitate tourists at a destination, but to make them accessible to the places where they can intermingle with people of different cultures, traditions and languages. The most important factor that affects tourism is transportation that should be modernized without any impairment of natural beauty. Non-stop bus services particularly for tourism should be started to connect all the major tourist destinations of the state, as in Delhi-Agra. This service will definitely increase the number of tourist arrivals in the state and ultimately increase our tourism economy. At the end, the development of tourism

at Sanchi and Bandhavgarh needs the consideration of the following points.

1. Sanchi being the best tourist destination, there is not much shopping opportunity for tourists that will increase regional income.
2. As such there is no lodging and boarding facility available at Sanchi.
3. At sanchi a cable car system (Gondola/Ropeway) should be constructed that will attract more tourists to this destination.
4. At Bandhavgarh restricted movements should be in the core area of the park.
5. No construction should be allowed for any tourist activity 5 km around the park.
6. At Bandhavgarh nearest bus stand should be at 10 km of distance from the park instead of Umariya which is 35 km.
7. The road passes through park and connects Bandhavgarh to Umariya should be taken to the boundary of the area in order to minimize disturbance to the wildlife.
8. Number of entry points should be decreased which is at present five.
9. More information should be provided on both electronic and print media about these tourist destinations.

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17.

RACIAL VIOLENCE IN COETZEE'S AFRICAN NOVELS

Dr. Ram Lakhan Dhakar

As a Liberal Funk novel, *Public Enterprises* Minister Jeff Radebe criticizes *Disgrace* for illustrating the ways in which white South Africans still believe in a certain stereotype of the African: "In this novel J. M. Coetzee represents as brutally as he can the white people's perception of the post-apartheid black man."¹ The argument is built on the idea that Coetzee's novel reflects society, that the views of the white characters in *Disgrace* may be equated with those of white South Africans in general. Yet the corollary of this reading would mean that the black rapists in *Disgrace* are representative of most black people in South Africa, which is exactly what the ruling party would like to refute. In their submission during the Human Rights Commission (SAHRC) hearings on racism in the media, the African National Congress (ANC) protested against the white media for propagating negative depictions of black Africans. This attitude is most noticeable in reports about crime and rape. But intriguingly, Coetzee himself, in a review published at the same time as the novel, takes Breyten Breytenbach to task for reporting, gruesome reports ... of attacks on whites horror stories have become a staple... aimed at driving whites off the land and ultimately out of the country and thereby promoting white paranoia. And in *Disgrace* Coetzee subverts the black peril narrative, by simultaneously scripting what Sol T. Plaatje referred to as white peril, the hidden sexual exploitation of black women by white men that have existed for centuries. While „black peril“ imagery was a common feature of racist political discourse throughout the twentieth century, the subversive status of „white peril“ literature is confirmed by attitudes of apartheid censors. In 1977, Coetzee's *In the Heart of the Country* was placed under scrutiny, partly for representing an apparent rape of a white woman by a black farm-worker as well as the white farmer's coercion of a black female servant. Coetzee reminds us that it is by no means only white who suffer from criminal violence in new South Africa.

In The narrative of Jacobus Coetzee, with its memorable description of colonial brutality, *Waiting for the Barbarians*, with its representation of a state apparatus relying on torture and cross-border raids, *Life & Times of Michael K*, with its state of war in a future South Africa, and *Age of*

Iron, with its vivid depiction of the violence in the townships and the systematic viciousness of the police, Coetzee, quite as much as any South African author, has registered for his time and for future generations the brutality, the anger, and the suffering of the apartheid era. After the democratic elections of 1994 and the sweeping ANC victory that brought Nelson Mandela from prison to presidency, one might at least expected from his pen a novel with a tinge of celebration and optimism.²

But set in a turn-of-the-Millennium South Africa flirting with social collapse, *Disgrace* has a morally complex depiction of race, sex, and class. It begins with Professor David Lurie trying to find a rational solution to the problem of sex. When the arrangement with the part-time prostitute Soraya breaks down Lurie has a short– 99 lived affair with the new, young secretary, ironically named Dawn, whose views highlight the situation in post-apartheid South Africa.

Lurie then seduces a twenty-year-old student, Melanie Isaacs, whom he lures over to his place for a simple tagliatelle with mushroom sauce and few paragraphs of one-sided Wordsworth-based discussion, and before he knows it he has forced his way into her apartment and forced sex on her, all the while invoking Eros, to whom he feels he must be true. A mistake, a huge mistake, he realizes, but it is Not rape, not quite that, but undesired nevertheless, undesired to the core.

The physical description of Melanie Issacs seems to point to the fact that she is, in the South African nomenclature, Colored. Once the reader grasps this, much of Lurie's affair with his student becomes clearer and more sombre. Farodia Rassool, a member of the committee of enquiry and herself a woman of color, speaks out: Yes, he says, he is guilty; but...he is confessing to, just an impulse he could not resist, with no mention of the long history of exploitation of which this is part. In her words there is perhaps an echo of the frustration of that the Truth and Reconciliation Commission faced with confessions of racist guilt but unrepentant acknowledgements. In any other context, behaviour such as his would have been seen as an unfortunate slip, a peccadillo, and

accorded with a measure of indulgence. But this is contemporary South Africa where his encounter can only be contextualized within the several centuries of colonial history in which white men debauched black men with impunity.

Thus denounced David flees to his daughter, Lucy. It isn't a safe place, as David and Lucy soon find out; several days after David arrives, three black men 100 invade their house, killing the dogs Lucy keeps, gang-raping Lucy, and driving away in David's car. Their relationship, formerly close, crumbles under the stress of this trauma, and it only gets worse when Lucy refuses to report the rape to the police, calling it purely a private matter.

Lucy represents another form of engagement with history. As a woman, she is victimized both by her domineering white father and by black men. A white lesbian, she is raped by three black men, a condition, and the novel indicates, worse than the violation of a virgin. Although the victim of a rape, Lucy is intrigued that her assailants treat her as an object of vengeance.³

With no love for the baby in her womb, at least not yet, Lucy looks forward to motherhood. The point, of course, is that Lucy contemplates her attempts at self crucifixion as a form of restitution: what if that is the price one has to pay for staying on? Perhaps that is how they look at it; perhaps that is how I should look at it too....They see themselves as debt collectors, tax collectors. For Lucy it is a good point to start all over again at ground level. With nothing....No cards, no weapons, no property, no rights, no dignity. Lurie calls it humbling herself before history but if Lucy's mode of engagement with history is Coetzee's valid paradigm for whites' negotiation for a precarious foothold in post-apartheid South Africa, then his conception of their fall from grace evokes near absolute depravity.

Locked as we are into Lurie's view of things, we do not gain much sense of what the new South Africa means to those who are poor or black. For the most part the new South Africa to them would seem to be much the same as the old South Africa. To black as well as white, there are new fears, about personal safety.⁴

Petrus, the representative, remains almost entirely inscrutable; the racially or socially privileged

character can gain virtually no understanding of inner world of the other who has excluded from such privilege. Thus Lucy's will to sacrifice notwithstanding, in her supposedly objective evaluation of her place and that of other white farmers in her neighborhood is inherent the dread of ethnic cleansing.

There will certainly be readers who protest against what they regard as the representation of black men as rapists in *Disgrace*, just as there will be those who read David Lurie as exemplifying the white experience in post-apartheid South Africa. But it is important to acknowledge that the novel dissolves clear boundaries of identity between Lurie and the men who rape Lucy. Like these men, Lurie is also a rapist and (albeit in a different way) a dog-killer. Michael Marais notes that the scene in which Melanie is raped has resonance with Lurie's imagining of his daughter's rape. Although Lucy's story is hidden from Lurie and from the reader, Lurie agonizes over possibilities, and eventually stages an appalling scenario in his mind where he 'becomes' the men who violate his daughter. 102 He can, if he concentrates, lose himself, be there, be the men, inhabit them, and fill them with the ghost of himself. In this imaginary „reading“, the scene of violence is represented, but Lurie's narration is not from the viewpoint of perpetrator or voyeur, but from the position of weakness and suffering Coetzee's is thus most disturbing and somber about racial harmony. His white characters are invariably doomed. If Lucy proclaims white renunciation, Lurie invokes memories of the immediate past in order to rebuke the racially unpalatable present. Again, the black characters are perhaps too deprived, brutalized, and aggrieved to inspire any hope. In the end, Coetzee does not create any delusions of the immediate possibility of reconciliation so soon after apartheid.

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18.

**“IN PURDAH, BUT EMPOWERED”:
MUKHTAR MAI’S IN THE NAME OF HONOUR**

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Even though Islam has conferred rights on women making them equal to men but in both urban and tribal societies women find themselves as second class citizens, “A woman is nothing more than an object of exchange, from birth to marriage. According to customs, she has no rights”. (27-8)

The Pakistani society is uniformly and unconditionally patriarchal in which women are viewed as the property of men to whom they are related, women’s identity and honor lies in the hands of the male to whom she belongs, and her primary role is of a mother, wife and daughter. Her rights under the constitution and under Islamic law are denied to her legally, politically, socially and economically. Women’s lives are very hard, long working hours, denial of herself as a person, and an extremely subservient position and status within the home and within society. But sustained effort have not been undertaken to improve the lot of women and the state has failed to improve their conditions. Thus women’s contribution to the family, the community and to national development continues to go unrecognized.

In Pakistan, female sex is considered as an object. Whether she is educated or uneducated, treatment given to her is same. Rape cases of Dr. Shazia, Veena Hayat and Mukhtaran prove this. Dr. Shazia Khaled working in the Sui-Gas Company in Baluchistan was raped by an army captain and his friends on 7 January 2005. This led to bloody clashes between Baluch Nationalists and the Frontier Corps men. A large number of civilians and security men were killed in these clashes and Dr. Shazia faced death threats from government agencies. Veena Hayat, a political supporter of Ms. Bhutto was gang raped for hours by Karachi’s Central Investigation Agency men in her own house. The rape was organized by President Ghulam Ishaq Khan’s son-in-law Irfanullah Marwat. Veena’s case relegated to the background because of the fallout of the confrontation between Prime Minister Nawaz Sharief and the President Ghulam Ishaq Khan. Mukhtaran Mai was gang raped and made to walk naked to her house in front of a large jeering and leering crowd. In June 2002, a Panchayat in village

Meerwala of Multan in Punjab ordered her gang rape to punish her 12 year old brother’s alleged love affair with a girl of higher caste. Educated women speak of their oppression but uneducated women are not allowed to speak about their problem.

General Zia’s regime introduced *Hudood or Ordinance of 1979*, which laid down their own special rules of evidence for hard offences. This new law provided that two male witnesses or in the absence of two male witnesses, one male and two female witnesses would be required to prove the crime. This law as well as other proposed legislations equated one man to two women. Again here, women were degraded. Hudood ordinances purportedly lay down Islamic punishment for certain crimes. These were barbaric punishments such as cutting of hands and stoning to death. Zina means adultery and fornication and *Zina-Bil-Jabr* means rape. This ordinance provided new weapon to men against women by virtue of making Zina cognizable offence for intimidation and terrorization of women by husbands or male relatives. Thus, these laws made women’s life even worse than a slave. According to Asma Jahangir, a distinguished Pakistani women lawyer and secretary of the Human Rights Commission of Pakistan:

It has now become common for husbands to file complaints of Zina against wives wanting separation. Sadly, the eleven years of the so called policy of ‘Islamization’ under General Zia have produced in Pakistan a culture of intolerance. (Web)

This culture, above all, has persecuted women and subjected them to all kinds of humiliation and ill-treatment.

The story of Mukhtaran Mai’s journey from a poor illiterate village girl to the woman who was named as the “Woman of the Year” by an American magazine is narrated in her biography *In the Name of Honour*. It exposes the marginalization of women in Pakistani society and also enumerates the various inequalities that exist in that society

between the feudal land owners and the poor peasants, between the rich and poor, between the powerful and powerless. Mukhtar Mai's tragedy was that she was marginalized twice as she was poor, a peasant, uneducated and above all a woman. In such a society it is always the woman who pays twice over.

Mukhtar Mai, a thirty three years old Pakistani woman, belonged to Meerwala, a small village in Southern Punjab. Mukhtar Mai decided to write the book when she went through the horrible experience of gang rape. She showed that how she suffered at the hands of men and finally got up and gave them a tough fight: [I may be poor and illiterate, and perhaps I've never stuck my nose into men's business, but I have ears to hear and eyes to see. Plus a voice to speak-and to speak up for myself!]" (Mai 38)

The novel is about Mukhtar Mai and her brother Shakur, and how she was punished for the crime she had never committed. Her brother was accused of having illicit relation with Salma, a girl of Mastoi tribe, Matoes were the powerful ones, whereas Myukhtar Mai was a Gujjar, poor and illiterate woman. Caught in the caste conflict between the Mastoi and Gujjar clans, the woman is made to pay. In the tribal areas powerful ones are the leaders of jirga. Here the Matoes were powerful and the low caste people were forced to oblige them. Mukhtar Mai's father and Ghulam Nabi, a friend of another caste, Abdul Razzak and Ramzan Pachar accompanied her to the jirga where her whole life was destroyed. The rapists were Abdul Khaliq, Moh.d Faiz, Allah Ditta, Ghulam Farid and Faiz Mohammad. The book also tells that after the punishment she was forced by the village tribal customs to commit suicide and how she finally work up for survival and fought to get back her lost honour. She was helped by local media, NGO's and Human Rights Organization in her struggle against injustice. In an unprecedented act of courage, she took her rapists to court. In this rousing and moving account, Mai described her experiences and readers got a rare look inside a world of ancient tribal in justice, rampant illiteracy, poverty, economic and sexual bondage. Mukhtar Mai pitted herself against the system with extraordinary courage and strength of purpose and fought back from despair and utter hopelessness to emerge victorious:

The Matoes are old hands at this kind of retaliation. Their powerful clan leader knows many influential people, and they are violent men capable of invading anyone's home with their guns to loot, rape and tear the place apart. The lower-caste Gujars have no right to oppose them, and no one in my family had dared to go to their house. (5)

Mukhtar Mai's crime was that she was an illiterate woman from poor Gujjar background. In their areas, a woman is treated as nothing more than an object of exchange, from birth to marriage, she has no rights. It is a male dominated world where women exist on the margin. Men take decisions, lay down the laws, hand out punishment and women simply obey:

Whatever the pretext-divorce, supposed adultery, or a settling of accounts among men-women pay the heaviest price. They may be gives as compensation for an offence or raped as a form of reprisal by their husbands' enemies. Sometimes, all it takes is for two men to quarrel about something, and one of them will take revenge on the other's wife. The common practice in our villages is for man to take justice into their own hands invoking the principle of 'an eye for an eye'. It is always a question of honour, and they may do as they please: cut off a woman's nose, burn a sister, rape a neighbour's wife. (67)

It was because of her illiteracy that Mukhtar Mai had to pay for the crime that neither she nor her brother, Shakur had committed. It was because of her being submissive that she was punished before the entire village. She was gang-raped by Mastoi's to take revenge for her brother's supposed crime. Her younger brother was wrongly accused of having an affair with Salma, a girl of Mastoi family. Her crime was that she blindly followed her father and others to the jirga where she was required not as a human being but as an object on whom the Matoes could impose their vulgar decision.

There is much similarity in the stories of Bapsi Sidwah's *The Pakistani Bride* and Mukhtar Mai's *In the Name of Honour*. Sidwah's heroine Zaitoon's symbolic retaliation and her decision to run away are not at all signs of her militant feminism or deliberate defiance of the male order. Like Mukhtar Mai, all through, Zaitoon had been portrayed as a docile, affectionate and obedient child. Both Mukhtar and Zaitoon's heroic roles had thus been thrust upon them. This was the only way they could survive. It was a spiritual struggle, a lost ditch stand of the weak and the oppressed. That was why Mukhtar's victory was marvelous and inspiring. She had become a symbol of hope for all the oppressed and exploited women. From Mukhtar Bibi she became MukhtatanMai (respected elder sister) whose courage inspired other women to raise their voice. Dr. Shazia Khalid, a physician who worked for Pakistan Petroleum Limited was raped in her well guarded apartment when her husband was abroad. The rapist was apparently an army officer and the government tried to hush up the case. But Dr. Shazia was inspired by Mukhtar

Mai to raise her voice against the ghastly crime: "But I spoke up. Because I have a strong character? Because I was humiliated? Because my tongue was suddenly free to speak? from all of those reasons. But I'll make sure girls learn to read, I'll learn to read too. Never again will I sign a blank sheet of paper with my thumb print'. (77)

In a country like Pakistan where people still believe in old customs and traditions, lives of women has become hell. If a crime is committed by a man the punishment would be given to the woman. From each and every angle women become the victims of the cruel rules and regulations. A woman is regarded as a commodity which could be exchanged in anyway. Regarded as the honour the man, a woman becomes the primary target of the society in which she lives:

I don't condone 'crimes of honour'; far from it, but when foreigners hound me with questions, I try to explain to them how society works here in Punjab, a province where such crimes are unfortunately widespread. I was born in this country, subject to its laws, and I know that I am like all other women who belong to the men of their families: we are objects, and they have the right to do whatever they want with us. Submission is compulsory. (68)

In the male dominated society woman is a marginalized creature that could be dragged wherever and whenever they wish to exploit her. Men are the ones who believe that women must simply keep quiet and wait. Mukhtar Mai did not consider herself more than a goat. Like a meek and innocent goat she walked to the jirga without knowing that she would be finally slaughtered there. Her unknown punishment was already decided by the jirga before the arrival of Mukhtar, her father, her uncle Haji Altaf and Ghulam Nabi. It was Ramzan Pachar who, though supposed to be the negotiator between the two clans, was the real culprit. Ramzan Pachar suggested to the jirga that Mukhtar Mai be raped as her brother Shakur had done to Salma. It was an 'eye for an eye', rule that operated there.

It becomes clear from the intention of the Mastoi men that they wanted a Gujjar woman to be before the Mastoi jirga so that they could take revenge on her in front of the entire village. Those men had fooled the Mullah, her father, her entire family, and the councilors of the jirga and the councilors of the jirga and had themselves decided upon gang-rape as a means to revenge what they called the *honour crime*. It was at that time that Mukhtar Mai was punished for a crime she had never committed. She was gang-raped by the Mastoi men. As she was a woman from a poor Gujjar clan, nobody could come to her rescue till her whole life was

destroyed. This horrific experience not only killed her soul but also her bodily existence. She decided to commit suicide which was common among the victims of rape. But suddenly out of nowhere, a surprising fit of anger saved her from ending her life and finally she turned to seek revenge. She decided to fight back the powerful Mastois single handedly. The curse which was put upon her became a blessing in disguise. Her rape gave her strength to fight on behalf of the weak, meek and the oppressed women:

I myself am already different. I don't know how I am going to fight, but I want justice, and that will be my revenge. The direction of my new path, the only one possible, is clear in my mind. My honour, and that of my family, depend on it. Though it might cost me my life, I will not die humiliated. I have suffered for days, contemplated suicide, cried my heart out. I am changing, behaving differently, which I would never have thought possible.

When I begin this journey into the legal system, a path from which there is no turning back, I'm hampered by my illiteracy and my status as a woman. Aside from my family, I have only one strength to call upon: my outrage.

Before, I have lived in absolute submission; now, my rebellion will be equally relentless. (29-30)

Mukhtar Mai's *In the Name of Honour* is actually a story of woman's transformation from weak to a powerful one. It is a journey from ignorance to knowledge, from a woman without rights of a woman to a woman with all privileges and rights of an educated woman. Mukhtar Mai had become a hero because she was the only one who dared to speak up about her horrific experiences to the world outside which was totally new to her. The news of the horrific rape of June 22, 2002 started spreading like a wild fire throughout the region. Mai felt guilty of having been raped and that was a cruel feeling because what happened to her a few days ago was not any of her fault. But the rapists did not feel guilty at all. Mukhtar Mai said:

I, Mukhtaran Bibi eldest daughter of father, Ghulam Farid Jat, lose all consciousness of myself, but I will never forget the faces of those animals. For them, a woman is simply an object of possession, honour, or revenge. They marry or rape them according to their conception of tribal pride. They know that a woman humiliated in that way has no other recourse except suicide. They do not even need to use their weapons. Rape kills her. Rape is the ultimate weapon; it shames the other clan forever. (11)

She decided to fight back and in the beginning she filed a case against her rapists. It was a courageous action especially for a woman to take such a bold step. By nature Mai was stubborn and it was that stubbornness with which she could get a divorce from her husband who was good for nothing. She divorced her husband because he was not capable of playing his role as a responsible husband. He could not offer her security which a woman needed from her husband after her marriage. It was with this stubbornness that she got victory over her enemies. Of course her father always stood by her side, but how many women are lucky enough to have support of their families in each and every matter. How many are blessed with this sense of stubbornness? Mukhtar Mai said:

Luckily, my father is here. He protects us the way he always has, unlike certain fathers, who would not hesitate to sacrifice their son or daughter to protect themselves from trouble. After he realized that the man chosen to be my husband was a disreputable lout who didn't keep his promises, my father supported me in my divorce. I regained my freedom thanks to my father and my stubbornness, the only weapon we women have against men". (41)

Throughout her struggle she had only one thing in her mind that how could she get justice for herself. Soon she realized that the cause of her popularity was that she stood for all the other women in her part of the country who had been violated. For the first time, an illiterate woman had become a symbol of women empowerment. The fight which Mukhtar Mai had started was not an easy task to win over. No doubt, she faced number of problems in the way of her success. But she never thought of giving up her mission because now she wanted to take charge of her life into her own hands. She was supported not only by her family but got support from all over the world. Encouragement from N.G.O's, Human Rights Commission and to some extent from the government really made her brave and strong.

She was taken to the district judge who after listening to her story encouraged her for her courage and valour. Mukhtar and her brother Shakur were taken to the Muzaffar Garh hospital for medical examination, where lady doctor confirmed Mai had been raped. But no one could evaluate the private wounds of humiliation. Shakur was also tortured and sexually assaulted. Mukhtar found a comrade in Naseem who was a vivacious, articulated and clear headed woman. She was not afraid to speak her mind and she encouraged Mukhtar Mai to be strong: "You're afraid of everyone and everything. If you keep on that way,

you'll never make it. You have to take things into your own hands." (83)

It was Naseem who taught her the importance of female bonding and how two women can share their joys and sorrows and learn to fight oppression together:

You're like a baby', she tells me. 'A baby learning how to walk. It's a new life: you have to start over at zero. I'm not a psychiatrist, but tell me about your life before, your childhood, your marriage, and even what they did to you. You must talk, Mukhtar, and it's by talking that you bring the good and evil out in the open. You free yourself. It's like washing dirty clothing: when it's all clean again, you can wear it with confidence once more. (85)

In Pakistan, it is difficult for a woman, either educated or not, to prove that she has been raped, since she is legally required to provide four male eyewitnesses to the crime. This is ensuring that the law and chiefly the punishment for a rape not misused. It was unfortunate on the part of Mukhtar Mai and Shakur because the rapists were themselves eyewitnesses to the crime:

Whether he's peasant or a soldier, a man rapes as he pleases whenever he wants. He knows that most of the times he'll be spared, protected by a whole system-political, tribal, religious, or military. We women are not even close to enjoying our legitimate rights. On the contrary! Feminists are not respected: people take us for dangerous revolutionaries at worst, and at best for troublemakers in a man's world. You? They reproach you for turning to feminist- some papers even say that you're being manipulated by reporters and the NGO's. As though you weren't intelligent enough to understand that the only way to obtain justice is to demand it, loud and long! (127)

Demonstrations were held. Human Rights group demanded justice and criticized the local police for taking too long to register her case. But destiny had something good for her though she got that after going through a gruelling experience. As an illiterate woman, she knew after a long time the importance of education, especially for women. That's why she demanded help to build a school in her village Meerwala. A lady Minister who came to Mai handed over a cheque worth million to her. Mai very politely said that she did not want a cheque but a school for girls instead. Actually Mukhtar wanted to make girls equal to menfolk. She wanted girls to be educated so that they could fight for their rights themselves. She did not want them to be marginalized as she herself was. She

decided to set up a school because she realized it was the only way to empower women. By the end of 2005, the school with Naseem as headmistress had one hundred sixty boys and two hundred girls. She had to convince parents to let girls come to school instead of making them to do housework:

And every day, I hear the girls reciting their lessons, running, laughing, chatting on the playground. All those voices comfort me nourishing my hopes. My life now has some meaning. This school ought to exist, and I will keep fighting for it. In a few years, I hope, these little girls will have enough ideas about education to consider their lives in a new light. Because ever since the dreadful attack that sent the name of my village all around the world, similar horrors against women have not ceased. Every hour in Pakistan, a woman is assaulted, beaten, burned with acid, or killed in the 'accidental' explosion of a cooking-gas canister. The Human Rights Commission of Pakistan recorded 160 cases of rape during the last six months in Punjab alone. And I regularly receive visits from women who come to me for help. Naseem tells them to seek assistance from women's aid associations and gives them legal advice, recommending, for example, that they never sign a deposition without an eye witness. (118)

Pakistan's Minister for justice had stated on British television that the verdict of the jirga, led by Mastoi tribe, should be considered as an act of terrorism; that the tribal assembly itself was an illegal body, and the guilty should be punished before an anti-terrorism court. The affair was an abuse of power, he said. Mukhtar Mai's case had become an affair of the state and she a national

heroine. not only had the Mastois bribed police but the government of Pakistan also tried to suppress Mukhtar and her struggle against injustice. But with her will and determination, Mukhtar Mai broke the stereotype of the 'Bechari' image of a woman.

On Friday, July 31, 2002, the anti-terrorism court delivered its verdict during a special session outside the court hours. Six men were condemned to death and ordered to pay fifty thousand rupees in damages and the cost of the defendants for the rape of Mai. Through her struggle, Mai learnt how to deal with men and how to fight for her lost honour. She got worldwide publicity for her feminist activities and her biography is aptly titled *In the Name of Honour* because it was the fake primitive jirga honour which Mukhtar challenged and replaced it with the real honour of womanhood.

Mukhtar Mai deconstructed the metaphor of purdah which placed women in seclusion from the male world and treated them as passive creatures who obeyed men. Women were seen as victims who could do nothing to prevent their exploitation and oppression by men. Mukhtar Mai challenged the "bechari syndrome" by her determination to seek justice for herself and her family. As a victim of gang-rape sanctioned by the village jirga, she did not commit suicide as most women were expected to do, but fought back to regain her honour. A woman who was raped for so-called honour proved what real honour is and how all women have the right to live with dignity and honour. She believed that education is a magic lamp that liberates women from centuries of oppression and empowers them to take charge of their own lives.

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19.

OVERVIEW OF TOURISM DEVELOPMENT IN INDIA AND MAHARASHTRA

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Abstract: Tourism deals with the physical, psychological and sometimes even spiritual demands for the different motives, interests, preferences and immediate needs. The tourism development in any area depends on availability of recreational resources, in addition to factors like climate, seasons, accessibility, attitude of the local people, planning and tourist facilities. All this put together creates a tourism magnetic atmosphere which is resource base for the tourism. The factors influencing tourism includes system of holidays with pay, hike in income, increased mobility, education, leave travel concessions, improved communication facilities, eco-tourism, yoga-tourism, adventure tourism, pilgrimage etc. Important tourism attractions in India are historical monuments, nature and environment, wildlife, ethnic culture, diverse lifestyles, colorful festivals, rich heritage, adventure tourism, golf tourism, pilgrimage tourism; yoga tourism. Maharashtra state has a long tradition of tolerance and symbolic interaction with different religious faiths. Majority of India's cave temples are in Maharashtra. The Maharashtra state was established on 1st May 1960. Mumbai the capital of Maharashtra is a major international airport and harbor. Gothic architecture is seen in the Gateway of India, Mumbai High court, Old Secretariat, University buildings and Victoria Terminus. The Maharashtra Tourism Development Corporation is the only agency involved in the promotion of tourism.

Key Words: Tourism, Development, ITDC, MTDC

Introduction:

Earning foreign exchange is major economic benefit of tourism. Income from the foreign tourists in the form of foreign exchange adds to the national income and it is an invisible export. Tourism plays an important role in improving international understanding, since it brings about an interaction between visitors and the local people. India has been recognized as top ten preferred destinations, however the truth remains to be that in the world tourism market India's share is very less.

Tourism has a long history in India. Indian tourism is primarily cultural tourism because Indian culture is one of the very few cultures where several

elements of the past continue to live in the present. Tourism promotes national integration and creates employment opportunities. It gives support to local handicrafts and cultural activities. As a human resource intensive industry, tourism's greatest impact is on the generation of employment. Domestic tourism is equally important because it improves balance of national economy through re-distribution of the national income.

Tourism is an activity which generates a number of economic benefits. It is an invisible trade stimulating the economy. Expenditure by the tourist has a multiplier effect. These benefits are achieved with a relatively low level of investment. It generates abundant employment opportunities and raises national income. The exchange of cultural values and ideas is the greatest positive outcome of tourism. Tourism helps in standard of living of local people by providing amenities related to education, sanitation, transport and communication, recreational centres, catering services, proper distribution of commodities etc.

Objectives of the Study:

- To take an overview of tourism development in India.
- To take an overview of tourism development in Maharashtra.

Review of Research and Development in the Tourism:

There are different organization workings for tourism development in national and international level. In India important organizations are Indian Tourism Development Corporation (ITDC) and various State Tourism Development Corporations. Department of Tourism and Directorate of Tourism also working for tourism development. There have been various studies undertaken for tourism development at different states, national and international level.

Research Methodology:

This study is based on the secondary data. It is collected from ITDC, MTDC and surveys of other government and non government agencies. Newspapers, internet websites, journals, books, reports etc also used for scrutiny. It is also available from Government records,

related books, articles, journal, magazines, research reports, websites etc.

Overview of Tourism Development in India:

Tourism development in India has passed through many phases. At Government level the development of tourist facilities was taken up in a planned manner in 1956 coinciding with the Second Five Year Plan. The approach has evolved from isolated planning of single unit facilities in the Second and Third Five Year Plans. The Sixth Plan marked the beginning of a new era when tourism began to be considered a major instrument for social integration and economic development.

But it was only after the 1980's that tourism activity gained momentum. The Government took several significant steps. A National Policy on tourism was announced in 1982. Later in 1988, the National Committee on Tourism formulated a comprehensive plan for achieving a sustainable growth in tourism. In 1992, a National Action Plan was prepared and in 1996 the National Strategy for Promotion of Tourism was drafted. In 1997, a draft new tourism policy was published for public debate. The need for involvement of Panchayati Raj institutions, local bodies, non-governmental organisations and the local youth in the creation of tourism facilities has also been recognised.

The other major development that took place was the setting up of the India Tourism Development Corporation in 1966 to promote India as a tourist destination and the Tourism Finance Corporation in 1989 to finance tourism projects. Altogether, 21 Government-run Hotel Management and Catering Technology Institutes and 14 Food Craft Institutes were also established for imparting specialised training in hoteliering and catering.

Tourist Attractions:

India is a country known for its lavish treatment to all visitors, no matter where they come from. Its visitor-friendly traditions, varied life styles and cultural heritage and colourful fairs and festivals held abiding attractions for the tourists. The other attractions include beautiful beaches, forests and wild life and landscapes for eco-tourism, snow, river and mountain peaks for adventure tourism, technological parks and science museums for science tourism; centres of pilgrimage for spiritual tourism; heritage trains and hotels for heritage tourism. Yoga, ayurveda and natural health resorts also attract tourists.

The Indian handicrafts particularly, jewellery, carpets, leather goods, ivory and brass work are the main shopping items of foreign tourists. The estimates available through surveys indicate that nearly forty per cent of the tourist expenditure on shopping is spent on such items.

Organisation:

The organisations involved in the development of tourism in India are the Ministry of Tourism with its 21 field offices within the country and 18 abroad, Indian Institute of Tourism and Travel Management, National Council for Hotel Management and Catering Technology, India Tourism Development Corporation, Indian Institute of Skiing and Mountaineering and the National Institute of Water Sports.

Boosting Tourism:

Some of the recent initiatives taken by the Government to boost tourism include grant of export house status to the tourism sector and incentives for promoting private investment in the form of Income Tax exemptions, interest subsidy and reduced import duty. The hotel and tourism-related industry has been declared a high priority industry for foreign investment which entails automatic approval of direct investment up to 51 per cent of foreign equity and allowing 100 per cent non-resident Indian investment and simplifying rules regarding the grant of approval to travel agents, tour operators and tourist transport operators.

Constraints:

The major constraint in the expansion of international tourist traffic to India is non-availability of adequate infrastructure including adequate air seat capacity, accessibility to tourist destinations, accommodation and trained manpower in sufficient number.

Poor visitor experience, particularly, due to inadequate infrastructural facilities, poor hygienic conditions and incidents of touting and harassment of tourists in some places are factors that contribute to poor visitor experience.

To sum up, Indian tourism has vast potential for generating employment and earning large sums of foreign exchange besides giving a fillip to the country's overall economic and social development. Much has been achieved by way of increasing air seat capacity, increasing trains and railway connectivity to important tourist destinations, four-laning of roads connecting important tourist centres and increasing availability of accommodation by adding heritage hotels to the hotel industry and encouraging paying guest accommodation. But much more remains to be done. Since tourism is a multi-dimensional activity, and basically a service industry, it would be necessary that all wings of the Central and State governments, private sector and voluntary organisations become active partners in the endeavour to attain sustainable growth in tourism if

India is to become a world player in the tourist industry.

India Tourism Development Corporation (ITDC):

ITDC came into existence in October 1966 and has been the prime mover in the progressive development, promotion and expansion of tourism in the country. Broadly, the main objectives of the Corporation are:

- To construct, take over and manage existing hotels and market hotels, Beach Resorts, Travellers' Lodges/Restaurants;
- To provide transport, entertainment, shopping and conventional services;
- To produce, distribute, tourist publicity material;
- To render consultancy-cum-managerial services in India and abroad;
- To carry on the business as Full-Fledged Money Changers (FFMC), restricted money changers etc;
- To provide innovating, dependable and value for money solutions to the needs of tourism development and engineering industry including providing consultancy and project implementation.

The Corporation is running hotels, restaurants at various places for tourists, besides providing transport facilities. In addition, the Corporation is engaged in production, distribution and sale of tourist publicity literature and providing entertainment and duty free shopping facilities to the tourists. The Corporation has diversified into new avenues/innovative services like Full-Fledged Money Changer (FFMC) services, engineering related consultancy services etc. The Ashok Institute of Hospitality & Tourism Management of the Corporation imparts training and education in the field of tourism and hospitality.

Presently, ITDC has a network of eight Ashok Group of Hotels, six Joint Venture Hotels, 2 Restaurants (including one Airport Restaurant), 12 Transport Units, one Tourist Service Station, 37 Duty Free Shops at International as well as Domestic Customs Airports, one Tax Free outlet and two Sound & Light Shows.

Besides, ITDC is also managing a hotel at Bharatpur and a restaurant at Kosi on behalf of the Department of Tourism. In addition, it is also managing catering services at Western Court, Vigyan Bhawan, Hyderabad House and National Media Press Centre at Shastri Bhawan, New Delhi.

Overview of Tourism Development in Maharashtra:

Maharashtra state has a long tradition of tolerance and symbolic interaction with different religious

faiths. Majority of India's cave temples are in Maharashtra. The Maharashtra state was established on 1st May 1960. Mumbai the capital of Maharashtra is a major international airport and harbor. Gothic architecture is seen in the Gateway of India, Mumbai High court, Old Secretariat, University buildings and Victoria Terminus. The prominent tourist places in Mumbai include Chowpatty beach, Juhu beach, Wildlife Park at Borivali, Jahangir Art Gallery, and National Centre for Performing Arts. Maharashtra is also the home of several hill stations and most of them belong to colonial era. They remain to be ideal holiday escape destinations- Matheran, Khanadala, Lonavala, Panchgani, Mahabaleshwar, Amboli, Chikaldara, Melghat Tiger sanctuary. Maharashtra celebrates many festivals of the most significant being the Kumbhmela held every twelve year on the Banks of Godavari at Nasik, the Pandharpur Yatra, Ashtaavinayaka yatra and Saibaba temple of Shirdi. Unlike other states there is no strong Department of Tourism or Directorate of Tourism in Maharashtra. The Maharashtra Tourism Development Corporation is the only agency involved in the promotion of tourism.

Maharashtra Tourism Development Corporation (MTDC):

Maharashtra Tourism Development Corporation has been established under the Companies Act, 1956, (fully owned by Govt. of Maharashtra) for systematic development of tourism on commercial lines. The Corporation receives from the State Government financial assistance in the form of share capital and grants. The State Government has entrusted all commercial and promotional tourism activities to this Corporation. MTDC has, since its inception, been involved in the development and maintenance of the various tourist locations of Maharashtra. MTDC owns and maintains resorts at all key tourist centers and having more resorts is on the plan.

Features of Maharashtra:

Maharashtra, area wise (3.08 lakh sq. km.) & by population, (10 crore i.e. 9.4 percent of total country population as per 2001 census; whereas 11, 23, 72,972 as per 2011 census) stood as second largest state of the country. The population growth rate during 2001-11 was 15.99% in the State & is less than the same at national level which is 17.64%. Maharashtra is highly urbanized as compare to other states of the country; but still share of rural population is around 68 percent in total. The state occupies costal & central part of the country with a 720km costal line of Arabian Sea. The State has 35 districts which are divided into six revenue division's viz. Konkan, Pune, Nashik, Aurangabad, Amravati and Nagpur for

administrative purposes. The State is a major contributor to the nation's economy accounting for almost 21 % of the industrial output, 13 % of the national GDP, 13.7% of total factory employment. Mumbai, the capital is regarded as the hub for financial and business activities of the country and is the headquarters of many of the large business establishments and financial institutions. The city also contributes about 60% of customs duty collections and around 40% of income tax to the national exchequer. The state industrial growth rate has remained at around 10% over the past few years and efforts are required to push this growth rate by creating an efficient infrastructure for facilitating sustained industrial production. The agriculture & forest coverage of State was 224.5 lakh hectares and 52.1 lakh hectares respectively at the end of 2010. The major cash crops of the state are like sugarcane, soyabean, cotton, oilseeds and onions. The last few years have seen a healthy shift towards horticulture crops. The State is well known for its alphonso, grapes, bananas and oranges. According to state Economic survey 2012 the industrial and services sector both these sectors presently contribute about 89 per cent of the State's domestic product. The agriculture & allied activities sector contributes 11 per cent to the State's income. The State has well spread road network of 2.87 lakh km. and that are connected about 97.5 per cent villages. As well as in addition to BOT work procedure government has encouraged huge investment in infrastructural development under public private participation scheme.

Tourism Development in Maharashtra:

The state of Maharashtra offers a wide range of themes including leisure, heritage, pilgrimage, eco, history for tourism industry in the state. It also offers various tourism circuits like water tourism, Deccan odyssey, adventure tourism etc. Maharashtra Tourism Development Corporation (MTDC) is the state government agency for promotion and regulation of tourism sector. It is also responsible for developing, managing and maintaining the tourist places in the state. From 1991 to 2010, the amount of FDI approved in the state for the projects in Hotel & Tourism Industry is to the tune of Rs. 6,326 Cr. for development of 95 Projects. The tourist inflow in the State ranged between 157.80 lakh and 257.38 lakh tourists during 2005-10. The tourism potential of the state however has not yet been fully tapped on account of lack of an integrated approach from various government departments and agencies. The important issue is that tourism is not an isolated function or activity in itself but spreads across multiple sectors and hence the role of coordination between different agencies becomes very

important. Further, developing tourism industry demands capital intensive projects which have the longer gestation period of 8-12 years, depending up on the size and potential.

Infrastructure for Tourism:

Modern tourism is greatly dependent on infrastructural facilities. In order to promote any destination, it is necessary to have infrastructural linkages in place. Although, Maharashtra has a sound infrastructure base, it still needs to be fine tuned from the tourism point of view. Tourism infrastructure has not yet been perceived as a single package. It takes about 8-10 years for the development of a particular destination and for all necessary infrastructure to become available there. It is necessary to bring down this duration to not more than two years. At present there is no infrastructure Department or Corporation for planning and development of infrastructure taking into account, the needs identified by the Tourism Department. Hence it is proposed that all infrastructure providing Departments (PWD, Irrigation, Power etc.) and Corporations (MSRTC, CIDCO, etc.) shall reserve a minimum of 5% of their annual budget outlay to be spent strictly on projects and development plans prepared by the Tourism Department.

Public-Private-Partnership for Development of Tourism Destinations:

It is essential to attract investment in the tourism sector in order to upgrade infrastructure facilities as well as to market tourism destinations. Many tourist destinations all over the world have been privatized and are running successfully. This model of PPP should be suitably applied to tourist destinations in Maharashtra. The privatization policy will help tourism in various ways. It will develop the destination as a tourist centre and provide necessary amenities. It will help to preserve our heritage and culture which require considerable resources. The private investor will work to promote the destination in order to recover his investment. This will boost marketing of the destinations in Maharashtra.

Action Plan for the Next Five Years:

There is need and scope to attract visitors into Maharashtra to the various tourist destinations in our State. The following action plan will be implemented in the next five years to achieve the tourism objectives and the long-term vision for 2025.

- **Development of infrastructure at tourist destinations:**

Various tourism facilities such as accommodation facilities, eateries, toilets, information centres, etc.

would be developed at all destinations. For this, the incentive policy proposed will encourage private partnership in tourism related activities and infrastructure development. Access to weekend destinations (hill-stations, beaches, etc.) near major cities in Maharashtra would be given preference.

- **Accessibility to tourism destinations and wayside amenities:**

Approach roads would be identified to various tourist destinations in Maharashtra. The roads would be assessed for suitability (carrying capacity, quality, etc.) and would be considered for further development. Wayside amenities would also be planned while developing roads. In addition, rail linkages and air connectivity to important tourism destination must be strengthened by co-ordination with the concerned departments and Ministries.

- **Strengthening of Bed and Breakfast scheme:**

The Bed and Breakfast scheme creates facilities for travellers at remote destinations (where hotel accommodation is not available) and provides income to the local people. With the increasing interest in the rural way of life and the advent of rural tourism, the Bed and Breakfast Scheme offers excellent potential for the mutual benefit of tourists and the local population. This Scheme will be strengthened to form a part of rural micro-financing projects.

- **Recreational facilities at destinations:**

Entertainment facilities such as children's sports, horse rides, light and sound shows (based on feasibility) will be arranged at selected destinations. Providing recreation and entertainment at tourism destinations can convert day tourists into staying tourists.

- **Public-Private-Partnership:**

Specific destinations and monuments would be identified where public-private partnership is possible. Conservation plans would be prepared for the identified monuments. The concept of Public Private Partnership would also be applied to the development of resorts at select destinations and for the organisation of festivals.

- **World Heritage Sites:**

Conservation and tourism development of three heritage sites (Ajanta, Ellora and Elephanta) are covered under external funding. Special attention will be given to the newly declared site - Chatrapati Shivaji Terminus. A detailed conservation and tourism plan will be prepared to showcase it as one of Mumbai's tourist attractions. Other monuments that are suitable to be promoted as world heritage sites would be identified in coordination with the

concerned agencies such as State Directorate of Archaeology, etc.

- **Cultural Tourism:**

Distinctive aspects of Maharashtra's rich culture and tradition would be identified and promoted as an integral part of Maharashtra's tourism. Identify and promote the State's folk arts and organize folk dance and music programmes at tourist destinations - State government would identify the artistes in the state and the details of these artistes would be recorded in the tourism portal. Arrange cultural programmes at MTDC resorts/ destinations involving local art forms. Prepare and organise a calendar of festivals specially focused to attract tourists. Local cuisine would be identified and promoted at MTDC resorts. Food festivals showcasing various types of Maharashtrian cuisine would be organised. Identify local melas/festivals that have been traditionally held for many years to showcase these traditions.

- **Crafts:**

Since Maharashtra has a number of exclusive handicrafts; the government would undertake the following activities to promote the handicrafts industry in the state: Appoint a design agency to develop products based on local crafts. Based on their recommendation, training will be arranged for artisans to develop various products. Develop and promote the State's handicrafts industry through e-commerce. Handicraft artisans of various crafts would be identified. Quality of the products would be standardized and products would be marketed through e-commerce. On-line /e-commerce application would be developed and backward linkages would be established with the artisans. Simultaneously, marketing support in terms of providing common sale outlets like bazaars would be provided for handicraft products.

- **Pilgrimage Circuits:**

Maharashtra is known for its pilgrimage centers like the Jyotirlingas, the Ashta Vinayaks and other famous temples at Shirdi, Pandarpur, Kolhapur, etc. Pilgrim circuits can be developed, connecting these pilgrimages. Maintaining sanctity and cleanliness at the place of pilgrimage is of utmost importance to provide an enhanced experience and attract more tourists. The responsibility for development of pilgrimage centres has been entrusted to the Urban Development Department or Rural Development Department. Maharashtra tourism would assist the Urban Development Department and Rural Development Department for preparing a development model which can be applied to all pilgrimage sites.

- **Fort /Fort Circuits:**

Maharashtra has a large number of forts which are valued not only for their historical significance but also for their architectural excellence. The Government of Maharashtra in coordination with ASI and State Archeology, develop and conserve these forts for realizing their tourism potential.

- **Application of Information Technology for tourism :**

Effective utilisation of the website/portal for tourism promotion of Maharashtra in India and abroad would be ensured. Online advertising material would be prepared by MTDC and posted on the portal. Online bookings for the Deccan Odyssey as well as for all MTDC resorts will be operationalised.

- **Information Kiosks:**

Government of Maharashtra would create kiosks at important airports, railway stations, bus stations and important public places to provide tourism information on an interactive basis with links to the tourism portal and on-line booking systems.

- **Creating Awareness:**

Create awareness among people about the importance of tourism, how to identify and plan tour options and on how to be an enlightened tourist. This would also include creating awareness about safety and environmental awareness.

- **Training and Capacity Building :**

Carry out training needs assessment for tourism staff and plan for training programmes, with a view to capacity building of all partners and stake holders in the tourism sector. This will be in co-ordination with the "Atithi Devo Bhava" programme of the Central Government.

- **Coordination and Monitoring:**

State Government would form a committee involving the Department of Tourism, MTDC, and other related departments to play a coordinating role. This committee would also identify developmental needs (either infrastructure or site facilities) at various destinations. Special Task Forces would be created for the following activities: Public-private-partnership, arts and crafts, pilgrimage tourism, Development Control Regulations at destinations.

- **Organisational Review:**

A thorough review of institutional and staffing requirements of the Department of Tourism and MTDC would be taken up for restructuring the roles and functions of departments/individuals,

based on the needs of tourism development in the State.

- **Single window clearance system:**

The Government will create a system for single window clearance for facilitating tourist projects in consultation with all concerned departments.

- **Tourist Survey Statistics:**

Periodic tourism statistics are not readily available in Maharashtra. A mechanism would be developed to collect tourism statistics in the State. Availability of periodic statistics will help in analysis and deriving recommendations for better tourism management. Certain statistics are available through sale of tickets. To get complete statistics, MTDC would - tie up with various tourism related institutes such as ASI, State Directorate of Archaeology, hotels near destinations, tour operators, etc. to get statistical information on tourist arrivals ; develop information requirement formats and send to the above agencies ; develop a computerised database to store and analyse the data collected ;collect monthly data/information ; conduct periodic (may be yearly/once in two years, etc.) tourist surveys and impact analysis.

- **Evaluation and outcome budgeting:**

From the financial year 2005-06, Government of Maharashtra has initiated the process of evaluating each department by the outcome of their schemes. The emphasis has shifted from merely spending funds to the actual utility and outcomes of the funds spent. Accordingly, parameters would be identified and reviewed such as tourist arrivals, increase in employment generation, district (area) domestic products etc. Studies would be regularly held either through Government departments or Universities, Colleges and private agencies to assess the impacts and outcomes of tourism projects on a sample basis. Also, feasibility studies would preferably be undertaken before embarking on tourism projects where huge investment is required so that unfruitful expenditure can be avoided.

Findings of the Study:

After making study of Overview of Tourism Development in India and Maharashtra the major findings are as follows.

- Tourism has grown up as worldwide industry. Its growth & development has proved that industry has huge potential as an economic contributor in world and regional economies. The countries which are developing and under developed may boost their economies by exploring their tourist's resources as major

source of foreign exchange earnings including employment source for local people.

- Tourism has emerged as an instrument of employment generation, poverty alleviation and sustainable human development and foreign exchange earner for the country.
- In order to speed up the development of tourism in the country several thrust areas have been identified which includes development of infrastructure, products, trekking, winter sports, wildlife and beach resorts and streamlining of facilitation procedures at airports, human resource development and facilitating private sector participation in the growth of infrastructure.
- Share of Asian countries in world tourism revenue need to grow as compare to percentage of their population.
- India's position in FEE from tourism is also not satisfactory as compare to availability of tourism resources.
- FTA scenario in Maharashtra is comparatively good on the basis of statistical records in respect to other states; but practically most of these tourists visit Maharashtra for landing purpose only during their transit.
- The position of State of Maharashtra was at 4th to 5th stage in total number of domestic tourist arrivals in between 2005-10; no major changes have observed in this scenario till to 2013.
- Konkan has emerged as new tourist zones due to its religious, natural & cultural resources.
- Government of Maharashtra has also given attention to develop infrastructure in the district to boost tourism in the region.
- Further study is required to explore the true benefits of tourism developments for the betterment of main stakeholders.

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20.

**INTERSECTION OF MODERNIST ELEMENTS OF
MEMORY, TIME, NARRATIVE TECHNIQUES AND
SYMBOLISM IN JORGE LUIS BORGES'
*THE SECRET MIRACLE***

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&

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Abstract: Jorge Luis Borges, the Argentine poet-writer and recipient of multiple critical acclaims illustrates the genres of Magical Realism and Surrealism by imbuing his works with philosophical and fantastical elements. The Secret Miracle (1943), Borges' short story under perusal, is an extensive study on time and its compression; denotative of the narrative structure employed. By an examination of the permeation of modernist elements within the text, the researcher intends to discover the stronghold of such elements in inducing a divergent reading experience.

Key Words: time, memory, repetition, symbol.

Full paper:

Jorge Luis Borges' story *The Secret Miracle* commences with a Korean epigraph, indicative of the compression of time; a recurrent motif in this prose piece. It serves as an embodiment of a supposedly brief conversation between God the creator and man, his creation. The same theme also bears extension in relation to the writer and the text. The above mentioned phrase depicts acknowledgement of time as an imaginative tool in the psyche of the individual; held differently depending on the human tendency to either live each day as it comes or work towards a goal with a mindset deferring no time to contemplate upon the gradual progress of life. The story follows a frame narrative, wherein there exists a story within a story. It is not as dispersed as latter texts would be when modernism would embrace experimental forms and techniques in application to the text, drawing attention to the process of creation; altering the basic outlook to the finality previously engendered by a text.

The story, an embodiment of Borges' thorough knowledge regarding classical rules, uses T.S.

Eliot's idea of modification of texts by an influential past and the "Borgesian conundrum" (The principle of work/ text influencing the artist, and vice versa); an exploration of which will be undertaken as we progress further. Jaromir Hladik, the story's protagonist being a writer bears close resemblance to Borges and also affects a multi-dimensional dissolution of the text; laying bare the process of writing. The story encompassing a sub-narrative exists in terms of Borges' story *The Secret Miracle* being the story of a writer Jaromir Hladik, who in turn contemplates deeply the completion of his verse drama *The Enemies*.

Borges' inclusion of the past through evocation of writers from the past begins when, through Hladik, he imagines a sub-plot for *The Enemies* as involving two contending families (similar to that of Shakespeare's Romeo and Juliet, rid of romantic spirit; and involved in power play. The families could also be a fictitious extension of the conflict (war) between Germans and Jews in Hladik's life, with the historical setting being Nazi occupied Prague during World War II). The similarities between real and fictitious contenders lie in their constitution and depiction of human beings in strained, constructed conflicts; not pre-existent from its inception but engendered so (bearing striking resemblance to Simone De Beauvoir's definition of gender).

The play within the story has a dramatic setting, driven by portrayal of passing time and a sustenance of plot; with the leading character having encountered erasure of memory (within a dream) in relation to the rules of the game. Then again, there is portrayal of the Chaucerian dreamer (Hladik); alarmed into awakening. A constant play at intermingling reality and fiction is in effect. The writer as protagonist lays claim over the autonomy

of one's text, by an infusion of imprints representative of the author's distinction.

Hladik being in a situation similar to India's Emergency, (with basic rights under suspension), gets arrested for the dispersal of truth; with modified interpretation as driving ploy for revolution by manipulation of mindsets of people against the totalitarian regime using his pen/ art. Hladik, being led to the prison cell, is depicted as 'aseptic and white'- rid of impurities (made sterile) by a disinfection of sorts; aiding interpretation as a literal, non- metaphorical, cleansing of the allegations attributed to him by the authorities. Hladik's arrest made conducive by his Jewish ancestry and status, being a public representative, renders a threat to the freedom of expression.

Words in the text embody dual characteristics- firstly, as communicators of one's opinions and secondly, as weapons incriminating its creator (the writer); with his publications being held as proof of criminal offense (for inciting revolution), earning him a death penalty. Repetition, another device in major use within the text, affects consolation regarding death being a fear inducing entity in its symbolic nearness to closure of life, alone. The repetition serves to unite writer(s) with the commoners, taking into account their similar reactions to death; an equalizer of sorts.

With reference to the writer's anxiety regarding the imminent closure of one's life, it is said: "he died hundreds of deaths"; a possible invocation of Shakespeare's *Julius Caesar*, drawing distinction between people's differing perspectives on death based on characteristics of courage and cowardice. While courageous people experience death once, cowards experience the same in multiplicity; propelled by the 'fear' of death. Life (a construction) played out in the imagination involves exploration of highest potential, weaning, decay, death and reincarnation; aiding portrayal in a cyclical manner, bearing semblance to real life. At one point it is suggested that the day set by Julius Rothe (the Judge in charge of Hladik's case) was drawing close. At this juncture, the researcher enquires the credibility of this sentence, philosophically, by questioning whether a person's death can ever truly be determined by other humans. If it does, what then is the power of God? Modernist elements within the text, insist on a re-assessment of every aspect of existence.

Man's existential beliefs regarding death, have found voice in the protagonist defying oncoming death ("I am invulnerable, immortal") when faced with mortality; where the instance of wishing away death is symbolic of an attempt at regaining control over life. A venture at holding onto superstition in

the face of death amounted to nothing, however so. An extensive use of metaphors has been accomplished, with descriptive phrases such as 'fugitive substance of time', and 'precipitating' having entitled to time an elusive, escapist and diminishing characteristic; where the statement 'nights of sleep as dark pools to submerge in' provides, briefly, an in-depth assessment of the psychic state of depression and 'sleep as a dark ocean drowning him' as acknowledgement of drifting or being passively led towards death. The writer wanted to evade his imaginative mind to such an extent that even death was deemed welcome, as the final act of closure alone could save the writer from the dark recesses of his mind.

The author uses the terminology "problematic practice of literature" to embody the field as an active, not passive entity. Hladik, the writer seems to derive purpose in life by a reminder of his unfinished work *The Enemies*. By the way of self appraisal, this work is held far better than his previous works; giving forth interpretation of the writer being aware of one's incompetencies. Owing allegiance to archetypal theories, Borges' in his work remarks experiences as not novel but repetitions of the bygone. The author's curious approval of verse drama has its basis in the generation of conscious awareness in relation to the artificiality of the work (in the audiences' mind) with a clear demarcation between reality and unreality; that helps maintain distance (affecting alienation) between work and the audience, which serves in opposition to the previous attempt of writers to have readers relate and emotionally connect to their work. Also, sudden shifts from reality to bookish detail bars reliance on any one element, and therefore complacency. Multiple consciousness affects portrayal in the text by an expression of the psychic states of different characters. Baron Roemerstadt, in *The Enemies* meets with strangers who seem to have been encountered in dreams, vaguely; embodying a feeling of the Deja Vu. His fictitious existence is marred by transference of his attributes onto others. The fourth wall of theatre, has been transcended by a modernist application to literature; wishing to actively engage the audiences.

Repetition, in relation to the day order, is depicted by an acknowledgement of time as seven in the evening, the setting sun, mention of the western sun and Hungarian music each day. The insane character Kubin's presumption of the Baron's identity helps attain imaginative realization of his love for Julie de Weidenau; the Baron's fiancée. An entire sequence is materialized before we are enlightened about the constructed reality or fabrication put in effect by the character Kubin, whose delusional perspective leads the readers

awry. Thus, repetition is of crucial consequence in relation to the event that sustains Kubin's imagination and life by his constant reminiscence of it. Repetition of each day is made manifest, with Hladik engrossed in an endless loop; a continuous process to find meaning in life. Mid-story, the author dispenses with third person narrative for narration in first person. The text is to the author as is human to God and therefore it aids representation of memory, creation and fantasy as interlinked entities.

Time is viewed as a transitory entity, with reference to the imminent death of Hladik. He wishes for an extension (of time) to bring glory to his creator, by the completion of his text. Infinity and repetition endure recognition in relation to paths undertaken to achieving God. Repetition is affected in terms of involvement of library as a recurrent motif in Borges' works, with particular reference to the Clementine library in this work. Borges' high appreciation of learning and literature is apparent in the motifs used. The following statement is a clear case of repetition, endorsing the difficulties in the spiritual quest; individual to each person: "one of the letters on one of the pages of one of the 400,000 volumes of Clementine." Also, the sentence "My fathers and the fathers of my fathers have sought" God. It is suggested that, people have gone blind in search of God; alluding to the loss of literal vision in order to gain spiritual vision or sight to see God.

The announcement of a prophetic solution in a dream, by a universal voice deemed God's; is perceived as a covert tap on the sub-conscious of the individual. According to the author, dreams belong to God; yet they can embrace alternate interpretation as manifestation of the inner workings and voice of humankind (the collective unconscious). Hladik's touch on the map of India within the atlas is a reminder of the perception of India, as the destination for those seeking spiritual solace.

Symbolism is employed, within the text, in instances where imagination (romantic ideas, twisted labyrinths) and reality (single iron stairway) are juxtaposed. Julia de Weidenau is

termed a mere symbol of the real woman imagined or referred to by Hladik. Modernist elements and perspectives have interspersed with the age and mindsets of people so much so that cruelty has replaced kindness and rationality has overcome human sentiments of sensitivity and emotion. Alienation is made manifest in the textual instance, wherein care is bestowed upon inanimate objects, while humans face disregard (concern regarding blood splashing on the wall and not the killing of a man); and the objectification of man in death. Jose Patrick's statement "War and industrialization seemed to devalue the individual" acts as representative of the age of modernism. At the moment right before death the purview moves into the self conscious of Hladik, the writer turned convict. Time is held in suspension when the statement "physical universe stood still" is noted in the conscious of the convict. Foreclosure is depicted in the thought process: "I'm in hell. I'm dead." The recognition that death would entail a final closure of his thought processes, in itself represents rationality and logic even when faced with fear.

Hladik chants the fourth eclogue of Virgil, a prophetic statement regarding the birth of Jesus. However, Hladik chants the stanza with the intention of attempted influence over the scenario wherein he imagines his grief being shared by the officials surrounding him; embodying a single shared consciousness, a mode of thinking prevalent during the modernist era. His own stillness is transported to the environment and the people in it, giving the reader an inkling of writer Hladik's role as creator and the scene being a construction of his mind. A complete rejection of realism is made manifest in the realization of God having granted Hladik his wish of extended time (of a year) to finish his verse drama, in his imagination and not in reality. He dies on the day prescribed but with the sense of relief that he affects the completion of the story in his psyche, driven by an epiphany, within the compressed time frame between the command of fire and his execution. The conceptual conclusion of story parallels death of the writer, asserting the question of the written word's significance on humanity.

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21.

CONFESSIONAL NOTE IN THE POETRY OF SYLVIA PLATH

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&

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Abstract: *The study of Sylvia Plath's poetry highlights her themes and techniques and reveals her growth and development as a poet. She expresses her inner world in her poetry. Plath is a major American poet who extends the frontiers of poetry with her forays into areas of human consciousness rarely explored by creative writers. Her talent got famous both in America and England. Plath's poetic strategies give evidence of a carefully crafted prosody. The pictures that Plath created through her poetry are terrifying. Her horror of mind could clearly be seen in her poetry. Her poetry has a unique characteristic, her poems create a cosmos a poetic universe replete with symbolic properties, a universe that encompasses similar landscapes seascapes and personae who are isolated and often battered and traumatized. Sylvia Plath was the writer for whom literature and personal life were single unit.*

Key words: confession, tormented self, personal experience.

Introduction

In Sylvia Plath's poetry there is a sense of menace that is due to her obsessions in her real life. Plath was a neurotic obsessive personality but her position in the world of art was not comparable. By reading her biography her texts could easily be understood. Sylvia Plath's life was full with suffering and deprivation and conflict undoubtedly provided the impulse, the motivation to dwell on and emphasize specific themes in her poetry. Plath used death and rebirth as major themes in her poetry. Death is a recurrent theme in Plath's poetry it is because of early death of her father. The father death left the daughter with powerful feeling of defeat, remorse, grief and resentment. The absence of father effected Plath's life a lot and it is clearly visible in her poetry. Plath passed the periods of depression and it resulted in continuous attempts of suicidal attempts at various intervals of life. She broke down with the unfulfilment of her dream of being a successful writer. She once took an overdose of sleeping pills to perish her miseries but fortunately she was saved. Her continuous

reference to death and rebirth through various images shows her wish to die and rise again in a better way. In her poetry she has used a lot of images to represent death. Plath thought that death is the best way to meet with her father, for whose love she lacked from her childhood she wanted to reunite with her dead father and death was the only mean to achieve this goal. So, death for Plath is just way out to rebirth that reunites her with her father. Plath was totally unsatisfied with her life, for her life was meaningless and the best way she gives meaning to her life is through dying and rebirth.

Objectives

1. To know the technique of confessionnelism in the poetry of Sylvia Plath.
2. To analyze how social relation is depicted in poetic contest.

Confessionnelism and Plath

Plath justifies her suicide attempts that they are response of her call: "I guess you could say I have a call". Perhaps this call could be her downright determination to end her life of suffering and depression, and to reborn into a better life. Judith Kroll links Plath's personal events to her treatment of the image of rebirth:

"To see autobiographical details only as such is to regard Plath's vision of suffering and death as morbid, but to appreciate the deeper significance of her poetry to to understand her fascination with death as connected with and transformed into a broader concerned with the themes of rebirth and transcendence."

After analyzing her poems it is obvious that she realizes for better resurrection it demand her death as a first step. It resulted in her continuous suicide attempts. She was preoccupied with the idea of death.

Plath always felt a victim in the male dominated society. Her poetry is a well example of her

feelings of victimization, and raised her voice against the brutalities of the men who were present in her life including her father and her husband.

The question of identity is another major theme that could be found in Plath's poetry. In her poems the personas discard their old unwanted identity and adopt a new, more fulfilling one. Sylvia Plath thinks in and organizes her in terms of polarities. The antithetical concepts of life and death are her twin themes that occur side by side.

Plath's poetry could not be treated as only autobiographical, subjective and self-centered. They show an awareness of the social and political climate of the time. She played a well role of mother, wife and daughter while being very much conscious that she was a brilliant, intelligent woman. She was profoundly affected by the conflicting ideologies of domesticity and achievement. The double standard of American society resulted in Sylvia Plath's envy and hatred of men. The fearful and contradictory nature of American culture of the 1950's influenced her poetry and at the same time aroused anxiety in Plath's own life.

In Plath's poems like 'Daddy' and 'Lady Lazarus' there are expressions of the woman's struggle for equality and power in a social order that is male dominated, exploited, looked upon as subjects and private possessions. In her poems there are images of women being imprisoned and tortured as well as those who strive for identity of their own. Plath in most of her poems discards the dominant patriarchal agenda of male dominant society. The writer shows her anger towards men in the poems like 'The Jailer', 'Daddy', and 'The Applicant' and 'the couriers'. Many critics have misunderstood and misinterpreted Plath's poetry. The charge of solipsism has been levelled against Plath's poetry by Joyce Carol Oates. "Solipsism" is defined as the theory that the "self is all that exists or can be known." This type of misunderstanding exists in the poems like "The Applicant". "Three Woman" and "Purdah", since they portray the agonizing entrapment of the different personas by the powerful social order of the times in which they live. Plath's use of Holocaust has also been questioned. Commenting on the Plath's use of Holocaust imagery in the poem "Daddy" Irving Howe opines that her comparisons are "utterly inappropriate". Plath's poetry dovetails both the private and public world. Due to this fusion she was able to produce texts that function as a mirror of the times in which she lived.

Sylvia Plath's poetry is confessional as she uses autobiographical material as a raw material. There are a lot of poems in which she showed revolt

against a fictitious father-daughter persona. Her poetry establishes an ambivalent attitude towards nationality. Plath's poetry promotes a cultural hybridization. In her poem 'Crossing the Water' it is never made clear which water is crossed. Plath's poetry has an environmental effect in which she lived. Her powerful poem 'Elm' foregrounds her position as environmentalist. Her poetry also depicts the repercussion of nuclear bombs which highlights her environmental concerns. The Hiroshima incident makes the poet to think so, it is obvious that the social elements reflect in Plath's poetry. Plath's later works are filled with images that are linked together by free association of ideas. These images create a powerful effect on the psyche of the reader. The world of Plath's poetry is a rich that hold the reader enthralled. There are moving pictures of Plath's poetic landscape in her poetry. Color symbolism is employed in an effective manner in Sylvia Plath's poetry. The black color in her poems is associated with her father and husband that is male power and authority. This could be the most remarkable aspect of Plath is that loud is also used in the poems like 'Daddy', 'Man in Black' and 'Crossing the Water' to represent death. This ambiguous use of mirrors shows her state of mind.

A remarkable aspect of Sylvia Plath's is to create beauty out of personal suffering and describe it vividly and with fascination and to employ very appropriate images for it. Many of the Plath's poems like 'Tulips', 'Cut', 'Fever' etc. deal with Plath's sickness and disease, suffering but what is remarkable about her poetic sensibility is that instead of being depressed and saddened by disease and sufferings Plath added vigor and energy to perceive things at a deeper level. The experience of sufferings and disease heightened her imaginative sensibilities. Suffering and disease in her poetry provides to the poet an almost visionary desire and mystical experience. Plath created poetry out of sensation.

Sylvia Plath considered writing a way of life, an expression of being alive, for her writing was an expression of her personality and it was also a preservation of her sanity. Her creativity is directly related to her personal experience. There is a close relationship between her life and art. Her writing is a reflection of her mind. In Plath's poetry there was a conflict between social acceptability and writing, between creativity and academic success. In her writing the frustrations of her life are clearly visible. She wrote only to escape from the frustrations of her life. Many of Plath's poems when read in collaboration with her biographical information, betray the emotional concerns experienced by her at the time of their composition. Her poems are influenced by the disturbing

experiences and intense pressures of her life, a troubled and uncertain marriage and a growing sense of financial and personal vulnerability in her roles as a mother and a wife. There is a bitterness, anger and hatred towards the male society.

Plath employed perfect techniques of expression in her poetry. She used verbal manipulation of external events and objects. She was aware of the power of words and she used them effectively in her poetry. Mastery over words and their use in her poetry is the successful step to gain control over experience. This sort of experience made her able to use simile, metaphor alliteration and the entire range of rhyme scheme in her poetry. In her poetry diction is ornate and the content is manipulated.

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Conclusion

Sylvia Plath's poetry we can say the poetry is sensation recollected in tranquility. She draws on sensation which are poignant in their effect and binds images around them. Such type of technique is found in 'Tulips', 'Cut', 'Fever', 'Ariel' and 'Years'. It is found that the range of sensation in her poetry is not confined merely to physical level. It embraces the physical and mental level. One more remarkable aspect of Sylvia Plath's poetic technique is her use of dramatic personae for objectifying her own personal feelings which have confessional urgency.

22.

**IMPACT OF INFORMATION TECHNOLOGY ON
GOVERNMENT AND ADMINISTRATION**

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Abstract : The important objective of this paper has been as the possible role of it in broad based whole development of India. To days Government are E-Government it become possible because of Information Technology. It changed the working of government; in fact it changed the nature of government Information Technology is benefited to each and every citizen of india as well as government and Indian administration absolutely in developing country internet and information technology become a tool of development. Technology affects not only the power of a state but also the entire courses of international relation. The information Technology should be promoted to be used as a tool of raising the living standards of common people and enriching their lives information technology revolution is definitely catching up every corner of the people, govt. and administration.

Information Technology is played a important role in bookless electronic library and paperless office in near future. The social goals of information technology should be improving the efficiency of the government, banking, industry, trade and commerce, improving education in schools, colleges and technical institutions, education for the masses and entertainment. Every thing is going to be modernized and digitize hence, we must equip our self to adapt with I.T.

Definition of I.T. :

According to the oxford advanced learners Dictionary information technology is the study or use of electronic equipments, especially computers for storing, analyzing and sending out information.

According to UNESCO ICT is a scientific, Technological and Engineering discipline and management technique used in handling information, its application and association with social, economic and cultural matters.

Equipment and Instrument :

(1) sati let (2) computer – software & Hardware (3) Internet E-mail, Fac book, Blog and tweetoor (5) website (6) Mobile – Memory card, Radio , T.V. (6) CC T.V.Camara and Web – Camara (7) Teli-Text.

Impact on Govt. and Administration:

1) ICT use in legislature 2) Campaign of political parties 3) Easy process in election 4) Use of it in communication and service field 5) Use in trade and commerce 6) Use in Judicial Administration 7) For quick and Transferring administration 8) Use in education and industry development 9) Use in administrative stricter 10) Use full to collect information 11) Use of ICT in defense and police force 12) IT in Agriculture filed 13) IT use in Decision making using decision support system 14) Taking feedback 15) Web portals 16) E-Voting 17) HI – Tech Government offices (18) IT use in international Administration 19) Creation of Good governance 20) IT impact on people 21) Impact of IT on News paper, Radio T.V. and other mediums of Public Relation 22) IT use in school, college, university exam., Railway, Airplane, E-Banking, E-Scholarship 23) IT impact on Black Market and Agents 24) E- Governance, E-Administration, E-Democracy 25) Scubernatic State, Enter prenurila Government, Leviathan, Robo Office, Multitasking, Self – identity culture, New functional culture, Automation Administration, Responsible Administration, Successful Administration.

Discussion :

To day's need to provide citizens centric governance which focused on delivery of his quality public services as per the need of citizens, information technology revolution is definitely catching up every corner of the globe. It should be useful for the human development, Application of information technology is quite importance in the context or challenges by globalization and good governance. The successful induction of IT in Public Administration requires a change of mindset. This requires political will and support and a decisive administrative leadership in the 21st century every one is completely depend on information technology because they are easy to access. All type of information with in short period and in the room information technology reached to the every layer of social system in fastest way as well as mass participation through face-book, E-mail and SMS etc. The process of information technology is indeed irreversible but we need to

work towards fighting the apprehension that there is no other alternative to it information technology is giving rise to new social expectation, changing value systems altering the nature of state and governing system in the last ten years technology has advanced foster than in any time in human history. Its impact on our culture is undeniable. The changing nature of Indian government and administration in the era of information technology in India many challenges and opportunities is created by information technology in the filed of Indian Govt. as well as public administration. To day so it has the poetical to increase the number of people who participate in administrative work from day to day information means knowledge of object, and technology means practical used of science information. India aims to transform india into a truly developed and empowered society by 2020. To achieve this growth the Govt. and Public Administration has to contune to re-invent it self any strive for the extra

mile, currently every single person can afford at least one electronic device in least price, this is the success of information technology.

Conclusion :

Information Technology has make so many valuable changes in Indian Administration it is useful to work with simple, quick and transparent and hence the it is the god gift for Indian Administration due to information technology distance between Govt. and people are became less information is a set of meaningful data. Which will be further used in our day to day life. It is a valuable asset for any organization. So that it must be managed in way that it provide maximum output. Birth of this type of modern information technology gave different look to all organization. To days Administration and Govt. use tools of it more than ever. So that our Administration are becoming E-Governance as well as E-Administration.



23.

TITLE: RECURRENT THEMES IN EMILY DICKINSON'S POETRY

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Abstract: American literature had a long period of apprenticeship. The nineteenth century American poetry has been represented by the three great poets- Ralph Waldo Emerson, Walt Whitman and Emily Dickinson. Emily was one of the great poets of all time, perhaps, the greatest of all American women poets. She wrote about 1800 poems, only seven of which were published during her lifetime, five of them in the Springfield Republican. Though she was not a philosopher, nor even a consistent thinker, she strikingly illuminated hidden recesses in the human soul. Themes and imagery of her poems are borrowed from ordinary life Amherst of her time, her father's influence, the loss of her near and dear ones, and the ordinary things around her like. Even a cursory glance at her themes reveals an extreme preoccupation with the reality of God, the possibility of faith, the effect of death, the problems of immortality, the nature of the soul, love, passion, pain, social scene and nature.

Keywords: Poetry, God, Death, Immortality, Love, Nature

Introduction

"Poetry is as ancient as the human race. In all cultures of the world, the Mantras are in verse." (Thematic Patterns of Emily Dickinson's Poetry, ix)

American literature had a long period of apprenticeship. The American writers from colonial times until now have written countless essays and songs, short stories and novels, plays and poems. Narrative poetry, not of very high quality has been written from the days of the New Englanders to the present. This same pace is found in Modern Poetry. Lyrical poetry has been abundantly written by Sidney Lanier and E. A. Poe. The nineteenth century American poetry has been represented by the three great poets- Ralph Waldo Emerson, Walt Whitman and Emily Dickinson.

Biography

Emily Dickinson, a major American poet, a recluse, nicknamed the 'Nun of Amherst' was born on December 10, 1830 in Amherst, Massachusetts. She was the second child of Emily Dickinson and

Edward, the treasurer of the college and leading citizen of the town. Emily's grandfather, a lawyer by profession, devoted his life to the advancement of Christianity and bequeathed to his family the responsibilities of that cause. The father's practice along with the obligations to church and college was inherited by his son, Edmund. By the time of Emily's birth, the Puritan Theocracy had made its last stand and its foundations were tottering. Yet in 1830, Amherst was still a Puritan village with its life centred in the church and college, controlled by the church.

Of Emily's childhood very little is known. Emily attended Amherst Academy and Mount Holyoke Female Seminary at South Hadley. Though a good student, Emily dreaded examinations and exhibitions. She had no inclination to display her talents in public. She grew up in a secure, well-ordered family, with a father deeply concerned for his children's welfare. To Emily, her father was so important that without him, her personality cannot be properly interpreted. His gods were her gods. His granite integrity was hers also. As a child she stood in no little awe of him. She herself exclaimed for the strict conservative nature of her father: "If father is asleep on the lounge, the house is full." (Poems by Emily Dickinson, 6) But defiance of her father was the defiance of what was deepest in her, an instinct of righteousness that could not be denied. She came to understand and respect her father as her own soul. She had known other prominent and brilliant men but none to match her father. She wrote after his death that his heart was pure and terrible and perhaps no other like it existed. Emily's father was a firm moralist, reserved in manners and had a marked individuality in thought and love of independence: "When he spoke, his timid wife trembled, obeyed and was silent." (The American Tradition in Literature, 1010-1011)

Emily was probably guilty of her slight figure, was reticent and avoided photographs. Some biographers attribute this indifference to her lack of good features. The only known photograph of Emily dates from the Mount Holyoke period. The dominant impression is that of an unformed, sensitive girl whose large eyes unflinchingly

challenge the viewer. These impressive brown eyes and thick auburn hair drawn back tightly were the only good features in an otherwise plain freckled face. She called herself the 'only Kangaroo among the Beauty' and noted that she was "small like the wren, and my hair is bold, like the Chestnut Bur- and my eyes, like the Sherry in the Glass, that the Guest leaves." (*Emily Dickinson*, 17)

Emily completely withdrew herself from social contact and remained unmarried throughout her life. She lived the life of a recluse, perfectly devoid of outward event, remained unknown during her life time. Her sister, Lavinia was a lifelong companion and trusted confidante. Other than Lavinia, she was attached to her family and very few people only. She did not at once become a recluse. It is not just clear when Emily began to dress invariably in white and to invert herself in an atmosphere of hallowed mystery that her garments symbolized. By 1862, her seclusion had become marked but not absolute. By 1870, her seclusion had become a conscious resolution, "I do not cross my father's ground to any house or town." (*Thematic Patterns of Emily Dickinson's Poetry*, 9) For the last fifteen years of her life the village knew Emily only as a white figure flitting about the garden in the summer dust. Friends of the family thought her as an exquisite touch not and considerably avoided any intrusion on Miss Dickinson's privacy. The life of seclusion that she later led ostensibly does not mean a life of inactivity. During her life of seclusion, Emily became more and more absorbed in writing poetry.

Dickinson's Poetry

Emily was one of the great poets of all time, perhaps, the greatest of all American women poets. She wrote about 1800 poems, only seven of which were published during her lifetime, five of them in the *Springfield Republican*. First edition of her poetry was published in 1890, edited by Mabel Loomis Todd and Thomas W. Higginson. The complete edition of her poems was published in three volumes by Thomas H. Johnson in 1955. There are no titles given by Dickinson to her poems. In the anthologies the arrangement is chronological and classification was based principally on key words in the poems themselves. In 1862, the thirty-one years old Emily wrote a letter to Thomas Wentworth Higginson, a writer and reformer, enclosing four of her poems- 'Safe in their Alabaster Chambers', 'I'll tell you how the Sun rose', 'The nearest Dream recedes-unrealised' and 'We play at paste. The second letter to Higginson, written ten days later, enclosed three poems: 'South Winds jostle them', 'Of all the sounds dispatched abroad' and 'There came a day at Summen's full'. All these poems reveal that in

1862 the poet was no longer novice but an artist whose strikingly original talent was fully developed.

"Poetry seems to flow out of her involuntarily like a mountain rill." This is absolutely true in case of Dickinson. Though she was not a philosopher, nor even a consistent thinker, she strikingly illuminated hidden recesses in the human soul. Her perception of beauty is so keen that she sees it even in a locomotive. A poet of romantic sensibility, Emily's sensitive soul throbbed to the ray of light in winter, to the song of oriole and to the thousand little things that made her world glow with beauty. Themes and imagery of her poems are borrowed from ordinary life and the ordinary things around her. Amherst of her time was a thickly-wooded small town and was equity rules away from Cambridge and Boston. In Amherst, relaxation was limited to simple social visits and family exchanges. Cards, dancing and novel reading were still prohibited in 1830. The town's insular complacency and habitual fondness for gossip could be stifling and even cruel. This was Amherst, with its limitations and strengths reflected in Emily Dickinson's poetry. As George Whicher has succinctly phrased it in *This was a Poet*: "To an extraordinary degree she absorbed into herself the atmosphere of the countryside where she was born. . . .she made it her business to embody in her poems the quintessence of New England ways of thinking and feeling. In her the region became articulate." (*Emily Dickinson*, 9)

Nature has been one of the most recurring themes of English and American poetry since the closing decade of the eighteenth century. The chief exponent of this subject, William Wordsworth penetrated beneath the outward manifestation of nature, explored its utmost philosophical limits and gave to her a separate life and soul of her own. The highly sensitive and creative mind of Emily must have definitely been influenced by the nature poetry of Wordsworth. She, while sitting in her little solitary world, at the window pane, observed every minute object of nature with her keen power of observation and gave an outlet to her microscopic power of imagination. She wrote more than 500 poems on nature. To her, Nature appears as the gentlest mother, very affectionate, loving and care taking soothing and comforting her bruised children. A minute observer of Nature as Dickinson was, nothing of Nature escaped her notice. The common objects of nature like sun-rise, sun-set, birds, flowers, changes in the season, the magical movement of the rotation of day and night, wind and the storm fascinated and stirred her imagination and filled her with exultation and immense pleasure. Her unique approach to the external beauty of nature, the power of storms, the

strangeness of creation, the fleeting aspects of the material, and the mystery of the seasonal process fully demonstrate that even the most neglected and hackneyed subjects can be revitalized by genius.

If Emily Dickinson loved external nature and faithfully recorded her impressions of it, she was even more fascinated by the complex social scene around her. She responded to the interplay of community events and human personality, meditated on friendship, and closely examined her own deep experience of love and passion. Apart from the poems written on the theme of Nature and social scene, she wrote more than a hundred poems on the theme of love. An overwhelming majority of them were written during the years 1861-1863. Emily, being an introvert type of personality, never wished her romance to be probed. About her love crisis, so many impossible and exaggerated stories have been fabricated that one almost despairs of ever identifying the man. The identification of her lover has beguiled biographers and readers for generations, but his identity still remains uncertain. However, the Reverend Charles Wadsworth, whose death on April 1, 1882, caused her to comment, "Love has but one Date-'The first of April' 'Today, Yesterday, and Forever,'" is most generally considered to be the man.

Emily's own experience of passion occasioned most of her love poetry, but she also considered the subject from a philosophical view-point. The extravagance of her feelings about love's importance caused her to remark that "love is all there is" and to equate it with God himself. Because love was meaningless unless reciprocated, she felt that God was dependent upon man's love for complete happiness. As she matured, she realized that love created the only harmony in the universe and that divine love surpassed nature's beauty and human affection. Love triumphs over both life and death to achieve an almost divine status. Few of her poems on the subject have literary merit and the main exception is "The Soul selects her own Society":

The Soul selects her own Society,
Then shuts the Door.
To her divine Majority
Present no more.
.....
I've known her from an ample nation
Choose One,
Then close the valves of her attention
Like Stone.

The keynote in the above poem is that to a life of humdrum routine, she preferred the life in the world of her imagination where she could love with

greater fullness and intensity. This poem has some relation to her choice of a life of solitude, made about this time, preferring her own circle and closing the door on the general world, as the opening lines of the poem suggest. A surface reading of the poem categorizes it into a simple love poem suggesting future suitors being rejected because of the 'chosen one' rather than the temptations of society that might distract her from her art. While on the other hand, "One" may be the Supreme God and finally this is the hint of a nunnerly, where she waits for God alone.

Unlike most other American poets, she was religiously oriented. With a great spirit of religious unorthodoxy, Dickinson relies more on her soul to lead her to Heaven and to God than all the sermons and church-goings that conventional religion recommends. Her written comments show how distressed she was by the religious pressures. In fact she discarded the sway of religion and relied more on intuition and imagination. She could not accept the harsh dogmas of innate depravity, arbitrary election and predestination, or revere the Bible as true history and the only moral guide for man. In other words she rejected all that made man insignificant and helpless before the crushing force of God. But in spite of her scornful attitude to the traditional picture of the Puritan's God, we find in her true pity and a deep faith in Heaven and Immortality. Even a cursory glance at her themes reveals an extreme preoccupation with the effect of death, the nature of the soul, the problems of immortality, the possibility of faith, and the reality of God. Certainly in the sense that she sought the essential moral truths veiled behind material appearances and strove to experience and perceive the Divine force (or as she phrased it "Circumference") she was mystically inclined. Even God himself, she felt, was dependent on human love for complete happiness. Mainly she accepted God as the omnipotent ruler and respected the supreme majesty of his person. Despite her wavering and doubts, she retained her personal belief.

If human love and spiritual bliss were one side of life's coin, the reverse showed pain and loss or death. For Emily Dickinson as for Hawthorne and James, the knowledge of pain became a touchstone for estimating the depth of a human soul. Primarily she notes that true pain becomes such an essential part of one's being that its departure causes a deeper loneliness in the soul. Since pain's intensity is unrelenting, one can never master it, nor even hope for time to assuage its power. Yet pain has value, since it provides the victim with enlightenment to a 'larger pain'. That is, from a personal experience of grief one comes to the realization of its universal human condition. Thus,

it greatly strengthens man, enabling him to bear increased stresses and survive as a human.

Death is one of the perennial themes of Dickinson's poetry. Dickinson's large new house was close to the centre of town and beside a cemetery. Funeral processions usually passed the Dickinson house on the way to the cemetery, and it is small wonder that Emily grew up conscious of death- it was impossible to avoid. Later watching a close friend of hers nearing death, she was so moved by the strange beauty of the dying girl that friends had to lead her away. The event so weighed upon her impressionable, thirteen-year old mind that she became sick, and only a prolonged visit to Boston dulled the traumatic experiences. At twenty-one she rather morbidly pictures her own death: "The other day I tried to think how I should look with my eyes shut, and a little white gown on, and a snowdrop on my breast; and I fancied I heard the neighbors stealing in so softly to look down in my face- so fast asleep- so still. . . I think of the grave very often, and how much it has got of mine, and whether I can ever stop it from carrying off what I love." (*Emily Dickinson*, 13) Later she saw the death of all those; her father, her mother and Ben Newton, who were the shaking influences of her life. The traumatic effect of these deaths made her profounder, more grimly thoughtful and more philosophically aware of "Death" as a perplexing and puzzling phenomenon of life. Death remained throughout her life an over-mastering obsession. The five hundred and odd poems which deal with death, occupy a central place in the corpus of her poetry. No doubt, death has been a fascinating subject for other poets also but Dickinson has looked at it from various angles and described it in a poetic idiom of her own "She died all her life". She has drawn a disturbing portrayal of death in the following poem:

I felt a funeral in my Brain
And Mourners to and fro
Keep treading-treading-till it seemed
That sense was breaking through (280)

The detailed presentation of a complete funeral as felt through the ebbing sensations of a dead person borders on the morbid in depicting the terrible struggle that the separation of the body from the soul occasions. In this poem, there is no hope of immortality. It depicts a despairing plunge into an eternal abyss. In yet another poem, Emily visualized Death as a person she knew and trusted. This person might be any person from Amherst, or any tutor, minister of lawyer, whom she knew and with whom she exchanged valentines and who at

one trial or another had acted as her lover, well-wisher:

Because I could not stop for Death-
He kindly stopped for me-
The Carriage held, but just ourselves
And Immortality (712)

In this poem, instead of the human fear or religious awe usually associated with death, it is portrayed as a restful trip, a pleasant journey with a courteous visitor and an unnoticed third traveller, immortality. One is startled to hear awesome death addressed as a kindly gentleman whose gracious manner soothes the victim and whose invitation is gladly accepted as from an old family friend or lover.

Just as Death is the gateway to Immortality, in the same way, the death poems of Dickinson end only to usher in a new phase in her poetical career. The dominant mood of this phase is a searching enquiry into the belief of Immortality, its nature and the necessity of such a belief as a Corollary to death. The spiritual and intellectual forces that shaped Dickinson's thinking were the Puritan tradition into which she was born and the transcendental and romantic doctrines that were prevalent in the New England of her youth. In her thoughts on Immortality, we find the streaks of transcendentalism as shaped by the ancient Hindu faith in the transmigration of soul running through the Biblical love which forms the background of her religious culture. Her belief in immortality is not free from doubts and she has freely expressed these doubts in several of her poems.

Conclusion

Among outstanding American writers few had to wait as long for critical and scholarly acceptance as did Emily Dickinson. With just seven poems published in her lifetime, it was not until the 1950s that she was securely placed with Poe and Whitman as a major poet. Today, she is regarded as a major American poet, and the greatest woman-poet in the English language. Basically she was a religious poet whose concern with the fundamental issues of death, pain, love, and immortality occasioned her finest lyrics. Undoubtedly, the areas of life and nature that most interested her were narrow and personal. Still, she probed these subjects deeply and produced a surprising variety of insights about external nature, the inner struggles of the human soul, and the mysteries of death and immortality. Her poems do not belong to the literature of escape. She confronted all the facts

of life that came within her experience seeking to record all she could learn, ecstasy or anguish, and stating her conclusions without palliation. She defies labels: Romantic, Transcendentalist, Metaphysical, Meditative; she defies boundaries; she defies categories- religious, lyric, or nature

poet. She is something of all these or more. But there is no doubt about her uniqueness and individuality. Like only the greatest she stands alone. Her place is among those whose gifts are too intrinsic for renown.

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24.

**ACADEMIC ACHIEVEMENTS AND STUDY HABITS OF COLLEGE
STUDENTS OF DISTRICT PULWAMA**

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ABSTRACT: This study was undertaken to study the academic achievement and study habits of male and female college students of district Pulwama (J and K). The sample for the study was 410 including 193 male and 217 female college students, which was further divided into different groups of rural-urban dichotomy. For this purpose descriptive survey method was used. The college students were in the age group of 19 - 21 years. The sample has been selected on the basis of random sampling technique. Palsane and Sharma Study Habits Inventory (PSSHI) and Aggregate marks percentage obtained by the sample subjects in their first and second year examinations were collected from the official records of the colleges. The average of these percentages for each sample subject was used as measure of the academic achievement. were administered for the collection of data. The result of the study highlights that the female college students have high academic achievement as compared to male college students. On the other hand it has been found that study habits of college female students are slightly higher than the male. The two groups under study do not show any significant difference in their study habits.

Key words: Academic achievement and study habits of college students.

I. INTRODUCTION :

Academic achievement occupies a very important place in education as well as in the learning process. It has become an index of child's future in this highly competitive world. It has been one of the most important goals of the educational process. It is also a major goal, which every individual is expected to perform in all cultures. Academic achievement is a key mechanism through which adolescents learn about their talents, abilities and competencies which are an important part of developing career aspiration. One of the most important outcomes of any educational set up is achievement of the students. Depending on the level of achievement, individuals are characterized as high achievers, average and low achievers. Taylor (1964) states that the value the

student places upon his own worth affects his academic achievement. Achievement in educational institution may be taken to mean any desirable learning that is observed in the student. Academic achievement of pupils refers to the knowledge attained and skills developed in the school subjects. So academic achievement means the achievement of pupils in the academic subjects. Balasubramaniam (1992), while reviewing studies on correlates of achievement has observed "Achievement is the end product of all educational endeavours. The main concern of all educational efforts is to see that the learner achieves. Quality control, quality assurance and of late, total quality management of achievement have increasingly gained the attention of researchers in education."

Academic achievement is generally regarded as the display of knowledge attained or skills developed in the school subject Busari (2000). It is the level of performance in school subject as exhibited by an individual Ireoegbu (1992). In the school setting, it is referred to as the exhibition of knowledge attained or skills developed in school subjects. Test scores or marks assigned by teachers are indicators of this achievement. Recently, it can be observed that educational psychologists have begun to address what has historically been regarded as the soft side of individual differences. This includes mood, feelings and emotions in relation to academic achievement - a way in which students function and perform in accordance with the anticipated tasks at hand. However, achievement can be said to be the outcome of instruction. Osokoya (1998) also stated that achievement is the end product of a learning experience. Attaining a high level of academic performance is what every parent or guardian as well as teacher wishes for their children, wards and students. Schools and teachers are generally graded qualitatively by achievement based on the performance of their students.

In educational institutions, success is measured by academic performance or how well a student meets standards set by the educational institution. As a carrier, competition grows ever fiercer in the working world, the importance of students doing well in schools has caught the

attention of parents, legislations and government education departments alike. Although education is not the only road to success in the working world, much effort is made to identify, evaluate track and encourage the progress of students in schools. Parents care about their child's academic performance because they believe good academic results will provide more carrier choice and job security. Schools though invested in same reason are also often influenced by concerns about the school's reputation and the possibility of monetary aid from government institutions, which can hinge on the overall academic performance of the school. The state and central department of education are charged with improving schools, and so devised methods of measuring success in order to create plans for improvement. Academic achievement is of paramount importance. It has been indicated that a good number of variables such as personality characteristics of the learners, the organizational climate of the school, curriculum planning, teaching-learning set up, variables arising out of home influence achievement in different degrees. Each of them is actually a cluster of variables which individually or on interaction with other have their influence on achievement. In short, we can say that both nature and nurture play a combine role in making an achieving individual.

A habit is just a behavior that is repeated until it is automatic. A habit is something that is done on a scheduled, regular and planned basis that is not relegated to a second place or optional place in one's life. It is simply done, no reservations, no excuses, no exceptions. Study habits are the ways that we study. The habits that we have formed during our schools years. Study habits can be 'good' which means they work and help us to make good grades – or "bad" which just means they don't work and don't help us make good grades. Good study habits include being organized, keeping good notes and reading textbook, listening in class, and working every day. Bad study habits include skipping class, not doing work, watching too much TV or playing video games instead of studying, and losing work. Without good study habits, a students cannot succeed. To succeed, students must be able to appropriately assimilate course content, digest it, reflect on it, and be able to articulate that information in written and/or oral form.

To study is to buy out the time and dedicate self to the application and the task of study is to become engrossed in a process of learning, practice, enlightenment education of one's self. Therefore the study habits can be derived from the above as buying out a dedicated scheduled and uninterrupted time to apply one's self to the task of leaning.

Without it, one does not grow and becomes self-limiting in life. We only go as far in life as our study habits (learning/education) will take us how far do we want to go, how much do we want to earn, how manual is the labour we choose we decide by our study habits throughout life.

Objectives

1. To study academic achievement and study habits of college students
2. To compare male and female college students on academic achievement.
3. To compare rural and urban college students on academic achievement.
4. To make an assessment of the study habits of college students

Hypotheses

1. Male and female college students differ significantly on academic achievement.
2. Rural and urban college students differ significantly on academic achievement.
College male and female students do not differ significantly in their study habits

II. Method and procedure

This study was designed to study academic achievements and study habits of college students . As such, descriptive method of research was employed.

SAMPLE:

The sample for this study was collected from 4 degree colleges of district pulwama, J&K . The sample consisted of 410 students of which 193 male and 217 female college students were selected from district Pulwama. The sample has been selected on the basis of random sampling technique..

Tools used:

The following tool was employed for the purpose of collecting data from the selected subjects:

1. To measure the academic achievement, aggregate marks obtained by the subjects in Ist year and 2nd year classes were taken as their academic achievement.
2. Palsane and Sharma's study habits inventory (PSSHI) was administered on the sample subjects to measure their study habits.

Statistical treatment:

The data collected was subjected to the following statistical treatment:

Mean, S.D, t-test.

Analysis and interpretation of data

In order to achieve the objectives formulated for the study, the data was stastically analyzed by employing t-test.

Table No.1 :Mean Comparison of Male and Female CollegeStudents on Academic Achievement

| Variables | N | Mean | S.D | t- | Level |
|-----------|-----|-------|------|----|-------|
| Male | 193 | 57.96 | 4.28 | | |
| Female | 217 | 60.23 | 4.17 | | |

Table No. 1 shows the mean comparison of male and female college students on academic achievement. It is evident from the table that on academic achievement (t.value 5.40>0.01), the two groups viz. male and female college students differ significantly. The table further reveals that female college students have better academic achievement than male college students. Therefore, hypothesis No. 7 which reads as “Male and Female College students differ significantly on academic achievement”, stands accepted.

Table No. 2:Mean Comparison of Rural and Urban CollegeStudents on Academic Achievement

| Variables | N | Mean | S.D | t- | Level of |
|-----------|-----|-------|------|----|----------|
| Rural | 197 | 59.07 | 4.31 | | |
| Urban | 213 | 60.16 | 4.21 | | |

Table No. 2. depicts the mean comparison of rural and urban college students on academic achievement. It is evident from the table that on academic achievement (t.value 2.65>0.01), the two groups viz. rural and urban college students differ significantly. The table further reveals that urban college students have better academic achievement than rural college students. Therefore, hypothesis No. 8 which reads as “Rural and Urban College students differ significantly on academic achievement”, stands accepted.

Table NO.3: Showing the percentage of respondents falling on each level of study habits (N=410)

| Levels | Male | Female |
|---------------------|----------|----------|
| Excelent | 75 (75%) | 72 (68%) |
| V.Good | 12 (12%) | 18 (18%) |
| Average | 6 (6%) | 5 (5%) |
| Unsatisfactory | 4 (4%) | 3 (7%) |
| Very unsatisfactory | 3 (3%) | 2 (2%) |

The above figure shows the percentage of respondents falling on each level of study habits. A perusal of the table shows that out of 410 college male students 75% have excellent study habits, 12% have very good study habits, 6% have average study habits, 4% have unsatisfactory study habits

and 3% have very unsatisfactory study habits while as seeing the percentage of college female students 72% have excellent study habits, 18% have very good study habits, 5% have average study habits, 3% have unsatisfactory study habits and 2% have very unsatisfactory in their study habits.

As mentioned above the comparison of the two groups on their study habits has revealed that there exists no significant difference in the mean score of college male and female groups on study habits.

Table 4: Showing the mean comparison of college male and female students on study habits.

| GROUP | MEAN | S.D | t – VALUE | Level of Significance |
|--------|-------|------|-----------|-----------------------|
| MALE | 66.96 | 7.01 | | |
| FEMALE | 67.61 | 7.41 | | |

A perusal of the above table shows that college male students have secured a mean score of 66.96 with S.D of 7.01 whereas the college female students have secured a mean score of 67.61 with S.D of 7.41. This means that College female students are slightly higher than the male. The two groups under study do not show any significant difference in their study habits, stands accepted.

III. Conclusion

In this study,

1. Female college students in comparison to male college students have been found to have better academic achievement.
2. Urban college students have high academic achievement as compared to rural college students.
3. It was found that 73.5% college students have excellent study habits, 15% having very good study habits, 5.5% were having average, 3.5% were having unsatisfactory study habits and a very small proportion of students 2.5% were having very unsatisfactory study habits
4. The study has revealed that 75% of college male students have excellent study habits, 12% have very good study habits, 6% have average, 4% have unsatisfactory and 3% have very unsatisfactory in their study habits, whereas 72% of college female students have excellent study habits, 18% have very good, 5% have average, 3% have satisfactory and 2% have very unsatisfactory in their study habits.

It has been found that there exists no significant difference in the study habits of college male and female students. Though the mean difference slightly favoured

female gifted students but the difference failed to arrive as any level of confidence.

IV. Suggestions / Educational implications

1. The present study may be replicated on a large sample. Sample size may be increased with the inclusion of other variables.
2. Since academic progress is closely related to study habits, therefore it is imperative that a battery of tests for the measurement of study habits be used to throw light on all the allied aspects of study habits.
3. In the present study, only academic achievements and study habits variables were worked out, in addition to these variables other variables in coordination with creativity can be worked out to trace out the interactional effects of various variables on creativity like, intelligence, I-Q, Mental health etc.
4. Information about the study habits of the adolescents will help the teachers in understanding the weaknesses and strengths of the adolescents that hamper their progress in their studies.
5. This study gives us information about the academic achievement of adolescent boys and girls and states that study habits can influence a person's academic achievement.
6. The teachers should also conduct weekly, monthly reading tests, oral tests and written tests by making a fair assessment of the students that could be of great value in the evaluation of study habits and academic achievement.
7. By gaining a better understanding of adolescents study habits, it is possible that teaching strategies, methods, and techniques that can be used to assist in the development of critical thinking and other important skills can be identified and improved.

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25.

SOCIAL INTELLIGENCE OF COLLEGE STUDENTS IN RELATION TO THEIR GENDER

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Abstract: Social Intelligence is of more importance in the present life style due to growing tensions stresses and various complexities. It can be learned, developed and used as an effective life skill for managing personal life, interpersonal relationships and achieving success in all the walks of life.

The present study was conducted to know the social intelligence of college students of district pulwama, j&k. The sample for the present study consisted of 5% from the total population of all colleges of district pulwama. The study was conducted on a sample of 410 college students which was further divided into different groups of male-female and rural-urban dichotomy. For this purpose descriptive survey method was used. The college students were in the age group of 19 - 21 years. The sample has been selected on the basis of random sampling technique. The data was collected by using Social Intelligence Scale (SIS) constructed and standardized by Chadda and Ganesan (2009). The data was analyzed by using 't' test

Key words: Social Intelligence, College Students, and Gender

INTRODUCTION: It is social intelligence or the richness of our qualitative life, rather than our quantitative intelligence, that truly makes human what they are. According to Social Scientist Ross Honey Will, "Social Intelligence is an aggregated measure of self and social awareness, evolved social beliefs and attitudes and a capacity and appetite to manage complex social change." It can be described as a combination of abilities: the first is a basic understanding of people (i.e. a kind of strategic social awareness) and the second is the skills needed for interacting successfully with them, in other words, the ability to get along with others and to encourage them to cooperate with you. Social Intelligence can be thought of encompassing five dimensions: Presence, Clarity, Awareness, Authenticity and Empathy. People with high Social Intelligence are often said to have "Nourishing Behaviours" which make others around them feel valued, loved, respected and appreciated. These people are very appealing to

others and are often described as having a "Magnetic Personality." Conversely people low in Social Intelligence are often described as "Toxic" they cause others to feel angry, devalued, frustrated, inadequate or guilty.

Research on the concept of social intelligence began when Thorndike (1920) put forth the idea that intelligence could be separated into three facets. These facets included social, mechanical and abstract intelligences. The defining factor separating these facets is the type of subjects or stimuli, individuals must interact with. Mechanical intelligence refers to an individual's ability to interact competently with machines and other physical things. Abstract Intelligence concerns an individual's performance using ideas and other non-tangible objects. Social Intelligence pertains to individual's interaction with people in an intelligent manner. Thorndike's theory states that a socially intelligent person will be able to understand others and that he or she will be able to use this information to act wisely in human relations.

Guilford (1967) created a model of general intellect. It outlines the basic concepts of cognition which can be generalized to any type of intelligence, even social intelligence.

Several definitions of social intelligence have been offered by theorists, but all share two common components (a) the awareness of others and (b) their response and adaptation to others and the social situations Goleman (2006), Kobe, Reiter-Palmon and Rickers (2001) Marlowe (1986) suggested that individuals who are socially intelligent appear to experience a rich, meaningful life, as opposed to truncated affective experiences. Furthermore, aspects of social intelligence have been found to be associated with enhanced social problem solving abilities Jones and Day (1997) experienced leadership Kobe et al (2001) Weis and Sub (2007) showed that social understanding and social knowledge were separate constructs of social intelligence. Additionally, their model showed support for existence of an underlying general social intelligence and possibly a hierarchical model of social intelligence.

It is difficult to lead a successful life in a society without social intelligence. Social intelligence helps an individual to develop healthy co-existence with other people. Socially intelligent people behave tactfully and prosper in life. Social intelligence is useful in solving the problems of social life and help in tackling various social tasks. Thus social intelligence is an important developmental aspect of education. Several studies have shown that social intelligence is multidimensional and distinguishable from general intelligence domains (Jones and Day, 1997; Marlowe, 1986; Weis et al.). These concepts of social intelligence are incorporating internal & external perceptions, social skills and other psychosocial variables, (Taylor,1990). Marlowe's (1986) model of social intelligence comprised five domains- personal attitude, social performance skills, empathetic ability, emotional expressiveness and confidence. Pro-social attitude is indicated by having an interest and concern for others, social performance skills is demonstrated in appropriate interaction with other, empathetic ability refers to one's ability to identify with others, emotion expressiveness describes ones emotionality towards others and confidence in social situations is based on one's comfort level in social situations Weis and Sub(2007) showed that social undertaking and social knowledge were separate constructs of social intelligence. Willimann, fedlt and Amelang (1997) viewed supporting harmony and restoring equilibrium between individuals as acts of being socially intelligent.

Each person has an individual profile of characteristics and abilities that result from predispositions, learning and development. These manifest as individual differences in intelligence, creativity and many more. Social intelligence refers to the ability to read other people and understand their intentions and motivations. People with this intelligence are usually clued into the differences between what others say and what they really mean. As a result, socially intelligent types may sometimes be accused of being mind readers. People who successfully use this type of intelligence can be masterful conversationalists. This can be due to a combination of excellent listening skills and the ability to meaningfully engage others. People who are socially intelligent can usually make others around them feel comfortable and included. They also tend to enjoy interacting with a variety of people.

- I. **Objectives of the Study:** The objectives of the present study were as follow-
1. To study social intelligence and academic achievement of college students.
 2. To compare male and female college students on various dimensions of social intelligence.

3. To compare rural and urban college students on various dimensions of social intelligence.

II. **Hypotheses:**

1. The present study is based on the following hypotheses-
2. Male and female college students differ significantly on various dimensions of social intelligence.
3. Rural and urban college students differ significantly on various dimensions of social intelligence.

III.**Method and Procedure :** The present study was designed to study the social intelligence of college students. As such, the descriptive method of research was employed to carry out this piece of research work. The details regarding sample, tools and statistical treatment are reported as follows:

IV.**Sample:** The sample for the present study consisted of 5% from the total population of all colleges of district Pulwama. The study was conducted on a sample of 410 college students which was further divided into different groups of male-female and rural-urban dichotomy. The college students were in the age group of 19 - 21 years. The sample has been selected on the basis of random sampling technique. The breakup of the sample is given as sampling technique. The breakup of the sample is given as follows:

| S. No | Name of the College | Total Enrollment | Sample Taken (5%) |
|--------------|------------------------------|------------------|-------------------|
| 1 | Govt. College Pulwama. | 6021 | 301 |
| 2 | Govt. Degree College for | 560 | 28 |
| 3 | Govt. Degree College Pampore | 452 | 22 |
| 4 | Govt. Degree College Tral | 1159 | 59 |
| Total | | | 410 |

V. **Tool used;**The following tool was employed for the purpose of collecting data from the selected subjects:

Chadha and Ganesan Social Intelligence Scale (1986);The data for the present study was collected with the help of N. K. Chadda and UshaGanesan Social Intelligence Scale (1986) which intends to assess the social intelligence of college students. It measures social intelligence in eight areas- patience, cooperativeness, confidence level, sensitivity, recognition of social environment, tactfulness, sense of humour, and memory.

VI.**Statistical Treatment;**The data collected was subjected to the following statistical treatment .mean, S.D, t-test, and percentage.

Result and Discussion: In the present endeavour, the investigator has made an attempt to analyze and interpret the data of the present study by using different statistical techniques.

Table No. 1: Mean comparison of Male and Female College Students on various dimensions of Social Intelligence

Table No.1 shows the mean comparison of male and female college students on various dimensions of social intelligence. It is evident from the table that on the dimensions of Patience (t.value 5.64>0.01), Cooperativeness (t.value 4.07>0.01), Confidence (t.value 9.35>0.01), Sensitivity (t.value 3.50>0.01), Recognition of social environment (t.value 20.00>0.01), Tactfulness (t.value 12.00>0.01), Sense of humour (t.value

20.50>0.01), and Memory (t.value 15.80>0.01), the two groups differ significantly.

The table further indicates that male college students have been found confident, tactful, and have good memory than female college students, whereas female college students have been found to be more patient, cooperative, sensitive, recognized social environment, and have good sense of humour than male college students. On the composite score it has been found that the two groups viz. male and female college students differ significantly at 0.01 level. It indicates that female college students have higher social intelligence than male college students. Therefore, hypothesis No.1 which reads as “Male and Female college students differsignificantly on various dimensions of social intelligence”, stands accepted

Table No.2: Mean comparison of Rural and Urban College Students on various dimensions of Social Intelligence

| S. No. | Dimensions | Group | N | Mean | S.D | t. Value | Level of Significance |
|--------|------------|--------------|------------|---------------|-------------|----------|-----------------------|
| | | Rural | 197 | 20.83 | 1.52 | | |
| | | Urban | 213 | 20.36 | 1.42 | | |
| | | Rural | 197 | 23.95 | 1.75 | | |
| | | Urban | 213 | 25.16 | 1.76 | | |
| | | Rural | 197 | 20.01 | 1.46 | | |
| | | Urban | 213 | 20.48 | 1.43 | | |
| | | Rural | 197 | 20.51 | 1.49 | | |
| | | Urban | 213 | 21.36 | 1.49 | | |
| | | Rural | 197 | 1.14 | 0.08 | | |
| | | Urban | 213 | 1.24 | 0.08 | | |
| | | Rural | 197 | 3.02 | 0.22 | | |
| | | Urban | 213 | 3.61 | 0.25 | | |
| | | Rural | 197 | 3.13 | 0.22 | | |
| | | Urban | 213 | 3.43 | 0.24 | | |
| | | Rural | 197 | 7.73 | 0.56 | | |
| | | Urban | 213 | 8.57 | 0.60 | | |
| | | Rural | 197 | 99.24 | 7.25 | | |
| | | Urban | 213 | 103.63 | 7.27 | | |

Table No.2 Reveals the mean comparison of rural and urban college students on various dimensions of social intelligence. It is evident from the table that on the dimensions of Patience (t.value $3.35 > 0.01$), Cooperativeness (t.value $7.11 > 0.01$), Confidence (t.value $3.35 > 0.01$), Sensitivity (t.value $6.07 > 0.01$), Recognition of social environment (t.value $14.28 > 0.01$), Tactfulness (t.value $26.81 > 0.01$), Sense of humour (t.value $15.00 > 0.01$), and Memory (t.value $21.00 > 0.01$), the two groups differ significantly

The table further indicates that rural college students have been found to be more patient and confident than urban college students, whereas urban college students have been found cooperative, sensitive, recognized to social environment, tactful, humorous and have good memory than rural college students. On the total score it has been found that the two groups viz. rural and urban college students differ significantly at 0.01 level. It shows that urban college students have better social intelligence than rural college students. Therefore, hypothesis No.2 which reads as "Rural and Urban College students differ significantly on various dimensions of Social Intelligence", stands accepted.

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26.

**SOCIAL INTELLIGENCE, STUDY HABITS AND ACADEMIC
ACHIVEMENTS OF COLLEGE STUDENTS OF
DISTRICT PULWAMA**

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Abstract: This study was undertaken to study the social intelligence, study habits and academic achievement of college students of district Pulwama (J and K). The sample for the study was 410 including 193 male and 217 female college students by using random sampling technique. Chadha and Ganesan Social Intelligence Scale (1986), Palsane and Sharma's study habits inventory (PSSHI) were administered for the collection of data. The result of the study highlights that the female college students have high social intelligence and academic achievement as compared to male college students. On the other hand, it has been found that 75% of the male and 72% of the female college students were having excellent study habits.

Key words: social intelligence, study habits, academic achievement, college students.

Introduction: The history of the rise, progress and development of advanced countries shows that they have given due consideration and importance to higher education and all their progress owes a lot to the advancement and priority given to higher education. Higher education plays a leadership role in all aspects of life. By providing quality education we can produce quality products. Each person has an individual profile of characteristics and abilities that result from predispositions, learning and development. These manifest as individual differences in intelligence, creativity and many more. Social intelligence refers to the ability to read other people and understand their intentions and motivations. People with this intelligence are usually clued into the differences between what others say and what they really mean. As a result, socially intelligent types may sometimes be accused of being mind readers. People who successfully use this type of intelligence can be masterful conversationalists. This can be due to a combination of excellent listening skills and the ability to meaningfully engage others. People who are socially intelligent can usually make others feel comfortable. They also tend to enjoy interacting with a variety of people.

The problem of understanding the behaviour of people in "face to face contacts" of "empathy" of "person perception" and of "social sensitivity", and problems of influencing or managing the behaviour of others have been recognized for a long time, but little systematic work has been done on basic understanding of those phenomena. E. L. Thorndike (1920) had pointed out that there is an aspect of personality that can be called social intelligence, distinct from concrete and abstract intelligence. Guilford (1958) suggested that social intelligence could be accounted for as a fourth category of information. It carries the implication that there are 30 abilities involved in social intelligence as specified by structure of intellect (SI) theory, six abilities for dealing with different products of information within each of the five operation categories.

Social Intelligence has become a major topic of interest since the publications began appearing in the twentieth century with the work of Edward Thorndike (1920). "Social intelligence shows itself abundantly in the nursery, on the playground, in barracks and factories and salesrooms, but it eludes the formal standardized conditions of the testing laboratory." So observed Thorndike, the Columbia University psychologist who first propounded the concept in Harper's Monthly Magazine. He noted that such interpersonal effectiveness was of vital importance for success in many fields, particularly leadership. "The best mechanic in a factory," he wrote, "may fail as a foreman for lack of social intelligence."

"Social intelligence" has become ripe for rethinking as neuroscience begins to map the brain areas that regulate interpersonal dynamics. Conventional ideas of social intelligence have too often focussed on high-road talents like social knowledge, or the capacity for extracting the rules, protocols, and norms that guide appropriate behaviour in a given social setting. Many of these early studies focussed on describing, defining and assessing socially competent behaviour (Chapin, 1942; Doll, 1935; Moss and Hunt, 1927; Moss et

al., 1927; Thorndike, 1920). Scholars began to shift their attention from describing and assessing social intelligence to understanding the purpose of interpersonal behaviour and the role it plays in effective adaptability (Zirkel, 2000).

Study habits refer to the activities carried out by learners during the learning process of improving learning. Study habits are intended to elicit and guide one's cognitive processes during learning. According to Patel (1976) study habits include home environment & planning of work, reading & note taking habits, planning of subjects, habits of concentration, preparation for examination, general habits & attitudes, school environment. Study habits are habitual way of exercising and practicing the abilities for learning. These are techniques, which a student employs to go about his or her studies, which are consistent and have become stereotyped as a result of long application or practice. It is one of the major factors effecting academic achievement of the students. Intelligence has traditionally been considered an important predictor of academic achievement (Furnham, 1995). Intelligence traditionally, was defined in terms of ability to do abstract reasoning, ability to learn and ability to adapt in novel situations. The recent views of intelligence recognize active role of an intelligent person in terms of shaping and selecting an environment according to his or her choice. It is a manifestation of cognitive ability with reference to one's academic achievement. According to Stern (1914), "intelligence is a general capacity of an individual consciously to adjust his thinking to new requirements. It is the general mental adaptability to new problems and conditions of life". Terman (1921), "an individual is intelligent in the proportion that he is able to carry on abstract thinking".

Study habits are the ways that we study. The habits that we have formed during our school years. Study habits can be "good" which means they work and help us to make "good grades" or "bad" which just means they don't work and don't help us make good grades. (Crede & Kuncel, 2008) Study habits are "the adopted way and manner a student plans his private readings, after classroom learning so as to attain mastery of the subject" (Azikiwe, 1998) A habit is just a behavior that is repeated until it is automatic. A habit is something that is done on a scheduled, regular and planned basis.

Academic achievement has been variously defined: as level of proficiency attained in academic work or as formally acquired knowledge in school subjects which is often represented by percentage of marks obtained by students in examinations Kohli (1975).

Academic achievement of students refers to the knowledge attained and skills developed in the school

subjects. So, academic achievement means the achievement of students in the academic subjects in relation to their knowledge attaining ability or degree of competence in school tasks usually measured by standardized tests and expressed in grades or units based on pupil's performance. Sinha (1970) explains it as "students whose academic performance is superior in character in the form of high percentage of marks are taken as successful candidates. On the other hand, students who fail in the previous examination and obtained low divisions in their examination are considered as individuals who are failed in their attainments

I. OBJECTIVE

1. To study social intelligence and academic achievement of college students.
2. To compare male and female college students on various dimensions of social intelligence.
3. To make an assessment of the study habits of college students
4. To compare male and female college students on academic achievement.

II. Hypotheses

1. Male and female college students differ significantly on various dimensions of social intelligence
2. College male and female students do not differ significantly in their study habits.
3. Male and female college students differ significantly on academic achievement.

III. Method and procedure:

This study was designed to study social intelligence, study habits and academic achievements of college students. As such, descriptive method of research was employed.

IV. SAMPLE:

The sample for this study was collected from 4 degree colleges of district Pulwama, J&K. The sample consisted of 410 students of which 193 male and 217 female college students were selected

from district Pulwama. The sample has been selected on the basis of random sampling technique..

V. Tools used:

The following tool was employed for the purpose of collecting data from the selected subjects:

1. Chadha and Ganesan Social Intelligence Scale (1986);The data for the present study was collected with the help of N. K. Chadda and Usha Ganesan Social Intelligence Scale (1986) which intends to assess the social intelligence of college students. It measures social intelligence in eight areas- patience, cooperativeness, confidence level, sensitivity, recognition of social environment, tactfulness, sense of humour, and memory.

2. Palsane and Sharma`s study habits inventory (PSSHI) was administered on the sample subjects to measure their study habits.

3. To measure the academic achievement, aggregate marks obtained by the subjects in Ist year and 2nd year classeswere taken as their academic achievement.

VI. Statistical treatment:

The data collected was subjected to the following statistical treatment:

Mean

S.D

t-test

Analysis and interpretation of data: In order to achieve the objectives formulated for the study, the data was stastically analyzed by employing t-test.

Table No. 1:Mean comparison of Male and Female College Students on various dimensions of Social Intelligence.

| S. No | Dimensions | Group | N | Mean | S.D | t. Value | Level of Significance |
|-------|------------|---------------|------------|---------------|-------------|----------|-----------------------|
| | | Male | 193 | 20.00 | 1.47 | | |
| | | Female | 217 | 20.96 | 2.12 | | |
| | | Male | 193 | 20.56 | 1.73 | | |
| | | Female | 217 | 21.13 | 2.02 | | |
| | | Male | 193 | 20.42 | 1.50 | | |
| | | Female | 217 | 19.11 | 1.32 | | |
| | | Male | 193 | 20.70 | 1.53 | | |
| | | Female | 217 | 21.19 | 1.47 | | |
| | | Male | 193 | 1.12 | 0.08 | | |
| | | Female | 217 | 1.26 | 0.08 | | |
| | | Male | 193 | 3.21 | 0.23 | | |
| | | Female | 217 | 3.45 | 0.23 | | |
| | | Male | 193 | 3.08 | 0.22 | | |
| | | Female | 217 | 3.49 | 0.24 | | |
| | | Male | 193 | 8.67 | 0.64 | | |
| | | Female | 217 | 7.88 | 0.54 | | |
| | | Male | 193 | 100.71 | 7.44 | | |
| | | Female | 217 | 102.25 | 7.10 | | |

Table No.1 shows the mean comparison of male and female college students on various dimensions of social intelligence. It is evident from the table that on the dimensions of Patience (t.value 5.64>0.01), Cooperativeness (t.value 4.07>0.01), Confidence (t.value 9.35>0.01), Sensitivity (t.value 3.50>0.01), Recognition of social environment (t.value 20.00>0.01), Tactfulness (t.value 12.00>0.01), Sense of humour (t.value 20.50>0.01), and Memory (t.value 15.80>0.01), the two groups differ significantly.

The table further indicates that male college students have been found confident, tactful, and have good memory than female college students, whereas female college students have been found to be more patient, cooperative, sensitive, recognized social environment, and have good sense of humour than male college students. On the composite score it has been found that the two groups viz. male and female college students differ significantly at 0.01 level. It indicates that female college students have higher social intelligence than male college students. Therefore, hypothesis No.1 which reads as “Male and Female college students differ significantly on various dimensions of social intelligence”, stands accepted.

Table 2: Showing the percentage of respondents falling on each level of study habits (N=410).

| Levels | Male | Female |
|---------------------|----------|----------|
| Excelent | 75 (75%) | 72 (68%) |
| V.Good | 12 (12%) | 18 (18%) |
| Average | 6 (6%) | 5 (5%) |
| Unsatisfactory | 4 (4%) | 3 (7%) |
| Very unsatisfactory | 3 (3%) | 2 (2%) |

The above figure shows the percentage of respondents falling on each level of study habits. A perusal of the table shows that out of 410 college male students 75% have excellent study habits, 12% have very good study habits, 6% have average study habits, 4% have unsatisfactory study habits and 3% have very unsatisfactory study habits while as seeing the percentage of college female students 72% have excellent study habits, 18% have very good study habits, 5% have average study habits, 3% have unsatisfactory study habits and 2% have very unsatisfactory in their study habits.

As mentioned above the comparison of the two groups on their study habits has revealed that there exists no significant difference in the mean score of college male and female groups on study habits.

Table 3: Showing the mean comparison of collegemale and female students on study habits.

| GROUP | MEAN | S.D | t - VALUE | Level of Significance |
|--------|-------|------|-----------|-----------------------|
| MALE | 66.96 | 7.01 | | |
| FEMALE | 67.61 | 7.41 | | |

A perusal of the above table shows that collegemale students have secured a mean score of 66.96 with S.D of 7.01 whereas the collegemale students have secured a mean score of 67.61 with S.D of 7.41. This means that Collegemale students are slightly higher than the male. The two groups under study do not show any significant difference in their study habits.

Table No. 4: Mean Comparison of Male and Female College Students on Academic Achievement

| Variabls | N | Mean | S. D | t-value | Level of Significance |
|----------|-----|-------|------|---------|-----------------------|
| Male | 193 | 57.96 | 4.28 | | |
| Female | 217 | 60.23 | 4.17 | | |

Table No. 3 shows the mean comparison of male and female college students on academic achievement. It is evident from the table that on academic achievement (t.value 5.40>0.01), the two groups viz. male and female college students differ significantly. The table further reveals that female college students have better academic achievement than male college students. Therefore, hypothesis which reads as “Male and Female College students differ significantly on academic achievement”, stands accepted.

Conclusion

In this study, it was found that Female college students have been found to have better social intelligence as compared to male college students. It has been found that there exists no significant difference in the study habits of college male and female students. Though the mean difference slightly favoured female gifted students but the difference failed to arrive as any level of confidence. Female college students in comparison

to male college students have been found to have better academic achievement.

Suggestions

1. The further study may be replicated on large sample.
2. Counseling cells should be established in different undergraduate institutions to orient the college students to develop social intelligence.
3. In educational institutions the individuality of the students should be respected and their opinions should be given due importance so that they can develop various qualities like confidence, cooperation, patience etc among themselves and can stand on their own efforts.
4. Teachers working in undergraduate institutions should be properly trained through various orientation and refresher courses to develop uniformity of thoughts and experience among themselves so that the dimensions like confidence, tactfulness, recognition to social environment will be enhanced and used for social and academic betterment of the students.
5. Group project work should be introduced at under graduate level to bridge the gap between the educational institutions and society.

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27.

THERMAL ANALYSIS ON CARBON GRAPHITE AND CAST IRON PISTONS APPLIED HEAT POWER VALUE OF 200 WATT ON THE TOP OF PISTON HEAD USING SOLIDWORKS SIMULATION TECHNIQUE

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Abstract- *This paper was designed to find the temperature distribution and resultant temperature gradient value after applied thermal load as heat power value of 100 watt on the top of the pistons made of Gray Cast Iron and Carbon Graphite. The Piston of 100cc bike and drawn in solidworks software. The drawn model was meshed and analyzed using solidworks simulation software for better results. The main motive is to find the thermal load results from both the pistons and to find the best suitable piston for IC engine to increase the efficiency of the engine.*

Keywords: heat power analysis, gray cast iron analysis, thermal load analysis, temperature gradient, heat transfer, meshing, thermal conductivity.

I INTRODUCTION:

A piston is a cylindrical engine component that slides back and forth in the cylinder bore by forces produced during the combustion process. The piston acts as a movable end of the combustion chamber. The stationary end of the combustion chamber is the cylinder head. Piston features include the piston head, piston pin bore, piston pin, skirt, ring grooves, ring lands, and piston rings. The piston head is the top surface (closest to the cylinder head) of the piston which is subjected to tremendous forces and heat during normal engine operation.

II FEM:

The finite element method (FEM) is a numerical method for solving problems of engineering and mathematical physics. It is also referred to as finite element analysis (FEA). ... To solve the problem, it subdivides a large problem into smaller, simpler parts that are called finite elements. Finite Element Analysis (FEA) is a computer based method of simulating/analyzing the behavior of engineering structures and components under a variety of conditions. It is an advanced engineering tool that is used in design and to augment/replace experimental testing.

III. VOLUMETRIC PROPERTIES:

Table 1: Grey Cast Iron

| S NO | PROPERTIES | VALUE |
|------|------------|-------------------------|
| 1 | MASS | 0.196 kg |
| 2 | VOLUME | 2.72e-005m ³ |
| 3 | DENSITY | 7200 kg/m ³ |
| 4 | WEIGHT | 1.92 N |

Table 2: Carbon Graphite

| S NO | PROPERTIES | VALUE |
|------|------------|-------------------------|
| 1 | MASS | 0.060 kg |
| 2 | VOLUME | 2.72e-005m ³ |
| 3 | DENSITY | 2240 kg/m ³ |
| 4 | WEIGHT | 0.59 N |

IV. MECHANICAL PROPERTIES:

| S NO | PROPERTIES | VALUE |
|------|-------------------------------|------------------------|
| 1 | POISSONS RATIO | 0.27 |
| 2 | THERMAL EXPANSION COEFFICIENT | 1.2e-005/K |
| 3 | DENSITY | 7200 kg/m ³ |
| 4 | THERMAL CONDUCTIVITY | 45 W/(m-K) |
| 5 | SPECIFIC HEAT | 510 J (kg-K) |

Table 3: Grey Cast Iron

| S NO | PROPERTIES | VALUE |
|------|-------------------------------|------------------------|
| 1 | POISSONS RATIO | 0.28 |
| 2 | THERMAL EXPANSION COEFFICIENT | 1.3e-005/K |
| 3 | DENSITY | 2240 kg/m ³ |
| 4 | THERMAL CONDUCTIVITY | 168 W/(m-K) |
| 5 | SPECIFIC HEAT | 44 J (kg-K) |

Table 4: Carbon Graphite

IV. ENGINE SPECIFICATIONS:

| | |
|--------------------------|--|
| <i>Type</i> | Air cooled, 4 - stroke single cylinder OHC |
| <i>Displacement</i> | 97.2 cc |
| <i>Max. Power</i> | 6.15kW (8.36 Ps) @8000 rpm |
| <i>Max. Torque</i> | 0.82kg - m (8.05 N-m) @5000 rpm |
| <i>Max. Speed</i> | 87 Kmph |
| <i>Bore x Stroke</i> | 50.0 mm x 49.5 mm |
| <i>Carburetor</i> | Side Draft , Variable Venturi Type with TCIS |
| <i>Compression Ratio</i> | 9.9 : 1 |
| <i>Starting</i> | Kick / Self Start |
| <i>Ignition</i> | DC - Digital CDI |
| <i>Oil Grade</i> | SAE 10 W 30 SJ Grade , JASO MA Grade |

| | |
|-----------------------|----------------------------|
| <i>Air Filtration</i> | Dry , Pleated Paper Filter |
| <i>Fuel System</i> | Carburetor |
| <i>Fuel Metering</i> | Carburetion |

V. REVERSE ENGINEERING THE PISTON:

With the help of measuring instruments like vernier caliper etc. the dimensions of the model piston were measured. By using this measurement 3D model of the piston were drawn using Solidworks 3D modeling software as below:

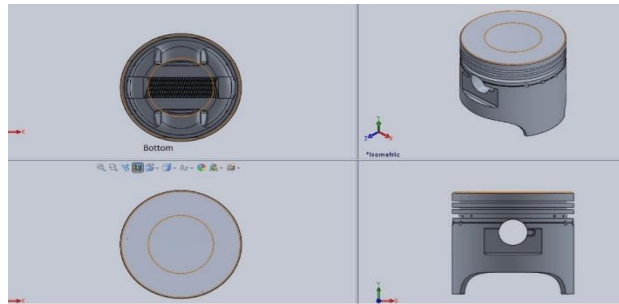


Figure 1. Model of Piston

VI. BOUNDARY CONDITIONS AND LOADS:

Applied Thermal Load as Heat power value of 200 Watt on the top of the piston head.

Note: Units, boundary conditions and loads will be same in both tests.


VII. MESHING OF PISTON:

Mesh Information

| | |
|---------------------------------|---------------|
| Mesh type | Solid Mesh |
| Mesher Used: | Standard mesh |
| Automatic Transition: | Off |
| Include Mesh Auto Loops: | Off |
| Jacobian points | 4 Points |
| Element Size | 2.94563 mm |
| Tolerance | 0.147281 mm |
| Mesh Quality | High |

Mesh Information - Details

| | |
|--|--------|
| Total Nodes | 26221 |
| Total Elements | 14224 |
| Maximum Aspect Ratio | 90.342 |
| % of elements with Aspect Ratio < 3 | 84 |
| % of elements with Aspect Ratio > 10 | 0.443 |

| | |
|---|------------------------|
| % of distorted elements(Jacobian) | 0 |
| Time to complete mesh(hh:mm:ss): | 00:00:07 |
|  | Figure 2: Meshed Model |

VIII. Study Properties:

| | |
|------------------------------------|----------------------|
| Study name | Study 1 |
| Analysis type | Thermal(Transient) |
| Mesh type | Solid Mesh |
| Solver type | Direct sparse solver |
| Solution type | Transient |
| Total time | 1 Seconds |
| Time increment | 0.1 Seconds |
| Contact resistance defined? | No |
| Result folder | DEFAULT |

IX .Units:

| | |
|----------------------------|------------------|
| Unit system: | SI (MKS) |
| Length/Displacement | mm |
| Temperature | Kelvin |
| Angular velocity | Rad/sec |
| Pressure/Stress | N/m ² |

X. RESULTS AND DISCUSSION:

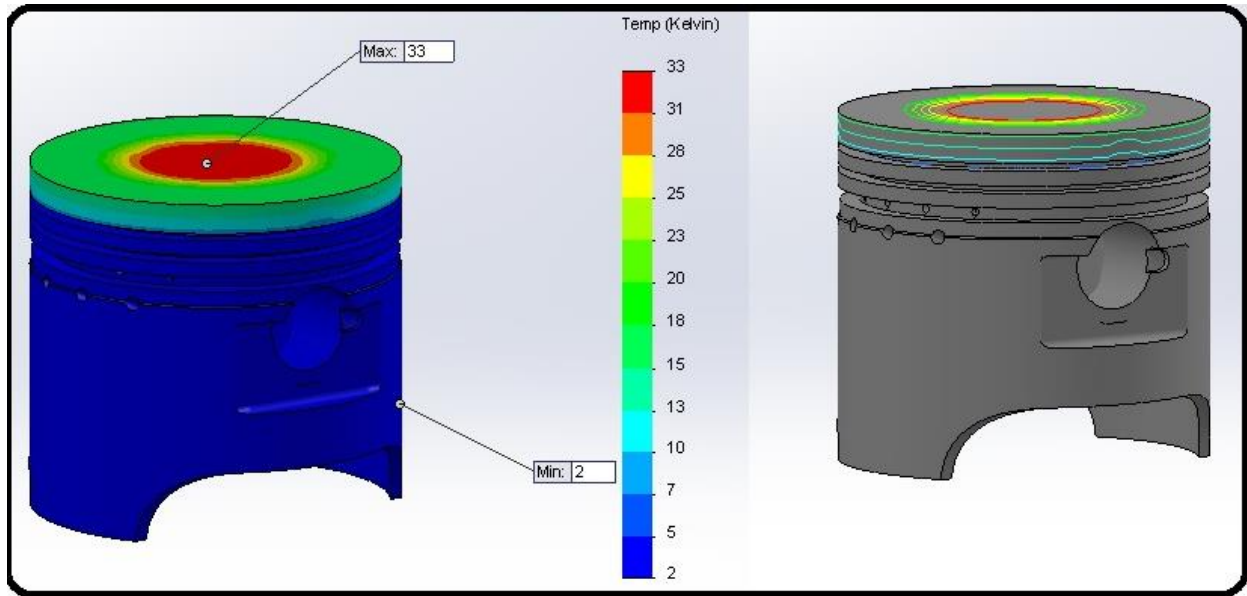


Figure 3.Result of Temperature distribution for Gray Cast Iron

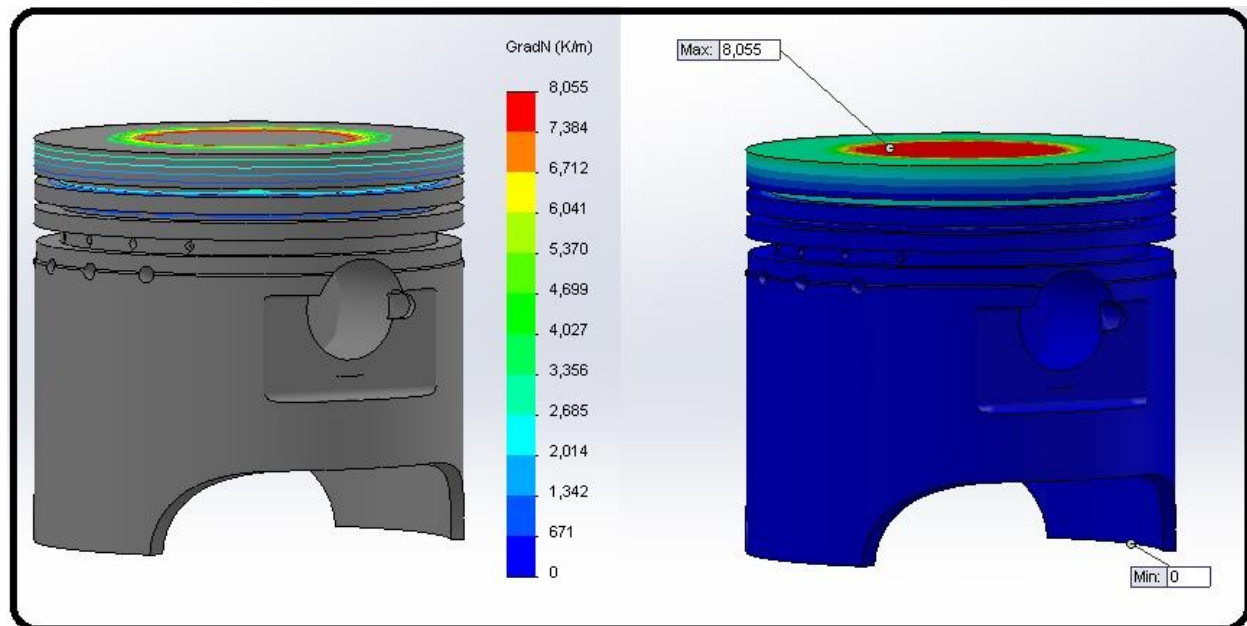


Figure 4. Resultant Temperature Gradient for Gray Cast Iron

Figure 3: The maximum temperature shown on the top of the piston head and properly distributed till just below the piston pin hole due to heat produced by the gases in the combustion chamber.

Figure 4: In this study maximum temperature absorbed on the top of the piston head and heat transfer properly shows till the 2nd groove due to the gases in the chamber.

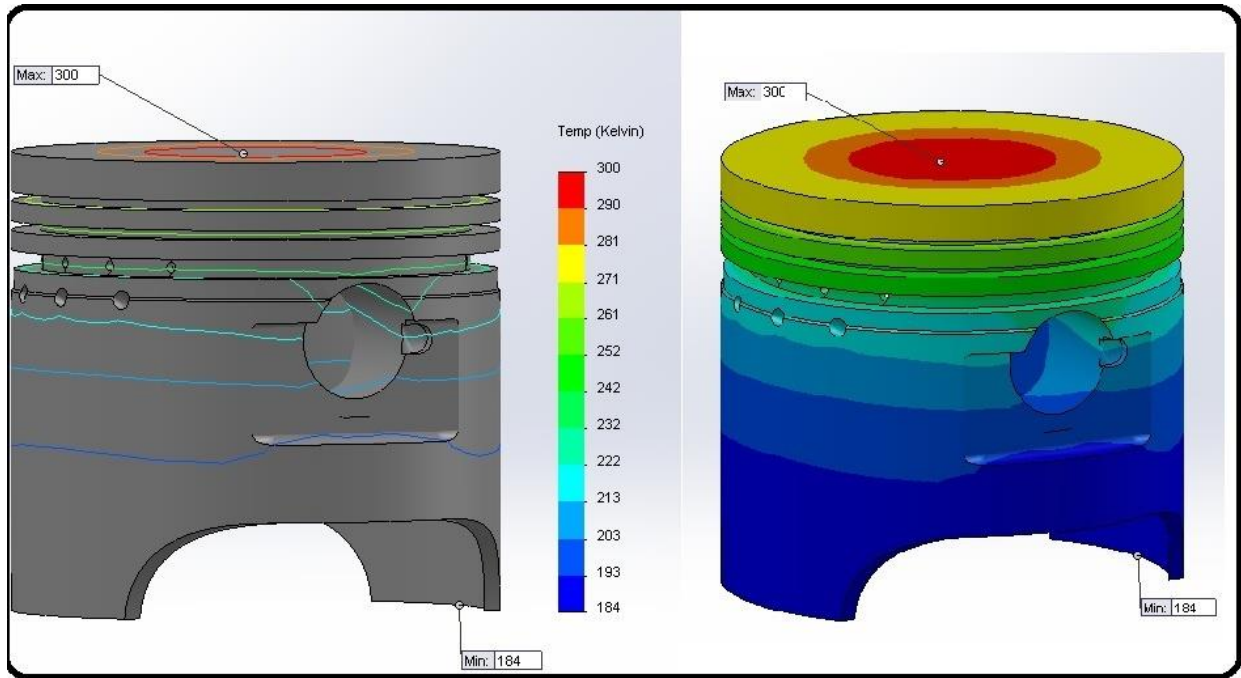


Figure 5. Temperature distribution result for Carbon Graphite material

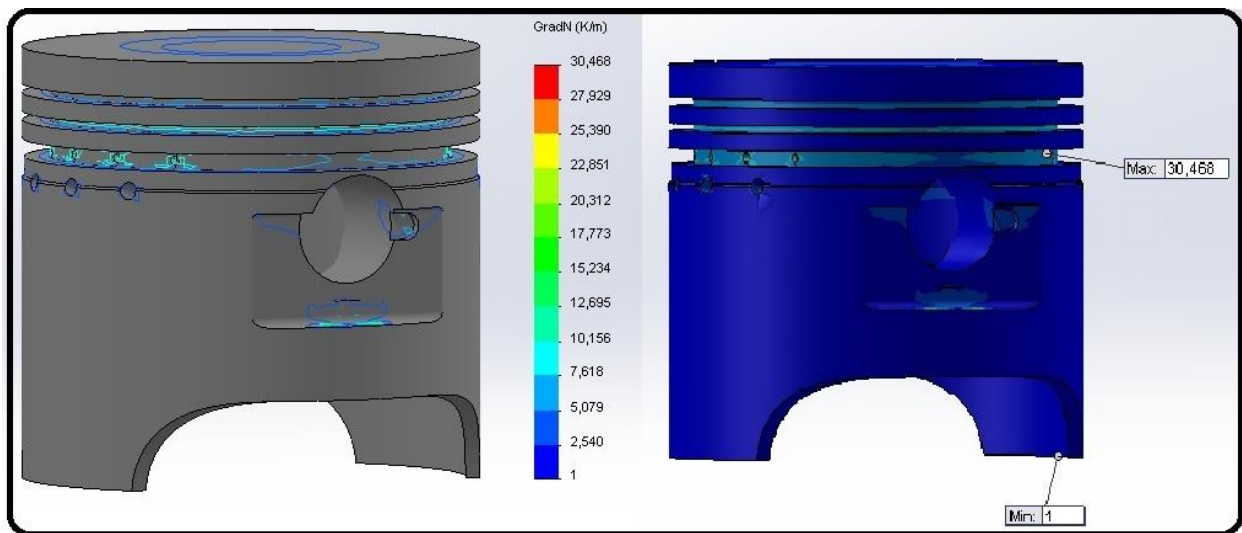


Figure 6 . Resultant Temperature Gradient for Carbon Graphite

Figure 5: The maximum Temperature occur on the top of the piston and excellent distributed till last as shown in image due to heat in the combustion chamber.

Figure6: Here the result shows the maximum value of resultant temperature gradient occur till last end of the piston and heat transfer shows till just below the piston pin hole properly

shown in the image due to heat generated by the gases at the time of combustion in the chamber.

XI. CONCLUSION:

In the conclusion , result shows in the favor of piston made of Carbon Graphite as compared to piston made of Gray cast Iron due to the higher thermal conductivity of carbon graphite.

Carbon Graphite is much lighter in weight as compared to cast iron. On the other hand, Carbon graphite has a self-lubricant properties and its mechanical strength increases while temperature rise, which is not in other metals.

At last, Carbon Graphite material is most suggested material as compared to Cast iron for piston in this paper for best performance of engine.

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28.

FINITE ELEMENT ANALYSIS AND COMPARISON OF HEAT POWER LOAD APPLIED ON THE TOP OF THE PISTON MADE OF CARBON GRAPHITE AND CAST ALLOY STEEL

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Abstract- *This paper describes the Thermal load analysis and comparison between Carbon Graphite and Cast Alloy Steel as piston materials. The model of the piston drawn in solidworks software and meshed using solidworks simulation software. Thermal load as heat power value of 200 Watt applied on the top of the piston head and find the result in the form of Temperature distribution and resultant temperature gradient where thermal conductivity effects shown as behavior of material while heat transfer or conduct. Analysis part was done in solidworks simulation software and compared both of the materials with each other and the main motive was to find the better materials need to be use in an IC engine according to the advanced era.*

Keywords: finite element analysis, meshing , cast alloy steel, thermal analysis, carbon piston analysis, comparison of carbon piston and steel piston.

I INTRODUCTION:

A piston is a component of reciprocating engines, reciprocating pumps, gas compressors and pneumatic cylinders, among other similar mechanisms. It is the moving component that is contained by a cylinder and is made gas-tight by piston rings. In an engine, its purpose is to transfer force from expanding gas in the cylinder to the crankshaft via a piston rod and/or connecting rod. In a pump, the function is reversed and force is transferred from the crankshaft to the piston for the purpose of compressing or ejecting the fluid in the cylinder. In some engines, the piston also acts as a valve by covering and uncovering ports in the cylinder wall

II FEM:

The finite element method (FEM) is a numerical method for solving problems of engineering and mathematical physics. It is also referred to as finite element analysis (FEA). ... To solve the problem, it subdivides a large problem into smaller, simpler parts that are called finite elements. Finite Element Analysis (FEA) is a computer based method of simulating/analyzing the behavior of engineering structures and components under a variety of conditions. It is an advanced engineering tool that is used in design and to augment/replace experimental testing.

III. VOLUMETRIC PROPERTIES:

Table 1: Cats Alloy Steel

| S NO | PROPERTIES | VALUE |
|------|------------|-------------------------|
| 1 | MASS | 0.198 kg |
| 2 | VOLUME | 2.72e-005m ³ |
| 3 | DENSITY | 7300kg/m ³ |
| 4 | WEIGHT | 1.94 N |

Table 2: Carbon Graphite

| S NO | PROPERTIES | VALUE |
|------|------------|-------------------------|
| 1 | MASS | 0.060 kg |
| 2 | VOLUME | 2.72e-005m ³ |
| 3 | DENSITY | 2240 kg/m ³ |
| 4 | WEIGHT | 0.59 N |

IV. MECHANICAL PROPERTIES:

Table 3: Cats Alloy Steel

| S NO | PROPERTIES | VALUE |
|------|-------------------------------|------------------------|
| 1 | POISSONS RATIO | 0.26 |
| 2 | THERMAL EXPANSION COEFFICIENT | 1.5e-005/K |
| 3 | DENSITY | 7300 kg/m ³ |
| 4 | THERMAL CONDUCTIVITY | 38 W/(m-K) |
| 5 | SPECIFIC HEAT | 440 J (kg-K) |

Table 4: Carbon Graphite

| S NO | PROPERTIES | VALUE |
|------|-------------------------------|------------------------|
| 1 | POISSONS RATIO | 0.28 |
| 2 | THERMAL EXPANSION COEFFICIENT | 1.3e-005/K |
| 3 | DENSITY | 2240 kg/m ³ |
| 4 | THERMAL CONDUCTIVITY | 168 W/(m-K) |
| 5 | SPECIFIC HEAT | 44 J (kg-K) |

IV. ENGINE SPECIFICATIONS:

| | |
|----------------------|--|
| <i>Type</i> | Air cooled, 4 - stroke single cylinder OHC |
| <i>Displacement</i> | 97.2 cc |
| <i>Max. Power</i> | 6.15kW (8.36 Ps) @8000 rpm |
| <i>Max. Torque</i> | 0.82kg - m (8.05 N-m) @5000 rpm |
| <i>Max. Speed</i> | 87 Kmph |
| <i>Bore x Stroke</i> | 50.0 mm x 49.5 mm |

| | |
|--------------------------|--|
| <i>Carburetor</i> | Side Draft , Variable Venturi Type with TCIS |
| <i>Compression Ratio</i> | 9.9 : 1 |
| <i>Starting</i> | Kick / Self Start |
| <i>Ignition</i> | DC - Digital CDI |
| <i>Oil Grade</i> | SAE 10 W 30 SJ Grade , JASO MA Grade |
| <i>Air Filtration</i> | Dry , Pleated Paper Filter |
| <i>Fuel System</i> | Carburetor |
| <i>Fuel Metering</i> | Carburetion |

V. REVERSE ENGINEERING THE PISTON:

With the help of measuring instruments like vernier caliper etc. the dimensions of the model piston were measured. By using this measurement 3D model of the piston were drawn using Solidworks 3D modeling software as below:



Figure 1. Model of Piston

VI. BOUNDARY CONDITIONS AND LOADS:

Applied Thermal Load as Heat power value of 200 Watt on the top of the piston head.


Note: Units, boundary conditions and loads will be same in both tests.

VII. MESHING OF PISTON:

Mesh Information

| | |
|---------------------------------|---------------|
| Mesh type | Solid Mesh |
| Mesher Used: | Standard mesh |
| Automatic Transition: | Off |
| Include Mesh Auto Loops: | Off |
| Jacobian points | 4 Points |
| Element Size | 2.94563 mm |
| Tolerance | 0.147281 mm |
| Mesh Quality | High |

Mesh Information - Details

| | |
|---|----------|
| Total Nodes | 26221 |
| Total Elements | 14224 |
| Maximum Aspect Ratio | 90.342 |
| % of elements with Aspect Ratio < 3 | 84 |
| % of elements with Aspect Ratio > 10 | 0.443 |
| % of distorted elements(Jacobian) | 0 |
| Time to complete mesh(hh:mm:ss): | 00:00:07 |
|  | |
| <p>Figure 2: Meshed Model</p> | |

VIII. Study Properties:

| | |
|------------------------------------|----------------------|
| Study name | Study 1 |
| Analysis type | Thermal(Transient) |
| Mesh type | Solid Mesh |
| Solver type | Direct sparse solver |
| Solution type | Transient |
| Total time | 1 Seconds |
| Time increment | 0.1 Seconds |
| Contact resistance defined? | No |
| Result folder | DEFAULT |

IX .Units:

| | |
|----------------------------|------------------|
| Unit system: | SI (MKS) |
| Length/Displacement | mm |
| Temperature | Kelvin |
| Angular velocity | Rad/sec |
| Pressure/Stress | N/m ² |

X. RESULTS AND DISCUSSION:

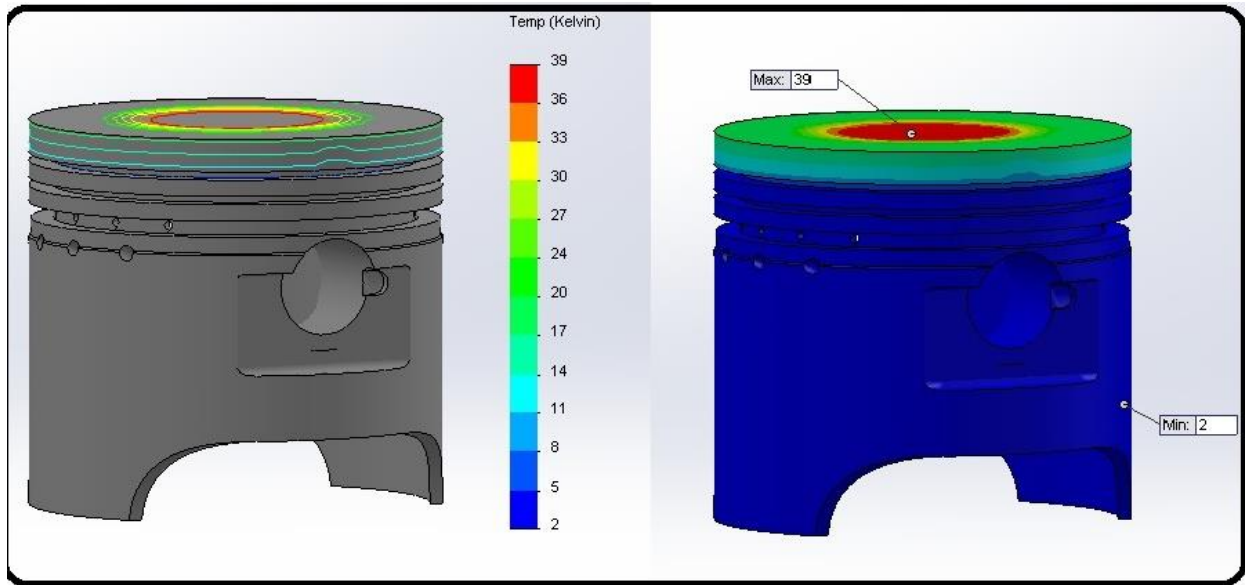


Figure 3. Result of Temperature distribution for cast alloy steel

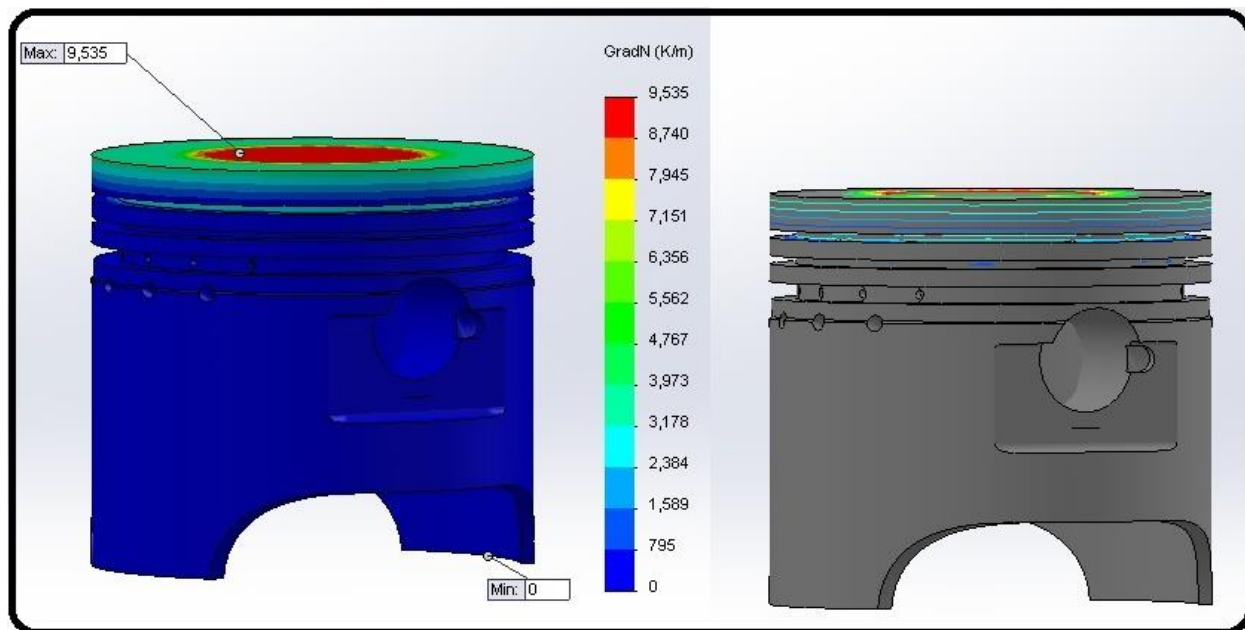


Figure 4. Resultant Temperature Gradient for Cast Alloy Steel

Figure 3: The maximum temperature shown on the top of the piston head and properly distributed till just below the piston pin hole due to heat produced by the gases in the combustion chamber.

Figure 4: In this study maximum temperature absorbed on the top of the piston head and heat transfer properly shows till the 1st groove due to the gases in the chamber.

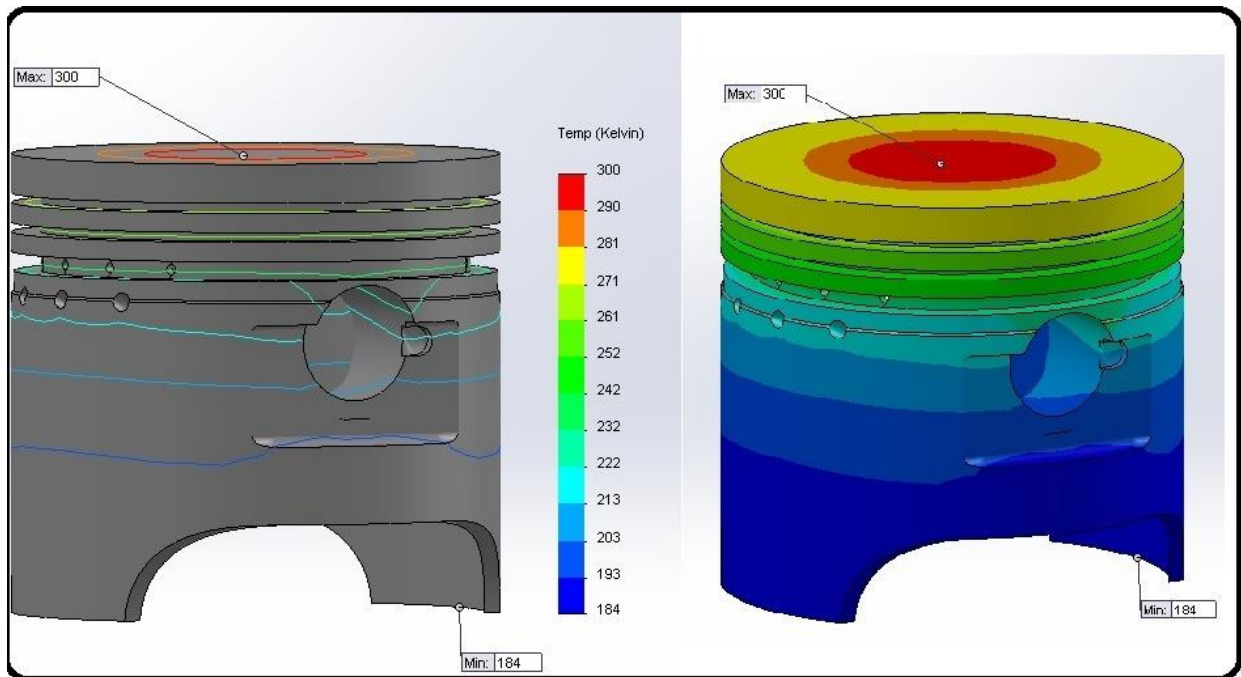


Figure 5. Temperature distribution result for Carbon Graphite material

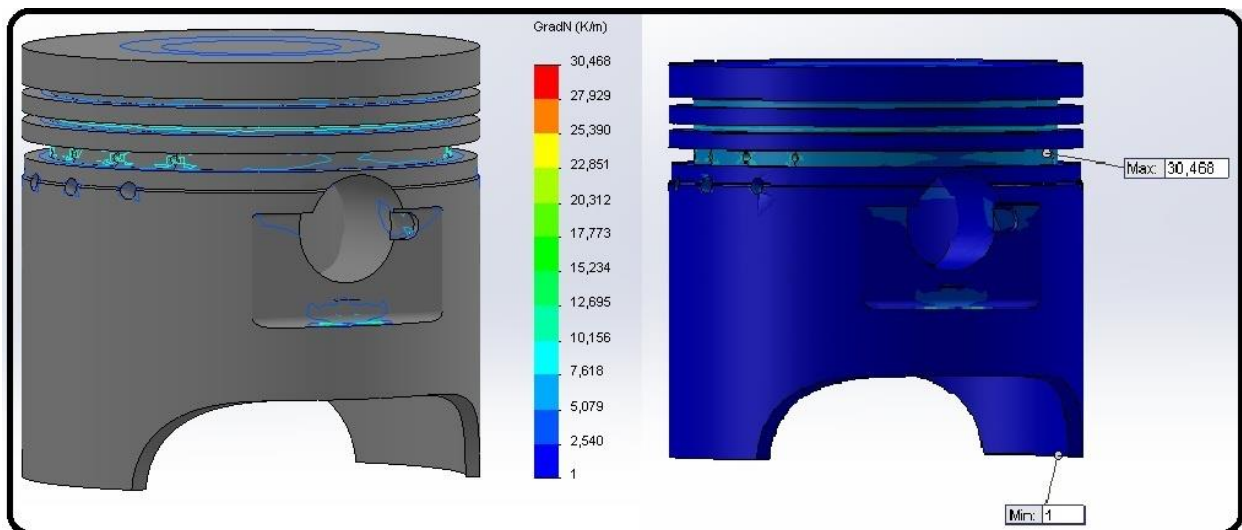


Figure 6 . Resultant Temperature Gradient for Carbon Graphite

Figure 5: The maximum Temperature occur on the top of the piston and excellent distributed till end of piston length due to heat in the combustion chamber.

Figure6: Here the result shows the maximum value of resultant temperature gradient occur till last end portion of the piston and heat transfer shows till just below the piston pin hole properly as shown in image due to heat generated by the gases at the time of combustion in the chamber.

XI. CONCLUSION:

As per above results and discussions , the result goes in the favor of piston made of Carbon Graphite material as compared to cast alloy steel. Carbon graphite has property of excellent thermal conductivity and lower specific heat capacity as compared to cast alloy steel.

Carbon Graphite has a self-lubricant property where oil consumption can be reduced and according to the volumetric property carbon graphite is a lighter in weight according to the cast alloy steel and it has low thermal coefficient expansion as compared to Cast alloy steel.

At last, In this advanced era Carbon Graphite piston is a need to replace with other materials for better engine efficiency.

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29.

THE STUDY OF RURAL RETAIL SECTOR IN INDIAN

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Introduction:

Indian retail industry is one of the biggest industry in India, The population of India as per 2011 census is 1210000000 (one hundred twenty one corer). After the china the second biggest country as population, so there is more scope of increase this sector.

The study of retail sector of rural India in compare to urban areas retailing, in present time both retail sectors are unorganized and it is 94% in all over the India.

Retailing in Rural India:

Rural India is a big family of people with homogenous features. As per state region and area they show similar but there are so many Varity as per their food, dressing, whether, atmospears, traditions, languages etc near about 6 lakh villages in India

- **Rural and urban population in India**

| Census | Area | Population | Percentage |
|--------|-------|--------------|------------|
| 2011 | Rural | 8,33,74,9000 | 68.8 |
| | Urban | 3,77,106,000 | 31.2 |

Sources: Population: Economic survey of Maharashtra 2014-2015

Percentages: census India govt.in

There income mainly depend upon agriculture crops they divided only in religion and caste system from last one deked tremendous change in communication system through the internet the rural culture diverse rapidly as like people in view of education awareness.

Economics experts opinion are the factors growth are subsidies and scheme of government of India for energy , fertilizer and foods ,ore provision for agriculture and their basic facility like road, irrigation, godwon, system in budget of central government.

As per the survey of rural India at present more than 50% of motor cycle use,

more than 70%of toilet soap,, more than 50%of cold drink sale in rural Indi, and also fast moving consumer goods sector growth by 10% in volume and 12% in value in rural markets.

As per the famous book b shri.C.K Prahlad "the fortune of the bottoms of the of the pyramid "

Rural retail market scenario/ format :

- Village kirana stores : in the every village there are four to five and more kirana stores for good solds of village needs, they are good purchase form urban area and sold in village
- Weekly Bazzar : around the 10 or 20 village in a one big village or suitable for transport for all villages the weekly bazzar market is available for full day in a particulars day of week. Small appliances vegetables', garment, masala foods kirana goods even cows, buffaloes, sheep, goats sold their transaction made on bargaining is a main characteristic of this market
- Rural fairs and meals : As per annual phenomenon, religious programs annually phenomenon, religions programs annually arranges fairs and meals at some places year by year for 8 to 15 day continuous in hat fairs various Navas, festival and all types of shop of goods are available the main feathers of the market is the shops can comes here forms all of the India
- Farmer markets : one common market established in market yard in a big village or panchayat for purchase and sale of food grains o farmers
- Corporate Market :
 - i. Choupal Market : in the names of choupal, choupal bazzar, choupal sagar ,

choupal fresh and run by it in various states in India there are sold daily need to tax goods luxury goods and purchase foods grains from farmers

- ii. Adhar retails : it market situated particularly in panjab, hariyana and Gujarat known as Adhar wholesale market and it is run by a group “ future group and godrej agrover limited “
- iii. Hariyali kirana bazaar : DCM shriram consolidated hariyali kirana bazaar for customers loyalty program helps to rural costumers first ever is point based and card based to earn and burn points. 275 stores across 8 states in India to run his services now new program launch hariyali first.

• **Analysis and findings :**

All the introduction and retails markets available in rural discussed in paper as above the most of population 68.8% lived in India are a top customer population in compare to urban areas. In last 10 year rural India to change all over likes urban people to aware about the education, life style and living standard.

The same time the pressure of demand of develop rural area and increase their income of people last 6 to 7 year central budget the most of provision for agriculture and allied activities the results the use of technology and machinery and changes in crop systems and start so many supporting small activity and business which run through the helps of agriculture a new class of create the more

income groups and create the purchase power of him.

Conclusion:

The study of as various angles of rural retailer market in rural area in India is a very bright future. The Various changes in education, life style, changes in technology in agriculture, increase in their incomes and results the increase purchase power of their people and demand more and more for consumable goods in retailing and it is increasing continuously

Advantages :

- i. To help in development of rural area.
- ii. To helps the employment available at home level.
- iii. To increase the revenue income of government.
- iv. to establish the equality in rural and urban people on their income group level.

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30.

SHORT STORIES FROM CANADIAN LITERATURE: ARTISTIC JOURNEY OF ALICE MUNRO

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Alice Munro is a writer who is widely well-regarded. For decades now, Alice Munro has been believed of as one of Canada's foremost short-story writers and undeniably one of the best in the English-speaking world. She has her own variety of short story. Munro is often referred to as "modern day Chekov" and "the Canadian Chekhov" as Chekhov's influence on her, she writes, "All short story writers say Chekhov, but really, he was terribly important to me." (qtd. Feeney)

Her best short stories are *Dance of the Happy Shades* (1968), *Lives of Girls and Women* (1971), *Something I've been Meaning to Tell You* (1974), *Who do You Think You Are?* (1978) *The Moons of Jupiter* (1982), *The Progress of Love* (1986), *Friend of My Youth* (1990) *Open Secrets* (1994), *The Love of a Good Woman* (1998), *Hateship, Friendship, Courtship, Loveship, Marriage* (2001) *Runaway* (2004)

Her first collection, "*Dance of the Happy Shades*," was published when she was thirty seven. This book received the Governor General's Award, the highest literary prize given in Canada. "Walker Brothers Cowboy" the first story of the collection drives the reader into action, it starts randomly no clues and explanations at all, and her characters reveal themselves which is her main intentions. The story is laden with stirring and vague metaphors. Munro's writing has clarity, purity and eloquence. This technique was used by the new writers in the early twentieth writers especially Katherine Mansfield and

Munro accomplished it well. Her character setting and plot are strongly synchronised.

Thematically, "Dance of the Happy Shades" concerns combined social consciousness. In the first collection the short stories are well proficient it shows writers understanding of the traditional form that leads to her later transcended of those conventions to make her own mark on the history of the short story. Alice Munro writes in

So why do I like to write short stories? Well, I certainly didn't intend to. I was going to write a novel. And still! I still come up with ideas for novels. And I even start novels. But something happens to them. They break up. I look at what I really want to do with the material, and it never turns out to be a novel. But when I was younger, it was simply a matter of expediency. I had small children, I didn't have any help. Some of this was before the days of automatic washing machines, if you can actually believe it. There was no way I could get that kind of time. I couldn't look ahead and say, this is going to take me a year, because I thought every moment something might happen that would take all time away from me. So I wrote in bits and pieces with a limited time expectation. Perhaps I got used to thinking of my material in terms of things that worked that way. And then when I got a little more time, I started writing these odder stories, which

branch out a lot. But I still didn't write a novel, in spite of good intentions (qtd. in Feeney n.p).

In "*Who do You Think You Are?*" Munro takes steps that advance her storytelling technique and in developing her intelligence in psychological measuring of characters. "Royal Beatings", "Privilege", "Half a Grapefruit" and "Wild Swans" are interwoven internally through characters like Rose and Flo. "Munro's character, ever conscious of the world divided into halves, into various polar-opposite, black-and-white hemispheres, from gender to economic standing to "smarts," play to form when it comes to Rose..." (Hooper 55). This collection displays Munro's increased ability to comprehend character. She continues to go deeper into her characterisations without overlabouring. From this collection Munro's Style here has strengthened deeper, metaphors remained clear, carrying quality even further than before.

"*The Moons of Jupiter*" (1982) is Munro's fifth book and fourth collection of short stories. In its first story, "Chaddeleys and Flemings: Connection" Munro's control of technique, characterisation, setting and style is manifested. Munro has depicted unmarried women of 1950s living together in widowhood. Munro is fond of exploring: unmarried women, particularly who are sisters and adults living under the same roof. As in this story where the narrator's father has six sisters. "Mrs. Cross and Mrs. Kidd" is a simple story, with no profound psychology or complications of plot. Like "The Turkey Season," it takes place on a very multi-coloured stage. Munro generates the setting with great credibility. It is considered that "*The Moon of Jupiter*" is most significant turning point in the Munro's fiction writing career.

"*The Progress of Love*" (1986) is another solid collection of short stories of Munro, this collection again focused on

Munro's widely used theme, adolescence; growing up girls in socioeconomic conditions take example of Beryl.

"Friend of My Youth" (1990) is having ten stories. The first story cover loyalty, and most of other stories are about characters, principally women. This story echoes and reworks an earlier account of a dream in "The Peace of My Youth", and it reflects the recurrent dreams.

Like so many of Munro's stories, these pieces promote and undo reality at one and the same time; they tease us with expectations of accuracy, objectivity, truth, and linguistic transparency, only to show us that events which pose as accurate, objective, true, and transparent are fictions of self-knowledge, narratives constructed by a narrating figure whose authorial subjectivity can no longer go unquestioned (Heble 57)

"Open Secrets", Munro's eighth book and seventh collection of short stories, published in 1994 gave her growing reputation. As the title signifies open some of the secrets and spins from them dark hued, often hallucinatory tales of individuals trying to make sense out of their memories. The remembered past, however, turns out to be as ambiguous, unstable, and unsettling as the once-lived present was, only made more profound by the passage of time.

Most of the stories in the collection are confessions, relying on such conventional techniques as letters, witness reports, and other people's accounts of events. "Carried Away" leads off the collection and reveals itself within its initial pages as a masterpiece. This story breaks new ground for her in that regard to earn the label as 'historical fiction'.

Runaway (2004) is among her best collections and displays all of Munro's mastery: the effortless shifts in time, sometimes across decades; the ability to

convey an entire life in a few pages; the exploration of complex truths in uncomplicated language. Her stories often extend decades, moving forward and backward in time and focussing on the internal drama of an individual character and that character's life-long exploration of self-deception, self-discovery, and self-assertion. Peter Englund said, "Her short stories rely very little on external drama. They are an emotional chamber play, a world of silences and lies, waiting and longing" (qtd. in Doyle n. p).

The Love of a Good Woman (1998) is more graceful, despite the provocativeness of some of the themes and locations found in some of the stories, Munro has advanced and developed into an enormously generous and welcoming fiction writer: welcoming the reader into her prose/writing to share what she understands about this particular character in this particular situation. Munro accomplished intense psychological probing in these stories. At this period Munro kept balance in characterizing the characters. It is all found in "Lies", "Jakarta", "Cortes Islands" and other stories. "My Mother's Dream" completes the collection; it is a story about, women devoting themselves to the care and well-being of a heroic male. On the same general level, it is about a mother-daughter conflict, but with a different take on it for Munro: an infant daughter and her mother. It is told in the first person, but which, in this case, demonstrates an stroppey technique, for the narrator knows more than she should about things happening before she was born and when she was relatively young. Munro identifies her characters closely, yet she is at peace with the fact their lives will, and should, recollect essential mysterious eminence.

Some stories, however, cover beyond the confessional mode - they observe and scrutinise characters who are in the process of jettisoning their guilt, whether real or imagined. "The Jack

Randa Hotel" presents an entirely unconvincing character and a plot that, with too many questionable and unconvincing turns. "A Wilderness Station" is in epistolary layout and qualifies as historical fiction, set almost completely in the historical past: at least Munro's prose in this case well raises Canada's frontier environment within the relatively short confines of this story. It is essentially a story about men's delusions and prejudices about women, the weaker sex, that is, in the mid-nineteenth century.

Munro's new collection, like *The Love of a Good Woman* (1998), reflects that movement backwards and forwards across the geographical spaces of Canada and across time as well, for there is an increasing emphasis here on elderly people (retired couples, recent widows, old people in nursing homes) with an accompanying sense of individual lives scrolling out over many decades (Howells 168).

Hateship, Friendship, Courtship, Loveship, Marriage placed her firmly within critical and popular appraisal as a leading practitioner of the short story in English. With this publication she took a step further ahead and higher in the international fictional arena. And at this stage she is regarded as one of the world's best fiction writers. "What is Remembered" one of the stories from this collection put forth Munro's fundamental fiction "theory" that is, how individuals recall events in their lives or in lives of others. "What is Remembered" is simple narrative but it has a depth psychological probing and explores the human behaviour. Through flash forwards and framing devices, the narrative and structure becomes complicated but not confusing. "Floating Bridges", "Family Furnishing", "Comforts" and in "Nettles" the theme of loss and the plots revolve around coincidences. "Postman and

Beam”is revolve round the themes of family and individual. “The Bear Came Over the Mountain” demonstrated the Munro’s Empathy for the elderly people who are ill.

Munro, widely beloved for her spare and psychologically astute fiction that is deeply revealing of human nature, appeared to be more of a purely literary choice. She transfigured the architecture of short stories, often beginning a story in an unexpected unforeseen place then moving backward or forward in time.

“Undoubtedly one of the finest short-story writers working in English today, Munro possesses a great talent for unveil-ing the riveting human dilemmas that lurk just beyond benign appearances and weaving them into tales that speak with immediacy to both the intellect and the emotions” (Knap 152).

She brought a decorum, elusive wit to her work that aficionados often traced to her background growing up in rural Canada. Throughout her career, she has drawn from the setting of her home of rural Ontario

In most of this fiction, Munro is the chronicler of a particular region, that of south-western Ontario, though some of her stories have a west coast

setting, and in her regionalism she reflects a vision that shares much with such southern writers (Hallvardand Dahlie58).

She frequently expanded on themes of sex, desire, work, discontent and aging. One of her collections, “The Love of a Good Woman,” won a National Book Critics Circle Award in 1998. The master of the contemporary short awarded the Nobel Prize in Literature, She also won the 2009 Man Booker International prize for her lifetime body of work. Munro has stimulated the margins and limitations, the proportions, the techniques in composing the short story beyond traditional methods and expectations.

The total evidence in Alice Munro's fiction ultimately dictates that she cannot easily be categorized, and to say that she writes essentially in the comic mode, or that she is moving consistently beyond realism, reveals only part of the complexity of her art and vision. Her accomplishments offer gratifying evidence that fiction of significant substance, of careful craftsmanship, and of sympathetic treatment of the complexities of human relationships, is very much alive in Canada (Hallvardand Dahlie70).

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ग्रामिण विकासाचे प्रारूप : राष्ट्रीय गोकुळ मिशन

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संशोधन विषयाची निवड-

भारताच्या अर्थव्यवस्थेमध्ये ग्रामिण विकासाचे महत्त्व लक्षात घेवून शेती व शेतकऱ्यांच्या विकासासाठी स्वातंत्र्यानंतर अनेक योजना सुरु केल्या आहेत. त्याचाच एक भाग म्हणून राष्ट्रीय गोकुळ मिशन कार्यक्रम १२ व्या योजनेअंतर्गत राबविला जात आहे.

भारतात हा कार्यक्रम कशा पद्धतीने राबविला जात आहे. त्याचा ग्रामिण अर्थव्यवस्थेवर होणाऱ्या सकारात्मक परिणामाचा अभ्यास करण्यासाठी प्रस्तुत विषय संशोधनासाठी निवडण्यात आला आहे.

संशोधनाची उद्दिष्टे –

१. राष्ट्रीय गोकुळ मिशनचा सखोल अभ्यास करणे.
२. राष्ट्रीय गोकुळ मिशन अंतर्गत महिला, शेती व शेतकरी यांच्या उत्पन्न व रोजगारावर होणाऱ्या परिणामाचा शोध घेणे.
३. राष्ट्रीय गोकुळ मिशन कार्यक्रमाची एकुणच परिणामकारकता तपासणे.

संशोधनाची गृहितके –

१. राष्ट्रीय गोकुळ मिशन अंतर्गत शेती व शेतकऱ्यांच्या विकास करता येईल.
२. राष्ट्रीय गोकुळ मिशन मुळे सीमांत शेतकऱ्यांना, महिलांना त्यांच्या स्वतःच्या शेतावर कायमस्वरूपी रोजगार निर्माण होतो.
३. राष्ट्रीय गोकुळ मिशनमुळे शेतकऱ्यांना सेंद्रीय शेती करता येते. व या जमिनीतून कमी खर्चात अधिक उत्पादन घेता येते.

संशोधन पद्धती –

प्रस्तुत संशोधन दुय्यम आधार सामग्रीवर आधारित आहे. विश्लेषणात्मक संशोधन पद्धतीचा वापर करण्यात आला आहे. टक्केवारी, सरासरी सांख्यिकीय साधनांचा वापर करण्यात आला आहे.

तथ्यसंकलन :

राष्ट्रीय गोकुळ मिशनचा अभ्यास करण्यासाठी दुय्यम आधार सामग्री प्रामुख्याने पशुपालन, डेअरी आणि मत्स्यपालन विभाग, कृषी मंत्रालय, भारत सरकार

याशिवाय कृषि आयुक्तालय, महाराष्ट्र राज्य, पुणे, शासनाचे विविध वार्षिक अहवाल, भारताची आर्थिक पाहणी २०१७-२०१८ विविध, शासकीय प्रकाशने, नियतकालिके, विषयाशी संबंधित संदर्भग्रंथ, संशोधनात्मक लेख, शोध प्रबंध, संगणकीय संकेत स्थळे आदींचा प्रामुख्याने करण्यात आलेला आहे.

भारतात वेगवेगळी राज्य आपआपले दुध उत्पादन वाढविण्यासाठी आपल्या पातळीवर प्रयत्न करत आहेत. त्याला अधिक गती देण्यासाठी दुधउत्पादन व दुधउत्पादकता वाढीसाठी हा महत्त्वकांक्षी बहुआयामी कार्यक्रम वेगवेगळ्या राज्यांच्या सहकार्याने केंद्रसरकारने सुरु केलेला आहे. या कार्यक्रमाअंतर्गत प्रामुख्याने, देशीगार्गीचे संरक्षण व विकास करणे, त्यांच्यात अनुवंशीक सुधारणा करणे, नैसर्गिक सेवांसाठी उच्च दर्जाची अनुवंशीक योग्यता व रोगमुक्त नर तयार करणे. यासाठी गोकुळ ग्राम, कामधेनु सोसायटी, गोपालन संघ, कृत्रिम गर्भधारणा केंद्र, दुध देणाऱ्या जणावारांचे पंजीकरण करणे, जनावारांचे नकुल स्वास्थ्य पत्र तयार करणे इत्यादी संस्थात्मक उभारणी केली जाणार आहे. या कार्यक्रमासाठी लागणारे कुशल अकुशल मनुष्यबळ प्रशिक्षणातून तयार करणे आणि यातून ग्रामिण विकासाला चालना देणे. या प्रमुख उद्दिष्ट पूर्तीसाठी हा कार्यक्रम सुरु करण्यात आला आहे. यासाठी वेगवेगळ्या विभागांची मदत घेतली जाणार आहे. या कार्यक्रमाची उद्दिष्टपूर्ती २०१६-२०२० या कालावधीमध्ये अपेक्षित आहे. कृषी विद्यापीठ, कृषी महाविद्यालय, गैरसंस्थात्मक संस्था, सहकारी संस्था यांच्या सहभागाने सार्वजनिक खाजगी भागीदारी (PPP) अंतर्गत हा कार्यक्रम भारतभर राबविण्यात येत आहे.

एकूणच हा कार्यक्रम शेती, शेतकरी आणि ग्रामिण अर्थव्यवस्थेच्या दृष्टिकनातून अत्यंत महत्वाचा आहे. म्हणून या कार्यक्रमाचा अभ्यास करणे आवश्यक आहे. शेती उत्पन्न, शेतकरी, पहिलांच्या उत्पन्न रोजगारावर होणारा सकारात्मक परिणाम पाहणे आवश्यक आहे.

भारतातील २०१२ च्या १९ व्या पशुगणनेनुसार ३०० मिलियन पशुधन असून ही संख्या जगातील पशुधनामध्ये १८ टक्के आहे. भारतामध्ये १०८.७ मिलियन म्हशी आणि १९०.९ मिलियन गार्गीची संख्या आहे. गार्गीच्या संख्येमध्ये २० टक्के संकरीत गायी तर ८०

टक्के देशी गायी आहेत. एकूण पशुधनामध्ये केवळ ८८ मिलियन (२९.३३ टक्के) दुध देणारी पशुची संख्या आहे. यातही सर्वसाधारणपणे ५६ टक्के दुध देणाऱ्या पशुची उत्पादकता निम्न आहे. तर ८४ मिलियन (२८ टक्के) नर आहेत. उर्वरित १२८ मिलियन (४२.६७ टक्के) पशु अनुउत्पादक आहे. या कमी उत्पादकता व अनुउत्पादक पशुची उत्पादकता वाढविण्यासाठी या कार्यक्रमात वैज्ञानिक पद्धतीने जाणीवपूर्वक प्रयत्न केले जाणार आहे.

कृषिप्रधान भारतासाठी देशी गायी आज ही उपयुक्त आहे. भारतीय गोवंशासंबंधी 'अॅग्रोवन' मधुन प्रसिद्ध झालेल्या लेखमालिकेवर सकाळ प्रकाशन तर्फे तयार करण्यात आलेल्या 'देशी गोवंश' या पुस्तक प्रकाशन वेळी जेष्ठ शास्त्रज्ञ डॉ.विजय भटकर यांनी दिलेल्या माहितीनुसार स्वतः डॉ.विजय भटकर देशी गायींचा अभ्यास करत असून आय.आय.टी.मधील पाच कृती गटातील जवळपास १०० वैज्ञानिक सध्या देशी गाय आणि शेती, आरोग्य व विज्ञान यावर संशोधन करत आहे. भविष्यात देशी गायीच्या दुधासह पंचगव्यावरील संशोधनाचे निष्कर्ष क्रांतीकारी स्वरूपाचे असतील असे डॉ.विजय भटकर म्हणाले.

थोडक्यात सध्या देशात रासायनिक घटकयुक्त अन्नधान्य व दुधाचा वापर होत असून कृषिप्रधान भारतात शेतकऱ्यांच्या समस्यांवर देशी गाय हा एक चांगला उपाय आहे. भारतीय संस्कृतीत गायीला महत्व आहे. कारण गायीत विज्ञान, अध्यात्म आणि धर्म आहे. म्हणून येणाऱ्या काळात गोसंवर्धनाचे महत्व एकात्मिक पद्धतीने समजावून घेण्याची आवश्यकता आहे.

भारत पशुधनाबाबत जैवविविधता संपन्न देश आहे. महत्वाचे म्हणजे प्रतिकूल परिस्थितीत देखील दुधउत्पादनाची नैसर्गिक क्षमता असणाऱ्या देशी गायींची संख्या मोठी आहे. म्हणूनच भारताने २०१५-१६ या वर्षात जगातील एकुण दुधउत्पादनापैकी १९ टक्के दुधउत्पादन केले आहे.आज आपण १५५.४८ मिलियन टन वार्षिक दुधउत्पादनासह जागतीक क्रमवारीत पहिल्या क्रमांकावर आहोत.या कार्यक्रमांतर्गत भारतातील उपलब्ध गायी-म्हशींचा जवळपास शंभर वर्षांचा इतिहास अभ्यासला आहे. गायी-म्हशींचा उपयुक्तता, दुधउत्पादकता, उष्ण वातावरण सहन करण्याची आधिक क्षमता, आहारातील सर्वसमावेशकता, आधिक रोगप्रतिकार शक्ती इत्यादी महत्वाचे लक्षणे विचारात घेवून ४० देशी गायीच्या जाती आणि १३ म्हशींच्या जातींची निवड करण्यात आली आहे.

भविष्यकाळात तापमान वृद्धी निश्चित आहे. एका अभ्यासानुसार २०२० मधील तापमान वृद्धीमुळे गाय व म्हैस यांच्या दुधउत्पादनातील वार्षिक घट ३.२ मिलियन टन इतकी मोठी असणार आहे. या दुध उत्पादन घटीची

किंमत चालू किंमतीनुसार जवळपास ५००० कोटी रुपये पेक्षा अधिक असेल असा एक अंदाज आहे. म्हणून येत्या काळात देशी गायी- म्हशींना अपेक्षित उधउत्पादनासाठी संरक्षण देणे अत्यंत आवश्यक आहे.

वर्तमान काळात मानवी आरोग्य आणि आहारासंबंधीचा प्रश्न गंभीर बनत चालला आहे. विषयुक्त अन्न ही जागतीक मानवाची गरज आणि मागणी आहे. जागतिक आरोग्य संघटनेच्या (WHO) अभ्यासानुसार संकरीत गायी-म्हशींच्या दुधामध्ये बीटा केसीन A1 आधिक असतो. यामुळे मानवाला पंचनसंस्थेसंबंधी अनेक समस्या निर्माण होऊ शकतात. दुध देणाऱ्या पशुच्या अभ्यासातून, प्राण्याचे साथीचे रोग, A1बीटा केसीन दुध आणि मानवाचे जुनाट आजार धनसहसंबंध आढळून आला आहे. सध्या सामाजिक आरोग्य आणि व्यावसायिकता हा जागतिक मुद्दा बनला आहे. तुलनेने गायीच्या दुधात बीटा केसीन A2 आधिक असतो. जो मानवी शरीराला कमी हानीकारक आहे. देशी गायींच्या दुधात ८७ टक्के पाणी आणि १३ टक्के घनपदार्थ म्हणजेच मेद, शर्करा, खनिजे, प्रथिने असतात. गायीच्या दुधात केसीन हा प्रथिनांचा मुख्य घटक असतो. आणि या केसीन पैकी ३०-३५ टक्के प्रमाण बीटा केसीन A2 चे असते.

थोडक्यात जागतिक तापमानातील बदल व मानवी आरोग्याचे प्रश्न लक्षात घेवून केंद्रसरकारने गोकुळ मिशन कार्यक्रम सुरु केला आहे.भारतासह जगभर दुध व दुधजन्य पदार्थांचा वापर अन्न पदार्थ म्हणून केला जातो. मानव फार पूर्वीपासून दुधाचे सेवन करत आला आहे. भारतात गायीचे दुध हे पोषक मानले जाते. त्याला समाजमान्यता व विज्ञानमान्यता आहे. पशुधन क्षेत्र केवळ रोजगार व उत्पन्न मिळून देणारे क्षेत्र असा संकुचित विचार करून चालणार नाही. तर यातून भारताची उच्च उष्मांकयुक्त सामाजिक अन्न सुरक्षा निर्माण होऊ शकते. भारतातील ग्रामिण भागातील सामाजिक -आर्थिक परिस्थितीचा विचार करता कुपोषण, दारिद्र्याचा प्रश्न गंभीर आहे. या कार्यक्रमांतर्गत दुध उत्पादन वाढून दुध हे पूर्ण अन्न गरीबांना पुरेशाप्रमाणात मिळू शकते. यातून भारतातील कुपोषण आणि दारिद्र्याचा प्रश्न कमी होऊ शकतो. अर्थात या कार्यक्रमांतर्गत दुध पर्याप्त प्रमाणात उत्पादित झाल्यास हा कार्यक्रम दारिद्र्य निर्मुलनाचा एक महत्वाचा भाग ठरू शकतो.

भारतीय अर्थव्यवस्था शेतीप्रधान व ग्रामीण अर्थव्यवस्था म्हणून ओळखली जाते. आपल्या सामाजिक-आर्थिक विकासात शेती क्षेत्राचे महत्वाचे योगदान आहे. शेती हा भारताच्या सामाजिक -आर्थिक विकासाचा प्रमुख निर्धारक घटक आहे. विशेषतः आपले शेती उत्पादन श्रमप्रधान आहे. भारताचा शेतकरी व शेतमजूर हा ग्रामिण समाजाचा एक महत्वाचा घटक आहे. परंतू हाच शेतकरी

आज संकटात आहे. शेतजमीनीचा लहान आकार ही भारतीय शेतीपुढील एक प्रमुख समस्या आहे. तसेच कर्जबाजारीपणा, छुपी बेकारी, अल्पउत्पादकता, अल्पउत्पन्न, वाढता उत्पादन खर्च, निकृष्ट राहणीमान, स्त्री-पुरुष उत्पन्न व रोजगारातील भिन्नता, मुलांचे शिक्षण, कौटुंबिक आरोग्य, इत्यादी प्रमुख भारतीय शेतमजुर विशेषतः शेतकऱ्यांसमोर आहेत. या संकटातुन शेतकऱ्यांना बाहेर काढून सन्मानाने जगण्याची संधी उपलब्ध करून देणे ही शासन व समाजाची मुख्य जबाबदारी आहे. याचाच एक व्यावहारिक उपाय म्हणून भारत सरकारने राज्यांच्या मदतीने राष्ट्रीय गोकुळ मिशन सुरु केले आहे. याच दृष्टिकोनातुन समाज व राज्यांनी या कार्यक्रमाकडे पाहणे आवश्यक आहे.

या कार्यक्रमांतर्गत ग्रामिण भागासह शहर व महानगरातील जनावारांचा देखील विचार करण्यात आला आहे. सध्या शहरी भागात मोकट जनावारांचा मोठा प्रश्न निर्माण झाला आहे. जवळपास १००० जनावारे राहू शकतील, एवढी क्षमता असलेले गोकुळग्राम उभे केले जाणार आहे. यामध्ये प्रशिक्षित कर्मचाऱ्यांकडून आधुनिक पद्धतीने दुग्धव्यवसाय कसा करावा याचे उच्च दर्जाचे प्रशिक्षण देण्याचे नियोजन सरकारचे आहे. विशेषतः या गोकुळ ग्राममध्ये दुध देणाऱ्या गायी-म्हशी सोबत भाकड जनावारे यांचा देखील समावेश केला जाणार आहे. उत्पादक व अनुउत्पादक जनावारांचे गुणोत्तर ६०:४० ठेवले जाणार आहे. यातुन भाकडजनावारांचा प्रश्न सुटू शकतो. नव्हे ही भाकडजनावारे आर्थिक दृष्ट्या सांभाळणे शक्य होणार आहे. जनावारांच्या मलमुत्रापासुन सेंद्रीय खताची निर्मिती आधुनिक पद्धतीने केली जाणार आहे. उत्पादित सेंद्रीय खताचा उपयोग शेतीचा पोत व उत्पादकता वाढीसाठी केला जाणार आहे. यातुन शेतीचा उत्पादन खर्च कमी होऊन उत्पादकता वाढविण्यासाठी मदत होणार आहे. यापुढे यातुन जर आपण सेंद्रीय अन्नधान्य उत्पादित करू शकलो तर शेतकऱ्यांना अधिक उत्पन्न मिळू शकेल. उत्पादन अधिक्यातुन विक्रीत वाढावा व विक्रीयोग्य वाढावा निर्माण होईल. यातुनच शेतमाल निर्यात वृद्धीला चालना मिळू शकते. आपण जर विषमुक्त अन्न ही जागतीक मागणी पूर्ण करू शकलो तर आपणाला या आंतरराष्ट्रीय व्यापारातुन मोठ्या प्रमाणात परकिय चलन मिळेल.

सध्या भारताच्या GDP मध्ये उत्पादित दुधाचे मुल्य हे गहू व तांदुळाच्या एकत्रीत मुल्यापेक्षा ३७ टक्के पेक्षा अधिक आहे. १९८०-८१ ते २०१६-२०१७ या कालावधी मध्ये भारताच्या घरगुती राष्ट्रीय उत्पादनात शेतीक्षेत्राचा वाटा ३४ टक्क्यापासुन १७ टक्क्यापर्यंत कमी झाला आहे. परंतु याच कालावधीचा अभ्यास करता असे दिसुन येते की, पशुधन क्षेत्राचा भारताच्या घरगुती राष्ट्रीय

उत्पादनातील वाटा १४ टक्क्यापासुन २७ टक्क्यापर्यंत वाढला आहे. याचा अर्थ पशुधन क्षेत्रामध्ये शेती व शेतकऱ्यांच्या उत्पन्नात वाढ करण्याची खुप मोठी क्षमता आहे. विशेषतः भारतामधील एकुण पशुधनापैकी जवळपास ७१ टक्के पेक्षा अधिक पशु हे सीमांत शेतक अधिक पशु हे सीमांत शेतकऱ्यांकडे आहे.

या कार्यक्रमांतर्गत दुध उत्पादन - उत्पादकता वाढीला प्राधान्यक्रम दिला जाणार आहे. २०१५-२०१६ मधील १५५.४८ मिलियन टन दुध उत्पादन २०२०-२१ मध्ये २७५.८७ मिलियन टन २०२३-२०२४ मध्ये ३०० मिलियन टन एवढे दुध उत्पादनातील वाढीचे उद्दिष्ट्ये या कार्यक्रमांतर्गत ठेवले आहे. तसेच प्रति पशुची दरडोई दुधउत्पादकता ४.८५ किलोग्राम वरुन ६.७७ किलोग्राम पर्यंत वाढविण्याचे उद्दिष्ट आहे. मागील दोन वर्षातील दुध उत्पादकतेमधील सरासरी वाढ ६ टक्के पेक्षा अधिक आहे. यावरुन वरील उद्दिष्ट्यांची पूर्ती होणे शक्य आहे. याचा सर्वाधिक सकारात्मक परिणाम सीमांत शेतकऱ्यांचे उत्पन्न दुपट्टीपेक्षा अधिक होईल. ही समाधानाची बाब आहे.

भारतीय शेती श्रमप्रधान असुन छुपीबेकारी या क्षेत्रात सर्वाधीक आहे. भारतामध्ये सीमांत व कोरडवाहू शेतकऱ्यांचे प्रमाण सर्वाधीक आहे. भारतीय शेती हंगामी स्वरुपाची आहे. शेतकऱ्यांना वर्षात दोन ते तीन वेळाच उत्पन्न मिळते. त्यामुळे वर्षभर आपल्या उपभोग व शेतीखर्चासाठी त्याला सावकार व बँक कर्जावर अवलंबुन राहावे लागते. तसेच शेती उत्पन्नातील सततच्या अनिश्चिततेमुळे भारतीय शेतकरी कर्जबाजारी बनला आहे. समाज व आपल्या व्यवसायात पतहिन झाला आहे. यावरील एक उपाय म्हणुन या कार्यक्रमाकडे पाहणे आवश्यक आहे. दुधउत्पादनातुन शेतकऱ्यांना दररोज वर्षभर शाश्वत उत्पन्न मिळू शकते. दुध उत्पन्नातुन शेतकरी आपला दरडोई उपभोग खर्च पूर्ण करतो. तसेच शेतीसाठीचा लागणारा चालु खर्च पूर्ण करुन उर्वरित बचतीतुन भांडवली खर्च, विविध साधन सामग्री खरेदी करण्याची क्षमता त्याच्यामध्ये येऊ शकते. यातुन शेतकऱ्यांची बाजारात समाजात पत वाढेल. त्याला कर्ज उपलब्ध होईल. एकुणच राष्ट्रीय गोकुळ मिशन अंतर्गत शेतकऱ्यांचे उत्पन्न वाढुन त्यांचा उपभोग खर्च वाढुन राहणीमानात सुधारणा होईल. यातुनच ग्रामिण दारिद्र्याचे प्रमाण कमी होईल.

थोडक्यात, पशुधनक्षेत्र ग्रामिण अर्थव्यवस्थेचे एक महत्वाचे उत्पादक क्षेत्र आहे. पशु ही भारतीय समाजाची सर्वात जुनी संपत्ती आहे. पशु हे ग्रामिण समाजामध्ये आर्थिक संपन्नतेचे द्योतक मानले जाते. ग्रामिण विकासामध्ये पशुधनाचे महत्त्व पुर्वीपासुनच राहत आले आहे. ग्रामिण अर्थव्यवस्थेचा संतुलित विकास, विशेषतः

अल्प उत्पन्न गटातील ग्रामीण लोकांचे उत्पन्न वाढून ते विकासाच्या मुख्य प्रवाहात येतील.शेतीमध्ये गुंतवणूक परतावा कमी आहे.परंतु तुलनेने पशुधन क्षेत्रामध्ये गुंतवणूक आधिक्य आहे.एका अभ्यासानुसार, शेती क्षेत्रात एक डॉलर गुंतवणूक केल्यास ३.६ डॉलर उत्पन्न मिळत असेल तर पशुधन क्षेत्रात ४.७ डॉलर उत्पन्न वाढ मिळते. म्हणजेच तुलनात्मदृष्ट्या पशुधन क्षेत्रात गुंतवणूक परतावा अधिक आहे.

निष्कर्ष-

१. पशुधन क्षेत्र केवळ उपजिविकेचे साधन नसून त्यातून सुनिश्चित अन्नसुरक्षा,उर्जा मिळण्याचे क्षेत्र आहे. ग्रामिण समाजाच्या विकासाचे ते प्रतिक आहे.
२. आजही जवळपास ७० टक्के लोकसंख्या प्रत्यक्ष- अप्रत्यक्षरित्या शेती क्षेत्रावर अवलंबून आहे. म्हणून पशुधन क्षेत्राच्या विकासाला बहु-आयामी भूमिकेतून पाहणे आवश्यक आहे.
३. आज विषमुक्त अन्न ही जागतीक मागणी व गरज आहे. भारतात कोरडवाहु शेतीचे प्रमाण लक्षात घेता सेंद्रीय शेतीला प्रोत्साहन देणे आवश्यक आहे. त्यातून शेतकऱ्यांच्या उत्पन्नात वाढ होण्यासाठी प्रयत्न झाले पाहिजे. अर्थात सेंद्रीय दुध, सेंद्रीय खत, बायोगॅस इत्यादी उपउत्पादने तयार करून त्यांच्या विक्रीतून शेती उत्पन्न वाढेल. शेतकऱ्यांना आर्थिक स्थैर्य प्राप्त होईल खेडी स्वयंपूर्ण व परिपूर्ण होतील.

संदर्भसूची-

- १) पशुपालन, डेअरी और मत्स्यपालन विभाग, भारत सरकार.
- २) कृषि और किसान कल्याण मंत्रालय, भारत सरकार.
- ३) Economic Survey, 2017-18.
- ४) Ministry of Finance Department, Government of India.
- ५) Agriculture Co-operation & Farmers Welfare Government of India.
- ६) १९ वी पशुगणना २०१२, भारत सरकार.



४. ग्रामिण अर्थव्यवस्थेमध्ये श्रमशक्ती विपुल प्रमाणात आहे. तसेच भारतात सीमांत शेतकरी, कोरडवाहु शेतकऱ्यांचे प्रमाण मोठ्या प्रमाणात आहे.वर्षभर सतत रोजगाराची शाश्वती नसल्यामुळे त्यांच्या उत्पन्नावर प्रतिकूल परिणाम होतो.दुग्ध व्यवसायामुळे शेतकऱ्यांकडील संसाधनाचा पर्याप्त वापर वाढतो. महत्त्वाचे म्हणजे स्वयंरोजगार निर्माण होतो. अकुशल व्यक्तींना रोजगार उपलब्ध होतो.शेती क्षेत्रातील छुपी बेकारी कमी होण्यास मदत होईल.

५. पशुधन क्षेत्रामध्ये स्त्री-पुरुष समानता आहे. भारतामध्ये या क्षेत्रात जवळपास ७० टक्के महिलांचा सहभाग आहे. अर्थात पशुधन क्षेत्राच्या विकासातून महिलांचे आर्थिक,सामाजिक व कौटुंबिक सबलीकरण होईल.

थोडक्यात राष्ट्रीय गोकुळ मिशन हा कार्यक्रम बहुआयामी दृष्टीकोण असलेले ग्रामीण विकासाचे प्रारूप आहे.अर्थात आज गोरक्षणाच्या नावाखाली काहीजन कायदा हातात घेत आहे. समाजा-समाजामध्ये तेढ निर्माण करत आहे.खाजगी गोरक्षकांचा उन्माद दिसून येत आहे ही चांगली बाब नाही.हा कार्यक्रम ग्रामविकासासाठी आहे ही गोष्ट लक्षात घेणे आवश्यक आहे.गोरक्षकांना रोखण्यासाठी सरकारने कठोर पाऊले उचलायला हवीत, तसेच असामाजिक घटक कायदा हातात घेणार नाहीत. याबाबत दक्ष असायला हवे.

