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Assessment of Biodiversity in the Forest Range Sagwara, District-Dungarpur.

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Introduction : Biodiversity refers to the variety and variability among living organisms and the ecological complexes in which they occur. The site of occurrence of species is determined by the environment conditions of the site and the range of tolerance of the species. Human population depends on the biodiversity for food and other necessities. The increasing human population is depleting natural resources and causing pollution.

In view of this reality, the biologically rich and unique habitats are being destroyed, fragmented and degraded. The loss of biodiversity prevents evolutionary capacity of biota to cope up with environmental changes. Thus the major challenge to science is to check the loss of species and erosion of gene pool.

According to 2011 census, total population of Dungarpur district was 1388552 with the composition of 1299809 rural and 88743 urban population and decennial growth rate of 25.36% during the period 2001-2011.

Dungarpur District has rich flora and fauna. The forests include mainly teak, out of total reported area of 385593 ha, forests cover an area of 62204 ha occupying 16% of the total area. The wildlife includes a large variety of wild animals like leopard, chinkara, etc. Common birds in the region are fowl, partridge, black drongo, grey shrike, green bee-eater, bulbul, parrot etc.

The study area constitute one of the important protected forest areas of the district that imitate the general condition of biodiversity in the whole district and also exemplifies the degradation of biodiversity which has been set in over the whole district. The general decline in the biodiversity in the region has some common and known reasons as excessive grazing, overdependence of native population on forest resources, occasional forest fires and some peculiar reasons attached with the location of the area.

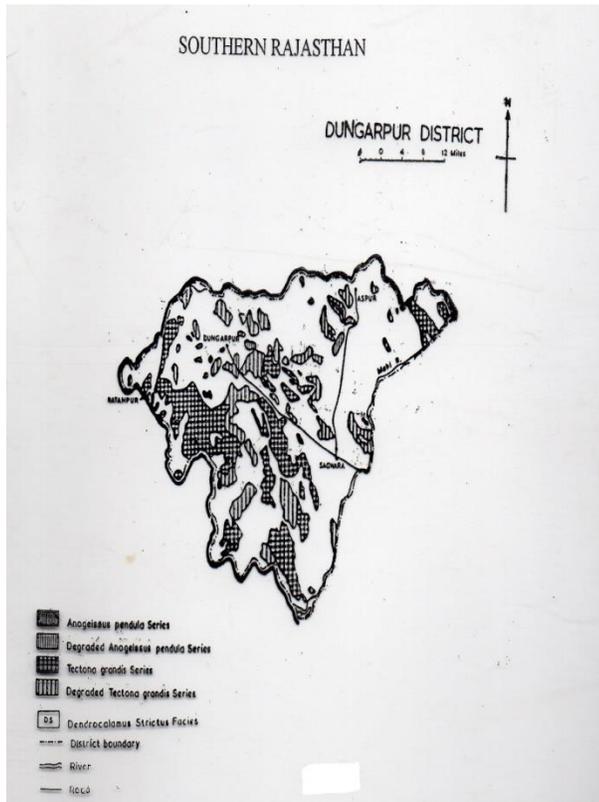
The study suggests both short term and long term measures to first arrest the decline in biodiversity and then to enrich it by involving people directly in the management and conservation of the biodiversity of the area.

Study Area



The study was done in the Forest Range Sagwara, District-Dungarpur of Rajasthan State. Dungarpur district, covering geographical area of 3855.93 sq km, forms southern part of the state of Rajasthan. The district is bounded in the north by Udaipur district, in the east by Banswara district, in the southwest it has common border with the state of Gujarat extending between north

Result



Just like the entire Dungarpur district the study area also supports *Tectona Grandis* or Teak in fairly good form but presently in various stages of degradation. The study area has fairly good percentage of *Boswellia serrata* in different stands with several other associates in which *Lannea coromandelica* is most prominent and almost equal in importance and coverage to *Boswellia serrata*. The complete classification of the vegetation is presented in tabulation form as follows :

Particulars	Descriptions
Description of stand top storey	Average height 4.5 metres , Density 0.1
	Species
	<i>Boswellia serrata</i> <i>Lannea coromandelica</i> <i>Tectona grandis</i> <i>Acacia leucophloea</i> <i>Diospyros melanoxylon</i> <i>Holoptelea integrifolia</i>

Under growth	Average height of species 1.8 metres, 250 bushes per hectare covering about 30 percent of the ground. Species Percentage of species <i>Tectona grandis</i> 90 <i>Butea monosperma</i> All species 10 <i>Acacia Senegal</i> <i>Zizyphus nummularia</i> <i>Capparis sepiaria</i> <i>Balanites aegyptiaca</i> <i>Butea monosperma</i> is found mainly in the foot hills.
Ground flora	Light: <i>Cassia toa</i> , <i>Lepidagathis trivervis</i> , <i>Evolvulus alsinoides</i> , <i>Indigofera cordifolia</i> , <i>Tridax procumbens</i> , <i>Ploygala irregularis</i> and among grasses <i>aristida hystrix</i> and <i>sporobolus</i> species are found.
Champion's type	Dry tropical forests 4 a C1 dry teak forests.
Proposed type	Degraded <i>Tectona grandis</i> series.

Remarks

The area is subjected to heavy grazing and browsing by goats while firing is common. *Tectona grandis* trees have been cut continuously with the result of malformed and crooked. The area is proposed to be treated under cultural operation.

The stem shows trees of good girth of about 1.2m. On the flat plateau and ridges of the hills most of the fertile soil has been washed away due to serious erosion and these areas are not capable for good teak growth. Indiscriminate cutting, pollarding, excessive grazing and browsing are common and damaged most of the valuable biodiversity.

Increasing pressure of both human and livestock population is taking a heavy toll on the biodiversity of the area particularly in terms of rapid falling of trees and excessive grazing of livestock. Soil of hilly and plateau tracks is fragile and has a thin horizon so these areas must be monitored very closely so that the soil erosion due to removal of vegetation cover can be checked by planting of new saplings which can bind the soil in short term and then these areas too can be made viable to support the teak vegetation as they were supporting prior to the deterioration conditions were set in.

The mechanism of joint forest management should be strengthened further so that people should be made a part of conservation efforts and they can be educated on

various practices related to forestry as this type of participatory approach has always yielded good results the world over. The strategy can have Micro-level planning, Involving of women, Involvement of NGOs, Attention to poor, Marketing, Integrated rural development programme, Conflict resolution, and Equitable distribution of benefits as its components. Various practices such as Agro forestry, Community forestry and Farm forestry should be encouraged so that the dependence of the local population on the forests for fuel and fodder can be reduced to a large extent and the forests resources which are in a precarious state can be conserved.

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Will Mandatory Csr Spending Be Overcome Regional Disparity? : Evidence From Indian Companies

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Introduction : The balanced regional development is the distribution of investment in different parts of the country to equally attain regional growth and to eliminate regional disparities. It is the utilization of development potentials of all areas as per its capacity to share the benefit of overall economic growth in different regions of the country. It is an important condition for the smooth development of the country. The backward regions should try to attain higher rate of growth than developed regions to attain regional balance. The balanced regional development is the economic development of all regions simultaneously, increase in per capita income and living standards. For this, all the natural and human resources are fully utilized. According to Mumford, "it is a problem of increasing habitability, a problem of social and economic renewal". The backward areas can develop agriculture, infrastructure, industry, trade and commerce and attain balanced regional development.

The balanced regional development is attained through-

- Optimum utilization of local resources available in different regions
- Uniform expansion of employment opportunities in different parts
- Total utilization of various infrastructural facilities developed in different regions
- Removal of socio-economic problems
- Regional dispersion of industrial activities under strategic considerations.

It is very important to develop all regions itself along with national economy. All the regions should make the most of its potential fully as an essential part of the country. More rapid growth and expansion of the economy increase the capacity to achieve a better balance between national and regional development.

In the present situations, it is imperative to use the natural resources of backward regions. The growth potential of each region should be fully developed in a specific manner. There are certain factors related to physical features and geographical locations which are difficult to alter but there are other factors which can be influenced by raising levels of education and skills, developing power and applying science and technology on a large scale. However, all regions cannot offer equally favourable conditions for the development of industry. On one hand, some regions with limited development of industry have made appreciable rise in living standards by

utilizing local natural and human resources. On the other hand, some areas with massive projects could not make any great impact on the living standards of the people. Therefore, there is a need to identify underdeveloped area and to pay special attention.

The concept 'region' requires to be defined more clearly. Even, there are regions within the states as well as beyond the states. Within the state also, there are areas which are more underdeveloped than others. Therefore, there is a need to employ different concepts depending upon the purpose of view.

The Modi government has drawn up tailor made action plans for 115 identified most backward districts in India. The government is providing basic physical infrastructure and making available basic services to improve their socio-economic profiles. These infrastructural facilities and services include education, health care, sanitation, roads, drinking water supply, etc. To bring a transformative change in these backward districts through rapid programmes and interventions by 2022, the government is focusing on to work with the states.

In 2016, India ranked 131 among 188 nations in the UNDP's human development index with major inter-state and inter-district variations. India is lagging behind on its neighbours on nutrition. In India about 40% children are underweight while among states, in Jharkhand almost 50% children are underweight. Similarly, density of population to doctor/hospital beds are the lowest in the country and 40% households are not electrified. The government has been included one district from each state under this backward district programme. It was observed that Jharkhand has the highest number of backward districts (19) followed by Bihar (13), Chhattisgarh (10) and 8 each in Madhya Pradesh, Odisha and Uttar Pradesh.

The present study is basically concerned with the following objectives:

- To understand the current status of regional development in India
- To examine the role of CSR spends in eliminating regional disparities
- To examine the strategic gap in under tapped sectors of CSR that can lead to sustainable actions in Indian context.

Methodology : The study is an endeavour of systematic review of surveys conducted by private agencies related to CSR spending in India. Looking into the requirement

of the objectives, the descriptive type research design was employed. For this purpose, the data was gathered by using secondary source, more specifically, document data in the form of studies and surveys. These studies and surveys were conducted by various agencies and their CSR reports were available in public domain. Similarly, research articles, books and websites were used which were enumerated and recorded. It is a descriptive study where the required secondary data were collected from various sources. Hence, the findings of the study are based on the data available from the survey and reports only.

Data Analysis and Interpretation : According to the new Companies Act, the CSR expenditure should spend on the permissible activities or areas which include hunger and poverty, supporting education, promoting public health, addressing gender inequality, protecting the environment, encouraging sports, slum area development, rural development, heritage, art and culture etc. However, some economists urged that CSR spending is a drop in the ocean of overall government spending on the social sector. The Section 135 of the Companies Act reveals that there is a linkage between company's profits with the development of local areas.

TABLE I
Development Sector Wise CSR Expenditure
(Rs. in crore)

Sr.	Development Sector	2014-15	2015-16
1	Health/ Eradicating Hunger/ Poverty and Malnutrition/ Safe Drinking Water / Sanitation	2246	3117
2	Education/ Differently Abled/ Livelihood	2728	3073
3	Rural Development	1017	1051
4	Environment/ Animal Welfare/ Conservation of Resources	1213	923
5	<i>Swachh Bharat Kosh</i>	121	355
6	Any Other Fund	36	262
7	Gender Equality / Women Empowerment / Old Age Homes / Reducing Inequalities	326	213
8	Prime Minister's National Relief Fund	192	136
9	Encouraging Sports	160	95
10	Heritage Art and Culture	157	90
11	Slum Area Development	123	9
12	Clean Ganga Fund	19	3
13	Other Sectors (Technology Incubator and Benefits to Armed Forces, Admin Overheads and Others*)	465	497

Total Amount	8803	9822
Number of companies for which data compiled	7334	5097

* Not specified (Source: Rajyasabha Unstarred Question No. 2227)

According to the breakdown of the CSR amount spent on various activities listed in Schedule VII of the Companies Act, 2013, healthcare and education receive a significantly higher proportion of spending for 2014-15 and 2015-16 (Table 1). These two activities account more than half of the CSR spending. The statistics for all three years after implementation of New Companies Act, 2013 revealed that most of the companies have concentrated on healthcare and education only. Similar trend was observed in public and private sector companies. The total amount spent by 7,334 companies on CSR in 2014-15 was Rs. 8,803crore while the CSR spent by 5097companies in 2015-16 was Rs. 9,822 crore. It indicates that there was decrease in number of companies but an increase in total amount spent on CSR. As per NGOBOX report 2017, companies have been addressing hunger, malnutrition, environment sustainability projects and there is substantial increase in CSR spends in these areas.

The states like Maharashtra, Gujarat and Andhra Pradesh are industrialized states and hence have greater social development on account of higher CSR spend by the private sector. According to Department of Industrial Policy and Promotion (DIPP), Odisha was the most attractive state in investment in 2013. It accounted for over one-fifth of project proposals in the first ten months. Of the 30 districts, the most developed districts of Ganjam, Jaipur and Jagatsinghpur attracted the largest investors. However, six districts were naxal-affected. Malkangiri-the most backward district is not likely to attract investments. It means there is no hope for communities in backward districts.

The states such as Maharashtra, Gujarat, and Tamil Nadu are the industrialized states. However, other less industrialised states such as West Bengal, Uttar Pradesh where companies had performed well in terms of CSR spending recorded CSR spending more than the national average. It is clear from the table that there are no significant regional disparities in compliance of CSR spending.

TABLE II
State/UT wise CSR Expenditure

Sr.	State /UT	2014-15		2015-16		Increase (+) / Decrease (-)
		CSR Expenditure (in Cr.)	% to Total	CSR Expenditure (in Cr.)	% to Total	
1	Maharashtra	1101.71	18.50	1138	11.58	-6.92
2	Karnataka	363.05	6.08	408	4.15	-1.93
3	Andhra Pradesh	167.85	2.81	379	3.86	1.05
4	Gujarat	291.65	4.89	338	3.44	-1.45
5	Uttar	123.14	2.06	322	3.28	1.22

	Pradesh					
6	Rajasthan	251.98	4.23	285	2.90	-1.33
7	Tamil Nadu	446.98	7.49	261	2.66	-4.83
8	Delhi	139.75	2.34	237	2.41	0.07
9	Odisha	214.31	3.59	231	2.35	-1.24
10	Madhya Pradesh	176.41	2.96	215	2.19	-0.77
11	West Bengal	243.32	4.09	170	1.73	-2.36
12	Haryana	107.62	1.80	169	1.72	-0.08
13	Chhattisgarh	275.37	4.62	168	1.71	-2.91
14	Jharkhand	86.87	1.46	128	1.30	-0.16
15	Telangana	88.53	1.49	105	1.07	-0.42
16	Kerala	57.25	0.96	84	0.86	-0.10
17	Bihar	15.08	0.25	78	0.79	0.54
18	Assam	106.84	1.79	52	0.53	-1.26
19	Uttarakhand	24.53	0.41	50	0.51	0.10
20	Punjab	23.71	0.40	42	0.43	0.03
21	Jammu & Kashmir	74.60	1.25	37	0.38	-0.87
22	Arunachal Pradesh	10.45	0.18	20	0.20	0.02
23	Himachal Pradesh	5.29	0.89	10	0.10	-0.79
24	Dadra & N. Haveli	1.83	0.03	8	0.08	0.05
25	Goa	24.29	0.41	6	0.06	-0.35
26	Meghalaya	1.80	0.03	3	0.03	0
27	Manipur	1.35	0.02	2	0.02	0
28	Pondicherry	1.10	0.02	2	0.02	0
29	Daman & Diu	20.04	0.34	1	0.01	-0.33
30	Chandigarh	0.69	0.01	1	0.01	0
31	Tripura	0.34	0.01	0	0	0
32	Lakshadweep	0.59	0.01	0	0	0
33	Nagaland	0.08	0.00	0	0	0
34	Sikkim	0.41	0.01	0	0	0
35	Andaman & Nicobar	0.81	0.01	0	0	0
36	All India*	1506.99	25.30	4871	49.59	24.29
	Total Amount	5956.61	100	9822	100	--
	No. of companies for which data compiled	3139	--	5097	--	--

* Companies either not specified the names of states or indicated more than one state where projects were undertaken
(Source: Ministry of Corporate Affairs, Government of India)

The states such as Maharashtra, Karnataka, Andhra Pradesh, Gujarat, Rajasthan and Tamil Nadu are the industrialized states. These states had recorded highest amount of CSR expenditure but had shown negative trend of CSR expenditure as compared to the last year. Other less industrialised states had performed well in terms of CSR expenditure.

TABLE III

State wise Performance of Companies in CSR Spending (2015-16)

Sr.	State	CSR Spending Profile			
		2% & Above	1.5% & Above	<1.5%	< 1%
1	West Bengal	57%	68%	32%	21%
2	Gujarat	56%	67%	34%	26%
3	Uttar Pradesh	57%	67%	32%	24%

4	Tamil Nadu	62%	66%	34%	34%
5	Haryana	62%	65%	35%	19%
6	Maharashtra	48%	65%	34%	27%
7	Telangana	51%	60%	39%	28%
8	Karnataka	51%	59%	41%	29%
9	Rajasthan	46%	58%	42%	28%
10	NCT of Delhi	43%	57%	43%	29%
11	Rest of India	38%	49%	50%	35%

(Source: The CRISIL CSR Yearbook, January 2016)

Out of the top ten states, the highest percentage of 2% or more than the prescribed amount was recorded by Tamil Nadu and Haryana followed by West Bengal and Uttar Pradesh. Only 38% of the companies of the rest of India had spent 2% or more than the prescribed amount of CSR.

TABLE IIIV

States Having More Than 100 Companies Implementing CSR Projects

Sr	State	No. of Companies	No. of CSR Projects
1	Andhra Pradesh	104	566
2	Delhi	115	473
3	Gujarat	131	711
4	Haryana	104	387
5	Karnataka	124	600
6	Maharashtra	162	1105
7	Rajasthan	106	481
8	Tamil Nadu	133	625
9	Uttar Pradesh	108	472
10	West Bengal	111	467

(Source: CSR Outlook Report 2016)

The above table highlighted that, Maharashtra had the highest number of CSR projects in 2016 followed by Tamil Nadu, Gujarat, Karnataka, Delhi and Uttar Pradesh. Madhya Pradesh was in top 10 in 2015 which had been replaced by Delhi in 2016. The rest of the states had retained their position in top 10 in 2016 too. There were 1249 projects in 2014-15 which had reduced by 33% to 838 projects. It means, the companies started more focused projects rather than multiple projects.

During 2016-17, Maharashtra had the highest number of projects, followed by Gujarat, Rajasthan, Karnataka and Tamil Nadu. Excluding Madhya Pradesh, which has been replaced by Delhi, the rest of the states have retained their position in top 10, by attracting spends towards CSR. However, it is surprising to observe that the number of projects have drastically come down by 33 per cent i.e. 1249 projects to 838 only. This is a positive indication wherein the corporates have started more focused projects rather than spreading too thin through multiple projects, which can, in long run, assist towards achieving measurable outcomes.

Union Territories such as Lakshwadeep, Andaman Nicobar Islands, Dadra and Nagar Haveli, Puducherry and Chandigarh including North-Eastern states continues to have received least attention as well. It is even more surprising to observe that the number of projects have come down by 79 per cent i.e. from 102 to only 21 projects.

TABLE V
Top 10 States CSR Spent wise (2016-17)

Sr	State	%	CSR Spend (Rs. Crore)
1	Maharashtra	16.5	1134
2	Gujarat	6.9	474
3	Odisha	6.2	427
4	Karnataka	5.9	406
5	Tamil Nadu	4.3	294
6	Rajasthan	4.1	282
7	Andhra Pradesh	4.1	279
8	Delhi	3.8	262
9	West Bengal	3.5	240
10	Jharkhand	3.4	231
	Total	58.7	4029

(Source: NGOBOX Report 2016-17 p.8)

It is observed from the above table that CSR spent has been concentrated on a few states only. This trend is continued in the year 2016-17 as well. Since 2014-15, Maharashtra has been receiving the highest amount of CSR spent. Out of the total CSR spent (Rs. 6871 crores) in 2016-17, the first two states i.e. Maharashtra and Gujarat together received 23.4% (Rs. 1608 crores) of India's total CSR spent. According to Prime Database, 920 National Stock Exchange-listed companies together spent Rs. 2,042 crore on education in 2015-16, up from Rs 1,570 crore in 2014-15. According to Outlook Report, top 10 states had retained their position but northern and north-eastern states were struggling to put on their spots. Similarly, all the bottom 5 states belonged to north-east India. These states require elimination of regional disparities but most of the companies spend their CSR fund in operating areas as guided by law.

TABLE IV

State wise Top Five Companies in Top 10 States (2016-17)

Sr.	Name of the Company	CSR Spent	Total
A	MAHARASHTRA	(crore)	(crore)
1	Reliance Industries Ltd	442.22	
2	Bajaj Auto Ltd	67.92	
3	Coal India Ltd.	55.28	
4	Infosys Ltd	45.70	
5	Mahindra and Mahindra Limited	34.05	645.17
B	GUJARAT		
1	Reliance Industries Ltd	41.63	
2	Hindustan Petroleum	29.21	

	Corp Ltd		
3	Cadila Healthcare Ltd	29.17	
4	Adani Ports and Special Economic Zone	27.00	
5	Torrent Pharmaceuticals Ltd	25.62	152.63
C	ODISHA		
1	Mahanadi Coalfields Ltd	166.60	
2	Tata Steel Ltd	80.81	
3	Infosys Ltd	27.51	
4	Wipro Ltd	19.40	
5	Larsen & Toubro Ltd	7.61	301.93
D	KARNATAKA		
1	Wipro Ltd	131.64	
2	Infosys Ltd	65.26	
3	Mphasis Ltd	8.00	
4	Biocon Ltd	7.69	
5	JSW Energy Ltd	7.19	219.78
E	TAMIL NADU		
1	Larsen & Toubro Ltd	13.53	
2	Infosys Ltd	10.69	
3	Cholamandalam Invest. & Finance Co. Ltd	10.59	
4	HDFC Limited	8.69	
5	Bajaj Finance Ltd	8.26	51.76
F	RAJASTHAN		
1	Hindustan Zinc Ltd	61.42	
2	Vedanta	28.00	
3	Piramal Enterprises Limited	19.59	
4	Havells India Ltd	9.82	
5	Hero MotoCorp Ltd	8.15	126.98
G	ANDHRA PRADESH		
1	Indian Oil Corp Ltd	63.00	
2	Reliance Industries Ltd	28.02	
3	Amara Raja Batteries Ltd	16.00	
4	Aurobindo Pharma Ltd	16.00	
5	Mahindra and Mahindra Limited	8.45	131.47
H	DELHI		
1	Power Grid Corporation Limited	37.17	
2	Infosys Ltd	17.73	
3	HDFC Limited	12.61	
4	Reliance Industries Ltd	7.81	
5	Hero MotoCorp Ltd	7.41	82.73
I	WEST BENGAL		
1	Eastern Coalfields Limited	21.60	
2	CESC Ltd	17.40	
3	Tata Steel Ltd	14.98	
4	Coal India Ltd	14.33	
5	NHPC Ltd	13.91	82.22
J	JHARKHAND		

1	Tata Steel Ltd	80.81	
2	Central Coalfields Limited	25.84	
3	Coal India Ltd	18.86	
4	InterGlobe Aviation Limited	10.00	
5	Axis Bank Ltd	4.81	140.32
		1934.99	1934.99

(Source: NGOBOX Report 2016-17 pp.8-11)

The Western states of Maharashtra and Gujarat saw CSR investments from 50% of the companies North-Eastern region (Arunachal Pradesh, Manipur, Meghalaya, Mizoram, Nagaland, Sikkim and Tripura) were at the lowest end of the spectrum with only 3% of the companies choosing CSR investments in those states.

It was observed from the study that, Maharashtra, Rajasthan and Jharkhand have shown declined trend in CSR in 2015-16 (Outlook Report). However, the state of Maharashtra has secured the highest position in the list. Maharashtra received CSR funds worth Rs. 1012 crore (18%) in 2014-15 and was dropped down Rs. 986 crore (15%) in 2015-16. Rajasthan's share in 2014-15 was 10% of the total CSR spends whereas it was reduced to 5.2% in 2015-16. The share in total CSR expenditure of Jharkhand was 6% in 2014-15 while the state was delisted in 2015-16. Further, there are some states such as Andhra Pradesh, Madhya Pradesh and West Bengal that had attracted more CSR spends. The share of Maharashtra, Andhra Pradesh and West Bengal contributes one-fourth of India's total CSR fund. As these are the industrial states and attract more CSR fund keeping other states behind. It is also revealed from the study that most companies have their corporate offices in Mumbai and such other metropolitan cities. Hence, they engage CSR activities in most of the industrial states. Therefore, there is a need to change the strategies. State wise CSR spending indicates that there is a need of development funds in backward areas. The implementing agencies like NGOs were asking for funds for these areas. However, as per law, geographical distance and less industrial development put them in lesser spending. Therefore, there is a need to bridge the gap.

Conclusions : It is observed that most of the companies in India spend CSR on education, health and livelihood. The study also shows that some companies also contribute to Prime Minister's National Relief Fund and other funds. But it is revealed that there is no any company directly involved in addressing the problems of regional disparities. However, there is no possibility for companies to achieve sustainability without passing benefits of CSR activities in rural and backward areas. People in backward areas are deprived of basic and minimum needs. Therefore, they should be provided with quality of life.

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Gendering the Self: A Thematic Study of Nawal El Saadawi's *Woman at Point Zero*

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There is a good principal that created order, light and man, and a bad principal that created chaos, darkness and woman. (Pythagoras)¹

Objectification and stereotyping of women in the Middle East on the part of patriarchy has been a debatable issue in the major feminist novels written by the women novelists. The novels written by women mainly focus on the way the self of woman is gendered and defined. This theme runs very vehemently through the novels like *The Color Purple* (1982) by Alice Walker, *Their Eyes were Watching God* (1937) by Zora Neale Hurston, *The Bluest Eye* by Toni Morrison, and *From a Crooked Rib* (1970) by Nuruddin Farah.

If the physique of woman is subjected to physical violence and inhuman treatment, her abstract self is the target of negative essentialism, exploitative patriarchal discourse and ideology. The paper purports to highlight how El Saadawi brings to fore the pitiable plight of woman in the Middle East.

Woman at Point Zero is a very cringing tale of a woman called Firdaus. It is an outright polemical narrative that chronicles the pain undergone by woman in a male dominated society. In this regard, *The New York Times Book Review* writes: Nawal El Saadawi writes with directness and passion, transforming the systematic brutalization of women into powerful allegory.

The novel is a very unfortunate and saddening narrative that narrates the tragic, exploitative, and embattled life of Firdaus. Firdaus is the focal character of the novel. The novel is diametrically realistic. This becomes clear from these lines of the novel:

This is the story of a real woman. I met her in Qantair Prison a few years ago. I was doing research on the personalities of a group of women prisoners and detainees convicted or accused of various offences. The prison doctor told me that this woman had been sentenced to death for killing a man. (1)

The novel chronicles the story of an Egyptian woman who is hanged for killing a lusty and lascivious man. Firdaus killed the man because he was trying to exploit her sexually. The novel belongs to the genre of Creative Non- Fiction or what we call as Narrative Non- Fiction. Creative Non- Fiction is a genre of literature that uses

literary styles and techniques to create factually accurate narrative. The novel under study is a factual narrative and not a fabricated or invented tale. The paper attempts to highlight how woman is essentialised, oppressed, and gendered. This will be done by focusing on the thematic concern of the novel. The main motifs of this novel are female oppression, her embattled life, and negative gendering of woman on the part of patriarchy.

This novel exposes the biased ideology of patriarchy and highlights the oppression of woman. The novel highlights the self-centeredness of patriarchy, the patriarchy that exploits woman for the sole purpose of sexual gratification. In his paper titled Nuruddin Farah's Women: A Challenge to Somalian Patriarchal System, Bilal Ahmad writes:

Men subscribe to the ideology that they need woman only for that opportune moment at which they are in exigent need of feeding their hungry desires and appetites. Once they have achieved the orgasm by dilapidating the spiritual equanimity and physical poise of women at the altar of enjoyment they let them to dogs. (2276)

The novel highlights the same thing as pointed out above and there by serves as a kind of repartee to the patriarchal pontification and crime against woman. This becomes explicit through the words of Firdaus while in conversation with the novelist. The words spoken by Firdaus are as under:

...Every single man I did get to know filled me with but one desire: to lift my hand and bring it smashing down on his face. But because I am a woman I have never had the courage to lift my hand. And because I am a prostitute, I hid my fear under the layers of make-up. (10)

Why Firdaus wants to lift her hand and bring it smashing down on the face of every single man? The reasons are quite obvious and clear. It is because men in the society of Firdaus are always out to victimize and criminalize woman. It is also because of the bitter experience of Firdaus while living with her husband. It is because of the negative gendering of woman by the patriarchy. The novel serves as a kind of defiance against the patriarchal oppression. This is attested by Minna Salami in her review titled: An Egyptian classic of

¹ See The Second Sex P.5

feminist fiction, published in *The Guardian*, Mina writes: ...With its relentless truth-telling and steely defiance of patriarchy, it cuts holes in the gossamer of despair in which it entangles women. Gloomy as it all might sound, through Firdaus' inward transformations, the book invites us to experience some of that emboldening freedom ourselves. (*The Guardian*)

While going through the glum episodes of the novel we come to know about the position of woman in the patriarchal society. Female Genital Mutilation (FGM), as we know, is one of the heinous crimes that are perpetrated against woman in the Middle East. As we glean through the pages of the novel, we come to know that Firdaus is the victim of this crime. While narrating her dismal story Firdaus says: ... 'Then she brought a woman who was carrying a small knife or maybe a razor blade. They cut off a piece of flesh from between my thighs.' (12) Genital mutilation is one of the ways through which woman is gendered and oppressed. Genital mutilation of girls is done because there is a preconceived notion based on sexual politics that girls are prone to sexual sins and seductive instincts. Framing a preconceived notion about woman is what we call as the gendering of woman's abstract self. So when genital mutilation has been done to Firdaus in the novel she is in a way gendered negatively and falsely. This novel is a realistic account of female oppression. Minna Salami one of the reviewers in *The Guardian* writes: Nawal El Saadawi's *Woman at Point Zero* is an intense story of female oppression that still rings with euphoric liberation. (*The Guardian*)

Firdaus, as we know from the story line of the novel, is not only oppressed by the men who are not related to her by blood, but also by the men who are closely related to her. She is physically tortured and assaulted by her father. She is sexually assaulted by her own uncle. Her father, a typical example of despotic patriarch, is so mean and callous that he exchanges his virgin daughter for dowry. Firdaus at one point of the novel discloses this through these lines:

My father, a poor peasant farmer, who could neither read nor write, knew very few things in life. How to grow crops, how to sell a buffalo poisoned by his enemy before it died, how to exchange his virgin daughter for a dowry when there was still time...(10)

From these lines, what comes to fore is the objectification of women in Egypt. One of the unjust and exploitative ways through which women are gendered, oppressed, and belittled is the patriarchal social system in which a virgin girl is coerced and compelled to tie a knot with a much aged and already married man. As we turn the unfortunate and sad pages of the novel we come to know how Firdaus, on the dictating suggestions of an

anonymous character, is fooled and forced to marry a very old man, Sheikh Mohmoud. This becomes clear through these lines:

'My uncle, Sheikh Mahmoud, is a virtuous man. He has a big pension and no children, and he's been on his own since his wife died last year. If he marries Firdaus she will have a good life with him, and he can find in her an obedient wife, who will serve him and relieve his loneliness... It is risky for her to continue without a husband. She is a good girl but the world is full of bastards. (37)

Tying a knot of a virgin like Firdaus with a very old man is highly demeaning, disgracing, and at the same time hugely exploitative. The last line from the above quotation: 'She is a good girl but the world is full of bastards,' is highly gendered, negative, and implicitly inclined towards the essentialised nature of woman. This line means to say that if Firdaus will not marry now, she will elope with any boy and beget illegitimate offspring like other women. Patriarchy has constructed and defined the nature and identity of woman on their own biased and criminal parameters. Likewise, in the novel, the self and being of Firdaus has been falsely defined and constructed. The oppressive and criminal patriarchy forces Firdaus to become a prostitute.

In prostitution, as we know, women are objectified. Their bodies are commercialized. In the novel, there is a very dangerous pimp by the name Marzouk, who is so much patriarchal in ideology and selfish in nature, that at one point of time in the novel he tells Firdaus: ... 'I'm in business. My capital is women's bodies and I don't mix work and love together. (101) Considering the bodies of women as business objects, is one of the heinous and unfortunate instances that exemplifies the way through which both the physical bodies and selves of women are gendered and pigeonholed. In the novel, as Firdaus gets fed up by exploitative men she liquidates/ kills a man in retaliation. Killing a person while saving ones honor is not a crime. Firdaus did the same thing but she is sentenced to death. When police comes to arrest her, she boldly tells them:

'I am a killer, but I've committed no crime. Like you, I kill only criminals...No woman can be a criminal. To be a criminal one must be a man. 'I am saying that you are all criminals, all of you: the fathers, the uncles, the husbands, the pimps, the lawyers, the doctors, the journalists, and all men of all professions.' (109)

Firdaus is hanged for killing a man who oppressed and essentialised her. The character of Firdaus serves as a solid and concrete example of female suffering in the patriarchal space and society. The novel explicates through the character of Firdaus how women are

criminalized and gendered by men. Further, how women are prosecuted even for saving their honor and physical body is one of the major thematic concerns of the novel. This novel outrightly projects the ways and means through which the self of woman is gendered, oppressed,

stereotyped, and objectified. The novel is an emphatic and vociferous narrative documenting the female suffering in the male dominated society. The novel is hugely inclined towards the emancipation of women.

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Glimpses Of A Vanishing World: Portrayal Of Post-War Japan In *An Artist Of The Floating World* By Kazuo Ishiguro

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Japan has always occupied that peculiar spot in the collective mind of the rest of the world: an enigmatic culture which can neither be forgotten nor be understood. For the world has always been fascinated by its culture and its civilization but has seldom managed to create a coherent and lucid narrative of its journey through history. It is one of those cultures which are so different from Europe and the West that even in a global economy in which Japanese electronics and comics are all pervasive it is hard to understand it.

Language has not played a small part in this. Most of the Japanese litterateurs have naturally written in Japanese and in translations much is lost and the reader is once again left with a tantalizing but only half-understood sense of Japan. This has been the case with the Japanese greats who have become famous in the West and India like Yasunari Kawabata, Junichiro Tanizaki, Yukio Mishima and Ryunosuke Akutagawa. [1]

This is where Kazuo Ishiguro, the 2017 recipient of the Nobel Prize in Literature becomes important. His was a traditional Japanese family which migrated to United Kingdom after the Second World War. Thus he grew up in United Kingdom, being as fluent in English as the English people. He is conscious of the civilizational underpinnings of the Western world. But at the same time he grew up in a family which spoke Japanese as its first language and lived very much like they would live in Japan.

This gave Ishiguro a particular niche, a peculiar place where he straddled both the worlds, Japan and the West. Though he wrote in English and lived in England, he wrote exactly in the tradition of a Kawabata or a Mishima. However, being an expatriate, an exile, his experience was not much different from the Russian diaspora after the communist coup in Russia in 1917. Authors like Ivan Bunin and composers like Igor Stravinsky, who were very experimental and *avantgarde* artists while they lived in Russia, turned to strictly traditional Russian themes once they were exiled and the hope of returning to Russia was lost forever.

Similarly, Ishiguro, even while writing in English and living in England is more traditionally Japanese than the other Japanese greats who never lived outside Japan. The loss of his home made him more traditional than those who never left Japan. This feature is more visible in his *An Artist of the Floating World*. The novel, set in post-

war Japan of 1948-1950 narrates the story of Japan in the first person narrative of Masuji Ono an artist who paints what later transpires in the novel as radically patriotic paintings.

Ishiguro, the winner of many prizes including the Man Booker Prize has a refreshingly modern yet comfortingly traditional style of narration. Most of his books are told from first person perspective in which the protagonist like Masuji Ono goes on about daily mundane matters while reminiscing about certain important incidents of the past which have a heavy bearing on the present.

In *An Artist*, Masuji is trying to marry off his younger daughter, Noriko, and the negotiations of the marriage are going on. However, the novel beings in the shadow of the news that the first such negotiations fell off due to reasons, which slowly emerge pertain to Masuji's own past. Noriko is thus dejected and in her own Japanese way, angry at her father.

The novel depicts the scene of post-war Japan of 1948. Japan had been one of the three main Axis powers and thus fought alongside the fascist and Nazi forces of Hitler's Germany and Mussolini's Italy. It was a bold gamble from Japan which wanted to stake its claim as one of the great imperialist powers of the world alongside the imperial powers of Europe. During the course of Second World War, it attacked and colonized many parts of Asia including Manchuria of China, Korea, Taiwan, South-East Asia, Burma and even many parts of India. Its reign is still remembered for its ferocious and ruthless brutality. Japanese were often crueller than their German and obviously crueller than their Italian counterparts in Europe.

When the war was over and Japan along with other Axis powers, was defeated, a great national dejection set in. The war with Japan ended with America dropping atomic bombs on Hiroshima and Nagasaki. Japan was allowed to remain free but under the constant surveillance of the Allied powers, and particularly the United States of America.

It was a great humiliation for Japan. Before the War, the nationalists and patriots in Japan had geared for a war, in which they argued Japan's glory will be recognized by the whole world and Japan will get its just place among the leaders of the world, ruling one third of the globe. There were many who did not like this line of war and argued for less warlike course for the development and

progress of Japan but the colonialists and imperialists at last won and Japan fought for a global Japanese Imperial Empire.

Not only leaders, soldiers and politicians became subsumed with this urge for an imperialist Japan but even authors, artists and musicians were employed for the purpose and they whipped up an imperialistic frenzy by subverting their art for the cause of the nation. An entire Japanese generation which was modernizing and westernizing itself on the lines of the West was sidelined and swept away during the course of the War. This generation was quietened but not completely subsumed.

In the novel, Ishiguro portrays the loss of this generation beautifully. The protagonist Masuji Ono, as a young man was ensnared by the war rhetoric of the military generals and particularly his political friend Matsuda. In Matsuda's own words:

"It's time for us to forge an empire as powerful and wealthy as those of the British and the French. We must use our strength to expand abroad. The time is now well due for Japan to take her rightful place amongst the world powers." [2]

Masuji Ono learned to paint from the great master of his city, Mori-san. Mori-san was trying to modernize the Japanese painting by bringing in Western influences. Particularly, the heavy black outlines that were common to the traditional Japanese painting was rejected by Mori-san for more western color blocks of Western import. These existentialist modernizing touches were alien to the ancient tradition of Japanese painting but this trend was becoming common in those days in Japan and hence it represented the dominant movement in the Japanese art. [3]

In Japan, even during modernization, the tradition of teacher and student was very strong and the artists who learned from a certain master adhered to his style of painting assiduously, often religiously following his style and opposing any alien element. And so, because Mori-san was bringing in Western influences in the Japanese painting tradition, so his students were.

"...his work was full of European influences, which the more staunch admirers of Utamaro would have regarded as iconoclastic; he had, for instance, long abandoned the use of the traditional dark outline to define his shapes, preferring instead the Western use of blocks of colour, with light and shade to create a three-dimensional appearance. And no doubt, he had taken his cue from the Europeans in what was his most central concern: the use of subdued colours." [4]

Apart from these influences, lantern was a preoccupation of his. He always used lantern in his compositions to show the world in the dark of the night, under the illuminations of half lit lanterns. Mori-San, making a break from his predecessors purported to show the underbelly of the city in his work, the lives of the

marginalized and the outcasts, the world of Geishas and their pleasure houses.

"His influence over us was not, of course, confined merely to the realms of painting. We lived throughout those years almost entirely in accordance with his values and lifestyle, and this entailed spending much time exploring the city's 'floating world' – the night-time world of pleasure, entertainment and drink which formed the backdrop for all our paintings." [Ishiguro, 144-145]

This was the subject of Mori-san the master of Masuji Ono. He focused and made his students focus on the red-light areas of Japan, the pleasure houses which were situated on the other side of the aptly named Bridge of Hesitation, as once the visitors passed they bridge a night of entertainment, pleasure and merrymaking awaited him. It is only on that bridge that they dithered. Mori-San considered that an artist has a duty to record those fleeting moments of what he called the 'floating world' of the pleasure streets.

"The finest, most fragile beauty an artist can hope to capture drifts within those pleasure houses after dark." [Ishiguro, 150]

Mori-san's favorite paintings were those that he had made at the beginning of his career and which focused upon these 'floating worlds'. Now he considered them his masterpieces and wanted his students to emulate not just the style but the entire lifestyle of an artist who did not linger at the Bridge of Hesitation but who crossed it and lived the lives of the Geishas and their worlds:

"I was very young when I prepared those prints. I suspect the reason I couldn't celebrate the floating world was that I couldn't bring myself to believe in its worth. Young men are often guilt-ridden about pleasure, and I suppose I was no different. I suppose I thought that to pass away one's time in such places, to spend one's skills celebrating things so intangible and transient, I suppose I thought I all rather wasteful, all rather decadent. It's hard to appreciate the beauty of a world when one doubts its very validity." [Ishiguro, 150]

This did not go well with the modern nationalist patriots of the imperialist persuasion in pre-War Japan. They wanted everything to be deeply Japanese and wanted to weed out all foreign influences. That is why as Masuji Ono becomes convinced of the mission of the Japanese imperialists he goes on to reject the modernizing influences of his teacher Mori-san and brings back the black outline in his paintings. This shocked his long time colleague, nicknamed Tortoise who calls Masuji Ono a 'traitor'.

A narrative of many layers of tradition and rebellion builds up. Mori-san represented the modernists of Japan of their age, the modernists who were experimenting with Western techniques and breaking the age old tradition of orthodox and imperialist Japan. [5] Masuji Ono in rebelling from Mori-san, his master, and thus from individual tradition but on the other hand puts his faith in

the ultra-nationalist imperialists of his age and thus in a curious way reverts back to a tradition which is national in character and older than that of his master. In a way both are claiming tradition and modernity at the same time but mean different things by those words. In Ono's own words:

"All he would have recognized was that it represented a blatant disregard for Mori-san's priorities; abandoned had been the school's collective endeavour to capture the fragile lantern light of the pleasure world; bold calligraphy had been introduced to complement the visual impact; and above all, no doubt, the Tortoise would have been shocked to observe that my technique made extensive use of the hard outline – a traditional enough method, as you will know, but one whose rejection was fundamental to Mori-san's teaching." [Ishiguro, 174]

In his final rejection of his master, Masuji Ono rejects this floating world of his master. He refuses to accept that the Japan of his day was a civilization in decay, a decadent culture which was happy in extremes of art, sake and geishas. He wanted to revert back to the golden days of glory and righteousness. Thus in his youth, agitating for a 'new Japan' he rejected the 'floating world' of his master:

"I have learnt many things over these past years. I have learnt much in contemplating the world of pleasure, and recognizing its fragile beauty. But I now feel it is time for me to progress to other things. Sensei, it is my belief that in such troubled times as these, artists must learn to value something more tangible than those pleasurable things that disappear with the morning light. It is not necessary that artists always occupy a decadent and enclosed world. My conscience, Sensei, tells me I cannot remain forever an artist of the floating world." [Ishiguro, 179-80]

Masuji Ono's colleague, the Tortoise cannot be a traitor and he favors to follow the tradition of his master. Ono comes up with ethical conundrums which are aimed to invoke a sense of duty in the Tortoise:

"Tell me, Tortoise, don't you have ambitions to one day produce paintings of genuine importance? I don't mean simply work that we may admire and praise amongst ourselves here at the villa. I refer to work of real importance. Work that will be a significant contribution to the people of our nation. It's to this end, Tortoise, I talk of the need for a new approach." [Ishiguro, 163]

Masuji Ono under the influence of Matsuda views the work of Mori-san as decadent and views his era as the twilight of a decadent era. In opposition to this world, he sees the new imperial and colonial Japan as the true inheritor of the ancient Japanese traditions, high culture and orthodoxy. By giving his voice to the 'new Japan' he was in fact bringing back ancient Japanese culture. When the defeat came it was all the more crushing. Those who had argued against war were now vindicated, but brutally. Almost everyone lost someone in the war, and the country

was devastated with two best of its cities absolutely annihilated by the atom bombs. Lakhs of Japanese youth was consumed in the war. The devastation was as complete as the dejection that set in.

As the previous modernizing generation was silenced by the imperialists before the war, similarly in the post-war Japan the nationalists were silenced in favor of modernists who preferred aping Western culture, particularly American one. Masuji Ono watches this change happening with pain in his grandson Ichiro, who prides himself on Popeye, the Sailor Man and other American influences. Both of his sons-in-law are ashamed of the 'military past' of Japan and Masuji Ono's own contribution in it. They want a business oriented modern Japan which has no war rhetoric or violence in its narrative. They want to financially succeed.

So when by 1948 Japan began its march towards modernity and to become a financial powerhouse. Masuji Ono watches in despair as one by one the now 'old' imperialists and nationalists are swept under the carpet. Along with the bad and violent in the imperialist Japan, a lot of good things are also swept away.

As his generation had done with his master once, so is done to him. An entire world is swept away and consigned to the dustbin of history. Gone are the old ways, the respect of elders, the respect of traditions, the old Japanese spacious homes with enormous gardens and wide traditional spaces. Their space is now taken up by 'modern' apartment. Masuji's daughter Noriko prides herself on the 'modernity' of her apartment. Masuji is shocked how Ichiro, his grandson and other children of modern Japan speak to their parents in an almost equal voice. The old Geisha districts, the pleasure streets of Japan where gentlemen came to relax and chat, slowly give way to financial districts with high rises.

After the defeat, many like Masuji Ono, who supported the war started committing suicide, the famous hara-kiri of the Japanese tradition as they thought themselves responsible for the carnage of the war, for the loss of young lives. One acquaintance of Ono also commits hara-kiri and Ono's daughters become worried about him, fearing that he might do the same. But Masuji Ono, though has quietly accepted that he was mistaken about the war, is quite satisfied that he had the guts to follow what he believed was right and many like him, like Matsuda also believed it to be so.

But as years pass by and Ono becomes old he feels that the world that he so vehemently rejected the 'floating world' of his master Mori-san came back to him. He found himself frequently visiting the pleasure street across the Bridge of Hesitation and the reader finds him lamenting the fact that the pleasure district was about to go very soon, headed for extinction. In fact, even while rejecting it, Ono was always an artist of the 'floating world' and in his twilight the reader can also see the

glimpses of the vanishing world, the vanishing world of old Japan.

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The Existence Of Heroic Fantasy In J.R.R. Tolkien's *The Lord Of The Rings* (Trilogy)

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Lin Carter has coined the term 'Heroic Fantasy'. It is the sub-genre of modern fantasy which emphasizes the conflict between good and evil where it involves the epic battles between good and evil, helpers and opponents, secondary world and distinct landscapes, natural laws with an inherent structure and fairy tale imaginary creatures like trolls, dwarfs, wizards, witches, elves and dragons. Heroic Fantasy is a fantasy about a hero or heroine in various adventures in an imaginary world where magic and the supernatural powers are often encountered. The word 'heroic' has to be understood in a wider sense. It does not just pertain to an individual hero, but to a cast of characters, a set of actions, a body of the invention and a whole world conceived on a heroic scale where the fantastic events are beyond their control. The hero is thrust into positions of great responsibility where their courage is tested in a number of spiritual and physical challenges.

Tolkien uses the word, 'Heroic Fantasy' which represents imagination, power, supernatural, magic and adventure in his work of *The Lord of the Rings* (trilogy). It is a narrative experimentation, which takes the reader into the fantasy world. Tolkien has a delighted realm in *The Lord of the Rings* with the magic of the Middle-Earth and forbears to surround in elves, hobbits, dragons and Orcs. The author's fertile imagination is to step modestly in his famous work *The Lord of the Rings* which creates an enormous influence on the writing of the field of 'epic fantasy'. In the modern era, fantasy is continuing as an expansive, multi-layered traditional high fantasy to magical realism, fairy tale and horror-tinged dark fantasy. Tolkien publishes the first heroic fantasy of greatness with scope and seriousness in the name of the Shire. It is the paradise of illusion. It is a fertile green land of the hobbits who dwell there happily and joyfully with the innocence and ignorance.

Frodo Baggins, the protagonist of the novel takes journey from Shire to Mordor to destroy the evil Ring. It becomes a very complicated task to Frodo and his fellowship of the ring adventure along with Sam, Gandolf, Aragorn, Boromir, Legolas, Gimli, Merry and Pippin. They are demonstrating a similar inflation and deflation of character as their restraint diminish and his passion to destroy the evil Ring. They are frightened of Frodo weather he destroy the ring or not. Then breaks the

Fellowship at Parth Galen, and Boromir meets Frodo declare his words, "It is not yours save by unhappy chance. It might have been mine. It should have been mine. Give it to me!" (FOTR 403). While Boromir threatens to Frodo, to get the precious ring, but it has been given to him the death.

Fangorn and Ithilien represent important imaginary landscapes which are the border of the Riders mark which is vast and wild. It is a place of fantasy world, the Middle Earth where live the Ents and Hurons. Fangorn functions as the center of hectic activity caused by the villains like Saruman and Sauron. Treebeard and his companions Ents and the Hurons, march out of the forest to attack Saruman's destructive military manufacturing operation at Orthanc. Fangorn represents the power of nature which is furious to act with wanton destruction and evil. In the Middle Earth, the fantasies species are reflecting in opposing purposes. It associates one group with a positive purpose and another group with negative goal. Merry and Pippin learn about the idea of fake during their time with Treebeard: "Maybe you have heard of Trolls? They are mighty strong. But Trolls are only counterfeits made by the Enemy in the Great Darkness, in mockery of Ents, as Orcs are of Elves" (TT 874). Treebeard refers to the creation of Orcs from Elves as well as other nasty things such as trolls and dragons with Melkor.

Orcs, Trolls and Ents are species of duality which clearly embody with French's masculine and feminine split. The Ents are simultaneously bound in law feminine principle with the masculine polarity as they both nurture the forests and passionately fight such as the Orcs and Saruman. Trolls are destroyed and spoil on the landscape, which demonstrates a strict adherence to the most violent of masculine principles destruction. In the case of Elves and the Orcs; Elves blend masculine and feminine traits as they tend the natural world, fight the deleterious forces of Sauron, while Orcs kill other beings and ravage the landscape.

The other species are talking animals, the Eagles; the winged beast of the Nazgul served reflective functions in the novel which appears throughout the novel with opposite effect. Both are wild animals, but the Eagles remain nobly loyal to the free people. The winged creatures are enslaved to the will of the Nazgul or the Nine Riders. The Eagle, chief Gwaihir aid of Gandalf and

consequently all of the Free People are served from the dark lord during the War of the Rings. The Eagles like Ents, represent the majestic and noble nature, which destroy the forces of the enemy prevailed.

Frodo Baggins does not volunteer to be a ring-bearer, besides he is chosen. Gandalf cannot answer to Frodo “why he is chosen” (FOTR 78). Elrond insists to Frodo to accept the burden freely “Once accepting it, he then has the further choice of following the moral imperative Gandalf laid out when Frodo was still in the Shire: ... use such strength and heart and wits as you have” (FOTR 70). Frodo does not control the results of the Ring. His responsibility is real, but it is limited. As Gandalf, observes, “Only a small part is played in great deeds by any hero... Galadriel observes the Frodo is not answerable” (FOTR 380). Gandalf faces the prospect of death and failure for the armies of Gondor and his allies as they do their duty is to attack the Black Gate of Mordor in a diversion. On the other side Sam is faced with death when he possess the Ring. Sam decides on the verge of despair whether to replace his master as the ring bearer. His decisions are made and events unfold, Sauron uses his powerful instrumental reason to determine the actions of his forces against the enemy. The free people do not have any magical power with them, but they have strong soul to fight against the evil power.

The fragile creature Gollum [Smeagol] is completely under the control of evil creature Sauran, to passion on possessing the ring, so he is attained long life. The precious ring shapes him down both physically and mentally until he looks like an animal than a human as he posses the ring with desire and selfish. He is possessed remarkable endurance, agility and strength as he follows the Fellowship through the mines of Moria and down the River Anduin and then the Ring changes him into evil creature.

Denethor is a noble stock and true nobility of soul. He grows his wisdom which is failing him through the ring. Denethor forgets his limits and thoughts; he could play mind games with Sauron with communicating through a Palantir. The person is too strong to be subdued directly to the will of the Dark Lord. Denethor is guilty of pride and an argument with Gandalf, he claims that “Denethor, could control the power of the ring and save Gondor, whereas the lowly hobbits would only hand it over to Sauron” (ROTK 1187).

Frodo promises to his fellowship who is tempted to get the ring and escape. His courage is awakened him to lead him and help his friends. He has this same loyalty when he is unwilling to escape from the Dark Riders on the horse of the elf Glorfindel and leave behind his friends. At Bree, the hobbits are good terms with the comically bungling tavern owner Butterbur and meet the stranger Strider who is Aragorn the legitimate king of Gondor. He guides them to Rivendell and the journey continues with Gandalf. At Rivendell, they meet Elrond

and representatives of the different kinds of people of Middle Earth. There, they are from of the Fellowship.

Frodo’s suicidal mission to the Black Gate is sustained through the deep loyalties and genuine commitment to the common good. This is illustrated in the case of Gimli the dwarf and Legolas the elf which is entirely different tastes and interest. They are naturally suspicious with hostile toward each other beginning. They ride together, protecting each other in battle, and willing, and perhaps silently eager, to visit the other world like the mines of Helms Deep for Gimli and the Fangorn Forest for Legolas.

Tolkien makes a clear distinction that there are two groups: those who are good like Gandalf, the Fellowship of the rings and the Elves and the evil like Sauron, Orcs and Smaug. These tropes are very distinct in the fact that they represent two sides of the playing field in which one will triumph over the other. The relationship between the two tropes which is one troop conquering the ring and another troop is decay the ring. In the context of Tolkien’s work, good and evil are two very distinct oppositional forces.

The following pairings represent the most commonly seen oppositions of good and evil such as Fellowship versus Sauron, Fellowship versus Orcs, Gandalf versus Saruman, Gandalf versus Sauron, Dwarves versus Smaug, and Aragorn versus Sauron. The characters represent the good and evil entities that create the flow of the narrative in which these categories are created depending on the place and time within the structure of the high fantasy.

The deep attraction of *The Lord of the Rings* is the attachment the reader forms to the members of the Fellowship, anxiously following their adventures along the dangerous path from Moira to Lorien, and down the Anduin; stunned through the loss of Gandalf at the bridge of Khazad-Dum and torn in the betrayal with the sacrifice of Boromir. Frodo’s mission is completed with Gollum and both the ring and Sauron’s kingdom are destroyed in the story. The artistry of Tolkien is inviting the reader to become a part of the Fellowship and to participate in the bonds of heroic fantasy.

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Hybrid Medical Tradition and Plural Medical Practices in Colonial Tamil Region

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Siddha medical tradition is considered as a unique 'system' of Tamil region and was developed from a remote past by Siddhas and physicians who born in this territory. Most of the physicians have been claiming from the last century onwards that the medical treatise of Siddha was written only in Tamil language (Pandithar 1924). But analysing Siddha medical treatises and songs provide a new insight about its nature. Siddha medical 'system' was called in various identities such as *Bala Vaidyam*, *Nattu vaidyam*, '*Ayurvedam*', *Visha Vaidyam*, *Cintamani Vaidyam* etc. Besides, the medical practices vary from place to place, text to text and physician to physician. Siddha texts are not only comprising medical treatises but also carries mantra, tantra, astrology etc. Earlier Siddha medical texts were also written in Sanskrit language and later, number of texts were vernacularized into Tamil language. Siddha medical knowledge is not only having the treatises emerged within the territory but a compilation of migratory knowledge of different regions and racial groups as well. During the medieval times, movements of Siddhas along the Western Ghats and to different regions and, migration of physicians and people after the downfall of Kakatiyas and emergence of Vijayanagara empire paved the way to emerge a new hybrid medical tradition in Tamil region. Thus the present study concentrates on migration of medical knowledge from different territories to Tamil region and how it settled and created a hybrid medical tradition along with projecting medical plurality in Tamil region. It asserts that Siddha medicine is not a monolithic medical tradition evolved from Sangam period as claimed by physicians of Tamil region.

Medical Tradition of Tamil Region : Every society develops its own medical treatments to save the people from diseases. Tamil society developed its own medical practices that were magical-herbal practices in Sangam period (Sampath 1984 and Devi 2004). After the advent of the Aryans and cultural, political and commercial contacts with other cultures, magical-herbal medicine developed further into a rational medicine based on humoral therapy by incorporating best thoughts and practices (Varier 2010). The next stage of medical development occurred after the incorporation of rasa therapy that emerged during the 14th – 15th century. Rasa

therapy was invented by the Siddhas for getting immortal body.

Siddha, a Sanskrit word, is denoted in Tamil as a *Cittar* which indicates those who attained *astha siddhi*². It might have come from the root *cit* – consciousness. In Tamil region, Siddhas are divided into three categories for understanding such as i. *Sanmarga Siddhas* ii. *Gnana Siddhas* iii. *Kaya Siddhas* or *Rasa Siddhas*³. *Kaya Siddhas* gave more importance to the body than other two groups of Siddhas (Venkatraman 1990). They followed methods of kundalini yoga, alchemical pills and mantras to immortalise the body and attain *siddhi* (Zvelible 1973 and White 2002). The alchemical medicine of Siddhas was brought into society later times for day to day well beings rather than ultimate aim of immortality. Even though physicians of Tamil region claimed this practice and medicine as a unique system of the region, rasa Siddha tradition of Tamil region is a part of pan Indian tradition which comprised aspects of Natha Siddhas, Rasa Siddhas, Buddhist and Saivite Siddha traditions (Venkatraman 1990). *Tirumandiram* of Tirumoola is an earlier literary reference to Tamil Siddha cult. It talks about hatha yoga techniques and the development of siddhis but was silent about the alchemical medical practices. Historians like Kamil Zvelible, Venkatraman dated post 15th century to the literatures of Kaya Siddhas. Thus, rasa Siddha tradition of Tamil region might have emerged gradually from 14th -

² Astha siddhis are Animā: Ability to reduce one's size, Mahima: Ability to increase one's size, Garima: Ability to increase one's weight infinitely, Laghima: Ability to become lighter than the lightest, Prāpti: Ability to Obtain anything, Prākāmya: Ability to acquire anything desired, Iṣṭva: Lordship over creation, Vaśitva: Having control over things.

³ Sanmarga Siddhas are those who shows signs of heterodoxy both on the social and religious ritualistic aspects. Gnana Siddhas considered physical body as perishable and world as unreal. They are primarily saivites yearning for a mystical union with god achieved through deep devotion and *laya yoga*. Kaya Siddhas are a pessimistic about the body and the world, this group aims at physical immortality, perpetuation of youth and acquisition of occult powers. They search for the elixir of the life and make extensive experiments in yoga, medicine and mantra.

15th and attained full swing after the 15th century. During the same period, another development occurred in history that people belonging to Andhra and Karnataka regions migrated to Tamil region after the demise of kakatiya and anarchy under the Muslim rule and, also emergence of vijayanagara kingdom (Hymavathi 1999). They brought their culture, values and medical practices to new settled places. These values and medical practices found the space in a settled society and gradually mingled with then Tamil culture which shaped a new hybrid cultural. Following passages analyse imbedded migratory medical knowledge of other regions in Siddha medical 'system'.

Migratory Knowledge of Natha and Rasa Siddha tradition : In the Tamil region, emergence of rasa Siddha tradition, migration of people from Andhra and Karnataka region during the 14th and 15th centuries due to the foundation of the Vijayanagara empire along with the rise of a new literary culture led to the advent of new forms of medical practices which comprised blending of herbal and mineral medicines. Though the mineral and metallic medicines were mentioned in the early classical texts such as those of *Caraka* and *Sushruta*, their usage was very minimal. The development of *Rasa Sastra* was always related to the development of Natha and Rasa Siddhas. Natha and Rasa Siddhas are religious mendicants in South India.⁴ They professed a yogic exercises to attain a strong physical body with the help of which they gained supernatural powers. The methodology of attaining it included the use of mercurial drugs and strengthening the body through yogic exercises. Even though the popularity of Natha and Rasa Siddhas can be dated to a period between the 7th and the 16th centuries, this tradition was systematised during the late 12th and early 13th centuries (White 2002). Traces of Natha and Rasa Siddha influence can be found in the methodology of Tamil Siddhas. The research conducted by Kamil Zvelebil indicates that Tamil Siddhas were very similar to the North Indian tantric Siddha yogis in terms of basic components and features i.e. they share the pursuit of a perfect state of health reaching into immortality within their lifetime; a concern with alchemy and medicine; the basic techniques of Hatha Yoga; and the development of occult powers called siddhis. Therefore, it can be concluded that the Tamil Siddhas are not a unique and singular set of thinkers but are a part of the tradition covering the whole India (Zvelebil 1973 and Venkatraman 1990). Moreover, a number of names of the Natha Siddhas are part of Tamil Siddha cult like korakker (Gorakhnatha), Matcha Muni (Matsyendra Natha), Baddiragiri (Bharthari). Thus, these evidences indicate the syncretic nature of the Siddha cult

⁴ Natha Siddhas are one of the sects of Siddha tradition in India and Adinatha was its founder. They practiced yogic exercises to attain gnana. This tradition is mostly popular in North India. Rasa Siddhas who are another sect of Siddha tradition, professed alchemical drugs and yogic exercises to achieve siddhi.

of the Tamil region which throws light on the nature and knowledge of rasa Siddha medical knowledge. This medical knowledge emerged in India and was influenced by Buddhist Tantrism of Tibet, China and Arab (Suresh Kumar & Krishna Prasad 1992 and Natarajan 2004); and this compound knowledge circulated without any regional or language barrier within India. By analysing Tamil Siddha medical texts, it was found that they were mostly dated back to the 14th and 15th centuries by historians like Kamil Zvelebil and Venkataraman. At the same time, there is little evidence for influence of rasa medicines during the period of the Cholas. By corroborating these two inferences, it may be conjectured that the Tamil Rasa Siddha tradition might have emerged during the 13th and 14th centuries when Rasa Siddha tradition attained its peak in Andhra and the middle parts of India during their cultural heydays and was widespread during the 14th and 15th centuries. Further, the knowledge of Rasa Siddha medical tradition fused with the then herbal medical practices along with migratory knowledge of other regions.

The flow of medical knowledge was not hindered by territorial and racial limits. Medicine of Tamil region was developed by adopting and adapting plural practices of other regions in the pre-colonial period. For instance, pulse examination is one of the important diagnosing methods in Siddha 'system' that was contribution of Natha Siddhas to Tamil medical system. The pulse examination (Nādi paritchai) is not developed in the ancient Ayurvedic classics of *Caraka Samhita*, *Susruta Samhita* and in Tamil medical literatures also. Pulse examination is referred for the first time in *Cikitsa Kalika*, a Sanskrit work on Ayurveda by Tistacarya (c.12th century) and later the *Sarangadhara Samhita* (c.14th century) explained it in a detailed manner (Jaggi 1986 and Attewell 2007). Tamil text such as *Padinen Siddhargal Nadisastiram* (post 15th century) details the pulse examination exclusively. It has been suggested by the songs of *konganar Nadi 10* that it is boon from the Natha Siddhas (Siddhar 2012 and Venkatraman 1990). Likewise, some aspects of mercurial knowledge also might have migrated from Natha and Rasa Siddhas tradition. *Karpa* (*Kalpa*) medicine which is very prominent to attain *kaya siddhi*, includes herbs, many metallic oxides and arsenics. Sattai Muni reveals that alchemy methods and preparation of *karpa* medicines were taken from Natha Siddhas. Moreover, Sattai Muni acknowledges the Natha Siddhas for their contribution of *Bashanas* (arsenics) (Muni 1873). Thus it shows that certain aspects of medical preparation were migrated from other Siddha traditions which were familiar in other regions. Furthermore, alchemical and some other aspects might had been taken from China (Bogar) and Arab (Yacob also known as Ramadevar) as well (Suresh

Kumar&Krishna Prasad 1992, Hymavathi 1993 and Natarajan 2004).

Rasa Siddha tradition of Tamil region was gradually eroded into a rasa therapy which gave much more importance to cure the diseases and rejuvenating the body rather than attaining *jivamukthi*. Physicians selected rasa medical treatise from compendium of yoga, rasa, mantra and yantra of Siddha literatures and compiled as a medical text that was attributed to any one of the Siddhas names but mostly Agasthya. These medical works were not only written in Tamil language but Sanskrit and other Dravidian languages also. Later, Medical texts were vernacularized into Tamil from Sanskrit. The books of such importance are *Agasthiya Mamuniver Aruliya 1200*(1925), *Agasthiyar Paripooranam 400*(1865), *Agasthiyar Nayana Vithi 500*(1923), *Nagamuni Nayana Vithi 500*(1894) and *Agasthiyar Vada Sowmiyam 1200*(1893). Physicians who practiced herbal medicine, imbibed alchemical medical practices through learning the Siddha texts. They produced compiled new version of texts in the name of Siddhas. This hybrid medical 'system' comprised herbal and rasa medical treatments which was named as *Ayurvedam* during the medieval times. For example, *Agasthiyar karisal* is a Tamil medical text attributed to Siddha Agasthya. It says that text was compiled works of *Vaidya Rathnakaram, Rasa Cinthamani, Rasa Sudamani, Rasa Prakaranam, Rasamalai, Rasa Rasangam* and *Vaidya Cinthamani*, are vernacularized into Tamil from Sanskrit (Aiyangar 1931 and Report of Indigenous medicines 1924). *Rasa Cinthamani, Rasa Sudamani* were written by Madanantadeva and Somadeva respectively (KrishnakuttyVarier 2012). *Vaidya Rathnakaram, Rasa Prakaranam, Rasamalai, Rasa Rasangam* texts also are belonging to other regions. Besides, *Vaidya Cinthamani* was written by Indrakanti Vallabhacharya who belongs to Andra desa and it comprises many new medical treatments for new diseases(Hymavathi 1999). Thus it indicates that different territorial and language medical texts were compiled and vernacularized into Tamil that finally attributed in the name of Tamil Siddhas.

Contribution of Folk traditions of Andra and Karnataka Region : Migration of people from Andra and Karnataka occurred after downfall of Kakatiya empire and emergence of vijayanagara empire(Hymavathi 1999). When the people migrated into Tamil region, they brought their medical and tantric tradition along with them. Worshipping the goddess is an important one in yogic tradition. Siddhas worshipped folk goddess like Bommakkal, Ellammal, Nagammal apart from Sakthi (*Valai*). These folk goddesses mostly belonged to Andra and Karnataka region(Venkatraman 1990). It is very complex to find folk medical practices of Andra and Karnataka region even though pointing out tantric tradition. But based on tantric worship, there were a

possibility of inroads of folk medical practices of Andra and Karnataka region into Tamil Siddha medical 'system'. Thus it can be concluded that Medical tradition and tantric traditions of Andra and Karnataka took a place in Tamil Siddha Tradition.

Dhanvantari Mahal: A Centre of Hybrid Medicine :

Dhanvantari Mahal emerged as a centre for hybrid medicine during the early colonial period. It was constituted by Raja Serfoji II (1798 – 1832) in his palace. The Arogyasala functioned both as a pharmacy and dispensary. Under the Serfoji's directions, wide variety of subjects, collected and preserved in Saraswati Mahal library. He had assembled physicians who had specialized knowledge in their respective fields and allowed them to work together which resulted invaluable prescriptions on different diseases as per the different systems. The collection of this compiled works were published in different titles early such as *Vaidya Raja Bala Vagadam, Raja Vaidya Cinthamani* etc. but later table of prescriptions was retrospectively named the *Sarabhendra Vaidya Muraigal*. Plural medical practitioners had occupied important position in research of Arogyasala. They were Physician-poet Ramasamy Iyer and Velayudha Kavirayar, considered extremely expert in treatment of poison (*Visaroha Chikitsai*). Appu Vaidyar was an expert in the treatment of eye diseases (*Nayanarogha Chikitsai*), Thiruvengadam Pillai in diseases of women and children (*Garbha Chikitsai and Balaroga Chikitsai*), Kottiyur Sivakozhunthu Desikar in rheumatic and arthritic ailments (*Vadaroga Chikitsai*), Subbarayar Kavirayar in the treatment of fevers (*Jwara Chikitsai*) and Damodaran Pillai in urinary disorders. The names of Krishna Vaidyar, Swami Vaidyar and Devaji Govinda Rao appear in some medical recipe verses. Venkatachalam Pillai, Rangayya Naicker, Ayyakannu Pillai and Panchanadam are said to have composed medical treatises. Annasami Vaidyar, Appanna Vaidyar, Muthusamy Vaidyar, Kshetra Govinda Rao, Subbayya Vastad, Vaidya Vasudeva Pillai, Purusothamar, Siddha Ramaiyar, Ambalavana Pillai, Ponnambala Vaidyar, Abhirama Mestri, Portonovo Appu Vaidyar, Daulatmal Rao, Vaidyar Muthusamy Dikshitar and Vattathu Gyani also worked as doctors at various times in Arogyasala. Among Unani hakeems are mentioned Kadar Khan, Rahim Khan, Haji Ahmed, Baburajapuram Nathar Sayubu and Mamoo Sahib (Preetha Nair 2005; 2012). This distinguished physicians' knowledge and practices were pooled together with the medical practices of different regions and languages after the research in Arogyasala. Medical knowledge of different regions and languages that are Sanskrit, Marathi, Tamil, Telugu, Parsi, Hindustani, Kannadam were collected and brought by Serfoji during his visit to Banaras (Pillai 1895). Presently, the pooled medical treatises were published under the title of Sarabhendra Vaidyamurai series – *Gunmaroga Chikitsai, Nayanaroga*

Chikitsai, Pandu Kamalai Chikitsai, Nirizhivu Chikitsai, Janniroga Chikitsai, Svasakasa Chikitsai, Vataroga Chikitsai, Visha Vaidyam, Garbini Balaroga Chikitsai, Sarabendra Vaidya Ratnavali. Other important books are *Madugal, Kuthiraigal, Paraivagal Lakshnamum vaidyamum, Ananda Kandam* etc. (Madhavan 1984 and Prema 1988). Thus, Dhanvantari Mahal played a very prominent role in compiling and creating a hybrid medical tradition.

This tradition of compiling different languages and regional medical practices became full swing during the late nineteenth century. Medical treatments of herbal, rasa and Tamil and Sanskrit treatises were utilised by physicians to treat and dispense the medicines. Hybrid medical texts were written by physicians. The books of such importance are *Baisaja Kalpam* (1879) of Jaganathum Naidoo, *Yugimuni Chikitchasara Sangiragam* (1886) of Kandasamy Mudaliyar, *Jeevarakshamirtham* (1894) of Subramanya Pandithar, *Vaidya Anugula Jeeva Ratchini* (1896) of Angamuthu Mudaliyar, *Vaidya Arichuvadi* (1897) of Munusamy Mudaliyar etc. Thus medical tradition of Tamil region was categorised as an 'Ayurvedam' that was a hybrid in nature comprising medical practices of multi regions and languages.

Plural Medical Practices : Another important aspect of the Tamil medical tradition was textualisation of non-classical medical traditions and their convergence with classical traditions. Gradually, the non-classical medical traditions like *varma* and *vishavaidyam* were textualised into medical manuscripts in the later period but actually these practices were local lore. *Varmavaidyam* treated serious and dangerous fractures of bones and impairments of the cardinal points. It has to be noted that this local lore is different in many respects from the *varma* concept of the classical traditions of Ayurveda and there are significant variations between a certain local lore and others. Likewise, *vishavaidyam*, a mode of treatment for snakebite and others, is also one of the local traditions. It is worth noticing that these traditional knowledge 'systems' were formulated and textualised by the communities of practitioners into Tamil. The knowledge and practices of these communities overlapped with the classical tradition Siddha (Siddha as a separate medical identity emerged after the second decade of the twentieth century) (Varier 2010 and Abraham 2012). Besides, the folk medicines also were textualised in folk forms like *kummi, themmāngu* and *sindu* (John Samuvel 1999). Even though these are conventionally assumed to belong to distinct realms of cultural traditions, there were mutual borrowings or adapting of techniques. When analysing Tamil medical manuscripts, reflections of the inroads of folk practices into the texts are found. The poojas, sacrifices, spiritual causes of diseases and evil spirits also found their way into Tamil medical literature. For instance, *Agastiyar Piḷḷai Piṇi Vāgaḍam* and *Dhanvantari*

Kuḷandai Vāgaḍam deal with the diseases and treatments of children; and they explain herbal medicines along with various folk practices like poojas and sacrifices (JeyaprakashNarayanan 1999 and Sathyabama 1999). The medical treatise on pregnancy, entitled, *Nandēsar Karppa Vāgaḍam*, talks about various folk practices like tying the sacred thread to trees and performing some poojas to chakras (Prema 1999). The interesting aspect in all these processes is that all the medical manuscripts were written in Tamil language and attributed to Siddhas but their nature and sources vary. Very importantly, the medical practices of Sanskrit and Tamil medical texts could not be differentiated from each other during the nineteenth century because there was some reciprocity between each other in their methods and thoughts. Moreover, until the early decade of the twentieth century, the physicians of the Tamil region named their medical 'system' as Ayurveda or *Ayurveda* that comprised of both Sanskrit and Tamil medical texts. In South India, the different medical practices such as classical medicines, non-classical medicines and folk medicines (sorcery, midwifery, bone settings etc.) coexisted and cooperated with each other; and at the same time were plural in nature.

Presently, Siddha medicine is considered as a single coherent and compact entity but actually, when analysing the nature of these 'system' it has plural practices which are different from region to region and even within a region. Though Siddha medical traditions followed the same fundamental theories in Tamil region, it varied in practices too. The cultural and historical roots of each and every region embody certain unique features in medical tradition which was developed and sustained over a long period by the regional socio-political culture. The medical practices of the Tamil region were called generally as *Vaidyam, Nattu Vaidyam and Ayurveda* until the early decades of the twentieth century; they have variations among themselves and also with other regions. The following description explains the unique features of plural practices in Tamil region and within the regions. Though the medical practices of Tamil region combined with the practices of other regions, they have some peculiar aspects in it. The role of *muppu* and its preparations are peculiar to Tamil alchemy and which is absent in Sanskrit *Rasa Sāstra*. *Muppu* (universal Salt) is a combination of three kinds of salts such as *pūṇiṇu* (mixer of carbonates), *aṇḍakkal* (calcium carbonate) and *kalluppu* (rock salt) which was used to transform base metals into gold and in the making of mercury pills of exceedingly high potency intended to prolong life. In short, it served as a catalytic agent in the preparation of *kaṭpa* drugs. Further, as a catalytic agent, it was used in fixing and consolidating of certain kinds of volatile substances like mercury, sulphur, cinnabar, arsenic etc. that could not resist the action of fire. As a universal salt,

it was highly regarded as a giver of potential energy in the calcination process of metals and minerals for administering as *karpa* drugs leading to the rapid recovery from all degenerative diseases (Ramachandra Rao 2005 and Shanmugavelan 1992). Apart from *muppu*, the methods of calcination of mercury, minerals and metals also are slightly varied from the Sanskrit rasa tradition (Anandam 1929).

The medical practices written in Tamil medical texts are not identical in all aspects. There were plural practices within the tradition in the ingredients, preparations, classifications of diseases etc. For instance, *Agattiyar Kulambu* is a drug, used for various diseases in the Tamil region such as fever, cough, bleeding piles, anaemia and mensural disorder etc. Its ingredients and preparations were noted in the Tamil medical texts which vary from one another. *Dhanwanthri Vaidya Kāvīyam 1000*, while describing the ingredients and preparatory methods instructs physician to take equal measures of *vālagam*, *lingam*, *pōram*, *veṅgāram*, *kaḍukkāi*, *veḍiyuppu*, *muppu*, *pattiri*, *sukku*, *vāiviḷaṅgam*, *rōhiṇi* and *tippili* and grind all products with coconut milk. *Yūgimuṇivar Kummi 1000* instructs to take equal measures of *peruṅgāyam*, *kaḍugu-rōhiṇi*, *induppu*, *rasam*, *veṅgāram*, *maṅosilai*, *tippili*, *karuṅsīragam* and *sukku* and grind with buttermilk. Another text, Munusamy Mudaliyar's *Aṅubōga Vaidya Brama Ragasiyam* talks of equal measures of *maṅosilai*, *rasam*, *tālagam*, *porikāram* and *nābi* to be ground after the purifications (Prema 1986). Thus, there are a variety of differences in ingredients and methods of various medicines in the Tamil medical texts. Another example about categorisation and symptoms of diseases is that *Jāṇṇi* (pneumonia) is categorised into thirteen in *Yūgi Vaidya Cintāmaṇi* whereas in *Thēraiyaṅ Guṇavāgaḍam*, it is categorised into eleven. Further, names and symptoms of each category vary from each other. Another specialised text for fever, *Suravāgaḍam* divides fever into nine types in which except for some types, others vary from the above two texts (Prema and Rangarasan 2014). When carefully analysed, the Tamil medical texts reflect plurality in their practices, diseases, symptoms, drugs, their ingredients and preparations.

Conclusion : Siddha medicine of Tamil region is a hybrid medical tradition and comprised plural medical practices. During the medieval time onwards, medical knowledge of Natha and Rasa Siddha traditions, folk traditions of migrated people and collections of medical treatises of multi regions and languages were blending with medical practices of Tamil region that paved the way to emerge a new hybrid medical 'system'. These plural and hybrid medical practices were named differently in various parts of Tamil region. Before the emergence of Dravidian movement, Physicians easily accessed different languages and regional medical treatise for their treatment without

regional, racial, religious and language bias. During the revitalisation of indigenous medicines, Sanskrit-centric ayurvedic physicians marginalised and delegitimised regional medical practices i.e. Tamil medical texts and treaties in Tamil region. As a repartee, Tamil physicians constructed Siddha medicine based on Tamil race during the contest against Western medicine and Sanskrit Ayurveda. In that process, Tamil physicians marginalised the contribution of the sources of other regions and languages and constructed the rhetoric that Tamil medicine was emerged within the Tamil territory and a monolithic tradition. Thus, the rhetoric of monolithic tradition and unique medicine of Tamils were constructed during the counter homogenizing project of Indian cultural nationalism after the second decade of Twentieth century.

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Empowerment Of Women Through Education And General Awareness

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Introduction: Ladies strengthening regardless of cast, doctrine, religion and sexual orientation is a sacred command, an essential human right and an unequivocal power of national advancement.

"Strengthening implies moving from a feeble position to execute a power". Ladies strengthening is a worldwide issue and it was raised at the International Women Conference T NAROIBI in 1985. Ladies strengthening is the way toward giving rights, forces, openings and obligations to ladies so they can build up their potential, think, and act uninhibitedly at standard with men similarly in the public eye. It is the development of women's capacity and flexibility to practice full control over their activity. Strengthening of ladies is basically the procedure of upliftment of social, monetary and political status of ladies and it includes the working up of a general public wherein ladies can live without the dread mistreatment, abuse and segregation that run with being a lady in a customarily male-commanded society. In spite of the fact that ladies constitute half of the populace and a dynamic specialist of social change, yet they are as yet being abused and experienced less rights and lower societal position. The far reaching separation and abuse upon ladies bring out the need of strengthening of ladies and training can be utilized as a compelling instrument for accomplishing it.

Objectives of the Study: The destinations of the investigation of ladies strengthening through training are expressed accurately as takes after:

1. To know the need of training in ladies strengthening.
2. To evaluate the present situation of ladies strengthening in India.
3. To know the protected arrangements and Government endeavors for ladies strengthening.
4. To distinguish the boundaries of ladies strengthening.
5. To distinguish the significance of training for accomplishing ladies strengthening.
6. To offer proposals for ladies strengthening through training

Need of Education in Women Empowerment: Ladies strengthening is an apparatus of advancement of ladies as well as of entire families and subsequently a country. Pandit Jawaharlal Nehru stated, "To stir the general population, it is ladies who must be stir; once she is progressing, the family moves, the town moves and the country moves."

Training engages ladies all the more viably which would annul sexual orientation disparity, build up their possibilities, increment social and monetary return, enhance the personal satisfaction, create taught and solid kids and lessen ripeness and death rates. Instruction is critical to engaging women's interest in basic leadership in majority rule government, dynamic change of society and forming the predetermination of who and what is to come. Swami Vivekananda said "There is no way for the welfare of the world unless the state of ladies is moved forward." It is training which can do as such by engaging ladies.

Disregarding established ensures, order of laws, endeavors by the legislature through different plans and projects and U.N.O's mandates, the equivalent status of ladies in India isn't even now accomplished up to the coveted objectives following 68 years of Independence. Thus training can be utilized as capable device to help the ladies to comprehend the sacred mandates and authoritative arrangements for decreasing women's abuse and carelessness upon them, to diminish the sexual orientation hole in proficiency levels, to make mindfulness about the current social issues and to battle for satisfaction of the fundamental pleasantries and welfare of the group. Training empowers ladies to practice their rights on break even with balance with men and take part in national advancement. "Training is the turning point of ladies strengthening since it empowers them to react to the difficulties, to go up against their conventional part and change their life." The objective of getting to be superpower, a created nation by 2020 will be accomplished just when the ladies of India will be enabled through instruction.

The National Policy of Education (1986) has

accentuated the need of ladies training for their viable investment in social and monetary exercises. The NPE, 1986 has expressed, "Training will be utilized as a specialist of fundamental change in the status of ladies.

The National Educational framework will assume a positive interventionist part in the strengthening of ladies. "The National Policy of Empowerment of Women (1990) has accentuated on training for-

1. Creating a domain to empower ladies to understand their maximum capacity,
2. Providing every single human right and key flexibility to ladies on rise to premise with men,
3. Participation of ladies in basic leadership in each circle of life,
4. Equal access to medicinal services, quality instruction, direction, work, compensation and government disability,
5. Elimination of all types of segregation and brutality against ladies and young lady youngsters.

Women Empowerment: In Present Scenario: Ladies strengthening and sexual orientation uniformity in India is a disturbing issue. A few issues, for example, endowment, abusive behavior at home, sex specific fetus removal, female child murder are as yet predominant. According to the 2011 Census, ladies are liable to inconveniences when contrasted with men as far as education rates, work investment rates and income. The Census, 2011 uncovers that the aggregate proficient populace is 74.04% including 65.46% females and 82.14% guys. According to report of UNDP, 2013 on Human Development Indicators, ladies constitute 48% of the populace in universe of which 29% is national work constrain and 26% ladies approach design credit. It is seen that in programming industry ladies appreciate level with wages and parts with men, however in different areas ladies are for the most part sick paid. The level of IPC wrongdoings submitted against ladies has expanded amid the most recent 5 years from 9.25 in the year 2009 to 11.2% amid the year 2013. A ladies is assaulted once in like clockwork. Ladies perform around 2/3 of aggregate hours, get 1/tenth of the world's salary and possess under 1/100th of the world assets. Ladies involved just 10% seats in World Parliament and 6% situates in National Cabinet. India is positioned as the 135th nation in the World in conferring free and obligatory instruction between the age gathering of 6 to 14 years (Right to Education, 2010). In Indian culture, inclination is as yet proceeding for a child over the introduction of a young lady and one-sided state of mind of the guardians is found for male youngster in regard of instruction, sustenance and different open doors.

Constitutional Provisions and Government Efforts for Women Empowerment in India:

1. Constitutional Provisions: The constitution of India

has given arrangements for engaging ladies. Some of these are as per the following:

2. Prohibition of segregation on the grounds of religion, race, position, sex or place of birth (Article 15(1))
3. Special arrangements to be received by the State for ladies and kids (Article 15(3))
4. Equality of chance for work to any office under the State (Article 16), ideal to secure satisfactory methods for vocation for men and ladies similarly (Article 39(a)).
5. Equal pay for meet work for the two men and ladies (Article 39(d)).
6. Maternity helps (Article 42).
7. Promotion of nobility of ladies (Article 51A©).
8. Reservation of at the very least 33% of aggregate seats for ladies in guide decision to nearby bodies (Articles 343(d) and 343(T)).

B. Government Efforts: The legislature has taken activities for ladies strengthening through establishing laws and actualizing a few plans worked by various divisions and services. The National Commission of Women was set up by a demonstration of parliament in 1990 for shielding the sacred right and lawful arrangements for ladies. The reservation of seats in the neighborhood groups of Panchayats and Municipalities for ladies has been given by the 73th and 74th Amendments (1993) to the Constitution which is required for socio-political strengthening. The Department of Women and Child Development (DWCD) under the MHRD was built up to actualize different plans identifying with ladies headway. The National Mission for Empowerment of Women (NMEW)2010 has underscored to encourage the way toward incorporating all projects for welfare and upliftment of ladies embraced by the services and office. The National Resource Center for Women goes about as a national merging community for all projects for ladies. The National Literacy Mission is being set up towards destruction of education in the age gathering of 15-35 years. The Functional Literacy for Audit Women (FLAW) was begun in 1975-76 to give ignorant grown-up ladies to increase utilitarian aptitudes and to stir wanted mindfulness for wellbeing, cleanliness and kids rehearses.

Government Schemes: The Government of India has attempted distinctive plans for welfare upliftment and security of the ladies. Some of these might be noted here-

„Rastriya Mahila Kosh" (RMK) 1992-93, „Mahila Samridhi yojana" (MSY) 1993, „Indira Mahila Yojana" (IMY) 1995, „Swa Shakti Group", „Support to Training and Employment Program for Women" (STEP), „Creches/Day-look after the Children of working and weak mother", „Hostels for working women", „National Mission for Empowerment of Women", „Integrated Child Development Services" (ICDS), „Rajib Gandhi Scheme

for Employment of Adolescence Girls" (RGSEAG),2010, „Women"s Development Corporation Scheme"(WDCS), „Working Women"s Forum", Indira Priyadarshini Yojana"NGO"s

Credit Schemes. The present Prime Minister Modi Government has propelled the projects of „Beti bachao, beti padhao" goes for handling the low tyke sex proportion of 918 young ladies youngster in assets and investment funds of a family which is useful to meet the costs of advanced education and marriage. The primary year of New Millennium (2001) was announced as

"Ladies Empowerment Year". It is important to supplement Government endeavors by non-government associations for encouraging ladies strengthening. However India has not accomplished the normal objectives, subsequently complete program for engaging ladies is as yet requesting.

C.Legislative Provisions: The Government of India has additionally ordered particular laws to shield the interests of ladies and elevate their status in the public eye. A portion of the eminent enactments are as per the following:

- The Hindu Succession Act, 1956 which gives ladies the privilege to parental property.
- The Dowry Prohibition Act, 1961 which pronounces the taking of settlement an unlawful action.
- Equal Remuneration Act, 1976 which furnishes the installment of equivalent compensation with men for meet estimation of work.
- The Criminal Law Amendment Act, 1983 which disallows different sorts of violations against ladies.
- The Indecent Representation of Women (Prohibition) Act, 1986 which disallows the profane introduction of ladies in the media.
- The security of ladies from Domestic Violence Act, 2005 shields ladies from aggressive behavior at home conferred against them.
- The Sexual Harassment of Women at Workplace Act, 2013.

These lawful arrangements would help ladies to pick up socio-political strengthening.

D. U.N.O. Orders: The third Millennium Development Goals (MDG) of the United Nations Development Program has coordinated to the Indian context–

"Dispose of sexual orientation uniqueness in essential and auxiliary training, ideally by 2005, and in all levels of instruction by no later than 2015". India is about on track. The MDG Report 2009 brought up, "Support of ladies in strengthening and basic leadership stays far not as much as that of men, and the uniqueness isn't probably going to be disposed of by 2015". However the chance of ladies to

work showcase has barely expanded from 13% to 18% between 1990-91 and 2004-05.

The barriers of women empowerment in India have been identified

Boundaries of Women Empowerment: The primary impediments that conflict with the method for ladies strengthening in India might be summed up as takes after:

1. Gender segregation.
2. Lack of legitimate instructive program.
3. Female child murder.
4. Atrocities on ladies.
5. Child marriage and endowment framework.
6. Financial imperatives.
7. Patriarchal request and the subordinate status of ladies.
8. Lack of medicinal services and wellbeing.
9. Professional imbalance, especially working environment badgering.
10. Inequality in sharing the weight of house holds work.

It is additionally noticed that the sexual orientation disparity is identified with social and monetary structure, conventional state of mind towards ladies, financial uncertainty and carelessness of men and absence of genuine endeavors of all concerned.

Shows that how education can play as an effective instrument of women empowerment

Part of Education in Achieving Women Empowerment: regardless of sacred ensures, authoritative arrangements, legal command and regulatory endeavors, the ladies strengthening in India are as yet ailing in a few territories. Minor authorization of laws and chalking out of plans are very little powerful for ladies strengthening. Henceforth training is required for this. The National Curriculum Framework of Women brought up, "Training of ladies is a critical key to enhancing wellbeing, sustenance and instruction in the family and furthermore engaging them to take part in basic leadership". In addition training empowers ladies to gain information as well as help them to accomplish monetary security, fearlessness, professional and specialized abilities and direction, great wellbeing and wellbeing, bravery and inward quality to confront challenges in each circle of life and empower them to assume square with part as men in country building. Instruction can be utilized as an apparatus for diminishment of imbalances and sexual orientation predisposition with the goal that ladies can move from frail position to execute their energy or capacities in the public arena.

The National Policy for the Empowerment of Women,2001 expressed, "Rise to access to training for ladies and young ladies will be guaranteed, exceptional

measures will be taken to dispense with separation, universalize instruction, destroy absence of education and make sexual orientation delicate instructive framework, increment enrolment and standards for dependability of young ladies and enhance the nature of instruction to encourage deep rooted learning and in addition improvement of professional or specialized aptitudes of ladies." Hence some down to earth steps ought to be taken as takes after:

- Different kinds of instructive organizations ought to be set up only for ladies in the state.
- Traditional malicious standards and practices, for example, tyke marriage kid work, share framework, tyke prostitution, polygamy and female feticides ought to be entirely restricted by authorizing laws and making open mindfulness.
- The government ought to give a bundle of instructive gifts, for example, „Kanyashri“ of ladies and concessions through giving free books, uniform, early afternoon dinners, grants, cycles et cetera for enrolment for more young ladies and lessening the drop out understudies, particularly from minimized groups of BPL.
- Adult and proceeding with training, social instruction, self-teaching and so forth can be utilized as a device of essential change in the status of ladies. It would create in ladies entrepreneurial abilities and openings for work. In provincial regions versatile library, remove instruction through the media, non-formal schools ought to be accommodated the life-long training and strengthening of ladies.
- Technical and professional instruction ought to be given especially to the provincial ladies, for example, fitting and weaving, mushroom cultivating, honey bee keeping, natural product pulping and so on, for enhancing their professional effectiveness with the goal that they can act naturally delegated and self-strong. The legislature should offer budgetary help and show them how they can win cash by beginning business exercises.
- The endeavors of Govt. furthermore, N.G.O.“s will be co-ordinated in regard of usage of plans and projects for strengthening of ladies. Better offices of human services, sanitation and medicine ought to be given to ladies. The legal should take care of the attack cases with exceptional care and straightforwardness.

The concluding remarks have been made which reflects the author’s own evaluation

Finishing up Remarks: To close the present situation, it might be said that training is the foundation of ladies strengthening which could be accomplished through generous and co-agent endeavors of the Government and NGO“s and furthermore wiping out the conventional

mentality, standards and practices through legitimate instruction and direction. The endeavors of ladies strengthening by the government and social reformers will go futile unless the ladies are knowledgeable, self-strong and autonomous in all circles of life.

Finishing up Remarks: To close the present situation, it might be said that instruction is the foundation of ladies strengthening which could be accomplished through healthy and co-agent endeavors of the Government and NGO“s and furthermore taking out the conventional disposition, standards and practices through appropriate training and direction. The endeavors of ladies strengthening by the

government and social reformers will go futile unless the ladies are knowledgeable, self-strong and free in all circles of life.

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To Study The Role of Sports Science in Enhancing Sports Performance

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Introduction : In the 21st century, the multimedia technology and network technology, as the core of information technology, develops beyond imagination, and plays an important role in all fields and sectors of society. [1][6] Because of the value of sports publicity has increased more it has spread very much fast to all over the world. Sports Science includes the branches of Sports psychology, Sports Statistics, Biochemistry, Sports Medicine, Kinesiology and Bio-mechanics etc.[2][4] Technology has become a decisive factor of economic growth; information has become the common trend of the development of world economy and society. [12] The Olympic movement is one of the social movements on human society. This reflects the importance of the Technology and media in Olympics.[2][4][5]

Objectives

1. To increase awareness of the role that sport science play in enhancing athlete and coach development.
2. To work with coaches and athletes in the application of sport science for their training programs in order to enhance sport-specific performance.

Future prospects of Sports Science : Sports science is an amalgamation of several different disciplines and focuses primarily on the scientific principles behind exercise performance. The study of sports science traditionally incorporates areas of physiology (exercise physiology), psychology (sport psychology), anatomy, biomechanics, biochemistry and biokinetics..[14]

The main focus of sport science is the relationship between exercise and human body, at a cellular level and with regard to the impact on the body as a whole. Unsurprisingly the most common destination for sports science graduates is the sports performance industry, as the competition to achieve new records in different sporting disciplines continues to intensify.[14] In recent years, sports science has rapidly become a very popular and new research into the human body's reaction to exercise and other impetuses is changing the way that sportspeople train and condition themselves. Sports scientists and performance consultants are growing in demand and employment numbers, with the ever-increasing focus within the sporting world on achieving the best results possible. Through the study of science and sport, researchers have developed a greater understanding

on how the human body reacts to exercise, training, different environments and many other stimuli.

In the past, a coach could film or watch an athlete to spot errors and problems in form. Now newer three-dimensional motion capture technology can do far more. Between three dimensional modeling and biometric feedback on things like heart and respiratory rate, an expert can see far more about what's happening with an athlete's body. We're able to tell exactly how the athlete is moving in real time. [11][12]

Sample : A sample of ten young Physical Education students from Panjabrao Deshmukh Krishi Vidyapeeth, Akola were selected for study purpose. They were given various sports activities. Their performance was judged on the basis of training given using sports science techniques.

Methodology : For carrying out research, various sports activities were carried out on a sample of ten young athletes before and after using sports science techniques and the following observations were made:

Firstly i have focuses on how the human body moves, both internally through the muscles and skeletal system, and how this movement is executed externally. I have use the same techniques and principles when looking at improving the performance of an Olympic athlete or when understanding how a novice is learning a new sporting skill. The students shows the improvement in their performance.

Also i have made use of secondary sources of data available from Books, Research Papers, Journals, various websites related to the articles showing the use of sports science in enhancing sports performance.

Findings : It was found out that students perform better after getting trained with the help of sports science techniques. Their performance in various sports activities was enhanced after receiving training using sports science technology.

Conclusion : Thus sports science introduces students to the various branches of science that relate to the relationship between exercise and the human body. Sports science can help the students to develop an understanding of physiology, psychology, neurophysiology, biomechanics, biochemistry, psychophysiology, anatomy, biokinetics, muscle mechanics and immunology, and by

being exposed to these various disciplines sports science students have a wide foundation of knowledge to help them decide which career path would be best suited for them.

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Questioning Modernity in the Victorian Society through Charles Dickens's *Oliver Twist*

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Queen Victoria ascended the throne in 1837 and gave her name to the period which lasted until the end of the century. Several movements and reforms took place during this period, which influenced the literature. There was a tremendous growth in publication of periodicals and also the emergence of children's literature as a genre. Vast social, political and technological changes occurred during this age. It was one of the most prosperous periods in the history of England, a period of industrial development and colonial expansion. It is also sometimes known as the Age of Reform because of the plethora of reforms, which took place during this period.

Referring to Victorian Literature, W.H. Hudson says, "It is such a literature as could not have been produced at any other time in world's history." He continues to say, "The progress of science kept pace with the progress of democracy, and in the fifty years with which we are here concerned men added far more to their positive knowledge of themselves and the universe than their forefathers had done in all the preceding eighteen centuries of our era." The Victorian Age was marked throughout by the prominence of the spirit of inquiry and criticism, by skepticism and religious uncertainty, and by struggle and unrest; and these are among the most persistent and characteristic notes of its higher literature.

The Victorian period was a high point in the history of English literature, which produced a number of prominent writers such as Charles Dickens, the Bronte sisters, the Brownings and Oscar Wilde. Writers of this age were perceptive to numerous transitions occurring during this period and reflected upon these in their writings. Dickens, for instance, commented on the effects of the Poor Laws in his novels. The Victorian Age was characterized by energy and high moral purpose. Victorian novels seek to represent a large and comprehensive social world, with a variety of classes.

Frederic Harrison describes Victorian Literature as 'brilliant, diverse and complex'. Defining the spirit of the Victorian age, he states, "The Victorian Age, it is true, has no Shakespeare or Milton, no Bacon or Hume, no Fielding or Scott- no supreme master in poetry, philosophy or romance, whose work is incorporated with the thought of the world, who is destined to form epochs and to endure for centuries. Its genius is more scientific

than literary, more historical than dramatic, greater in discovery than in abstract thought'.

This paper attempts to study the Victorian world through Charles Dickens's novel *Oliver Twist*. The novel is a mirror of the society. *Oliver Twist*, subtitled *The Parish Boy's Progress* was the first Victorian novel with a child protagonist. It is a rag to riches story of an orphan. Dickens presents the everyday existence of the lowest members of English society. He depicts the experiences of the workhouse, throws light on London's squalid streets, dark alehouses, and thieves' dens. The other side of the society was portrayed in the novel. Even today such a dark side of the society still prevails. Though veiled before us, but some way or the other such heinous crimes are prevalent everywhere in the society. The children being the most vulnerable fall prey to the criminals and get entangled in the vicious circle. The world today has not changed if looked at from this perspective.

Charles John Huffam Dickens was an English writer and social critic. He created some of the world's most well-known fictional characters and is generally regarded as the greatest novelist of the Victorian period. During his life, his works enjoyed unprecedented popularity, and by the twentieth century, he was widely seen as a literary genius by critics and scholars. His novels and short stories continue to be widely popular. He was regarded as the literary colossus of his age.

Dickens believed in the ethical and political potential of literature, and the novel in particular, and he treated his fiction as a springboard for debates about moral and social reform. In his novels of social analysis, Dickens became an outspoken critic of unjust economic and social conditions. His deeply felt social commentaries helped raise the collective awareness of the reading public. Dickens contributed significantly to the emergence of public opinion which was gaining an increasing influence on the decisions of the authorities. Indirectly, he contributed to a series of legal reforms, including the abolition of the inhumane imprisonment for debts, purification of the Magistrates' ports, a better management of criminal prisons, and the restriction of the capital punishments. Dickens's novels were, among other things, works of social commentary. He was a fierce critic of poverty and social stratification of Victorian society.

Victorian England witnessed many significant changes. The agrarian economy was making way for the industrialized economy. This gave rise to a new urban population and contributed to an increase in social inequality. In *Oliver Twist*, Charles Dickens gives the readers an insight look at the shocking social effects of poverty in Victorian England. Dickens presents a portrait of the macabre childhood of a considerable number of Victorian orphans. The orphans are underfed, and for a meal they are given a single scoop of gruel. Oliver, one of the oppressed children, dares to ask for more gruel and is severely punished.

The growth of a new urban class gave rise to the creation of slums – dwelling of the impoverished classes – in England. In *Oliver Twist*, Dickens critiques the industrial distribution of wealth. He describes poverty as repulsive and loathsome. Through *Oliver Twist*, he has tried to show the demoralizing effect of industrialization gripping England.

Dickens also talked about child labour which was a result of poverty. Children as young as 4 or 5 years old were expected to work in factories and mills. Some children were street peddlers, trying to sell any cheap goods, like Daniel in the novel. Most of the boys were employed as chimney sweepers which was a hazardous job. Only small boys could climb up the narrow chimneys and many boys died out of suffocation. This could have happened to Oliver also as Mr. Gamfield, a chimney sweeper, explains the dangers associated with the job. Children at the factories and mills also received beatings to speed up their works. Many children ended up living on the streets and being recruited as pick-pockets and robbers. The protagonist, Oliver, caught in such a vicious web of artful Dodger where he was being trained on how to pick pockets. Children were exploited in a numerous ways in the 1800s.

Dickens was one of the most important social commentators who used fiction effectively to criticize economic, social and moral abuses in the Victorian era. Dickens showed compassion and empathy towards the vulnerable and disadvantaged segments of English society, and contributed to several important social reforms. Dickens's deep social commitment and awareness of social ills are derived from his traumatic childhood experiences when his father was imprisoned in the Marshalsea Debtors' Prison under the Insolvent Debtors Act of 1813, and he at the age of 12 worked in a shoe blacking factory. In his adult life, Dickens developed a strong social conscience, an ability to empathise with the victims of social and economic injustices. In a letter to his friend Wilki Collins dated September 6, 1858, Dickens writes of the importance of social commitment: "Everything that happens[...] shows beyond mistake that you can't shut out the world; that you Are in it to be of it;

that you get yourself into a false position the moment you try to sever yourself from it; that you must mingle with it, and make the best of it, and make the best of yourself into the bargain" (Marlow, 132).

The British government tried to pass new Poor Laws that were intended to help the poor. Sadly, the Poor Laws have made the poor suffer even more. However, Victorian England had unprecedented wealth and prosperity. In the England of the Victorian era, wealthy people lived next to poor people. Charles Dickens too lived the life of a poor child labour for some time. He understood and felt the intense pain and suffering of the poor, especially the children. These social issues have been portrayed in the novel, *Oliver Twist*.

The contemporary world today also witnesses these social injustices. Child labour, juvenile criminals, child trafficking, etc. are still prevalent in the society. Every now and then we hear of children being engaged as domestic help, rag pickers, in fire cracker factories and mills, in bangle making industry. Many children are being trafficked too far away places; many are recruited as pick pockets, chain snatchers, etc. in terms of science and technology, glamour and glory, progress and prosperity, the world has changed much but the social injustice and inequality still prevails in the society. These days much of these crimes have been camouflaged by the media. Anees Jung in her book *Lost Spring: Stories of stolen childhood* portrayed the social evils and social inequalities of the society. The rag pickers and the bangle makers of Firozabad find place in her book. The city of London as seen in the novel with both the good and the bad side still exists the same way.

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Short Fictional Galaxy of Jhumpa Lahiri: A Heritage Outlook

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Life throws all a lot of challenges, both simple and complicated, and it is up to all to rise and perform, take decisions that can be sometimes satisfying, and sometimes disturbing, and walk through it as if none were affected by it. It is not an easy thing to do. It is never easy to answer his heart as the questions surface and resurfaces time and again. Life is not a bed of roses to live easily without adjusting anything or anyone. However, the road to adjusting life in a completely new country is not an easy one, and it is true that some immigrants never fully feel accustomed to life in the United States.

Moreover people living all over the world belong to different religions, follow different cultures and speak different languages. If people of one nation go to another nation for their livelihood or education, they have to adapt themselves to the changing situations and places lest they should experience untold sufferings. In addition to this, culture reflects inherent values, beliefs, attitudes, different forms like art and literature. It is the sum total of the values expressed through art, religion, literature, social institutions and behavior the ever acts of individuals and mass action inspired by collective urges. Culture should not be confused with civilization. It is the very essence of human life whereas the civilization is relevant to progress of material possessions. The achievements of our physical world are related to civilization.

At present, the culture of India is a complex amalgamation of its historical traditions, aftermaths of long-time colonization and contemporary Western culture. Moreover it is interesting to note that our country is named as Bharat, Hindustan and India. On the basis of the majority of Hindus, India used to be known as Hindustan. Gradually the other community of Muslims, Jains and other religion rose to consider a name which could reflect all the communities. Thus, the name 'India' was coined. The word 'India' has deep significance. Suhas Chatterjee states:

For the modern period Indian culture includes the contribution, etc. These contributions are also not negligible. The world Indian, therefore, has a wider meaning than the world Hindu. (11)

Geologically, India is very wide which consists of incalculable variety of people and thus customs beliefs and mode of living as well. People ranging from tribal to highly modern reside in it. Different people who share

something common in them are categorized in a subgroup, and they all together are called as Indians sharing common characteristics. Each state as well as each city has its sole essence which contributes in shaping the incredible India replete with variety and differences. India is one of the most diverse countries as far as religion is concerned. Religion has an important role among influence people and motivate in a confident manner. Indian culture is particularly based on spirit and spiritualism.

Especially, the notable feature of Indian culture has been its continuity as well. In fact, the practices and beliefs have been since very before time. Where other cultures have lost their earlier tradition which they believed, but in Indian culture remains many features same within it as were earlier. Even presently many Indians recite the same mantras at the time of initiation, and perform the same rites and sacrifices at the time of their marriage or death. In contrast to this, America is a dream of almost all people in the world. Many would like to come and live there because they get inspiration on the American way of living.

Because most of them will think like John Keats' words, "Heard melodies are sweet but those unheard are sweeter" (l.11). Immigration has been a boon as well as curse for the United States. The country is exceptional status as a "nation of immigrants" is being challenged by globalization. This is wonderful that the newness of the new country is exciting and pleasant. The immigrants may feel excited about being there, and the new opportunities that are waiting for them. When they go to the stores and visit, they may be impressed by how big everything is, and by how things are done there. If people ask them any questions, they will smile.

Initially, the problems may start occurring because of language and communication difficulties or because of differences between the immigrants' native culture and those there in the United States. At this point, they may start to feel impatient, irritable, frustrated, anxious, sad, discontent, and to think that this new country may not be so wonderful after all. Americans may seem abrupt, rude, or too different from the people from their native land, and their culture may seem a mass of new rules that are difficult to learn. They may also feel homesick for their home country.

In particular, her debut work *Interpreter of Maladies* comprises nine stories which offer the reader a variety of experiences that are both familiar and unfamiliar. This collection concerns the Southeast Asia Indians, often Bengali, living either in India, or after transplantation, in the United States. The stories bestow with rich description of the details of Indian life, and of cultural values and customs. While the domestic routines, for example, Indian food and cooking provide a central backdrop in several stories, maybe unfamiliar to the readers, especially those of Americans, the style and the issues in her collection are highly accessible, absorbing and moving. Most of the stories are written from a viewpoint that is between cultures.

However the characters are refugees but are negotiating a path in a country, in America, that seems to provide opportunities or places, as in *A Temporary Matter*, *The Third and Final Continent*, *Mrs. Sen's*, *When Mr. Pirzada Came to Dine* and *This Blessed House*. Ties to the Asian sub-continent may be strong or weak, but they seem to be haunting. Living between cultures lends an extra layer of complexity to situations and relationships. The first and foremost story in the collection, *A Temporary Matter*, is about a young couple whose marriage has reached a deadlock following the stillbirth. The couple receives a focus from the power company informing that their neighborhood will be without power each night for the next five days. However the electricity cut-off builds up some correction between the couple.

At next, the story of *When Mr. Pirzada Came to Dine* is about a Bengali family and a Bangladeshi, Mr. Pirzada. Lilia, the Indian-American girl, is emotionally touched by the kindness her parents show to Mr. Pirzada who fears the safety of his family back home amid civil war. *Interpreter of Maladies* is about an Indian-American couple who has come to India with their three children. Their tour guide is also the interpreter of maladies of foreign patients in doctor's office. In an cherished talk between Mrs. Das and the tour guide, she confesses that one of her two boys is the fruit of her husband's friend. In *Mrs. Sen's*, Professor's wife, Mrs. Sen, has to learn driving so that she can keep her job as a babysitter. This aids her to improve in her new American life and kill time as her husband is always busy. Her job mirrors her fear, frustration, isolation, loneliness and homesickness.

The fifth story, *A Real Durwan*, is the tale of Boori Ma, a sweeper of stairwell in an old building in Calcutta, who was deported there after partition. She recalls about her sorrows and sufferings she encountered ever since. In the end the residents throw Ma out after a theft suspicion. Next to this, *This Blessed House* is the story of young Asian couple who have just started their married life in Connecticut. Twinkle, the wife, is delighted on finding

these objects, but Sanjeev is not too involved. The Christian belongings are both the clash and reunion of the couple in the conclusion. On the other hand, *The Treatment of Bibi Halder* is the story about a rural Indian girl living in Calcutta. She is very naïve and believes that marriage is a panacea for all maladies. The story is about how people help her finding a husband and how she is finally cured.

Subsequently, *Sexy*, the tale is about an American-Indian girl, Miranda, who falls in love with a married Bengali man unaware of his status. She then tries to adapt Bengali culture, learn Bengali, eat Indian food, watch Indian movies and to the end she realizes ramification and uselessness of this relation. And finally, *The Third and Final Continent* is the story of an Indian immigrant who reminiscences her first few weeks in America, thirty years ago. He had arranged a marriage but since he had to come to America immediately after the marriage, he could not get acquainted with his wife. Meanwhile, he rents a room owned by an old widow. When his wife arrives in America, Mrs. Croft calls her a perfect lady. This comment evokes a sympathy and love in his mind for his wife.

However it is necessary that they should know about America and the good life. It has to offer everyone who comes and this impression overwhelmed their hearts' desire to migrate for greener pasture. That is a wrong concept because life of an immigrant is never easy when he first came. It takes a lot of time and hardship before an immigrant would be able to settle a comfortable life. They have no idea of how challenging is the life of new immigrants adjusting too many different things in a strange land very different from what they used to have. Shakespeare rightly says, "There is nothing either good or bad, but thinking makes it so" (Act II, Hamlet).

At the next stage, they will begin to feel more 'at home' and able to get around with the language both physically and emotionally. Things are starting to make sense now, and they don't feel as lost or bewildered by the way things are done there. At this point many immigrants start comparing their old culture with our new one, and deciding which practices seem better. Essentially, Indian culture is a spiritual culture and Indians are proud of their cultural heritage. Even though the people migrate to America, some of them will follow their native culture only.

Unaccustomed Earth is divided into two parts. The first part consists of five short stories namely *Unaccustomed Earth*, *Hell-Heaven*, *A Choice of Accommodations*, *Only Goodness*, and *Nobody's Business*. The second part entitled *Hema and Kaushik* consists of three interrelated short stories namely *Once in a Lifetime*, *Year's End* and *Going Ashore*. The first short story Unaccustomed Earth, from which the collection got

its name, is about a Bengali family settled in Seattle. Ruma, a Bengali lawyer is married to an American, Adam. Ruma fears that she may have to shoulder the responsibility of taking care of her father as her mother died recently. However, Ruma's father has other plans. He is looking forward to marry another Bengali woman Mrs. Bagchi, who lost her husband years ago.

Additionally, *Hell-Heaven* is about the failed romance of a married Bengal woman, Aparna, with a family friend, Pranab Chakravarthy. The story is narrated by Aparna's daughter. At next, *A Choice of Accommodations* narrates two days in the life of Amit Sarkar and his American spouse Megan who is a surgeon. Subsequently, *Only Goodness* records the guilty consciousness of Sudha who thinks that she has turned her younger brother alcoholic by introducing it to him in the teen age. On the other hand, *Nobody's Business* explores the complex relationships between Sangeeta who is called Sang, her lover Farouk and her roommate Paul. Last three parts are *Once in a Life time* consists of Hema's reminiscences of her childhood crush, Kaushik, *Year's End* contains Kaushik's account of his mother's tragic death and his father's remarriage and the third one *Going Ashore* narrates a short affair between Hema and Kaushik.

However in Indian diaspora, the idea of return is not only physical as well as a cultural phenomenon. Apart from the important ingredients connected with the rootedness, there is ethnic identity, language, food, religion, costume, culture, rituals act as symbols to be linked with the home country. Generally the food symbolises immigrants' shared roots especially Indian Bengali food like rice and fish, South Indian dishes like idly, dosa make the immigrants adhere to their original root in India. Moreover Indian women traditionally wear sari and salwar kameez and sometimes western dresses to work as well as Indian men adopt the western mode of dress and very meager number of men from urban area dress traditionally dhoti. In addition to these features, Cultural performances and religious festivals are presented in the music, arts, Dipawali, Durga puja etc. These are the cultural practices which represented India very well.

Likewise, these stories not only strike a harmony with those who feel alienated and lonely in foreign land but also a chord to the appreciators of Indian culture. All the stories in this collection all draw upon different aspects of the characters and their Indian background. Every character in the different stories is affected in some way or another by the weight of Indian culture. Though America is best to live, one cannot forget his home country. Living in abroad is not so difficult as well as easy. Some can adjust the situations and surroundings and make their life easier, but some cannot. Although

America is fashionable and make comfortable to lead the people's life, they yearn back to return their birth country and native culture. This kind of attitude is beautifully described as "East, west, home's Best" (347).

To put it in a nutshell, Jhumpa Lahiri's short story collections float between India and the United States. In her stories about immigrants, Lahiri skillfully examines the reactions to changes in culture, the ties that keep people to their homelands, the family ties that pull us in what sometimes seem to be opposite directions. Her book not only strikes the harmony with those who feel alienated and lonely in foreign land but also to the appreciators of Indian culture. Lahiri mirrors Indian culture in a perfect way through the immigrant characters in these short story collections. Her stories are the signs of Indian culture. She envisions her culture through her Indian characters in her short stories in a re-visionary mode.

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An analysis of errors in Engineering reports

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Inadequate Hedging expressions: One of the main features of reporting any experimental work or inferences gleaned from literature, which are always prone to claims and counterclaims, is the use of hedging language. Adrain Walwaork defines it as "couching possibly grand sounding claim in away that leaves the claim open to interpretation by others..."(91) the purpose of which is to tone down oppositions and dilute arrogance or to defend oneself from any predictions that could turn out to be wrong". Despite the fact that most engineers produce and report their work in tightly controlled experimental conditions, this aspect of reporting research work cannot be ignored. Most reports seem to be ridden with such strong statements, some examples of which are given below:

Original Version: "While purchasing the product or while availing services the customers *generally make* a decision, relying solely on the information available in the review sites.

The author clearly refers to the tendency of customers' to make decisions based on the literature review. But the phrase "tend to" has not been used. The revised version given below presents the results much more cautiously

Revised version: "Although all of them are not required during classification, a substantial number of irrelevant and redundant features (*tend to*) affect the overall performance of the classifier.

Similarly, in the following extract

"...surface roughness increases with the fiber orientation" should be re-drafted as

"surface roughness *tends to* increase with surface orientation".

Yet another classic case of absence of hedging expressions are in the following examples :

Original : "...cutting force, cutting temperature and surface roughness graphs are having the same trend"

Ideally it is desirable if the sentence reads as follows:

Revised: Cutting force, cutting temperature and surface roughness graphs *seem to exhibit the same trend*"

"...The conclusion has been arrived that trapezoidal tooth router tool performs well .."

"...*The results of the study seem to indicate that the that trapezoidal tooth router appears to perform better in meeting the desired quality of the trimmed edge*".

It is important to add words such as "seem" "appear" etc to tone down the claims

In appropriate wordchoice/connotations: Word choice and connotations are crucial in research language and it is more so in the case of engineers, whose world is ruled by precision and accuracy .Let us take the case of following examples:

"...Hence, there arises a necessity of finding the **truthfulness** of these reviews"

"This limitation **attracts** people to post spurious reviews in the sites in order to either promote or demote the products"

What the researcher means here is that *the limitation* referred to in his work " provides a loophole" to post spurious reviews. The phrase " provides a loophole" lends the desired negative connotation and therefore, is a more appropriate choice when compared to "attract". Similarly, though the terms *truthful* and authentic have similar shades of meaning, learned scholars would prefer to use of the word "authenticity", because the former refers to veracity whereas the latter refers to a value or virtue.

The revised versions of the examples sound more academic both in style and register:

"...Hence, there arises a necessity of finding the authenticity of these reviews"

"This limitation **provides a loophole** for people to post spurious reviews in the sites in order to either promote or demote the products".

Similary, the word suffers is used incorrectly in the following example and should be replaced with "prone to"

Orginal version : " However, PSO easily suffers from the partial optimism which provides less speed and direction for the particles"

Revsied version : " However, PSO **is easily prone to epartial optimism** which provides less speed and direction for the particles"

Yet another, most misused word is “proposed”. It is perfectly fine to use this word when the engineer refers to the “the proposed algorithm / or system” in the abstract, introductory or review chapters, where he/she makes a case for presenting his proposal or even until the preliminary stages of his work. However, this word can be removed or substituted with the “name of the algorithm/ name of the method” during or after the experiential description. The proposed system or algorithm or method has already graduated to become the “AXX method/algorithm” because the researcher (and the reader) have moved past the stage of experimentation and reporting are already over and are moving closer towards reporting and interpreting results.

Careful choice of words is this yet another feature of academic writing that has been largely ignored

Superfluous/inadequate use of connectives: Connectives hold the ideas and sentences hold ideas together and give a sense of continuity to the passage. Both wrong /and excessive use of connectives can make the road jerky for a reader

Original version : Abrasive water jet machining can be a good solution for trimming the edges of composites and other materials, *but* through holes in stacks typically require hard cutting tools and multistep drilling methods [3]

In the sentence above, the connective *but* is placed inappropriately and the use of *although* brings in the contrast much better, as given in the revised version below

Revised version : “**Although** Abrasive water jet machining can be a good solution for trimming the edges of composites and other materials, the holes in stacks typically require hard cutting tools and multistep drilling methods.”

Similarly in the sentence given below, the preposition “at” is wrongly used, while the phrase “in terms of” is a much better substitute.

Original version :Though the ABC-EELB-PWDG Rout performs EELB-PWDGR, the ABC algorithm performs worst at exploitation and has low search speed, poor population diversity, stagnation within working method, and rapped to local optimal solution

Revised version :Though the ABC-EELB-PWDG Rout performs EELB-PWDGR, the ABC algorithm performs worst *in terms of* exploitation and has low search speed, poor population diversity, stagnation within working method, and rapped to local optimal solution

Wrong use of prepositions : The use of wrong prepositions can sometimes change the meaning of the relationships between propositions. In the example

given below, the preposition “to” is wrongly used instead of “in”

Original version : “Composite materials are becoming more important *to* aerospace, naval, space, and automotive industries.. Some aircraft structures use stacks of fibre composites and (of)aluminum or titanium, and these present unique machining challenges.

Revised version : Composite materials are becoming more important *in* aerospace, naval, aerospace, naval, space, and automotive industries.

In the second example given below, the right preposition should have been “..mostly along the trajectory lines” and not “in trajectory lines”. The preposition “in” has been used inappropriately, while “along the” would sound better and more accurate.

Original version : “the general load balancing approaches cannot improve load balancing in WMSN as the selection of nodes is mostly *in* trajectory lines.

Revised version : “the general load balancing approaches cannot improve load balancing in WMSN as the selection of nodes is mostly *along the trajectory line*”.

Lack of parallelism : Yet another common mistake noted in most research works is the absence of parallelism in grammatical parts. In the steps describing an algorithm given below, the verbs *change and loop back* are in active imperative voice, while in steps 7 and 8, the author suddenly switches over the passive “frogs are sorted in ..it is partitioned,/ are stated”, thus disrupting the flow of the steps

Step 5: Change the particle’s velocity and position according to equations (13) and (14) respectively.

Step 6: Loop back to step 2 until a criterion (convergence rate reaches the maximum number of iterations) is met.

Step 7: Frogs are sorted in descending order based on their fitness value and **then it is partitioned** into subsets called as memplexes (m).

It is very important for tenses, prepositions and articles to agree with one another

Effective academic writing depends on many factors other than the points listed in this paper. However, given the scope of the paper, not all points could be covered. Since most of us are conditioned by the kind of English, we have learnt at school or college, it is also important to think from the point of the reader or the editor for us. This requires observing rules of grammar, vocabulary and the rest. As rightly pointed out by Hyland and Swales it is important for academic writing to “...evoke both affinity and engagement “(2000,1990) and this involves observance of the rules of academic writing.

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चन्द्रसेन विराट के काव्य का विकासात्मक अध्ययन— मुक्तक संग्रह के संदर्भ में

श्री.प्रविण चंदन

प्रस्तावना :- किसी सन्दर्भ प्रकरण आदि से मुक्त या विरहित काव्य को षुक्तक काव्य कहा गया है। संदर्भ या प्रकरण से इसकी मुक्ति इसे प्रबन्धत्व से पृथक करती है। प्रबन्धकाव्य में सन्दर्भ, प्रकरण आदि का महत्त्व अधिक है क्योंकि वह पूर्वापर सम्बन्ध सापेक्ष होता है। जब तक हम किसी अंश के पूर्वांशों अथवा परवर्ती अंशों के सन्दर्भ नहीं जान लेते तब तक उसका अर्थ सम्यक् रूप से ज्ञात नहीं हो पाता। अतः सम्यक् अर्थ बोध के लिए प्रबन्ध में पूर्वापर सम्बन्ध का ज्ञान अनिवार्य है किन्तु मुक्तक में सम्यक् अर्थबोध के लिए ऐसी कोई अनिवार्यता नहीं होती वह स्वतः पूर्ण और सर्वथा स्वतंत्र होता है। मुक्तक की स्वतन्त्रता उसके नाम से ही सुस्पष्ट हो जाती है। मुक्तक में मुख्य शब्द षुक्तक है। इसका अर्थ होता है ष्बंध रहित ष्छोड़ा गया। इसी षुक्तक पद में ष्क् प्रत्यय का योग करके षुक्तक शब्द बनाया गया है किन्तु इस षुक्तक शब्द का अर्थ षुक्तक के अर्थ समतुल्य है क्योंकि यहाँ प्रयुक्त ष्क् प्रत्यय स्वार्थ बोधक है।

संस्कृत काव्यशास्त्र में मुक्तक को अनेक प्रकार से परिभाषित किया गया है। “अग्निपुराण” में महर्षि व्यास ने लिखा है कि श्मुक्तकं प्लोक एकैकष्वमत्कार क्षमः सतामश्(01)

अर्थात् वह प्लोक जो स्वयं (अपने अर्थ का द्योतन कर) सज्जनों को चमत्कृत करने में

समर्थ हो, षुक्तक कहलाता है। आचार्य प्रवर दण्डी ने भी इसी अर्थ में मुक्तक को व्याख्यायित किया है। उनके अनुसार—

श्मुक्तकंवाक्यांतर निरपेक्षो यः प्लोकःश्(02) अर्थात् मुक्तक वह प्लोक है जिसमें किसी वाक्यांतर की अपेक्षा नहीं होती। कहने की आवश्यकता नहीं कि ष्वाक्यांतर की अपेक्षा न होने का अभिप्राय यहाँ संदर्भ या प्रकरण रहितता से ही है। अभिनव गुप्त ने मुक्तक के इसी अर्थ को इन शब्दों में व्यक्त किया है। श्पूर्वापर निरपेक्षणापि हि येन रस चर्वणं क्रियते तदेव मुक्तकम्(03) अर्थात् मुक्तक निरपेक्ष छंद—रचना है जिसमें चमत्कारोत्पादन की शक्ति विद्यमान रहती है तथा इसका प्रत्येक पद्य रसोद्भूत कराने में सक्षम होता है। आनन्दवर्द्धन ने इसी विचार को सविस्तार इस प्रकार व्यक्त किया है

श्तत्र मुक्तेषु रसबन्धाभिनिवेषिनरु कवेस्तदाश्रयमौचित्सम्
तत्रमुक्तेषु प्रबन्धोष्वि रसबन्धाभि निवेषिनरु कवयो दृष्यतेश्(04)

अर्थात् मुक्तक रचना में रस निबन्धन में आग्रहशील कवियों के लिए रसाश्रित औचित्य संज्ञक तत्त्व नियामक है। प्रबन्ध के समान ही मुक्तकों में भी रस का अभिनिवेषण करने वाले कवि मिले हैं। इस प्रकार मुक्तक के सम्बंध में प्रायः समस्त काव्याचार्यों के मत एक से हैं। प्रकारान्तर से सबने एक ही बात कही है।

अपने व्यापक अर्थ में प्रत्येक बंध निरपेक्ष रसयुक्त रचना—पद्य रचना मुक्तक होती है, किन्तु आधुनिक हिन्दी काव्य में मुक्तक को ष्फर्बाई के समतुल्य चतुष्पदी के रूप में ग्रहण किया जा रहा है। पं.अयोध्या सिंह उपाध्याय हरिओध कृत ष्चोखे चौपदे, ष्चुभते चौपदे जैसी रचानाओं ने मुक्तक को चतुष्पदी का पर्याय बना दिया है। उपर्युक्त विवेचन में भी अग्निपुराणकार और दण्डी ने मुक्तक के संदर्भ में ष्प्लोक ष् षब्द का प्रयोग करके इसके चतुष्पद रूप की ही प्रतिष्ठा की है। अपने चतुष्पद रूप के कारण ही यह ष्फर्बाई के समतुल्य प्रतिष्ठित है। सार यह है कि आज चतुष्पदियाँ ही स्वतंत्र रूप में मुक्तक के रूप में विषेषतःग्रहण की जा रही हैं और इसीलिए श्री विराट की चतुष्पदियों के संकलन नहीं मुक्तक के रूप में विवेचित हुए हैं। अन्य गीत गजल संग्रह मुक्तक होने पर भी मुक्तक की कोटि में वर्गीकृत नहीं किये गये हैं।

श्री विराट के मुक्तक संग्रहों का संक्षिप्त परिचय निम्नानुसार प्रस्तुत है—

द्व कुछ पलाश कुछ पाटलः— कुछ पलाश और कुछ पाटल के कम को लेकर भी कवि की विचार पूर्ण दृष्टि का परिचय मिलता है। मनुष्य दिन भर आजीविका के लिए संघर्ष करता है और फिर सायं समय अपने परिवार के साथ प्रेमपूर्ण वातावरण में संघर्ष जनित श्रम का परिहार करता है। इस प्रकार संघर्ष रूप पलाश का स्थान प्रथम है और सुखोपाभोग रूप पाटल का स्थान उसके पश्चात् है। इसीलिए श्रीविराट ने पलाश को पहले और पाटल को बाद प्रस्तुत किया है।

समीक्ष्य संग्रह में मुक्तक मानवीय सुख—दुख की सरस अभिव्यजना हैं। इनकी विषय वस्तु को इसी रूप में रेखांकित करते हुए श्री विराट ने स्वयं लिखा है —

“इसमें आँसू भी हैं, हँसी भी है
इस में काँटे भी हैं, कली भी है
दूसरा पक्ष भी है, जीवन का
धूप यदि है तो चाँदनी भी है”(05)

प्रस्तुत संग्रह के मुक्तक युग बोध और प्रेमभावों से परिपूर्ण हैं। इनमें कवि ने समसामयिक जीवनकी अनेक ज्वलन्त समस्यायें उठायी हैं, जैसे बेरोजगारी के संबंध में एक मुक्तक इस प्रकार दृष्टव्य है—

“कब से बेरोजगार फिरता हूँ
ले के सबका उधार फिरता हूँ
डिग्रियाँ रोटियाँ नहीं बनतीं
जिन्दगी से फरार फिरता हूँ”(06)

आधुनिक तथाकथित सभ्य जीवन के अकेलेपन को भी कवि ने इन शब्दों में रेखांकित किया है —

द्व कुछ छाया कुछ धूप— समीक्ष्य मुक्तकों में श्री विराट की भाव प्रवणता और कल्पनाशीलता देखते ही बनती है। सौन्दर्य निरूपण से सम्बद्ध मुक्तक इस संदर्भ में और भी महत्त्वपूर्ण बन गये हैं। निम्नांकित पद्य में प्रियतमा की सुन्दर छवि का निदर्शन इस संदर्भ में विशेषतया दृष्टव्य है –

“हल्दी चन्दन से कसी हो जैसे
मन में कस्तूरी बसी हो जैसे
है सहज निष्कलुष तुम्हारी छवि
नींद में षिषु की हँसी हो जैसे”(07)

जिन मुक्तकों में ‘श्री विराट’ ने अपने जीवन दर्शन को व्यक्त किया है वे अर्थ गांभीर्य के कारण अधिक प्रभावोत्पादक हो गये हैं। इस संदर्भ में मनुष्य द्वारा जीवन को जटिल बनाने से संबंधित एक मुक्तक इस प्रकार दृष्टव्य है—

“साफ सुथरी थी मलिन कर डाला
षीत जल को भी अगिन कर डाला
जिन्दगी है तो सरल, हमने ही
उसको उलझा के कठिन कर डाला”(08)

इस मुक्तक संग्रह के मुक्तकों से प्रभावित होकर श्री भागवत प्रसाद ‘नियाज’ ने ठीक ही लिखा है कि “कुछ छाया कुछ धूप के सभी 356 मुक्तकों में एक अनोखापन है। एक उक्ति वैचित्र्य है।..... भाषा, भाव और शैली तीनों दृष्टियों से विराट जी का यह एक अनूठा मुक्तक संग्रह है जो आज के मानव की भागती हुई जिन्दगी में आनन्द प्रदान करने में सक्षम है।”(09) इस प्रकार श्री विराट के इस मुक्तक संग्रह का महत्त्व असंदिग्ध है।

कुछ सपने कुछ सच— विषय वस्तु की दृष्टी से यह मुक्तक संग्रह दर्शन-प्रधान है। इस में कवि का जीवनदर्शन बार-बार प्रस्तुत हुआ है। कवि ने जीवन को जिस रूप में देखा-समझा है। उस रूप में निम्नांकित शब्दों में व्यक्त किया है—

“हमने समझी है हमने जानी ठे
जिन्दगी दर्द की कहानी है
आदमी दुःख में परेषान रहा
और सुख में भी परेषान है”(10)

प्रस्तुत संग्रह के अनेक मुक्तक नीतिपरक सूक्तियों से समन्वित हैं। इनमें जीवन को सही दिशा दर्शाने का प्रयत्न किया गया है। उदाहरणार्थ एक मुक्तक निम्नवत प्रस्तुत है—

“धूर्त की भर्त्सना जरूरी है
षिष्ट की अर्चना जरूरी है
मात्र परिवार ही नहीं वांछित
श्रेष्ठ की सर्जना जरूरी है”(11)

यद्यपि इस संग्रह में कवि ने जीवन दर्शन और नीति निरूपण को विशेष महत्त्व दिया है और अधिकतर मुक्तकों में इन्हीं तत्त्वों को विषयवस्तु बनाया है तथापि उसकी सहज वृत्ती प्रणय भावों की ओर यत्र-तत्र स्वतः प्रस्थित हो गयी है। यह अलग बात है कि यहाँ उसकी दृष्टि प्रणय- राग से अनुरजित

न होकर ज्ञान केषुभ्रालोक से निर्मल और पवित्र है। इसीलिए उसे प्रेमिका पवित्र लगती है, मादक नहीं—

निष्कर्ष ‘श्री विराट’ की रचनायात्रा के विकासात्मक सोपानों का अध्ययन करने पर ज्ञात होता है कि वे वैयक्तिक प्रेम का आधार

लेकर काव्य – सृजन की भावभूमि पर अवतरित हुए किन्तु वयवृद्धि के साथ –साथ बढ़ते जीवन संघर्ष में उन्होंने समसामयिक रानीतिक सामाजिक विसंगतियों और विकृतियों का परिचय पाया। उनका भावुक और संवेदनशील कविमन सेवा के आवरण में छिपे भोग तथा न्याय के नाम पर हो रहे अन्याय को देखकर विशेषतः क्षुब्ध हुआ। इस क्षोभ से पीड़ा उन्हें वैयक्तिक प्रेम-पीर विरहभावना से अधिक महत्त्वपूर्ण लगी और वे युगचेतना को अपना पाथेय बनाकर सृजन पथ पर बढ़ चले। इस प्रकार रचना के विकसित पटल पर प्रेम भावना युगबोध के समक्ष कुछ दब गई तथापि वह तिरोहित कहीं नहीं हुई क्योंकि वह कवि की मूलवृत्ति है।

समीक्ष्य कवि के काव्यविकास में उसके मूलभाव प्रेम का विकास भी परिलक्षित होता है। जहाँ प्रारम्भिक कृतियों वैयक्तिक प्रेम से ही परिपूर्ण हैं वहाँ उनके पश्चात की रचनाओं में देश प्रेम, विष्वक्प्रेम और दीदलित जनों की सेवाभावना अधिक मुखर हुई है। कवि ने अपने व्यक्तिगत प्रेम का विकास सामाजिक प्रेम और मानवतावाद में किया है। उसका राष्ट्रप्रेम रुढ़ नहीं है।

सन्दर्भ ग्रंथ सूची

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A Critical Study on the Idea of Asian Century: Revisiting China-India Relations

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Introduction:

“Sino-Indian co-operation is eventually going to catch the attention of the whole world”. - Chinese Premier Wen Jiabao, at ASEAN in 2004

China and India are the two fastest growing economies of the world. Studies concluded by the World Bank and International Monetary Fund show that if China and India continued their current rate of growth, by 2030 they would become the second and third largest economies of the world respectively. China has already become the second largest economy of the world by overtaking Japanese economy and if it maintained its current rate of growth then by 2040, it will overtake the United States as well and will become the largest economy of the world (Singh K Sudheer 2011: 387).

In the Asian Continent, the geo-political conditions especially in this Asian Century viewed as important as any other. Moreover China and India called as the Asian giants and now being the emerging economies of the world. Their region is said to be vital in the context of their national interests. So, Asian continent as whole and China and India has a greater role to play in shaping the world order. This work tends critically understand the debates of the 21st century, Rising China and Emerging India. This research work will also critically looks at the idea of ‘Asian Century’. In the sense, weather this Asian Century is a reality/ on what basis the idea of Asian century has come up. And the reasons for the idea of Asian century, that of China and India in shaping the Asia’s future will critically examined at large.

Background: For 500 years, Europe dominated the course of world history. The 19th century was the century of Europe; the twentieth became the American Century. Is the 21st century going to be the Asian Century? (Theo Sommer 2006: 70). The 21st century will be the first in several hundred years where the importance of the trans-Atlantic will shift to the significance of the trans-Pacific as the Centre for Geopolitics and geo-economics moves from Europe to Asia, from the Atlantic to the Pacific (Haefner Andrea and Andrew O’Neill 2007).

Definition of Asian century: The dominant role that could be played by Asia in the 21st century, because of its growing economic influence and global demographic

trends. "Asian Century" as a theme, has gained credence following the rapid economic growth of China and India since the 1980s, which has propelled them to the top ranks of the world's biggest economies. While the term is first believed to have been coined in the 1980s, it gained traction following the release of a report by the Asian Development Bank (ADB) in August 2011.

The rise of the West transformed the world. The rise of Asia will bring about an equally significant transformation. The rise of Asia will be good for the world. Hundreds of millions of people will be rescued from the clutches of poverty. China’s modernization has already reduced the number of Chinese living in absolute poverty from six hundred million to two hundred million. India’s growth is also making an equally significant impact. Indeed, one key reason why UN will actually meet one of its Millennium Development Goals of reducing global poverty by half by 2015 will be the success of China and India significantly (Kishore Mahbubani 2008: 2). Today, not quite a century after Max Weber's death, the West is nonplussed: Precisely in the region where the German sociologist made out the pervasive lack of development as the salient feature, the most impressive economic miracle in recent history has unfolded. The Asian-Pacific region has become a model of modern development dynamics (Theo Sommer 2006: 71).

It is clearly evident by the above lines by Kishore Mahbubani one of the eminent writers of the Asia. He and his book was praised by a Noble Prize Laureate ‘Joesph E. Stiglitz’ as “His views is that he, and Asia, sees the world differently than the US does. In many respects he is right”.

In this Asian century, the Asian giants China and India has bigger role to play. China and India has every opportunity to get cashed in the Asian century. As of now, China and India came out of the traditional lines and started modernization. China and India, which constitute the major populated countries of the world, has much to do with their challenges. This significance of Asian century made China, India fell as the golden phase, and so, Beijing and New Delhi kept their differences aside and started marching together for the sake of overall development of the two.

For some time, conventional wisdom has argued that the twenty-first century will be dominated by Asia while America's global importance declines. The narrative is this: Asian GDP will soon grow to more than 50 percent of global GDP, while America's percentage will slip to perhaps less than 15 percent. The new Asian century will therefore entail a dramatic global power shift. Even if economies such as China slow, their growth will still overwhelm the rest of the world (International Economy 2013).

Does US fear about China-India equation? Are China and India together, if any dominance by External power? Sino-India relationship has grown in range, depth and vitality in the past two decades. China and India are widely seen as the rising powers set to steer the US dominated international system towards Asian ascendancy in this century (Singh K Sudheer 2011: 369). In many occasions both China and India leaders claim that, 'When we both (China and India) shake hands, the whole world will be watching'. US is barely aware of China-India equation will surpass its dominance in the Asian region. India plays the US card very carefully. India makes trade agreements with China for its economic activity and for security co-operation India tie up with US in order to deter China, if at all China enters into its internal affairs.

With this backdrop in the above, it is clearly evident that, whose 21st century is? The 'Asian Century' reality is entirely relied on the two Asian giants China and India. In reality China is ahead of India in all the parameters and so this work clearly understood the reality that What China is? And What India is? And so, this work very rightly defines China as 'Rising China' and India as the 'Emerging India'. Now let us have an idea of the contemporary status of the Rising China and Emerging India relations in the following paragraphs.

Rising China and Emerging India and their complex relations: In this twenty first century, as said the relations between China and India said to be vital. There were different perceptions regarding the two countries relations. Say like, relations betwixt the two countries is multi faced in the sense relations amid the China and India has the ingredients of cooperation, conflict, competition, complimentary. Now the main thing is that on which face of the relation we are staring or the relations between the two countries is in adoptive process or transformative process from one face of relation to other face of relation. By and large on which lens does both countries are viewing each other, does it be cooperative relations, does it be competitive relations, does it be conflicting relations, does it be complimentary relations. Now can one say that, on which face of relations the countries actually at. By this it is right to raise a question. What will be the long term strategic relations of China-India?

At this point of time, this work could not able to find an adjective to define the China-India relations as a whole. By understanding their different phases of relations, this work went on to use the word 'Complex' as an adjective for defining the China-India relations for temporary basis.

Now this work came to the difficult part in dealing with the China-India relations. For this research work convenience, the ongoing literature review is designed in a structured way to know the actual facts.

The China's policy for India: A country strategy towards the other can be revealed by the country's policies towards it. Especially in case of China and India with unresolved border dispute has strategy eye on each other. It is in the national interest of a country to protect its territory, integrity and sovereignty and so China and India views each other very carefully and maintains some grains of opacity between the two. What made China view India as a threat/concern?

First, in terms of international standings, China strictly sees India as more of a middle power than a major power. Even though India has traditionally held the standing of a leader state in South Asia, China does not consider it a major power that establishes its own "pole" at a global level (Park Byung Kwang 2013: 2).

Second, in military and security terms, China does not see India as a direct threat. This view contrasts with India's prevailing view that the rise of China may pose a "potential threat" or a "challenge." China's view is based on the recognition that traditionally the Himalayas and the Kunlun Mountains located between the two nations have served as a natural buffer zone (Hoffmann A, Stephen 2004: 39).

Third, in economic terms, China regards India as a “chance” factor necessary for its own growth and prosperity. As the trade volume between them has surged recently, India is emerging as one of China’s most important trading partners. In 2000, India’s ex-ports to and imports from China stood at merely \$800 million and \$1.2 billion, respectively. However, these figures have increased 22- and 48-fold to \$18 billion and \$57.5 billion as of 2011, respectively. In particular, China recorded a surplus of \$40 billion in its trade with India in the same year (Park Byung Kwang 2013: 2).

Fourth, in recent days the international community generally deems that China and India are in a “strategic competition.” However, China does not regard India as a serious rival. It pursues friendship with India not because it views its neighbouring nation as a dangerous rival or an enemy but because it simply wants to avoid conflict with its neighbour. The Chinese take pride in their economic reforms and the dramatic growth they have produced, and even look down on the Indians for their slower growth and continuing (Park Byung Kwang 2013: 3).

The India’s policy for China: India is the country, which was much welcomed by other nations as a global power than that of China. This is because of the Indian transparency and Chinese opacity. India which being humiliated in 1962 by China, this became a conscious call for the Indian leaders to have a different strategy for Chinese. According to ‘George Tanham’ India has three components of threat perception on China, they are:

Firstly A direct challenge along the 4000-kilometer along Sino-India border.

Secondly, an indirect threat from Beijing’s support of India’s other neighbours, especially Pakistan.

A potential challenge to Indian preeminence in South Asia (George 1992:36).

India views China as bigger challenger in many ways. India became nuclear power just because of China’s growing power in the northern part. Some possible questions that India facing regarding China. Does India learnt the relevant lessons from the 1962 war? Is India ready today to face China if the war is likely to happen?

Different authors in their articles and books, the strategies in dealing China can be summed up in the following points.

Indian and Chinese officials and analysts recognize that despite this list of tensions between them, they have strong incentives to keep the relationship stable. Both countries confront serious economic development and domestic stability issues at home, and both countries are trying to promote peaceful security environments that are not hostile to their rise in power. One Indian foreign

affairs observer noted that “we will not be the ones to start a fire” with China “and we will go to great lengths to prevent it” (Tanner S Murray and Kerry B and Easton M 2011: 8).

Develop extra-regional alliances that might be employed to pressure China in the event of such a confrontation (Tellis, Ashley 2004: 141).

A Chinese diplomatic analyst asserted that the two governments are well aware of their areas of disagreement but have developed a comprehensive diplomatic infrastructure and a series of mechanisms to contain these tensions and maintain progress in the relationship. Through their diplomatic contacts, the two sides have developed “clear formulas and routines” for handling these issues (Tanner S Murray and Kerry B and Easton M 2011: 8).

An important dilemma for China-India relations going forward will be whether China and India’s efforts to promote cooperation can continue to grow and become politically self-sustaining in the face of the two countries’ disputes and mistrust of the other. India and China’s rapidly growing trade and investment relationship, which many see as an important potential force for stability in their relationship, suggests that overcoming this mistrust will be difficult (Tanner S Murray and Kerry B and Easton M 2011: 9).

Whether economic ties can continue to promote momentum in the overall relationship will remain a major challenge for India and China going ahead (Tanner S Murray and Kerry B and Easton M 2011: 9).

Conclusion: In the contemporary international scenario, the shift of economy from West to East has gave Asia an important role to play in the international politics. Meanwhile China and India are the two Asian Giants has by and large had has and will have major role to play in the Asian politics and Global politics at large. Coming to the rationale of this research work entitled as, ‘A Critical Study on the Idea of Asian Century: Revisiting China and India Relations’. This research work is a continuation of the previous work entitled as “Understanding India-China bilateral relations: Border issue and Beyond”. This work actually took up where the previous work has left. After the thorough understanding of the India-China, relations and the border issue. The complexities in the China-India relations and their recent robust economies that dominating and changing the growth outputs of Asia at large. All these paved the way into look deep into this area

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समरसता की दिशा में कबीर की काव्य कल्पना

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पूर्व प्राचार्या

विभागध्यक्षा हिन्दी

राजर्षि टण्डन महिला महाविद्यालय मालवीयनगर, इलाहाबाद।

मध्यकालीन भारतीय इतिहास में जब सामाजिक असमानता और राजनीतिक उथल-पुथल अपनी चरम सीमा पर थी, नियम, संविधान और जन चेतना विलुप्त सी थी, सम्पूर्ण समाज जातिगत, भेदभाव की अग्नि में झुलस रहा था, धार्मिक उन्माद, धार्मिक कर्मकाण्डों की जटिलताओं तथा रूढ़िवादी परम्पराओं की बेड़ियों से सम्पूर्ण समाज जकड़ा हुआ था, चारों तरफ अराजकता व्याप्त थी। ऐसे संकट के समय में कबीर ने अपने साहित्य के माध्यम से तत्कालीन समाज में व्याप्त पारस्परिक वैषम्य एवं कर्मकाण्ड से सम्बन्धित जटिलताओं को दूर करके उसके स्थान पर साम्य एवं ऐक्य स्थापित करके समरसता लाने का सराहनीय कार्य किया।

कबीर एक जागरूक कवि एवं समाज सुधारक थे। जिन्होंने मध्ययुग के अन्धकारमय वातावरण में धर्म सूर्य की भांति मानवता के मार्ग को प्रकाशमय बनाया। उनका युग सामाजिक एवं राजनीतिक दृष्टि से संक्रान्तिकाल था। अस्पृश्यता अनधविश्वास, रूढ़िवाद का बोलवाला था। धार्मिक पाखण्ड अपनी चरमसीमा पर था और धर्म के ठेकेदार अपने स्वार्थ की रोटियां धार्मिक कट्टरता एवं उन्माद के चूल्हे पर सेंक रहे थे। समाज के सभी क्षेत्रों में फैलती हुई इन्हीं विषमताओं एवं विकृतियों को गहराई से जानकर कबीर जी ने उसका डटकर विरोध ही नहीं किया, बल्कि उससे मुक्ति दिलाने का अथक प्रयास भी किया।

आचार्य रामचन्द्र शुक्ल के अनुसार “कबीर उपासना के बाह्याडम्बर को बढ़ावा देने वाले और कर्मकाण्ड को प्रधानता देने वाले पुरोहित एवं मौलवियों दोनों पर कटाक्ष किया और राम-रहीम की एकता पर बल दिया तथा समन्वय का उपदेश दिया। कबीर पढ़े-लिखे नहीं थे किन्तु उनके मुंह से बड़ी चुटीली और व्यंग्यात्मक पूर्ण बातें निकलती थी—

“है कोई गुरु ज्ञानी जगत मंह उलटि वेद समुझै
पानी मंह पावक बरै अंधहि आखिन्हु सूझै।।

गाय को नाहर को धरि खायो,
हरिनाथ खायो चीता।।”

कबीर ने आध्यात्मिक, धार्मिक, दार्शनिक एवं साधना के स्तर पर जीवन के समन्वयवाद का सन्देश दिया वहीं जीवन के व्यावहारिक स्तर पर अन्तर्विरोधों को मिटाने वाली मानवतावादी संस्कृति का भी सन्देश दिया है।

दुहूँ जगदीश कहां ते आया।
कहुँ कहने तुमकी भरमाया।।”

इस प्रकार वे किसी धर्म विशेष की ओर उन्मुख न रहकर तटस्थ भाव से सामाजिक सद्भावना का बिगुल बजाना चाहते थे। इसी ध्येय से उन्होंने अपने काव्य का सृजन किया, तत्कालीन समाज में व्याप्त नारी के प्रति उपेक्षा की भावना पर भी इन्होंने चिन्ता व्यक्त की और कहा—

नारी निंदा मत करो, नारी नर की खान।
नारी से नर होत है, ध्रुव, प्रहलाद समान।।

कबीर पारिवारिक भावनाओं एवं संवेदनाओं के प्रति सदैव जागरूक रहे, धन संग्रह की प्रवृत्ति पर भी इन्होंने विरोध किया तथा जीवन निर्वहन हेतु आर्थिक सन्तुलन को महत्व दिया—

साईं इतना दीजिये, जायें कुटुम्ब समाय।
मैं भी भूखा न रहूँ, साधू न भूखा जाये।

कबीर व्यक्ति नहीं दर्शन थे, उपर्युक्त दोहे में हमारी भारतीय संस्कृति के आदर्श “अतिथि देवो भव” का भी भाव स्पष्ट होता है। उन्होंने संसार को माया कहा है, “माया महा ठगनी जानी” इस माया से उबरने के लिये, मुक्ति पाने के लिये ज्ञान, कर्म, और ईश्वर भक्ति का रास्ता अपनाने का सन्देश दिया।

“भाव भगति बिसवास बिन, कहे न संसै सूल
कहै कबीर हरि भगति बिन, मुक्ति नहीं रे मूल।।”

कबीर, वास्तव में एक अनोखा व्यक्तित्व लेकर इस दुनिया में अवतरित हुए थे जिन्होंने जाति, पांति,

ऊंच-नीच की द्वेषपूर्ण भावना से रहित भक्ति की रसधारा में विमग्न करने वाले लोकमानस की अगाध और निर्बाध भावधारा से संसार को जोड़ा। कबीर ने जोगी, जंगम, नादी, वेदी, सबदी, मोनी, जती, सन्यासी, कुंजित, मुंजित वैष्णव, शाक आदि धर्म, साधकों का विरोध किया और उनके खिलाफ आवाज बुलंद की, साधकों का अहं भाव उन्हें खलता था, तपस्वी का घमंड उन्हें बर्दाश्त नहीं था।

कबीर ने अपनी वाणी में स्थान-स्थान पर वैष्णवों की प्रशंसा की लेकिन उनके मिथ्याडम्बरों जैसे-तिलक, तीर्थ, माला मूर्तिपूजा तथा जाति-पाति, ऊंच-नीच की भावनाओं को कड़े शब्दों में खण्डन किया है, कबीर कहते हैं-

पाथर पूजै हरि मिलै, तो मैं पूजूं पहार।

इसी प्रकार कबीर ने जाति-पाति की दृष्टि से ऊंच, नीच की भावना का विरोध किया। कबीर की दृष्टि समरसता की है-

एक जोति से सब उत्पन्न,
का बामन का सूदा।।

कबीर निराकार ब्रह्म के उपासक है, कण-कण में राम है किन्तु कबीर के राम, दशरथ पुत्र राम से भिन्न हैं

निर्गुण राम जपहु रे भाई
अविगत की गति लखी न जाई।

कबीर ने वैष्णवों की बैकुण्ठ सम्बन्धी धारणा का भी विरोध करते हुए साधुओं की संगति को ही बैकुण्ठ बताया है-

चलन-चलन सब कोई कहत है,
ना जाने बैकुण्ठ कहां है।

कबीर की दृष्टि में हिन्दुओं की मूर्तिपूजा, मुसलमानों का मस्जिद पर चढ़कर बांग लगाना भी व्यर्थ का आडम्बर है। दोनों ही सम्प्रदाय के लोगों को चेतावनी दी है-

कांकर पाथर, जोरि कर, मस्जिद लई बनाय,
ता चढ़ि मुल्ला बांग दे, क्या बहरा हुआ, खुदाय।

कबीर ने जीव हत्या, मांस, मदिरा का सेवन करने वालों पर करारा व्यंग्य किया है-

दिन में रोजा रखत है, रात हनत हैं गाय।
यह तो खून वह बंदगी, कैसी खुशी खुदाय।।

कबीर ने तत्कालीन समाज में व्याप्त विषमताओं का चित्रण किया और उनका खुलकर विरोध किया, हिन्दू, मुसलमानों के आपसी वैमनस्य को चित्रित किया, क्योंकि दोनों कुमार्ग का अधानुकरण कर रहे हैं। कबीर ने दोनों धर्मों में प्रचलित अंधविश्वास, अनाचारों, पाखंडों का उन्मूलन करना चाहा और दोनों को समझाया-

हिन्दू तुरुक की एक राह, सतगुरु इहैं बताई।
कहै कबीर सुनो रे, संतों, राम न कहेउ, खुदाई।।

कबीर ने समाज में फैले मिथ्याडम्बरों का विरोध करते हुए आत्मज्ञान की उपासना पर जोर दिया है। आत्मज्ञान, आचरण की शुद्धता, मन की शुद्धि द्वारा ही संभव है। कबीर पुस्तकीय ज्ञान के विरोधी, मन की हृदय की पवित्रता के समर्थक थे।

पोथी पढ़ि-पढ़ि जग मुआ, पंडित भया न कोये।
ढाई आखर प्रेम के, पढ़ै जो पंडित होये।।

कबीर का परम सत्य अल्लाह भी है राम भी है, रहीम भी है, करीम भी है, वह किसी धर्म, सम्प्रदाय के ईश्वर का स्वरूप नहीं है, वह सबका है। ईश्वर विश्व के समस्त गुणों का आधार है, कबीर का ईश्वर अनन्त है। उसी ने समस्त संसार को बनाया है। ईश्वर के गुणों का वर्णन अत्यन्त कठिन है।

सात समुंद की मसि करूं, लेखनि सब बनराई।
धरती सब कागद करूं, हरिगुन लिखा न जाई।।

कबीर ने ईश्वर से बढ़ कर गुरु को माना है। गुरुमहिमा भारतीय संस्कृति की पहचान रही है। कबीर के अनुसार जीवन की सफलता, असफलता बहुत कुछ गुरु पर निर्भर करती है।

सतगुरु की महिमा अनंत, अनंत किया उपगार।
लोचन अनंत उघाड़िया, अनंत दिखावन हार।

सन्त कबीर गुरु के अभाव में ज्ञान का अस्तित्व स्वीकार नहीं करते। उनके अनुसार संसार में गुरु के समान कोई भी हितैषी अथवा सगा नहीं है, ऐसे गुरु को मैं तन, मन सर्वस्व समर्पित करता हूं-

सतगुरु सवांन को सगा, सोधि सई न दाति।
हरि जी सवांन को हितु, हरिजन सई न जाति।।

कबीर कहते हैं माया रूपी दीपक पर मनुष्य रूपी पतंगा आकर्षित होकर, अज्ञानवश स्वयं को नष्ट कर देता है, जिस पर गुरु की महान कृपा होती है, वही इस माया मोह के आकर्षण से बच जाते हैं-

माया रूपी नर पतंग, भ्रमि-भ्रमि इवै पंडत।
कहै कबीर गुरु ज्ञान थै, एक आध उबरंत॥

इस प्रकार कबीर ने सत्य साबित किया है कि
“गुरु बिनु ज्ञान न आवै”

आज समाज में सत्य और सहज भाव से अनुभव किया जाने लगा है कि एक मनुष्य दूसरे मनुष्य की हैसियत से ही मिले, जब तक यह नहीं होता तब तक अशान्ति, मारामारी, हिंसा, प्रतिस्पर्धा रहेगी। कबीर ने इस महती साधना का बीज बोया था जो आगे चलकर अपनी पूर्ण अवस्था को प्राप्त होता है कबीरदास जी कहते हैं—

जाके मन विश्वास है सदा गुरु है संग
कोटि काल झकझोरहिं, तउ न हो चित्र भंग॥

कबीर युगावतारी शक्ति और विश्वास लेकर पैदा हुये थे और युग-प्रवर्तक की दृढ़ता उनमें विद्यमान थी, इसलिये वे युग प्रवर्तन कर सके। उनकी वाणी में एक प्रकार का आग्रह परिलक्षित होता है—

झीवी, झीवी बीवी चदरिया
काहि कै ताना काहे कै भरनी,
कौन तार से बीनी चदरिया॥”

एक महान कवि की पहचान यह कही जा सकती है कि वह विरोधी परिस्थितियों और मनःस्थितियों के कितने युग्मों को परस्पर आमने सामने रखकर उनका अंकन करता है। कबीर की आध्यात्मिकता का मूल आशय मानवीय है। इसमें संकीर्ण आध्यात्मिक व्याख्या से हटकर सामाजिक चेतना का स्वर है जिसे प्रगतिशील कहा गया है जो आज भी प्रासंगिक है। ये सामाजिक चेतना कवि के सजग व्यक्तित्व के असंतोष की उपज है जहां मध्यकालीन व्यवस्था को नकारा गया है लेकिन इनकी नकारात्मकता, निषेधात्मकता न होकर पूर्णतः सम्भावनापूर्ण है—

मोको कहां दूँढे बन्दे, मैं तो तेरे पास में

आज का जागरूक लेखक, कबीर की निर्भीकता सामाजिक अन्याय के प्रति तीव्र विरोध की भावना और उनके स्वर की सहज सच्चाई और निर्मलता को अपना अमूल्य उत्तराधिकार समझता है, इस अर्थ में भी कबीर आज प्रासंगिक है।

वर्तमान भारत की आधुनिक चुनौतियों के समाधान में उनकी चिन्तन-दृष्टि हमारा किस प्रकार सहयोग

करती है। कबीर की सामाजिक चिन्तन दृष्टि के साथ-साथ उनकी दार्शनिक अवधारणा भी भारतीय जनमानस में एकता का सूत्र स्थापित करने में सक्षम है। साधारणतः किसी मान संत की प्रासंगिकता इस बात में होती है कि वह अपने समय की चुनौतियों को किस रूप में स्वीकार करते हैं और भविष्य में आने वाले खतरों से मानव समाज को किस रूप में सन्देश देते हैं। कबीर दास लगभग सारे प्रसंग जीवन के बीच से उठाते हैं। पारलौकिक सत्ता का आभास भी जीवन के बीच ही कराना चाहते हैं।

अवधू भूले को घर लावै।
सोजन हमकों भावै।

सम्प्रति समाज की कितनी बड़ी विडम्बना है कि आत्मिक विकास की ज्योति जलाने वाले लोग आज के दिन कट्टरता का प्रतीक बनकर राजनीतिक ढर्रे पर चल पड़े हैं—

कबीर के चिन्तन के खंडनात्मक स्वर में विचारों की जो गहराई है वही हमें दिशा प्रदान करती है। संवेदना शीलता मान का महत्तम गुण है जिसके फलस्वरूप मनुष्य मानव बना रहता है। करुणा, दया इत्यादि भावनायें कबीर में कूट-कूट कर भरी हुयी थी। आज के समाज में जब इतना भ्रष्टाचार, जातिवाद, साम्प्रदायिकता इत्यादि व्यभिचारों का बोल-बाला है तो एक बार फिर कबीर जैसे कवि प्रासंगिक हो उठते हैं—

जो देखा रस दुखिया देखा।
तन धनि, सुखी न देखा।
उर्द अस्त की बात कहत हो,
ताकर करौ विवेखा॥

कबीरदास का हमेशा यही कहना है कि दूसरों का भला करो, यही धर्म, व्रत, संयम, यम, नियम है—

कबीरा सोइ पीर है, जो जाने पर पीर।
जो पर पीर न जानई, सो काफिर बेपीर॥

कबीर ने ऐसी बहुत सी बातें कही हैं जिनसे समाज सुधार में सहायता मिलती है, इस आधार पर उनको समाज सुधारक समझना गलती है, वस्तुतः वे व्यक्तिगत साधना के प्रचारक थे। वे व्यक्तिवादी थे सर्वधर्म समन्वय के लिये जिस मजबूत आधार की जरूरत होती है वह बात कबीर के पदों में सर्वत्र पाई जाती है। आजकल सर्वधर्म समन्वय से जिस प्रकार का भाव लिया जाता है, वह कबीर में एकदम नहीं

था। सभी धर्मों के वाह्य आचारों और अंतर संस्कारों में कुछ-न-कुछ विशेष देखना और आचारों, संस्कारों के प्रति सम्मान की दृष्टि उत्पन्न करना ही यह भाव है। कबीर इनके कठोर विरोधी थे। उन्हें अर्थहीन आचार पसंद नहीं थे, चाहे वे बड़े-से-बड़े आचार्य या पैगम्बर के ही प्रवर्तित हों या उच्च से उच्च समझी जाने वाली धर्म पुस्तक से उपदिष्ट हों। कबीर मनुष्य मात्र को समान मर्यादा का अधिकारी मानते थे, जातिगत, कुलगत, आचारगत श्रेष्ठता का उनकी दृष्टि में कोई मूल्य नहीं था। संप्रदाय प्रतिष्ठा के भी विरोधी जान पड़ते हैं परन्तु फिर भी विरोधाभास यह है उन्हें हजारों की संख्या में लोग सम्प्रदाय विशेष के प्रवर्तक मानने में ही गौरव अनुभव करते हैं।



जो लोग हिन्दु मुस्लिम एकता के व्रत में दीक्षित हैं वे भी कबीरदास को अपना मार्गदर्शक मानते हैं। कबीरदार हिन्दू और मुसलमानों के ऐक्य-विधायक थे। कबीर ने जातिविहीन समाज का स्वप्न देखा था, जिसका जिक्र वे अपनी रचनाओं में भी करते हैं-

“हम वासी उस देश के, जहां जाति पांति कुल नाहि।

कबीर दैनिक अस्तित्व और सामान्य जीवन को कभी नहीं भूलते। उनके पांव दृढ़तापूर्वक धरती पर जमें हैं। उनका अक्खड़ और आवेगमय बोध सन्तुष्टि और तेजस्वी बुद्धि से निरन्तर नियंत्रित है। यह नियन्त्रण ऐसे सतर्क कामनसेन्स के द्वारा संभव होता है, जो प्रायः वास्तविकता रहस्यात्मक प्रतिभा में पैदा होता है। सदगी और डायरेक्टनेस का निरन्तर आग्रह हर तरह की अमूर्तता, दार्शनिकता की निष्ठुर आलोचना उनकी चिन्हित की जाने वाली विशेषताएं हैं” वर्तमान समय में कबीर अपनी इन्हीं विशेषताओं, विचारों और व्यवहार के कारण अनुकरणीय और प्रासंगिक बने हुए हैं।

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Shelley's Treatment of Nature

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Percy Bysshe Shelley had a deep faith and passionate love for Nature, like the contemporary romantic poets and as we know Nature is, indeed, leading theme of his poetry. Almost all his poems abound in Nature – imagery. “The most romantic of the English poets of the early nineteenth century, Shelley uniquely combined in his poetic creations the highest flight of imagination, most intensely passionate temperament, and an absorbing love and understanding of Nature. His personal nature as well as poetic character was distinguished by an uncompromising ardor for liberty, love and beauty. He sought suitable emblems for all these in forces and objects of Nature.”¹ He, like John Keats, found the world of man harsh and painful. Nevertheless, Keats sought support in the beauty of Nature, Shelley felt the need to play the role of a reformer. He created prominently beautiful myths and voiced a prophecy, aspiring to change the actual life to his cherished ideals fostered by his vision. He aspired a golden age through the generation of the mankind. He was prominently nature's poet and such as *A Dream of the Unknown*, *A Widow Bird Sat – Mourning*, *Ode to the West Wind*, *The Cloud*, *To a Skylark*, *To the Moon* and *Lines written in the Euganean Hills* – are his poems purely of Nature. Some of the poems are remarkable for vividness and sensuousness. The colorful and glittering picture of the sunrise in the Euganean Hills is amazing Nature – painting. *A Dream of the Unknown* is a really fragrant poem owing to its abundance and variety of flowers mentioned in it. In *The Invitation*, we come across lovely natural surroundings where the poet proposes to spend his time with Jane Williams. *The Recollection* gives us a remarkable picture of the peace and tranquility of Nature. We are not only provided vivid pictures and images of pine trees standing still, but also we get striking pictures of the reflections of the sky, the trees and the sun, etc.

Shelley was a staunch believer in the healing influence of Nature on the human mind. He often seeks comfort from his contemplation of the natural scene around him. He is very happy in an imaginary island where he and his beloved dream of happy and carefree life. *The Recollection* illustrates Shelley's belief in the power of Nature to soothe the human heart. He appears to be pantheistic in some poems. In *The invitation*, the concluding lines refer to the existence of a divine soul or spirit in all objects of Nature:

And all things seem only one

In the universal sun.

He expresses his pantheistic belief by speaking of the spirit that pervades. The whole natural scene in his ‘*The Recollection*.’ His perception of this spirit and the soothing effect of the natural scene is found in the lines:

A spirit interfused around,
A thrilling silent life;
To momentary peace it bound
Our mortal nature's strife.

There is a vague and ambiguous pantheistic belief in the Euganean Hill where the poet speaks of the interpenetration of his spirit by the glory of the sky. It may be love, light, harmony, odor or the soul of all. The most extraordinary illustration of Shelley's pantheism is found in *Adonais*. *Adonais* has become one with Nature and has been united with divine spirit which pervades the world with love and which sustains the from below and illumines it from above. According to Shelley *Adonais* has now become a part of the spirit of Beauty animating the world:

He is made one with Nature: there is heard
His voice in all her music from the moan
Which weilds the world with never – wearied love,
sustains it from beneath, and kindles it above.

Shelley was pre –eminently a passionate lover of changing phenomena of Nature. He loved the indefinite and the changeable in Nature and so he described better than any other English poet the constantly changing appearance and the scenery of the clouds and the sky. His love for the indefinite and changing Nature may be seen rightly in the *Ode to the West Wind*. The West Wind drives the dead leaves and scatters the living seeds and then bearing the clouds on it, next awakening the Mediterranean from his sleep and finally making its force felt by the sea – plants at the bottom of the Atlantic. Shelley provides us a plenty of pictures of the land – scape, sky- scape and the sea- scape in the first three stanzas of the poem. In the second stanza the imagery is obviously abstract and ethereal and the imagery in the first and third stanza is perfectly concrete. The word picture of the blue Mediterranean, lulled to sleep by the crystalline streams and awakened by the West Wind is remarkable. The cloud also reveals Shelley's love for shifting and changing scenery of Nature. The poem has a series of word-pictures of the activities of the changing cloud. The cloud sifts the snow on the mountains. The

snow-covered mountain top serves as a white pillow. Lightening is the pilot guiding the clouds in their journey. Thunder is chained below it. Lightening is in love with the spirit who dwells in the depths of the ocean. Lightning flashes over streams and rocks, over hills and lakes and over the plains. "This poem is an outstanding example of Shelley's myth-making power. Shelley had the capacity to imagine the objects of Nature as possessing a distinct individuality of their own. For him the forces of Nature were as distinguishable from one another as human beings are to us. Thus, the cloud has in his eyes a separate and independent existence, distinct from the other objects of Nature. Other objects and forces of Nature have also been personified in the poem. Thus the flowers, the leaves, the buds, the pines, the blast, lightening, the sunrise, the sunset, the moon, the stars, the whirlwinds, the earth, and the sky are all given separate and independent lives."²

Shelley has an amazing power of myth-making. He has the power of conceiving each objects of Nature as possessing a distinct existence and individuality of its own. He has stern belief in the existence of the Divinity or the spirit of beauty pervading the whole universe. Notwithstanding, he regards the objects and forces of Nature as distinct entities. He conceived of a cloud as having a separate and independent existence like the other objects of Nature. For Shelley, the moon, the earth and the ocean had each a distinct existence. His myth-making power is best illustrated in the Ode to the West Wind and The Cloud. The West Wind has been treated as a distinct force of Nature, driving the leaves before it, and scattering the seeds. The cloud has been given a separate and distinct life as it moves about, sends rain or hail, roars and thunders and so on. "The sun, the moon, the stars, the rainbow, all has been treated as separate entities. In other words, Shelley gives to the various objects of Nature an independent life and personality. This capacity for individualizing the separate forces of Nature is called Shelley's myth-making power, because in Greek mythology too the forces of Nature are personified and each invested with a distinct life of its own so that the moon becomes Cynthia, the sun is called Apollo, and so on."³

The ancient Greeks gave human attributes to their personifications of natural objects and forces. But Shelley retains their true character, even when personifying them. Shelley personifies the cloud or west wind, but the cloud remains the cloud, the west wind remains a wind. They have not been given the human qualities which the objects of Nature are given in Greek mythology. Furthermore, Shelley has to speak about an almost scientific attitude towards the objects of Nature. What he tells about the West Wind is scientifically true in every detail. The West Wind sweeps the dead or withered leaves before it and scatters the seeds; the surface of the Mediterranean is rudely disturbed by the West Wind; the vegetation at the

bottom of the Atlantic feels the destructive effects of the West Wind – all these are the actual processes of Nature. Similarly all the activities of the cloud described in the poem are such that even a scientist will admit their truth. The cloud is actually a bringer of rain, dew-drops, hailstones, snow, lightening, thunder, etc. "Of course, here and there the actions of the cloud are described in terms of human life. For instance, the cloud laughs; the cloud sleeps on a white pillow; the cloud marches like a triumphant hero. But the essential ideas of the poem have a scientific basis. Shelley sees natural phenomena with a scientific eye, though he describes them in a highly imaginative or fanciful manner. This is best seen in the following picture from The Cloud: That orb'd maiden with white fire laden,

Whom mortals call the Moon,
Glides glimmering o'er my fleece-like floor
By the midnight breezes strewn."⁴

In the poem To The Skylark, we have abundance of nature pictures of the aery regions. The Skylark flies higher and higher from the earth:

The blue deep thou wingest,
And singing still dost soar,
And soaring ever singest.

The skylark floats and runs in the golden lightning of the sunken sun over which clouds are brightening. The pale, purple evening melts around the skylark's flight. The music of the skylark is keen like the arrows of that silver sphere whose intense lamp narrows in the white dawn clear. The earth and air are filled with the skylark's voice "as, when night is bare, from one lonely cloud the moon rains out her beams, and heaven is over-flowed". It is owing to such imagery that the three poems have been considered the supreme lyrics of the sky, even though there are marvelous pictures of land and ocean too. Almost all the poems of Shelley abound in pictures of Nature, some of which are remarkable for their vividness and sensuousness. "The colorful and glittering picture of the sunrise in The Euganean Hills is an example. A Dream of the unknown is a fragrant poem because of the abundance and variety of the flowers mentioned in it and because of other refreshing and simulating Nature – pictures. In To a Skylark, we have such pictures as the golden lightening of the sunken sun, an unseen star in the broad daylight, a golden glow – worm in a dell of dew, a rose covered by its own green leaves, the sound of vernal showers on the twinkling grass, etc."⁵

Shelley gives us a remarkable pictures of serenity of Nature and Nature description. Shelley's poetry is characterized by his appreciation and love of Nature. Nature has become prominent theme in his poetry. He sternly believes in the healing influence of Nature on the human heart and mind. Nonetheless, he loved the

indefinite and the changeful in Nature. His treatment of Nature is purely scientific in its approach. His love for the indefinite and changeful aspect of Nature finds a vivid expression initially in the Ode to the West Wind. To find a parallel for the natural imagery of The cloud we should look at one of the cloud –scape painted by Turner. The actions of the cloud, and certain other natural processes are no doubt described mainly in terms of human life, but the scientific basis of the various pictures is authentic. Shelley's treatment of Nature is what is known as his myth-making power which also runs counter to his pantheism. Shelley shows his capacity for individualizing the separate forces of Nature, and giving to each of them an independent life and personality. As a poet of man, Shelley resides in a sphere far removed from that of ordinary passions and motives. His poetry overflows with his splendid enthusiasm for mankind, but his individual creations are but shadows in a shadow world. Byron's heroes may be considered haughty misanthropes, who live entirely for themselves; Shelley's are noble, unselfish enthusiasts who like Laon and Prometheus voluntarily sacrifice themselves for the sake of man. Shelley's Nature-poetry lacks the intimate familiarity with earth's common things which we find in Wordsworth and Keats. For him, like Wordsworth, Nature is the incarnation of the divine. "His atheism was, in fact, only the denial of the mechanical deity of the current theology. In his earlier years, Shelley put no check upon his opulent imagination, and his work is often overburdened with and made obscure by the profusion of his thickcoming fancies. The increasing restraint of his later writings attests his steady progress in his art."⁶

Conclusion: To sum up the analysis, it may be concluded that Nature is, indeed, one of the prominent themes of Shelley's poetry as he had profound faith and passionate love for Nature. He regards Nature has a healing strength. He believed in the healing influence of Nature on the human mind and heart. He appears to be a pantheist who believed in the existence of a divine spirit in all objects of Nature. He loved the indefinite and the changeful in Nature. Besides pantheism, Shelley has the power of conceiving each separate object of Nature as possessing a distinct individuality of its own. He gives to the various objects of Nature an independent life and personality. He has an almost scientific attitude towards the objects of Nature. Shelley goes even further beyond Wordsworth's range with his scientific style for the poetry of Nature.

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An Odyssey From Vulnerability to Assertion in Zora Neale Hurston's "Sweat"

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The Pressing concerns for the Black Women in America have been the issues of racism, sexism and classism. These issues have forced the Black Women to bear the brunts not only from the people of white world but also from their own men. Facing the tormenting conditions of Racism, class and gender, these African Women have been marginalized. Though the whole Black community had to face the exploitation of whites in general way but women were specifically subjected to physical and mental oppression due to the operation of economic, social and psychological forces Gloria Wade Gyles observes in this context:

"There are three major circles of reality in American society, which reflect degrees of power and powerlessness. There is a large circle in which white people, most of the men, experience influence and power. Far away from it there is a small circle, a narrow space, in which there are the black people, regardless of sex, experience, uncertainty, exploitation and powerlessness. Hidden in this second circle is a third, a small dark enclosure in which black women experience pain, illation and vulnerability. These are the distinguishing marks of black women hood in white America."

The victimization of Black Women has been done not only in the direction of race, sex and class, rather at scholarly level also they have been put aside. So these Black Women have been the mouthpiece of their pitiable plight themselves. Their quest for freedom and attempts at self-assertion has been depicted by these women in their writings. Some prominent writers who penned down these problems are Anne Petry, Paul Marshall, Gloria Naylor, Alice Walker and Toni Morrison. Zora Neale Hurston is also such writer who belongs to this group who has depicted the odyssey of Black Women from vulnerability to self-assertion and self-definition. In her writings she has presented the development of black women from the stage of anonymity to self-assertion. Highly acclaimed for her novels like *Their Eyes were Watching God*, Zora Neale Hurston has shown her expertise in the field of writing shorter works also. *Sweat* is one such story from Hurston's collection of short stories entitled *Spunk.1985* which depicts Hurston's "move towards depicting women who change their lives by seeing their world a new".

In the short story *Sweat* plight of women protagonist Delia is revealed. Delia represents the victimhood of gender oppression in a sexist society. The narrative exhibits how Delia consistently works unflinchingly. She works long hours washing laundry for white customers, whose economic privilege is contrasted with Delia's economic status. The main plot of the short story focuses on how Delia sheds her

sweat to sustain her family, and her sweat symbolizes the exploited labour. Delia's husband Sykes is a mentally sick man who tortures his wife in every respect but towards the end of the story; he himself gets physically poisoned and ultimately loses his life. In this way, *Sweat* bears the message "What goes around comes around".

In this context, David Headon acknowledges, the story "forcefully establishes an integral part of the political agenda of black literature of this century.....(Hurston) places at the foreground feminist questions concerning the exploitation, intimidation, and oppression inherent in so many relations". Going away from the trend of presenting women from their stereotypical roles, "Sweat is in fact, protest literature". It imparts a message to male chauvinists "those who abuse women are doomed".

In the short story, *Sweat* Sykes is depicted by Hurston as a husband of leading character who remains frustrated throughout. He gets upset over trivial things and showers his frustration on Delia throughout the story by hurting and torturing her physically, cheating with another women and frightening her with snakes of which she is too much afraid. The suppressive nature of Delia's experience as a woman gets aggravated by the physical toil of both abuse and labour. She speaks, "It was two months after the wedding (that) he had given her the first brutal beating," which ultimately became a pattern. Delia summarizes what her marriage with Sykes has been:

"Ah been married to you for fifteen years and ah been taking in washin' for fifteen years. Sweat, Sweat... Work and sweat, cry and sweat pray and sweat".

Sykes has never respected his own marriage. He doesn't care ever for the hard work, Delia does to sustain his family, to meet the family expenses and even reprimands Delia for bringing "white folks clothes" into the house. He tells Delia, "Ah done tole you time and again to keep them white folk's clothes out a dis house".

The clothes in the narrative symbolize the barriers between the two of them. The relationship between both the husband and wife is filled with hate and disgust. "It is a relationship which begins with love, becomes tarnished through cruelty and unfaithfulness and ends in disgust, indifference and destructive hate".

In the aftermath of the nuptial bonding husband's duty lies in assuming the role of a protector and provider, and must love his mate but Sykes proves to be a big failure. Rather he mentally tortures Delia by playing pranks with her. Delia suffers from ophidiophobia, Sykes knows it, even then

to torment her he throws a whip on Delia, Delia cries at the touch of a whip: “you knows how skeered Ah is of snake”, but Sykes expresses his perverted nature when he says, “course Ah knowed it! That’s how come Ah done it”.

The whip symbolizes the impotency of Sykes and simultaneously his perverted power which consequently becomes the root cause of his utter end. The dependence of Sykes on his wife for financial support of the family also evokes the image of his impotency Delia declares, “Sykes? Mah tub of suds is filled yo’ belly with vittles more times than yo’ hands is filled it. Mah sweat is done paid for this house and Ah reckon Ah kin keep on sweating in it,” These textual lines demonstrate the extent of the economic abuse Sykes is guilty of.

Sykes reaps all the benefits from the hard labour of Delia, but even then, ironically, he is least bothered about it Delia owns her own house and the surrounding land and her pony with her own money. Delia is so much affected by toil that she loses the feminine delicacy. She laments:

“..... Even before the first year of their marriage had passed, she was young and soft then, but now she thought of her knotty, muscled limbs, her harsh knucky hands”.

Too much makes Delia skinny which again becomes a cause of Sykes’s disliking Delia because he likes fat women. One of the village men rightly analyzes the oppressive nature of men like Sykes:

“There is plenty men dat takes a wife lak dey do a joint uh sugar cane. It’s round, juicy and sweet when dey gits it. But dey squeeze an’ grind squeeze an’ grind an’ wring tell dey wring every drop up pleasure dat’s in’em out. When dey’s satisfied dat dey is wrung dry, dey treats’em jes lak dey do a cane-chew. Dey throws them away”.

This reinforces the notion that women are seen as commodities and are exploited by men until their egos get satisfied. Such men expect their wives to cower before them but themselves don’t follow any such tenets. They stoop to such an extent that they develop extra-marital relationships, which reflects their impotency and indifference towards sanctimonious institution of marriage. Sykes also develops relationship with Bertha, who becomes his mistress. He takes her out on the town and showers her with everything she asks. He says, “Everything belongs to me and you sho’ kin have it. You kin git anything you wants. Dis is man town and you sho’ kin have it”.

The betrayal of Sykes reaches at its peak when Sykes brings shakes and puts them in the basket with the laundry with the intention to get rid of her forever, but as good always triumphs over evil, Sykes, himself falls a prey to his own plot, as he gets bitten by that very snake and loses his life. Retribution is complete as dying Sykes calls out for help but receives no help from Delia. The victimizer himself gets victimized.

A close study of the African American writers reflects that in their writings, they did not merely write about the

experiences of slavery but they also altered the entire world view of their people by their spiritual and gender changes. Hurston’s work *Sweat* is also characterized chiefly by the reliance upon personified images. “Sweat”, observes Thompson, “converges on three diverse issues of symbolism which surprisingly convey the triumph of feminism through Delia Jones’ plight, with religious and masculine images concerning slave/ master relations, the concept of labour and the examination of the soul”.

Delia initially seems as though she is manacled to certain gender stereotypes but she finds liberation through them and refuses to be defined as a victim. All the domestic chores Delia performs embody not her stage of victimization, rather emerges before the readers as a woman with full autonomy. When for example in the opening sequence, Sykes takes an antagonistic stance against Delia, “She seizes the iron skillet from the stove and (strikes) a defensive pose”. Though the skillet is linked with domestic sphere, but Delia uses it as a weapon, that signifies her denial to be a victim thus empowering herself from the stage of oppression into the stage of liberation. She becomes aggressively assertive and even defiant and her “habitual meekness slips from her shoulders like a blown scarf”.

Delia makes her ultimate stand against Sykes by announcing, “Ah hate you tub de same degree dat ah us ester love you”. Even when her fear reaches the saturation point, torment gives way to passionate anger:

“Don’t think ahm gointuh be run way fum mah house neither. Ah’m going tuh de white folks bout you, mah young man, de very next time you lay your han’s on me. Muh cup is done ru ovah.”

Her home or importantly the idea of her home, gives Delia the spiritual and physical bulwark to maintain her reserve against Sykes’s abuse.

In her works Zora Neale Hurston describes the domestic condemnation as Delia endures in the short story, but she doesn’t let her protagonist to be defined as the victim of the invincible forces. Hurston’s own life was a magnificent attestation of her faith and determination to fulfill her destiny inspite of the many obstacles hurled in her path. Her characters also have a close affinity with the writer they rise like phoenix from their ashes as persons endowed with unrelenting spirits and resolution. They don’t subdue, becoming inactive before the adverse circumstances and don’t let themselves be swept away in the turbulent currents of miseries, on the contrary they use life’s rain as a strength for the best end, Delia in *Sweat* is an appropriate example to prove the writer’s stance.

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17.

म बसवेश्वर आणि म चक्रधर

प्रा. डॉ. शिंदे डी. आर.

मराठी विभाग प्रमुख,

संत तुकाराम कला व विज्ञान महाविद्यालय, बसमत रोड ४३१४०१- परभणी,

भ्रमणध्वनी ९८६०८७४३९४-

लिंगायत आणि महानुभाव दोन्ही भक्ती संप्रदायांना तात्विक बैठक देऊन पायाभरणी करण्याचे महत्वाचे कार्य मध्ययुगीन काळामध्ये म बसवेश्वर व म चक्रधर यांनी केले आहे.

लिंगायत धर्माला खूप मोठा इतिहास आहे. समतेच्या तत्वावर त्याची उभारणी झाली आहे. धर्मातील सनातनी प्रथा, परंपरा, कर्मकांड यांना फाटा देऊन समानतेच्या वैश्विक भावनेतून पुरोगामी विचार देण्याचा प्रयत्न केला आहे. हे क्रांतिकारी कार्य करणारी महान विभूती म्हणजे महात्मा बसवेश्वर होत.

शिवाची उपासना करणारा हा धर्म आहे. कर्नाटकामध्ये लिंगायत धर्माची स्थापना झाली. हा धर्म अद्वैती मताचा माताचा पुरस्कर्ता आहे. तद्वतच अवैदिक धर्म आहे. कानडी भाषेतील वाचन साहित्य या धर्मांमध्ये प्रमाण मानले जाते. त्यानुसार लींगायतांचा आचारधर्म तयार झाला आहे, शिवाचे प्रतिक म्हणून गळ्यामध्ये ईष्ट लिंग धारण करून त्याची सदैव पुजा केली जाते. गळ्यामध्ये धारण केलेले ईष्ट लिंग हेच शिवशरणाचे वाईट अचारांपासून रक्षण करत असते. अष्टावरण व पंचाचाराना शिवशरानाच्या आयुष्यामध्ये विशेष महत्व आहे. अकराव्या शतकामध्ये जलमाला आलेल्या म बसवेश्वरांनी लिंगायत धर्माला क्रांती प्रवण विचाराचे अधिष्ठान प्राप्त करून दिले

महानुभाव संप्रदायांची स्थापना म चक्रधरांनी १२ व्या शतकामध्ये केली. चक्रधरस्वामी मुळचे गुजरातमधील, राजघराण्याचा समृद्ध वारसा असलेले परंतु विरक्त वृत्तीचे असल्याने गुजरात सोडून महाराष्ट्रात आले. भ्रमंती केली व महाष्ट्र हीच त्यांची कर्म भूमि

बनली. या प्रदेशाबद्दल 'कानडी देशा, तेलंग देशा न वसावे : महाराष्ट्री असावे' असे उद्गार चक्रधरांनी काढले आहेत. महानुभाव पंथ हा कृष्णाची उपासना करणारा पंथ आहे. तसेच हा द्वैती पंथ आहे. 'लीलाचरित्र' हा या पंथाचा मुख्य ग्रंथ आहे. यावरून या संप्रदायाचे तत्त्वज्ञान व आचारधर्म निर्माण झाला आहे. या संप्रदायामध्ये श्री दत्तात्रय, श्रीकृष्ण, श्री चांगदेव, श्री गोविन्दप्रभू व श्री चक्रधर या पन्चकृष्णाची भक्ती केली जाते. प्रपंच, जीव, देवता व ईश्वर या चार वस्तू नित्य व अनादी मानल्या जातात. प्राणिमात्राचा उद्धार व कल्याण करण्याचे सामर्थ्य परमेश्वरामध्येच आहे. म्हणून परमेश्वराला अनन्यभावे शरण गेले पाहिजे अशी महानुभावविद्यांची निष्ठा आहे. जसे 'धड तुतेलीयाही परी परमेश्वराते न सोडावे.' १ 'जन्माजीवीत परमेश्वराते देयावे' २ महानुभाव पंथ सुद्धा अवैदिक पंथ आहे. या पंथांनी अस्पृश्यता पाळली नाही. कर्मकांडाला थारा दिला नाही. चक्रधरांच्या विचारावर या पंथाची बैठक आहे.

म बसवेश्वर व म चक्रधर यांच्या व्यक्तिमत्वामध्ये अनेक बाबींचे साम्य आहे, तसे कमी प्रमाणात वेगळेपण आहे दोन्ही संप्रदायांचे दैवत, मुख्य ग्रंथ, आचरण पद्धती, तत्त्वज्ञान या बाबतीत निशित वेगळेपण जाणवते.

या दोघमध्ये एक साम्य असे आहे की, बसवेश्वराचा जन्म कर्नाटकातील बागेवाडी, विजापूर येथे झाला. परंतु महाराष्ट्रातील मंगळवेढा, सोलापूर या ठिकाणी जवळपास २२ वर्ष त्यांनी घालवली. त्याप्रमाणे चक्रधराचा जन्म गुजरातमधील भडोच या ठिकाणचा, परंतु त्यांचे मन तेथे रमले नाही. ते महाराष्ट्रात आले. भ्रमंती केली. व

अखेरपर्यंत वास्तव्यास होते. एका अर्थाने दोघांची कार्मभूमी ही महाराष्ट्र हीच आहे.

लिंगायत धर्मांमध्ये कुडलसंगमला जे महत्व आहे, तेच महानुभाव संप्रदायामध्ये 'रुधीपूर' (अमरावती) या ठिकाणाला आहे. महानुभावियांची काशी म्हणून प्रसिद्ध आहे. लिंगायत धर्मांमध्ये बसवेश्वरांच्या वचनाला जे महत्व आहे, तेच महानुभाव संप्रदायामध्ये चक्रधराच्या सूत्रांना आहे.

बसवेश्वर व चक्रधर या दोघांनीही अंतरंग शुद्धीवर भर दिला आहे. दोघांनीही आयुष्यभर अस्पृश्यता पाळली नाही. त्याला मूठमाती दिली. स्त्री -शूद्रांना मोक्षाचा अधिकार दिला.

गळ्यामध्ये इष्टलिंग धारण करणारे लिंगायत असून, ते कुठलीच विषमता पाळत नाहीत. कारण एकदा इष्टलिंग धारण केले की, तो सदैव पवित्र होतो. बसवेश्वर स्वता नागोजी कांबळे या अस्पृश्याच्या घरी जाऊन भोजन घेतात. तर महानुभाव पंथामध्येहि अस्पृश्यता पाळली जात नाही. स्त्रीच्या मासिक धर्माला अपवित्र समजले जात नाही.

बसवेश्वर आपल्या वचनात सांगतात की, इष्टलिंग पूजेसाठी पुरोहिताची गरज नाही. जसे-

‘अपुले भोजने अपुल्या हस्ते
कैसे परहस्ते केले जाय
कैसे लिंगार्चन परहस्ते जाण
करणे अज्ञान दम्भाचार ‘३

बसवेश्वरांनी ईश्वर आणि भक्त यांच्यातील मध्यस्ताला फाटा दिला आहे. तसेच महानुभाव पंथीय तत्वज्ञानामध्ये म चक्रधरांनीही मध्यस्त नाकारला आहे.

इंद्रिय निग्रह केल्याने दोष उत्पन्न होतात असे बसवेश्वर सांगतात.

‘इंद्रिय निग्रहाने घडती दोष अनेक
पुढे सरसाऊन सतावीती पंचेंद्रिय देख ‘४
याचाच अर्थ इंद्रियाचे दमन करू नये असा होतो.

परंतु एका सूत्रामध्ये (चक्रधर) सांगतात-

‘आहारु प्राणाशी देयावा : इंद्रियासी नेदावा ‘

शरीर जीवंत राहावे म्हणून प्राणाला आहार द्यावा परंतु जीभ हे ज्ञानेंद्रिय आहे. तेव्हा तिचे चोचले पुरवू नये. हा विचार त्यातून सांगतात. अहिंसा पालनावर चक्रधरांनी विशेष भर दिला आहे. मनुष्याकडून कोणतीच हिंसा चुकूनही होऊ नये, हे त्यांनी कटाक्षाने पाळले. आपल्या अनुयायांना मार्गदर्शन करताना एका सूत्रामध्ये ते सांगतात-

‘तुमचेनी मुंगी रानड न होआवी ‘५

चुकूनही पायाखाली मुंगी मरू नये. एवढा अहिंसेवर भर होता. याप्रमाणेच म बसावेश्वरांनीही आयुष्यभर अहिंसेचा अवलंब केला. त्यांच्या आयुष्यात त्यांना त्रास झाला. शेवटी गाव घर सोडून जाण्याची वेळ आली. तेव्हा मनात आणले असते तर काहीही करू शकले असते. यावरून त्यांना हिंसा मान्य नव्हती हेच दिसून येते.

‘करावी कशाला तोंडावर स्तुती

मागे निंदा ती करू नये ‘(म बसवेश्वर) ‘६

तर -‘अन्य वार्तेपरी निद्रा चांग ‘ (म चक्रधर)

तोंडावर स्तुती व पाठीमागे निंदा करू नये.

दुसऱ्यांचा तिरस्कार करू नये. असे बसवेश्वर सांगतात, तर चक्रधर सांगतात की, दुसऱ्यांची निंदा केल्यापेक्षा झोप चांगली. त्यामुळे किमान वाचेचे दोष तरी लागत नाहीत.

म बसवेश्वरांनी आपल्या सर्व शिवशराना अनुभव मंडपामध्ये आत्मानुभव व्यक्त करताना लोकभाषेतूनच करावा असा उपदेश केला. लिंगायतांचे सर्व वचन साहित्य कन्नड मधूनच निर्माण झाले. यावरून बसवेश्वरांची कन्नड लोकभाषेवरची आस्था दिसून येते. तर म चक्रधरांनी आपल्या अनुयायांना व पंथीय सर्व कवींना निश्चून सांगितले होते की, ग्रंथ लेखन करताना महाराष्ट्राची लोकभाषा मराठी मधूनच करावे.

‘नको गा केशवद्या : एणे माझिया म्हातारीया नागवतील गा : ‘७

किंवा ‘तुमचा अस्मात कस्मात मी नेणे गा : मझ श्री चाक्रधरे निरूपिली मर्हाठी : तीयासी पुसी : ‘(स्मृतीस्थळ) इथे आपणास चक्रधरांचा उपदेश नागदेवाचार्यांच्या तोंडून केशोबासाना केलेला दिसून येतो, यावरून असे स्पष्ट होते की, म बसवेश्वर व म चक्रधर यांनी

लोकभाषेतून कन्नड व मराठी भाषेतून लेखन करावे असा आग्रह धरलेला होता.

म चक्रधरांनी चौर्यकर्म करण्यासाठी आलेल्या चोरानाही 'महात्मे' म्हणून संबोधतात तेव्हा ते आपले वाईट कर्म सोडून देतात. तसेच सशाची शिकार करण्यासाठी आलेल्या शिकार्यांचे मतपरिवर्तन करतात. इथे त्यांची भूतदया दिसून येते. तर बसवेश्वरांच्या आयुष्यात अशा अनेक घटना आढळतात. जसे गाई चोरणारे चोरांना उपरती होऊन ते अनुभव मंडपाचे सदस्य होतात, काश्मीरच्या चीकय्या याचे मत परिवर्तन होते. दारू गुतेदार मारण्या अनुभव मंडपाचा सदस्य होतो.

एकंदरीत या दोन्ही धर्म पुरुष्यांच्या दृष्टीमधेच एक ताकत होती की, समोरची व्यक्ती कितीही वाईट उद्देशाने आली तरी, त्यांचे मन परिवर्तन होऊन तो सन्मार्गाला लागत असे. हाच निष्कर्ष यातून निघतो.

शेवटी असे म्हणता येईल की, ज्यांचा जन्मच मुळी मानवजातीच्या कल्याणासाठी झालेला असतो, त्यांना आपल्या दृष्टीला सर्व मंगल तेच दिसते. अर्थात त्यांची दृष्टी ही कुणाचेही वाईट वा अमंगल चिन्तिण्याची नसते. म बसवेश्वर व म चक्रधर या दोनही महात्म्यांच्या बाबतीत चक्रधरांच्या शब्दात आसे म्हणता येईल कि 'तुम्हा मारीत पूजिता सामानची होआवा कि गा :'^८

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४. मेंनकुदळे अशोक १४५. पृ :
५. केसोबास सूत्र ६० :
६. मेंनकुदळे अशोक १४७. पृ :
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८. केसोबास सूत्र ६४ :
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१०. म तप्स्वीन्द्रशास्त्री ' :श्री चक्रधरचरित्र'

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18.

The Deserted Village: An Ecocritical Poem

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In the 20th century, there emerged a number of theories and approaches to literature. The literature of the past was being evaluated by using these approaches. Some theories concentrated on the form, the structure, language, history, culture, economic base, race, ethnicity, gender whereas the approach like ecocriticism basically focused on the role of nature in a work of art as well as the intimate relationship between the literatures and the physical and biological nature atmosphere, relationship between the literatures and environment. Ecocriticism, a recent and typical approach to literature of the past and present, emerged in the 1980s in the USA, especially in the Western American Literature. It is also termed as Green Studies or Environmental criticism in the UK, which emerged in the early 1990s.

Simply defined, “ecocriticism is the study of the relationship between literature and the physical and biological environment”. (Cheryll Glotfelty, *The Ecocriticism Reader: Landmarks in Literary Ecology*). The 18th century was the age of transition and a turning point in the history of England and Germany. Because in the latter half of the 18th century, almost all the European countries were undergoing a radical change in terms of culture, nature, living style, mode of thinking, agricultural production, relationship between human beings etc. The scientific inventions and discoveries were taking place, as a result there emerged a new culture that buried the past and adopted the novel ways. Before the industrialization, England was an agricultural nation. In other words, agriculture was the culture of England. But the industrialization begot the commercial culture and agrarian culture. The industrial development changed the very face of peaceful life in England. This change has been very acutely recorded in literature by the contemporary artists. The poor people were forcefully driven out of their native villages and the rich people acquired a greater portion of the land to establish factories, parks, building. As a result, the past glory of England, its beautiful forests were cut down and the concrete buildings, factories, were built up.

Oliver Goldsmith (1728-1774), a less known artist of the 18th century has recorded this change very skillfully in his popular poem, *The Deserted Village* which came out in 1770. If we apply ecocritical approach to this poem, then we will come to know that how the human beings ecocide the natural beauty, the change in

the cultural ways, depopulation, deforestation, wilderness, pollution, apocalypse? it has been already mentioned that the ecocritics foreground the nature and exclusively focus on the destruction of the biological nature which steamed from the industrialization and urbanization.

The Deserted Village is a great masterpiece in terms of all above mentioned problems which have become prominent in 21st century. The poet recollects the past beautiful picture of the village and bewails over the loss of simple life, free life, stress free life, peasantry, wilderness, forests etc. Ecocritics, first of all mention that the western culture is basically anthropocentric and it should be replaced by ecocentric approach. Western people think that the man is supreme and God has given him dominance over everything like, birds, fish, wild animals etc. But they do not consider that the nature and the culture are mutually interconnected. The human beings and all forms of plant and animals are equal. They have political rights and should be given equal treatment.

In the present poem, the rich people wanted to conquer the land and setup the factories. The very first line in the poem reveals that once upon a time the village was loveliest to live in, it was plain and simple. The village was surrounded by the forest, trees and atmosphere was fresh. The villagers were happy, innocent, modest, hard- workers. They used to toil on their farms and took shelter under the green, tallest trees but now those sacred trees are no more. But this has become a history. Gone are the days when there were green fields and the poet played with his mentors on the meadows. The trees, which keep the atmosphere free, healthy, clear, fresh, were cut down to establish the factories, parks and concrete buildings. The villagers used to dance in the shade of the trees like oak. They were gossiping, discussing under those trees but now as they are expelled from their native village they lost their original unity with the nature and harmonious relationship. The lovers also would meet under tree and discuss their plans, but all the joys have been lost by them. In the 21st century, there emerged a movement known as environmental crisis. Some scientists and conservationists have predicted the very survival of human beings on the earth is in danger.

The poet describes the different types of gardens, flowers, trees which were the part of villagers’

life. The plants or trees like bush, hawthorn, and oak lost their existence and it resulted in to imbalance in the nature like pollution, deforestation and apocalypse because of industrialization and urbanization. The process of urbanization led to the problem of depopulation and centralization of the people in the cities in terms of wages, livelihood, shelter, exploitation of poor women, country wenches, they became the victims of the lust of rich people.

Secondly, the connection between nature and culture or man and nature is also a governing tool of ecocritical analysis. The chaos has been rightly pointed out by Goldsmith through the following lines.

- 1) "Sweet Auburn! Loveliest village of plain; where health and plenty cheered the laboring swain" (line 1)
- 2) Ill fares the land, to hastening ills a prey; where wealth accumulates, the men decay princes the lords may flourish, or may fade. (line 51-63)

The first two lines indicate that, before the industrialization village life, was plain, simple, innocent and the villagers were cheerful. But this process attacked their joys, pleasures and they lost simple and cheerful life. After that, there was complex and noisy life full of malaise and hatred. The sweet Auburn refers to the past glory and care free life of the villagers. The poet goes back into the past and depicts a faithful and lovely picture of native culture to the complex, noisy culture. The past culture of the village was outstanding, there was love, affection, intimacy, amongst the villagers but, the rich people invaded the past culture and rituals, festivals etc. The rich were becoming richer and the poor were becoming poorer. They lost their bread and butter. They were forced to work as slaves many of them were expelled from their native culture and the affluent people acquired the greater part of the land.

The same views were expressed by the pre-romantic poet, James Thomson, in his longer poem in blank verse *The Seasons (1726-30)* some forty years ago in which the poet goes back to the unspoiled nature, simplicity marvelous beauty in nature etc. *The Deserted village* is a nostalgic poem which also reflects the unspoiled nature in order to restore simplicity, peace, harmony etc. It is an idealized depiction of rural life viewed as a survival of simplicity, peace, harmony that had been lost due to a complex and urban society. The poet has brilliantly shown that how indigenous culture was encroached by the new commercial culture. In that commercial culture, there was no respect, love, affection, intimacy, peace, simplicity and joy.

Moreover, ecocritics also throw light on the birds and their relationship with the human beings. The birds are an inseparable part of the biological and physical environment. They have their rights. They are equal to human beings. The process of deforestation led to the extinction of many species and natural resources. The birds lost their nest; they lost their shelter, food. Earlier they were happy and early in the morning, they used to sing sweet songs in the bushes, hawthorns, oak trees. This industrial and commercial monster uprooted the trees as a result innocent, beautiful birds had to leave the village. The birds like nightingales, sparrows left their habitats or rather they were forced to leave the village. But the poet says that the villagers no more hear and listen the singing birds. This is an injustice done to the original habitats of the nature.

The similar views have been expressed by the well-known Indian English poet, Dilip Chitre in his poem, *The Felling of the Bunyan Tree* wherein the poet laments over the cutting of Bunyan tree which is a sacred tree as far as the Indian culture is concerned. The birds living in the trees lost their nest, shelter and intimate relations with the tenants. The British romantic poet P. B. Shelley in his famous ode *To a Skylark* also expresses the same views.

Throughout The Deserted Village, the poet expresses his deep love for the natural life, simple life, innocent life and onslaught of human beings on the nature. The whole poem is dedicated to the description of the surrounding nature, its destruction by the modern men, the destruction of wildlife, pollution, apocalypse etc. Therefore, it remains a great masterpiece as far as the ecocriticism is concerned. The ecocritics highlight the issues like overpopulation, deforestation, pollution, wilderness, natural beauty and its role in a work of art.

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19.

New Opportunity of Tourism Industry in India

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When we turn the pages of history, it shows the human being have been travelling and exploring this earth to settle in life and for betterment of leading a comfortable life. Travel is not new concept it is as old as mankind. They travelled due to various reasons like economic necessity, social and cultural, spiritual reasons, and basic requirement of mankind.

In the 21st century, tourism accelerate with incredible progress because this era begun with intensive technological development which significantly improves existing standards of living. This change resulted in increase in tourists which led to economic and social progress. Now days tourism is most popular global leisure activity. tourism is like one tree which has many branches. In that manner in tourism is not only travelling it affecting social, cultural, economical and political environment of country. Tourism has significant role in development of country. Tourism has emerged as an instruments to create employment opportunities for local people, promotes cultural awareness and helps preserve local culture and traditions. Tourism is life blood for less developed countries because the income from tourist can be used to development of local infrastructure and services like roads, airport, clean water, sanitation, hotels, education facility etc.

It is one of the major sources for earning of foreign currency. So it is plays vital role to build economic strength of country.

The word tourism is derived from the various literatures According to Hebrew literature the word "torah" which means learning, studying, searching etc. According to Latin word "tornare" which means tools for describing a circle's or turn wheels

DEFINITIONS OF TOUSRISM

The first definition of tourism was made. *By Guyer Feuler* in 1905.

"Tourism comprises the activities of persons traveling to and staying in places outside their usual environment for not more than one consecutive year for leisure, business and other purposes." UNWTO Definition of Tourism

In other word tourism is concerned with pleasure travel, holiday for temporary & short term. It is motivation for people to leave their daily work or routine of life and visit other places for new adventure, new experience and for new business, for new learning etc.

Tourism is a sector which doesn't exist separately. there are some components which is very much important in enhancing the tourism sector in any part of world.

- 1) Attraction: attraction is one of the basic to tourism. which is working as motivator for every person because the every person or tourist goes to any place for some interest which differs from tourist to tourist as per their personal requirement.
- 2) This interest is the real attracting point or point of attraction for tourism. For e.g. Pilgrimage, adventure sports, visit to garden nature, mountaineering etc.

TOURISM IN INDIA:

Incredible India!!! That means "*Aatulya Bhartat*" is the image of India. Because India is very beautiful place in the world which is full of cultural, traditional heritage, natural surroundings, river side,

mountain, outstanding architect, which is one of the main attraction for tourist. And India is best tourism place in world. And one of the growing sector industry.

India has heritage of art, painting craft found in Indus valley civilization as early as 3rd center B.C. cave painting of Ajanta and Ellora date back to the 1st and 5th century A.D. Elephanta caves 10 KM to the east of the city of Mumbai this caves representing the Shiva

Highlights of Indian Tourism:

Tourism in India is economically important and is growing rapidly

Foreign tourist arrivals and foreign exchange earnings

Foreign tourist arrivals in India (1997-2016)					
[1]	Year	[2]	Number (millions)	[3]	% change
[4]	1997	[5]	2.37	[6]	3.8
[7]	1998	[8]	2.36	[9]	-0.7
[10]	1999	[11]	2.48	[12]	5.2
[13]	2000	[14]	2.65	[15]	6.7
[16]	2001	[17]	2.54	[18]	-4.2
[19]	2002	[20]	2.38	[21]	-6.0
[22]	2003	[23]	2.73	[24]	14.3
[25]	2004	[26]	3.46	[27]	26.8
[28]	2005	[29]	3.92	[30]	13.3
[31]	2006	[32]	4.45	[33]	13.5
[34]	2007	[35]	5.08	[36]	14.3
[37]	2008	[38]	5.28	[39]	4.0
[40]	2009	[41]	5.17	[42]	-2.2
[43]	2010	[44]	5.78	[45]	11.8
[46]	2011	[47]	6.31	[48]	9.2
[49]	2012	[50]	6.58	[51]	4.3
[52]	2013	[53]	6.97	[54]	5.9
[55]	2014	[56]	7.68	[57]	10.2
[58]	2015	[59]	8.03	[60]	4.5
[61]	2016	[62]	8.89	[63]	10.7

Source: - Wikipedia

Types of Tourism

- 01) Theme Based Tourism
- 02) Religious Tourism
- 03) Heritage Tourism

- 04) Fort Tourism
- 05) Nature Tourism
- 06) Education Tourism
- 07) Hill Station Tourism
- 08) Adventure Tourism
- 09) Medical Tourism
- 10) Agro Based Tourism

Benefits of Tourism:

Tourism is very important and play very vital role for every economy. Tourism is one of income sources for earning the foreign exchange which is one of the strength of every economy. And we get money in our country and also income sources for the local population of tourist places. This is automatically effects on the standard of living of people of that place because local people earn money and re spend or saved.

Tourism is a composite which is connected with many part of service sector .tourist needs the all basic needs at the their destination .they need food, lodging, transportation, laundry, retail purchases, laundry, doctor, lawyer, other utility (water, telephone), etc. so they need the all facility with good availability .but for that we should have the good human resource for provide these services. Tourism has employment opportunity which gives more good opportunity for every person for local population at every tourist places

Tourism in Maharashtra:

Maharashtra is very beautiful place for tourism and Sahyadari Mountain is backbone of Maharashtra. It is third state of India. The land of Maharashtra is known as Santanchi Bhumi it has religious place for many people. It's land of rich culture, tradition, festivals, fair, historical places. It is attracting tourist from all over the world. Maharashtra occupied the western and central part of country. It has long coasting stretching nearly 720 kilometers.

Marathi is the main language of Maharashtra. It has many historical movement and many historical places, temple some of them being hundreds of year old. The temple of lord **vitthal at pandharpur** is most important temple

for varkaridevoties of god. Shirdi in Ahmednagar, very famous for shiri sai Baba and is worshiped by people around the world Bhimashnkar (near pune) which one of the twelve Jyotirlinga situated on shyadrihills. This is very beautiful place with natural climate. Ashtavinayak temples of lord Ganesh .Bhandardara has beautiful holiday resort, attracts tourists from all over. Ajanta cave, Ellora caves near Aurangabad and Elephanta caves near Mumbai are UNESCO world heritage sites And also Mughal architecture can be seen in the tomb of wife of aurangzab, called Bibikamaqbara. Gurudwara is holy place of sikh which is situated in Nanded . And many other famous tourist attraction like Kolhapur, kokan, Mumbai , Pune etc.

Maharashtra has some traditional things like, folk music like Gondhal, Lavani. Bharud, Powada. Traditional costume like women wear Nauvari or nine yard lugada and men wear traditional Dhoti and Pheta & in jewelers from Marathas &Peshwas dynasties, kolhapurisaaj, which is also attracts for tourist. Tourism is one of the sectors which provide a huge employment opportunities .so Maharashtra government established separate department for tourism. And to give more preference this sector, &encouragement for tourism called MTDC (Maharashtra state tourism development corporation established in 1975.their offices is located in major city and also outside New Delhi, Goa etc.

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20.

Gandhian Philosophy in Raja Rao's Novel *Kanthapura*

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Raja Rao's first novel *Kanthapura* mainly portrays the freedom movement launched by Mahatma Gandhi in 1920s to liberate India from the imperialistic hegemony of the British. The locale is a small Indian village, *Kanthapura*, which is India in microcosm, for "what happened there is what happened everywhere in India during those terrible years of our fight for freedom"¹. India's struggle for independence, with its powerful impact on Indian sensibility, forms the nucleus of the novel. Therefore, in the opinion of some critics, *Kanthapura* does not reveal the novelist's characteristic metaphysical preoccupations, except in a general way. M.K. Naik believes that since the novel is "predominantly political in inspiration, it hardly gives much scope—except in a general way—to the philosophical quest which has been an essential part of Raja Rao's artistic make-up"². At the same time, a deeper probe into the novel presents Rao's abiding interest in philosophical themes. The political movement has been exalted to the level of metaphysics. Raja Rao describes how religion lends sustenance to the struggle for freedom by boosting the morale of the freedom fighters and by reviving the spiritual regeneration of the Indian masses. As a philosopher, Raja Rao sympathetically explores Gandhian thought by portraying India's struggle for independence in the novel. His continuing interest in Vedanta is discernible in the fact that he brings into bold relief the Gandhian values of loving one's enemy and abolition of untouchability which are indirectly related to the 'Upanishadic' virtues.

"In the early phase of his life, Raja Rao was influenced by the Gandhian thought which was one of the most challenging philosophies of the era and he spent a few days at Gandhi's Ashram at Sevagram"³. Raja Rao, who developed an immense love for India after his first visit to France, in his twenties, kept himself

abreast with the political happenings that were shaping the density of India in the pre-independence period. When the Quit India Movement was started by Gandhi in 1942, Raja Rao was "associated with the underground activities of the young socialist leaders"⁴. He was also "an active member of a Congress-dominated cultural organization called *Chetana* before India become free"⁵.

Mahatma Gandhi indisputably wielded a great influence on the Indian masses. In the opinion of Jawahar Lal Nehru, Gandhi was "like a powerful current of fresh air ... like a beam of light that pierced the darkness and removed the scales from our eyes, like whirlwind that upsets many things, but the most of all the working of people's minds"⁶. Gandhi aroused national awakening in Indians with his non-violent struggle for freedom that was strengthened subsequently by the non-cooperation and civil disobedience movements in the thirties. The Gandhian movement not only sought political freedom but also aimed at economic independence and spiritual regeneration. Gandhi wanted all the people – the rich and the poor – to lead a dignified life without exploitation of any kind. It is, therefore, natural that Gandhi should have left an indelible mark on India's literary firmament.

Raja Rao's *Kanthapura* is a remarkable rendering of India's struggle for independence, which affected even the remotest villages of the country. P.C.Bhattacharya observes "Kanthapura is unique in that sense; it seeks to show the depth and distance to which the national reawakening had spread under the leadership of Gandhi. It shows that the new patriotic feelings became fused with the age-old religious faith even in the hamlets of the distant corners of the country, thereby making humble villagers rise to the heights of epic heroes.

Base metals, because of this fusion, turned into gold.”⁷

Raja Rao’s treatment of the Gandhian movement and freedom movement in Kanthapura is remarkable. He elevates the movement to a mythological plane. Since the novelist is fascinated by the Indian metaphysical tradition which is “devoted to myths”⁸. He exalts the Freedom Movement by the use of myths and fables drawn from Indian culture. Mother India, who is the goddess of wisdom and well-being, represents the enslaved daughter of Brahma and, therefore, the gods must incarnate themselves on earth to work for her freedom.

“In the great Heavens Brahma the Self-created one was lying on his serpent, when the sage Valmiki entered, announced by the two doorkeepers, ‘Oh, learned sire, what brings you into this distant world? Asked Brahma, and, offering the sage a seat beside him, fell at his feet. ‘Rise up, o God of Gods: I have come to bring you sinister news. Far down on the Earth you chose as your chief daughter Bharatha, the goddess of wisdom and well being. But, O Brahma: You have forgotten us so long that men have come from across the seas and the oceans to trample on our wisdom and to spit on virtue itself. They have come to bind us and to whip us, to make our women die milkless and our men die ignorant. O Brahma: design to send us one of your gods so that he may incarnate on Earth and bring back light and plenty to your enslaved daughter.... ‘-’ O Sage’ pronounced Brahma, ‘is it greater for you to ask or for me to say ‘Yea’? Siva himself will forthwith go and incarnate on the Earth and free my beloved daughter from her enforced slavery.... And lo: when the Sage was still partaking of the pleasures Brahma offered him in hospitality, there was born in a family in Gujarat a son such as the world has never beheld”⁹.

Referring to the stories told by Jayaramachar the narrator equates Swaraj with Siva: “Siva is the three eyed,’ he says, ‘and Swaraj too is three –eyed: Self purification, Hindu-Moslem unity Khaddar”¹⁰. Raja Rao employs the mythical analogy of the battle between Rama and Ravana to describe the struggle between Mahatma and the British

Government. In Kanthapura, India is equated with Sita, Mahatma is regarded as Rama and Jawaharlal is considered to be his brother Bharata.

“They say the Mahatma will go to the Red-man’s country and he will get us Swaraj. He will bring us Swaraj, the Mahatma. And we shall all be happy. And Rama will come back from exile, and Sita will be with him, for Ravana will be slain and Sita freed, and he will come back with Sita on his right in a chariot of the air, and brother Bharatha will go to meet them with the worshipped sandal of the Master on his head. And as they enter Ayodhya there will be a rain of flowers”¹¹.

Gandhi’s movement for freedom is symbolic of the Devas’ struggle against the Asuric (demonic) rule represented by the British. K.R. Srinivasa Iyengar remarks:

“The reign of the Red-man is Asuric rule, and it is resisted by the Devas, the Satyagrahis. The characters sharply divide into two camps: The Rulers (and their supporters) on the one hand and the Satyagrahis (and their sympathizers) on the other”¹².

Thus, traditional mythology is ingeniously intertwined with contemporary reality. The mythicising of the movement adds new dimensions to the struggle for independence, for the “exaggeration of reality by myth is the necessary way of achieving the eternity in space”¹³. The National Movement in Kanthapura acquires symbolic significance as it surpasses the dialectics of history and acquires eternity in space.

His faith in Gandhian thought led Raja Rao to idealize Mahatma Gandhi as a veritable god in Kanthapura. The exaltation of Gandhi is apparent even in the short stories. In his story, ‘Narsinga’, Mahatma Gandhi possesses the divine attributes of innate innocence and goodness. His release from the prison is equated with Sita’s release from Lanka: “He is going to fly in the air in a chariot of flowers drawn by four horses, four white horses”¹⁴. In Kanthapura,

Mahatma Gandhi is portrayed as a symbol of divine power as well as tangibility. He is an incarnation of Krishna and, therefore, he will remove the suffering of the Indians. Gandhi would slay the serpent of the foreign rule as Krishna killed the serpent Kaliya:

“As soon as he came forth, the four wide walls began to shine like the Kingdom of the sun, and hardly was he in the cradle than he began to lisp the language of wisdom. You remember how Krishna, when he was but a babe of four, had begun to fight against demons and had killed the serpent Kali. So too our Mohandas began to fight against the enemies of the country. And as he grew up, and after he was duly shaven for the hair ceremony, he began to go out into the villages and assemble people and talk to them, and his voice was so pure, his forehead so brilliant with wisdom, that men followed him, more and more men followed him as they did Krishna the flute-player; and so he goes from village to village to slay the serpent of the foreign rule.”¹⁵

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21.

Lust For Freedom in Bhabani Bhattacharya's Novel *So Many Hungers*

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Among three novels of Bhattacharya, which deal with the pre-independence period, *So Many Hungers!* is the one most concerned with the freedom struggle with its tensions and conflicts. Consequently this novel has comments to make on the alien government and the British people. Bhattacharya is very critical of the British administration and the ruler's attitude towards the people and the problems of the land. He mentions the Atlantic charter satirically and hints at the hypocrisy of the rulers who claim to be fighting for democracy while denying democratic freedom to India. The repressive measures taken by the government against nationalistically minded citizens are referred to in the novel. Devata tells his grandson how the school runs by him at Baruni has aroused the suspicion of the government which has as a result appointed spies to watch it. The old man makes this bitter comment: "*Mass literacy is a danger for the rulers. It would, they know, make the trampled ones conscious of their birth-right-the right to live as human beings.*"¹ One of Rahoul's students is engaged as a spy to watch his movements and to surreptitiously examine his notes in the laboratory. Gandhi, the trusted and revered leader of the people, is imprisoned because he has protested against India being dragged into war without consulting the people.

Referring to Gandhi's arrest, Bhattacharya makes bitterly ironic comment:

*"A Noble hearted person must share the lot of gangsters for speaking out his true faith in democracy and the prison warder was one who was pouring out his own people's life-blood to rescue democracy from its chains."*²

The entire country is a vast prison. Indian industries are not allowed to develop because the interests of the ruler are likely to be jeo paradise by their progress. Collective fines

are imposed on already impoverished villagers for minor acts of violence done by infuriated group of people. Big officers of Government tour in the countryside to do propaganda for the war effort and against the potential Japanese invader, but it spends no thought on the starvation and misery of the people.

*"There was to be no true word, no food for the people's hunger. Had five villages walked the three hours' way back in scorching sun and five thousand fake words in their empty stomach?"*³

This goes to show the mental slavery of the bureaucracy and its indifference to the people whose representatives are supposed to be. The same picture of "Koi Hai" also emerges in Khusbant Singh's 'A Train to Pakistan' Bhattacharya squarely blames the government for the artificial famine, which takes toll of two million lives. The thoughts of Rahoul as he is being taken to prison at the end of the novel could very well be the thoughts of the author himself:

*"He laughed in his tight-lipped way as he recalled the third freedom. There it was, the freedom from want, even if the four of them, the charter of right of a hunger loosed century, did not include the freedom to be free."*⁴

Bhattacharya echoes the teachings of Gandhi and reflects the attitude of the average Indian when he makes a clear distinction between the British rulers and the British people. To a question asked by Rahoul, Devata answer as follows:

'Why should you fight the people of England? They are good people. The people are good everywhere our fight is with the rulers of England who hold us

in subjection for their narrow interests.”⁵

Bhattacharya alludes to a likely tendency among the people of India to blame Englishman for imaginary misdeeds and show how irrational this tendency is? As a typical case, when Rahoul takes his wife to a dance at a fashionable Calcutta hotel, she complains that an English soldier has insulted her by winking at her. Rahoul shows how frivolous complaint is confessed by him when he was in England he had winked at many English girls. The novelist also suggests that an officer in the British army of Air Force who carries out commands may be so against his personal wishes. For instance Flight Lieutenant Brooke of the Royal Air Force, who has been asked to fly low over certain villages and intimidate the population by starting the building and people, is most unhappy about his assignment because he understands and sympathizes with the aspirations of the people. In the novel we have a few instances of white soldiers who are not touched by the sight of poverty or degradation, but on in contrary regard them as a source of amusement. Some soldiers patronize a booth; they could pose for a photograph with a destitute girl sitting on their knees, presumably to be exhibited as a souvenir on their return to civilization. The keeper of the show pays the girls two rupees a day.

Some others entertain themselves by watching a girl who resembles to Kajoli standing on the road and every now and then pulling down her jacket so as to expose her bosom to their gaze. Every time the girl does this, a soldier throws a rupees coin into her begging bowl. To balance these incidents Bhattacharya refers to a kind hearted English Soldier whom once approaches for charity:

“The Soldier stopped, looking down; His blue grew deep with compassion. He smiled and spoke words of which the boy could make nothing and he passed a gentle hand over the little beggar’s dusty mop of hair. Then he gave him a half rupee price.”⁶

The brief episode is a piece of great literature as it movingly depicts a human situation and illustrates not only the pathos of human existence but also the nobility and goodness of man’s heart. There cannot be a more convincing proof of the author’s freedom from prejudice and his clearness of vision. The advanceness of the Japanese across Burma and the threat of their invasion of India from the east form a part of the background of ‘*So Many Hungers.*’ Therefore, references to the threatened invasion and to the repercussions of the danger are in the country. Bhattacharya does not take this threat seriously although he does not altogether ignore it. He mentions how the presence of the Japanese in Burma and the possibility of an invasion influence the national leaders and induce them to make an offer of co-operation with the Government provided they concede the demand of the people for freedom. The overall impression that Bhattacharya gives is that the Japanese bogey was largely a creation of the British propaganda machinery. The sarcasm in the following passage speaks for itself:

“The pictorial poster served to illustrate the theme. They showed the Japs committing atrocities, and the posters drove home the point with the caption: Your property is valuable to you, isn’t it? The soil of India is rich, isn’t it? Your wife is beautiful. A man from, the city who stood by poster reading out caption to the illiterate ones not that the village folk had”⁷

The greatest act of sacrifice recorded in the novel is the giving away of the cow, Mangala, by the Mothe to the fisherwomen who has become demented through suffering. The immeasurable value of the sacrifice is emphasized by three consideration; the plight of the giver who herself is facing starvation, the affection that the entire family feels for the cow which is accepted as a member of the household and the certain knowledge that the recipient of the gift will promptly sell the animal to be butchered.

The peasants do not lose their fundamental goodness even as a result of their

suffering as neglected destitute in Calcutta. One of the miserable boys who has been ransacking a garbage heap finds a discarded jam can with bits of jam sticking to the sides. Before he can enjoy his feast another boy disputes possession of the Tin, but the first boy makes a conflict superfluous with his superb offer of generosity. *“Lick this side, the other side belongs to my mouth lick.”*⁸ Rahoul witnesses another act of heroism and magnanimity by a girl who resembles Kajoli and whom he mistakes to be Kajoli in the beginning, she earns six rupees by shocking method of exposing her bosom for the entertainment of a few thoughtless white soldiers, but buys bread for the entire sum to feed a large number of emaciated boys who are not related to her. Another such act is done by an old rustic at the Relife counter run by Rahoul does such act the old man has been using his ticket to get his daily quota of rice gruel along with other destitute. One day he walks up to Rahoul when the distributions of rice is in progress, hands his ticket to him that the food he has been eating for some days has given him sufficient strength and so he desires that the ticket should be given someone whose need is greater.

Bhattacharya also gives us instances of the self-respect of the simple villagers and their high moral sense. A procuress tries to lure Kajoli away to the city and as a perpetration for her temptation she gives the family sweets, rice, lentils and ghee. Not knowing the intentions of the stranger, the mother rats some of the sweet delicacy and begins preparing a sumptuous meal out of the foodstuffs brought by her. But as soon as she understands why the women has come, she throws away the food that is being cooked and thrusts a finger into her throat in order to vomit the sweet that he has already eaten so that it may not contaminate her. *“I ate dirt from the hands of a whore”*⁹, she tries out in self-approach. The weakening of this moral strength shown happening in the case of Kajoli is a measure of the devastation caused by the famine.

When we precede to assess the literary value *“So Many Hungers”* we should keep in mind novelist’s main aim in writing the book.

We have seen that Bhattacharya has prominently in his mind the theme of several types of hunger, which afflict man, particularly the hunger for freedom and hunger for food. There is a third type of hunger which is explicitly mentioned in ‘He who Rides a tiger’ and is partly dealt with in that novel, namely, the hunger of the well-fed and prosperous men of the city for the emaciated women destitute. Bhattacharya, in a comment on ‘So Many Hungers’ refers to the inclusion of various type of hunger, in the theme of the novel.

*“The story was concerned with all the intensified hungers of the historic years 1942-43 not food alone: The money hunger, the sex hunger, the Hunger to achieve India’s political freedom.”*¹⁰

The theme of freedom is placed in the forefront; it is introduced in the second chapter, runs like a thread all through the book and the novel closes with a jubilant reference to it. Nevertheless it is the second kind of hunger, the rice-hunger of Bengal, which steals the limelight. Bhattacharya is at his best when he depicts the plight of the ruined peasants, their exotics to the city and their abject misery and degradation. Paul Varghese in his discussion of the novel considers “Bhattacharya’s portrayal of the famine as exaggerated and cheap.”¹¹ The criticism is not valid because most of the situations depicted in the novel are true of life in the country even at normal times not speak of a time of unusual hardship Men without shelter, clothes and food are no new phenomenon in our land; myriads of theme can still be seen on the prevents of our proud cities including the capital. Beggars hunting for food in garbage-bins are a common sight. Occasionally one hears of a child being carried away by a jackal and we have in Jim Corbett’s book factual accounts of sick people carried away from their homes by man-eating tigers. There is no incident in the novel, which can be said to be impossible, and we have the novelist’s word for it that the story is based on factual reports.

We have in the novel a moving human story shown against the setting of the historical situation. Bhattacharya does not tell the story with cold detachment; his felling is very much

involved and he does not hesitate to apportion blame for the tragedy where it is due. The novel is a severe indictment both of the foreign government for its apathy and neglect and of

unprincipled Indians who exploit the situation for their own benefit and who are no better than the vultures and jackals “*waiting for the flesh that dies.*”¹²

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22.

Cultural Diversities in Jhumpa Lahiri's "Interpreter of Maladies"

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Abstract:

The present paper analyses the cultural diversity in title story; "Interpreter of Maladies" of Jhumpa Lahiri's the Pulitzer Prize winning collection, Interpreter of Maladies. It presents the cultural diversities (the cultures of East and West) through the Indian American family portrayed in the dazzling story.

Keywords: Lahiri, diaspora, culture, diversity, Indianness, Americanisation etc.

Jhumpa Lahiri has carved out a niche for herself among the contemporary writer of the Indian diaspora. She belongs to second generation of Indian immigrants abroad and therefore, she can very well comprehend the experiences of the second generation that feels sandwiched between their motherland and an alien land. At the same time, she tries to comprehend the experiences of loss and nostalgia of the first generation immigrants also. She came on the horizon of literary world in 1999 with the publication of her debut collection of short stories, *Interpreter of Maladies: Stories of Bengal, Boston and Beyond*. In an interview with Rachel Hore, Jhumpa Lahiri admits, "I write about people whose very existence has been shaped by unsettlement."

"Interpreter of Maladies" is the title story of Jhumpa Lahiri's dazzling collection. It is about the first generation Indian-American couple – Mr. Das and Mrs. Das on a tour of India with their children – Tina (daughter), Ronny and Bobby (sons). The Das family is guided by Mr. Kapsi, a driver cum tourist guide who also works as an interpreter for a doctor. The phrase "Interpreter of Maladies" has its origin way back in 1999. Lahiri got the phrase in a conversation with a person in Boston. Jhumpa Lahiri says,

Usually titles don't emerge until I'm well underway with a story, and sometimes I finish something and still have to search for a title. "Interpreter of Maladies" was the exception. This title was born before I even knew what the story would be about. At first it was simply a phrase that came to me during my graduate school years in Boston. One day I crossed paths with an acquaintance of

American descent who has kindly helped me move, sometime before, into one of my Boston apartments. We stopped to chat, and he told me he was working in a doctor's office, translating on behalf of the doctor's many Russian patients. As I walked back home the phrase "Interpreter of Maladies" popped into my head as a way of describing what this person was doing. It lingered long enough for me to jot the phrase down on a piece of paper. Even so often I would come across it, thinking it might make a good title, but the story didn't materialize for another five years or so (www.chipublib.org).

The story is a perfect amalgamation of Indian and Foreign culture. Lahiri never forgets India and Indian attitude towards life. She portrays the cultural diversities through the Indian-American family who visit their parents every year. She minutely observes their greeting style, dress, language, mode of behaviour etc. The story is set in India. Actually, some of Lahiri's characters are living in India and some are Indian immigrants living in the United States. Most, however, are like Lahiri herself, foreign – born children of Indian immigrants torn between being Indian and being American, and it is this conflict which shapes most of the stories. The title story introduces us an American-born Indian family on tour to India, strangers to their own culture and heritage.

In this story, we find the cultural diversity – the cultures of East and West. The family looks like Indian but dresses as Americans did. Lahiri presents Mr. Das as a representative of the American life.

A clean-shaved man, he looked exactly a magnified version of Ronny. He had a sapphire blue visor, and was dressed in shorts, sneakers, and a T-shirt. The camera slung around his neck, with an impressive telephoto lens and numerous buttons and markings, was the only complicated thing he wore. (44)

His wife, Mina Das represents the American woman who "wore a red-and-white- checkered skirt that stopped above her knees, slip-on shoes with a square wooden heel, and a close-fitting blouse styled like a man's undershirt. The blouse was decorated at chest-level with a calico appliqué in the shape of a strawberry." (46) At the time of greeting, Mr. Kapsi pressed Mr. Das's palms together. But the Americanised Mr. Das like a typical American

squeezed his hands and Mr. Das had flexed one side of his mouth, smiling dutifully at Mr. Kapsi, without displaying any interest in him. Mr. Raj and his wife Mrs. Mina Das are born in America. Their parents live in Assansol in India and the young couple visited them once in two years. Like the Americans, Mr. Das refers to his wife by her first name when speaking to the little girl. Mrs. Mina Das, like American women, quarrelled with her husband for trivial things like who would take Tina, to the toilet. "AT TEA STALL Mr. and Mrs. Das bickered about who should take Tina to the toilet." (43) But the Indian women very obediently look after the family and children. Mrs. Mina Das, like the American women, adopts the American way of life.

...her frosty pink fingernails painted to match her lips, and was slightly plump in her figure. Her hair, shorn only a little longer than her husband's, was parted far to one side. She was wearing large dark brown sunglasses with a pinkish tint to them, and carried a big straw bag, almost as big as her torso, shaped like a bowl, with a water bottle poking out of it. (46)

Lahiri also points out the Americanisation of Das family's children. About their dress style, the narrator says, "the children in stiff, brightly colored clothing and caps with translucent visors." (44) On the way to Konarak, when the children saw some monkeys, they shouted 'monkeys', but Mr. Kapsi said immediately, "We call them hanuman." (47) Yet another cultural change is that "Mr. and Mrs. Das behaved like an older brother and sister, not parents. It seemed that they were in charge of the children only for the day; it was hard to believe they were regularly responsible for anything other than themselves." (49) These are some of the instances of the cultural diversities between the visiting Indian Americans and the native Indian.

The story beautifully expresses the dilemma, the difficulty and often the impossibility of communicating emotional pain and affliction to others as well as to one's own self. Mr. Kapsi, the interpreter of maladies, has lost his ability to communicate with his wife, forcing him to drink his tea in silence at night and leading to a loveless marriage. "The signs he recognized from his own marriage were there — the bickering, the indifference, the protracted silences." (53) He has also lost his ability to communicate in some of the languages he learned as a young man. In his youth, he had been a devoted scholar of foreign languages, the owner of an impressive collection of dictionaries. He had dreamed of being an interpreter for diplomats and dignitaries. But he was unable to achieve his target due to his marriage. Due to his failure in his job, he also fears to communicate with his children because "Sometimes he feared that his children knew better English than he did, just from watching television. Still, it came in handy for the tours." (52)

Mrs. Das does not communicate with her husband and children not because of a language barrier but because of her deep rooted guilt. Mr. Kapsi observes, "Mr. and Mrs. Das were a bad match, just as he and his wife were. Perhaps they, too, had little in common apart from three children and a decade of their lives." (53) On the way of Konarak, Mrs. Das is not interested in anything. "She was lost behind her sunglasses, ignoring her husband's requests that she pose for another picture, walking past her children as if they were strangers." (58) The children of Das family do not listen to their parents, nor do they listen to Mrs. Kapsi about the monkeys. It is a sign of failure of communication.

All these frustrated attempts at communicating with one another lead to hurt feelings. Mrs. Kapsi is trapped in a failing marriage. Mr. and Mrs. Das are openly hostile to each other. The children of Das family run rampant over their parents and everyone else. Mr. Kapsi and Mrs. Das are unable to reach a level of friendship that they both may have sought, if only they could speak with one another openly. When Mrs. Das loses Mrs. Kapsi's address at the end of the story, it marks the termination of the possibility that they could reach out to each other and the definite end to all communication between them.

The story also relates the loss of love between husband and wife who earlier thought of being in love and continued to stay with each other. The pain that emerges at a later stage and engulfs the entire relationship becomes the cause of a major breach. Mrs. Das reveals to Mr. Kapsi her one-time affair (extra-marital affair) and later the process of her and Mr. Das's loss of interest in one another and their subsequent failure to feel the same bond of attachment that had once existed. There is a persistent pain that she has felt all the time in carrying on with a relationship that had failed in various ways. "For eight years I haven't been able to express this to anybody, not to friends, certainly not to Raj. He doesn't even suspect it. He thinks I'm still in love with him." (66)

This story is a brilliant analysis of the institution of marriage and the various maladies of the family of the first generation Indian immigrants. Loss of love, non-communication, lack of understanding and emotional pain are the various maladies. Mr. and Mrs. Das visit India with their three children, Tina, Ronny and Bobby. They are guided by a driver-cum-tourist guide, Mr. Kapsi on their way to the Sun Temple at Konarak. On the way, Mr. Kapsi tells them that he guides tours only on Fridays and Saturdays, and on other days, he works as an interpreter for a doctor. Coming to know of his regular profession as an interpreter of maladies of patients to a doctor, Mrs. Das finds him romantic and intoxicating. She reacts, "Interesting, I've never heard of anything like that." (50) She also takes his address, takes a close snap with him, calls him to have lunch with them and thus becomes quite

friendly. Mr. Kapsi also begins to entertain romantic thoughts of intimacy with her. He suggests them to visit the hills of Udaygiri and Khandagiri. On reaching there, Mrs. Das refuses to accompany her husband and stays back in the car. She requests Mr. Kapsi to stay back. When he praises Bobby as “a brave little boy,” Mrs. Das comments, “It’s not so surprising. He is not his.” (62) She discloses the secret about Bobby that he is the fruit of her husband’s Punjabi friend. From that one time extra-marital affair, her sense of guilt is deep rooted in her mind. She alienates from her husband and her children. She loses the love of marital life. Her guilty consciousness has made her sick. Lahiri points out her state of mind:

She did not behave in a romantic way toward her husband, and yet she had used the word to describe him. He wondered if Mr. and Mrs. Das were a bad match, just as he and his wife were. Perhaps they, too, had little in common apart from three children and a decade of their lives. (53)

She is busy polishing her nails and eating puffed rice. She does not love her children or husband and is caught in the boredom of her life. Her depression and apathy distance her from her family, but she harbours a secret that could tear the entire family apart. She carelessly scatters the puffed rice along the trail at the monastic dwellings, never thinking about the danger her actions pose to others. Even where she realises the danger to Bobby, as monkeys surround and terrify him, Mrs. Das does not take any responsibility for the situation, just as she refuses to acknowledge any guilt about an affair with Mr. Das’s friend. Before this illicit relationship, she is very happy with Mr. Das from their college life. She is unable to live without him for a minute. She says,

We married when we were still in college. We were in high school when he proposed. We went to the same college, of course. Back then we couldn’t stand the thought of being separated, not for a day, not for a minute. Our parents were best friends who lived in the same town. My entire life I saw him every weekend, either at our house or theirs. (63)

“Interpreter of Maladies” also explores the result of frankness and romanticising of the American way of life. The characters misunderstand the frankness of the other person, the results are in some way harmful. Mr. Kapsi is a typical Indian male who misunderstands Mrs. Das’s frankness as love. As a car driver cum tourist guide, Mr. Kapsi takes the American born couple to the Sun Temple at Konarak. On his way to the temple, he tells them about his other job, the job of an interpreter for doctor. Mrs. Das remarks that it is romantic one, a big responsibility, as the patients are totally dependent on him. Mr. Kapsi has never received so much attention from any woman including his wife who had little regard for his career as

an interpreter. Mr. Kapsi is happy as Mrs. Das feels that his job is full of challenges. He fantasies about their relationship and wants to establish romantic relation with her in his loneliness. He compares her with his wife: “From time to time he glanced through the mirror at Mrs. Das. In addition to glancing at her face he glanced at the strawberry between her breasts, and the golden brown hollow in her throat.” (53-54) He is anxious to be alone with Mrs. Das to indulge in some private conversation. At Konarak, he remains with Mrs. Das and observes erotic sculptures. His sensuous infatuation for Mrs. Das intoxicates him with the sight of her bare legs and short skirts: “Though Mr. Kapsi had been to the temple countless times, it occurred to him, as he, too, gazed at the topless women, that he had never seen his own wife fully naked... He had never admired the backs of his wife’s legs the way he now admired those of Mrs. Das, walking as if for his benefit alone.” (58)

On the other hand, Mrs. Das is interested in Mr. Kapsi as an interpreter of maladies. She wants Mr. Kapsi to become a confidante to her and solve her marital difficulties. She considers him as a father figure and helper and ignores indications that he may not fit those roles. She doesn’t notice that he is uncomfortable with her personal revelations and presses him for help even when he explicitly tells her that he cannot give it to her. Mr. Das, no doubt, is liberal enough to tell his wife to move closer to Kapsi for a snap but the closeness that she had with his Punjabi friend would destroy the relation which took years to build. He also photographs the Indian peasant whose suffering he finds appropriate for a tourist shot. He sees only what he wants to see – an interesting picture from a foreign perspective – not the actual man who is starving by the roadside.

In all, “Interpreter of Maladies”, the title story of Lahiri’s dazzling collection, is a story of cultural diversities – the culture of East and West. The present paper probes into the dilemma, the difficulty, and often the impossibility of communicating emotional pain and affliction to others as well as to one’s own self.

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23.

A Study of Recovery of Non Performing Assets in India

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Abstract:

The increasing NPA is the biggest problem facing by banks in India in recent years. The Gross NPA of the all scheduled commercial banks was touched to Rs 7.91 lakh crore and Gross NPA ratio to 9.3 percent at the end of fiscal 2016-17. There are several reasons that contribute in growing NPA and slow recovery of NPA is one of them. Restructuring stressed assets, possession and sell of the collateral to cover losses, converting bad loans into equity and as a last resort, sell bad loans to specialized companies in loan collections are the general ways and means of recovery of NPA. This paper is divided into three sections. The first section is theoretical and it is related to the concept of NPA, review of literature and research methodology whereas the second section presents the steps taken by the government and RBI to recover NPAs. It focuses on actual recovery of NPAs. The final section dwells upon some conclusive remarks.

Keywords: Nonperforming Assets, Recovery of NPA, Gross NPA, Stressed Asset.

Section I

This section presents the theoretical background of the study. The concept of NPA, objective of the study, research methodology and review of literature is discussed in this section.

Introduction and concept of NPA:

Banks are the most important financial intermediaries in India. The economic health of any nation is dominantly depends on health of banks and financial institutions in that nation. USA is good example of it. USA economy was collapsed after the sub-prime crisis in 2008. In India banking sector in recent years, especially public sector banks, have been going through number of problems and non-performing assets is one of them. In fact non-performing assets is the biggest problem for the banks in India. The Gross non-performing assets of the all scheduled commercial banks were touched to Rs 7.91 lakh crore and Gross NPA ratio to 9.3 percent at the end of fiscal 2016-17. The Non-Performing Asset is the assets which do not yield any income or ceased to

generate income to the lender in the form of principal and interest payments in 90 days.

According to Reserve Bank of India, "An asset, including a leased asset, becomes non-performing when it ceases to generate income for the bank." The banks have to compute and declare their NPA as per the RBIs guidelines. Once asset of the bank ceased to generate income, bank classified such asset as NPA. In addition bank has to made provisions for NPA which weakening the capital structure and lending capacity of bank. It delayed or slowed the funding in country.

The problem of NPAs has been increasing continuously in India after 2011-12. There are several reasons that contribute in growing NPA and slow recovery of NPA is one of them. Restructuring stressed assets, possession and sell of the collateral to cover losses, converting bad loans into equity and as the last option, sell bad loans to specialized companies in loan collections are the general ways and means to do recovery of NPA. But the average amount recovered through various legal channels was not encouraging and it was declining continuously in recent years. According to various economists there are various micro (loan specific) and macro (economy specific) factors that have been affected recovery of NPA. The quality and margin of collateral, the state of trade cycle, growth of economy, the business and size of firm, types of loan, loan supervision, strong legal framework, etc are the some of the important factors that have been affected recovery of NPA.

This research paper is an effort to make study of recovery of NPAs. The present study also overview the various steps taken by the government and RBI to recover NPAs. The statistical analysis is made on the basis of the percentage amount recovered through various legal channels. It also suggests some ways to improve or speed up recovery of NPA.

Research Methodology

The present study is primarily depends on Secondary data. RBI statistical data, various reports, periodicals, books and e-resources were referred for the study. As per requirement percentage, ratio and various types of charts or graphs are used for the analysis. The present study is limited to the Indian Bank and recovery of NPA till the FY 2017.

Objectives of the Study

The present study has following objectives.

1. To review the various steps taken by the Government and the RBI to recover the NPAs.
2. To study the Recovery of Non Performing Assets in India.
3. To make appropriate suggestions to improve the recovery of NPAs.

Review of literature:

The problem of NPA has been studied theoretically and empirically by various people. A synoptic review of the literature brings to the fore insights into the recovery of NPA. Chatterjee C., Mukherjee J. and Das (2012) in their study on "Management of non-performing assets - a current scenario" find out that bank should find out the proper reasons/purposes of the borrower. Proper identification and checking of the borrower, guarantor and security wealth will reduce the NPAs. Mishra and others (2016) in their study entitled, "Determinants of Recovery of Stressed Assets in India: An Empirical Study" found that recovery of bad loans in India is positively associated with term loans, secured loans and banks exposure to real estate. Ashima Goyal (2017) in his study Indian Banking Perception and reality find out that Consumption- driven growth drove up food prices, aggravated by supply bottlenecks in agriculture during 2009-10. In response, interest rate hikes began in 2010 and peaked in 2011. Fighting high commodity shocks-driven inflation and high interest rates hurt industry. Asset quality began to be compromised since a loan-based system is highly sensitive to a rise in interest rates. NPAs ratio began to rise again, reaching 4.6 in 2015. Sengupt and Vardhan (2017), in their study on "Non Performing Assets in Indian Banking" noted that the extraordinarily sharp economic recovery is an exception rather than a rule. Early recognition and action, Strong governance and proactive regulation will resolve NPA. This brief literature review is used to formulate theoretical analysis of recovery of NPA in next section.

Section II

The section II highlights the detail theoretical analysis of various steps taken by the Government and the RBI to speed up the recovery of NPA. The statistical analysis is made on the basis of the actual amount recovered through various legal channels.

The Government of India and the Reserve Bank of India have continuously emphasised on improving the legal and institutional framework for a sound banking system in the country. A multi-pronged approach was used to collectively address the problem of stressed assets in the system. The Government of India along with Reserve Bank of India announced various schemes to reduce the NPA in past few years. Recovery camps, one

time settlement schemes, preference of claims, out of court settlements and compromise proposals are few of the announced schemes. These schemes are not applicable to the all borrowers but to those borrowers experiencing genuine difficulty and where normal full recovery is not possible. Bank (RBI in case of PSBs) can write off small bad loans when recovery is not at all possible or borrowers are expired or huge loss or borrower is not in position to repay the loans. When all other efforts or remedies are failed to recover NPA, bank can file legal suit against defaulter as the last way out.

Steps taken by the Government

To speed up the recovery of NPA where amount is ₹ 10 lakhs and above, Indian government passed the *Debt Recovery Tribunals (DTRs) Act* in 1993 and amended it in 2000. Again it was amended in 2016. But in this act, no time limit is fixed to dispose of the case due to the insufficient infrastructure and recovery personnel. *Lok Adalat* is another legal forum which used to settlement the NPAs. The government passed the securitisation and reconstruction of Financial Assets and Enforcement of security Interest Act (SARFAESI) passed in 2002. This act empowers banks to take possession, manage and sell the securities without intervention of court or tribunal. It also aims at asset reconstruction by securitisation. But, secured loan and loan against agriculture land of less than ₹ 1 lakh are exempted from this act. The SARFAESI Act of 2002 was amended in 2016 as it took banks years to recover the assets.

The Insolvency and Bankruptcy Code 2016 is yet another major step taken by the Government in this direction. Further this code amended on 23rd November 2017 with an ordinance. This code applies in the all cases where the minimum default amount is ₹ 1000 and above. It aims at early identification of financial failure and maximising the asset value of insolvent firms. The IBC is a single window and time bound process of resolution of NPA. Within the given time limit (180 days which can expand by another 90 days) party have to agree resolution plan, failing in it give the power to authority to pass a liquidation order on the insolvent company. The first insolvency order under this code was passed by National Company Law Tribunal (NCLT) in the case of Synergies-Dooray Automotive Ltd on 14 August 2017.

Steps taken by RBI

The sharp and continuous rise in NPA attracts the attention of RBI. The RBI in last couple of decades come up with a number of schemes such as the Central Repository of *Information on Large Credits (CRILC)*, *Corporate Debt Restructuring (CDR)*, *Formation of Joint lenders' Forum (JLF)*, flexible structuring for long-term project loans to infrastructure (or 5/25 Scheme), *Strategic Debt Restructuring (SDR)* scheme and *Sustainable*

Structuring of Stressed Assets (S4A) to check the menace of NPAs.

The RBI realised that information asymmetry is a major bottleneck in credit sanctioning and monitoring. To reduce the information asymmetry RBI has set up the *Central Repository of Information on Large Credits (CRILC)*, which created a large loan database of all kinds of loans above ₹ 5 crore. The data base is accessible to the all banks. The CRILC provides the aggregate view of borrower and his exposures in various banks. It helps banks to track the incipient stress in a particular account in a timely manner.

The *Joint Lenders Forum (JLF)* is a body of lender banks formed in 2014 for effectively management of NPA. This forum was formed to speed up recover NPA when stressed asset is above ₹ 100 crore. With the help of the CRILC database, banks can coordinate the recovery plan of their NPA under the Joint Lenders Forum. .

The SDR scheme deals with stressed assets where promoters need to be replaced, whereas the '*Scheme for Sustainable Structuring of Stressed Assets (S4A)*' is an optional framework for the resolution of large stressed accounts without change of promoters. This scheme provides another chance to overleveraged promoters to perform. The scheme is applicable to only operational project whose aggregate exposure is more than ₹ 100 crore.

The Asset Quality Review (AQR) exercise was undertaken by the RBI in 2015-16. It helps to recognise the aggregate NPAs across the banking system. RBI introduced series of measures to provide a mechanism for coordinated resolution of NPAs. RBI under the AQR emphasises on greater transparency in sale of stressed assets by banks. The OC reviews the process followed by banks for restructuring outside the IBC and where the aggregate exposure of the banking sector to the borrowing entity is greater than ₹ 500 crore. It is an advisory body.

Recovery of NPAs:

Table 1: Number of Cases Referred through Various Channels

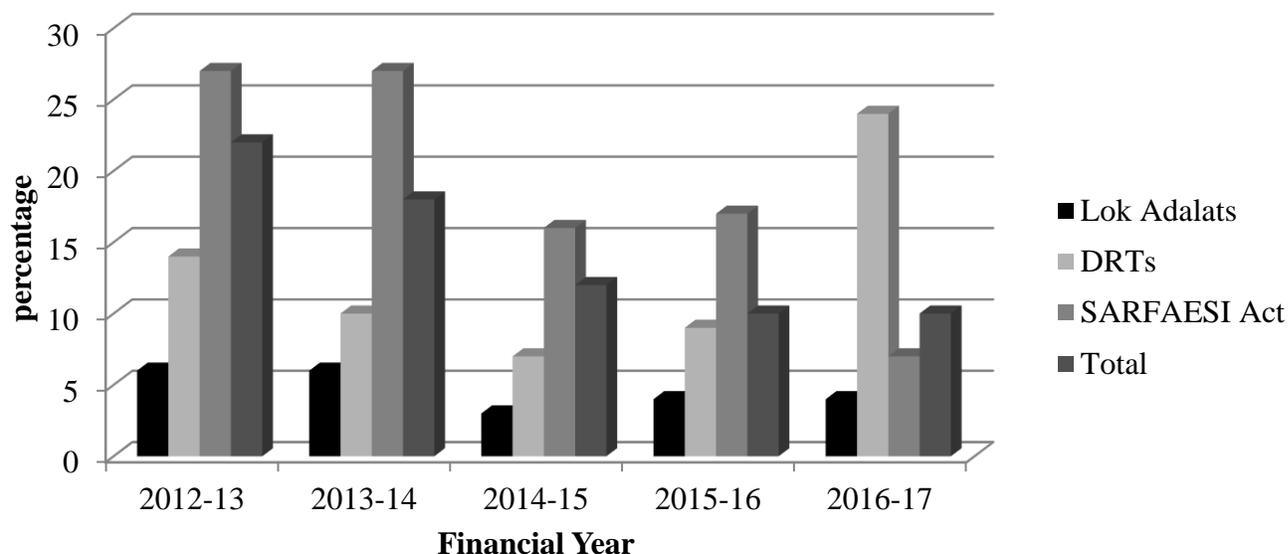
(Amount in ₹ billion)

Year	Lok Adalats	DRTs	SARFAESI Act	Total	Total Amount Recovered
2012-13	840691	13408	190537	1044636	233
2013-14	1636957	28258	194707	1859922	320
2014-15	2958313	22004	175355	3155672	308
2015-16	4456634	24537	173582	4654753	228
2016-17	2152895	28902	80076	2261873	280

Sources: Reserve Bank of India

Table 1 shows the number of cases referred to *Lok Adalats*, *DRT* and *SARFAESI Act* to recovery of NPA and total amount recovered. There was sharp rise in number of cases referred but total amount recovered was remained almost constant or there was not significant rise in recovered amount. That shows the poor recovery of NPA.

Figure 1: NPAs of Scheduled Commercial Banks Recovered through Various Channels



Sources: Reserve Bank of India

Note: Amount recovered in percentage to referred amount

Figure 1 shows the NPAs of Scheduled commercial banks recovered through various channels. The annual recovery as percentage of amount of cases filed under Lok Adalats was below 6 percent throughout years. Recovery through DRT also declined in these years. Recovery through SARFAESI Act fell from 27 % to 7 % during these years. The total amount recovered through these three channels fell from 22 % in 2012-13 to 10% in 2016-17. It means that recovery through various channels was poor.

Table 2: Financial Assets Securitised by SCs/RCs

(Amount in ₹ billion)

Sr. No.	Items	June-14	June-15	June-16	June-17
1	Book Value of Assets Acquired	1598	1750	2377	2627
2	Security Receipts Issued by SCs/RCs	520	536	790	940
3	Security Receipts Subscribed to by				
	Banks	429	441	651	777
	Cs/RCs	74	73	114	142
	FII	1	1	3	3
	Other (Qualified Institutional Buyers)	16	21	22	18
4	Amount of Security Receipts Completely Redeemed	107	123	149	156

Source: Report on Trend and Progress of Banking in India for the year ended June 30, 2017

Table 2 shows sale NPAs to securitisation companies/reconstruction companies (SCs/RCs) registered under the SARFAESI Act, 2002. Recent years have witnessed a sharp pickup in the sale of stressed assets to SCs/RCs by banks. It was found that acquisition cost of an asset as a proportion of the book value of assets was below 40. It is also found that seller banks subscribed to more than 80 per cent of the total security receipts issued.

Section III

Conclusion:

The government and RBI have strengthened the rules and regulation over the years to recover assets from the defaulters. But even after all the rules and regulations the recovery of NPA was poor in India. The low rate of recovery through legal channels, non-conducive institutional environment, weak insolvency regime and

legal framework, its significant inefficiencies, lengthy court process, poor management and staff pattern of banks (especially PSBs), number of authorities of PSBs, political influence, closeness etc. are the some of the reasons of slow recovery of NPAs in India.

The more freedom to PSBs in at least in cases of NPAs, appointment of expert staff in specific area like project evaluation, risk management and recovery can improve the recovery. Revitalizing institutions like the Debt Recovery Tribunals and empowerment of banks through appropriate legislation, mixing new talent with experience and well trained staff will improve the sanctioning, monitoring and recovery of NPAs. The Banking Regulation Act may be amended to offer more powers to RBI to monitor bank accounts of the big defaulters. Reserve Bank deputy governor Viral Acharya has also floated the twin concept of *Private Asset Management Company* (PAMC) and *National Asset management Company* (NAMC) for resolution of stressed assets. We hope to see improvement in the recovery process with the Government having notified the amendments in the DRT and SARFAESI Act recently.

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24.

An Odyssey from Vulnerability to Assertion in Zora Neale Hurston's "Sweat"

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The Pressing concerns for the Black Women in America have been the issues of racism, sexism and classism. These issues have forced the Black Women to bear the brunts not only from the people of white world but also from their own men. Facing the tormenting conditions of Racism, class and gender, these African Women have been marginalized. Though the whole Black community had to face the exploitation of whites in general way but women were specifically subjected to physical and mental oppression due to the operation of economic, social and psychological forces Gloria Wade Gyles observes in this context:

"There are three major circles of reality in American society, which reflect degrees of power and powerlessness. There is a large circle in which white people, most of the men, experience influence and power. Far away from it there is a small circle, a narrow space, in which there are the black people, regardless of sex, experience, uncertainty, exploitation and powerlessness. Hidden in this second circle is a third, a small dark enclosure in which black women experience pain, illation and vulnerability. These are the distinguishing marks of black women hood in white America."

The victimization of Black Women has been done not only in the direction of race, sex and class, rather at scholarly level also they have been put aside. So these Black Women have been the mouthpiece of their pitiable plight themselves. Their quest for freedom and attempts at self-assertion has been depicted by these women in their writings. Some prominent writers who penned down these problems are Anne Petry, Paul Marshall, Gloria Naylor, Alice Walker and Toni Morrison. Zora Neale Hurston is also such writer who belongs to this group who has depicted the odyssey of Black Women from vulnerability to self-assertion and self-definition. In her writings she has presented the development of black women from the stage of anonymity to self-assertion. Highly acclaimed for her novels like *Their Eyes were Watching God*, Zora Neale Hurston has shown her expertise in the field of writing shorter works also. *Sweat* is one such story from Hurston's collection of short stories entitled *Spunk.1985* which

depicts Hurston's "move towards depicting women who change their lives by seeing their world a new".

In the short story *Sweat* plight of women protagonist Delia is revealed. Delia represents the victimhood of gender oppression in a sexist society. The narrative exhibits how Delia consistently works unflinchingly. She works long hours washing laundry for white customers, whose economic privilege is contrasted with Delia's economic status. The main plot of the short story focuses on how Delia sheds her sweat to sustain her family, and her sweat symbolizes the exploited labour. Delia's husband Sykes is a mentally sick man who tortures his wife in every respect but towards the end of the story; he himself gets physically poisoned and ultimately loses his life. In this way, *Sweat* bears the message "What goes around comes around".

In this context, David Headon acknowledges, the story "forcefully establishes an integral part of the political agenda of black literature of this century.....(Hurston) places at the foreground feminist questions concerning the exploitation, intimidation, and oppression inherent in so many relations". Going away from the trend of presenting women from their stereotypical roles, "Sweat is in fact, protest literature". It imparts a message to male chauvinists "those who abuse women are doomed".

In the short story, *Sweat* Sykes is depicted by Hurston as a husband of leading character who remains frustrated throughout. He gets upset over trivial things and showers his frustration on Delia throughout the story by hurting and torturing her physically, cheating with another women and frightening her with snakes of which she is too much afraid. The suppressive nature of Delia's experience as a woman gets aggravated by the physical toil of both abuse and labour. She speaks, "It was two months after the wedding (that) he had given her the first brutal beating," which ultimately became a pattern. Delia summarizes what her marriage with Sykes has been:

"Ah been married to you for fifteen years and ah been taking in washin' for fifteen years. Sweat,

Sweat... Work and sweat, cry and sweat pray and sweat”.

Sykes has never respected his own marriage. He doesn't care ever for the hard work, Delia does to sustain his family, to meet the family expenses and even reprimands Delia for bringing “white folks clothes” into the house. He tells Delia, “Ah done tole you time and again to keep them white folk's clothes out a dis house”.

The clothes in the narrative symbolize the barriers between the two of them. The relationship between both the husband and wife is filled with hate and disgust. “It is a relationship which begins with love, becomes tarnished through cruelty and unfaithfulness and ends in disgust, indifference and destructive hate”.

In the aftermath of the nuptial bonding husband's duty lies in assuming the role of a protector and provider, and must love his mate but Sykes proves to be a big failure. Rather he mentally tortures Delia by playing pranks with her. Delia suffers from ophidiophobia, Sykes knows it, even then to torment her he throws a whip on Delia, Delia cries at the touch of a whip: “you knows how skeered Ah is of snake”, but Sykes expresses his perverted nature when he says, “course Ah knowed it! That's how come Ah done it”.

The whip symbolizes the impotency of Sykes and simultaneously his perverted power which consequently becomes the root cause of his utter end. The dependence of Sykes on his wife for financial support of the family also evokes the image of his impotency Delia declares, “Sykes? Mah tub of suds is filled yo' belly with vittles more times than yo' hands is filled it. Mah sweat is done paid for this house and Ah reckon Ah kin keep on sweating in it,” These textual lines demonstrate the extent of the economic abuse Sykes is guilty of.

Sykes reaps all the benefits from the hard labour of Delia, but even then, ironically, he is least bothered about it Delia owns her own house and the surrounding land and her pony with her own money. Delia is so much affected by toil that she loses the feminine delicacy. She laments:

“..... Even before the first year of their marriage had passed, she was young and soft then, but now she thought of her knotty, muscled limbs, her harsh knuckly hands”.

Too much makes Delia skinny which again becomes a cause of Sykes's disliking Delia because

he likes fat women. One of the village men rightly analyzes the oppressive nature of men like Sykes:

“There is plenty men dat takes a wife lak dey do a joint uh sugar cane. It's round, juicy and sweet when dey gits it. But dey squeeze an' grind squeeze an' grind an' wring tell dey wring every drop up pleasure dat's in'em out. When dey's satisfied dat dey is wrung dry, dey treats'em jes lak dey do a cane-chew. Dey throws them away”.

This reinforces the notion that women are seen as commodities and are exploited by men until their egos get satisfied. Such men expect their wives to cower before them but themselves don't follow any such tenets. They stoop to such an extent that they develop extra-marital relationships, which reflects their impotency and indifference towards sanctimonious institution of marriage. Sykes also develops relationship with Bertha, who becomes his mistress. He takes her out on the town and showers her with everything she asks. He says, “Everything belongs to me and you sho' kin have it. You kin git anything you wants. Dis is man town and you sho' kin have it”.

The betrayal of Sykes reaches at its peak when Sykes brings shakes and puts them in the basket with the laundry with the intention to get rid of her forever, but as good always triumphs over evil, Sykes, himself falls a prey to his own plot, as he gets bitten by that very snake and loses his life. Retribution is complete as dying Sykes calls out for help but receives no help from Delia. The victimizer himself gets victimized.

A close study of the African American writers reflects that in their writings, they did not merely write about the experiences of slavery but they also altered the entire world view of their people by their spiritual and gender changes. Hurston's work *Sweat* is also characterized chiefly by the reliance upon personified images. “Sweat”, observes Thompson, “converges on three diverse issues of symbolism which surprisingly convey the triumph of feminism through Delia Jones' plight, with religious and masculine images concerning slave/ master relations, the concept of labour and the examination of the soul”.

Delia initially seems as though she is manacled to certain gender stereotypes but she finds liberation through them and refuses to be defined as a victim. All the domestic chores Delia performs embody not her stage of victimization, rather emerges before the readers as a women with full

autonomy. When for example in the opening sequence, Sykes takes an antagonistic stance against Delia, “She seizes the iron skillet from the stove and (strikes) a defensive pose”. Though the skillet is linked with domestic sphere, but Delia uses it as a weapon, that signifies her denial to be a victim thus empowering herself from the stage of oppression into the stage of liberation. She becomes aggressively assertive and even defiant and her “habitual meekness slips from her shoulders like a blown scarf”.

Delia makes her ultimate stand against Sykes by announcing, “Ah hate you tub de same degree dat ah us ester love you”. Even when her fear reaches the saturation point, torment gives way to passionate anger:

“Don’t think ahm gointuh be run way fum mah house neither. Ah’m going tuh de white folks bout you, mah young man, de very next time you lay your han’s on me. Muh cup is done ru ovah.”

Her home or importantly the idea of her home, gives Delia the spiritual and physical bulwark to maintain her reserve against Sykes’s abuse.

In her works Zora Neale Hurston describes the domestic condemnation as Delia endures in the short story, but she doesn’t let her protagonist to be defined as the victim of the invincible forces. Hurston’s own life was a magnificent attestation of her faith and determination to fulfill her destiny inspite of the many obstacles hurled in her path. Her characters also have a close affinity with the writer they rise like phoenix from their ashes as persons endowed with unrelenting spirits and resolution. They don’t subdue, becoming inactive before the adverse circumstances and don’t let themselves be swept away in the turbulent currents of miseries, on the contrary they use life’s rain as a strength for the best end, Delia in *Sweat* is an appropriate example to prove the writer’s stance.

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25.

Capitalist Model and Middle Class

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The term 'capitalist' as per the oxford dictionary is "supporting or based on the principles of capitalism" whereas model "A thing used as an example to follow or imitate." The formation of the middle class is the byproduct of The East India Company during colonial period. This is stated in "Impact of British Rule on India: Economic, Social and Cultural."(114). before the coming of the company in India the caste system was the parameter for the division of people, in accordance to their profession and was the base for the bifurcation of the society. The introduction of the new model required certain other things on which it would function, the concept of labor. According to "Social Class and Class Structure" (<http://uregina.ca/~gingrich/o402.htm>). A class was created which lacked the means of production but had power of labor. The power of labor by the class was to make life easier and pleasure some. The power of labor was sharpen by repeating the act to the level; it turned up to be default setting of the behavior. This could be possible by developing skilled labor which would give more money in less time, and the leisure time would be used for pleasurable activity. The concept of labor from Indian perspective was on basis of caste system called as Varna system.

Puruṣārtha (/poruʃa:rθ/, Sanskrit पुरुषार्थ) literally means an "object of human pursuit".[1] It is a key concept in Hinduism, and refers to the four proper goals or aims of a human life. The four puruṣārthas are Dharma (righteousness, moral values), Artha (prosperity, economic values), Kama (pleasure, love, psychological values) and Moksha (liberation, spiritual values).[2][3] (Wikipedia, the free encyclopedia)

Indians labored for the above mentioned four prominent reasons. Equally important was leisure time which would be used for self evolution from limitation of compulsive tendencies. On the other hand the former ideology was superimposed on the later thereby creating confused state of mind. On one

hand identity crisis was there and on the other an aspiration for a better future.

The ignorant Indians who started business with the westerners in the initial days were unaware of the ill intentions of them. All this gradually reached to a situation of establishment of colony in India. The research work on Indians was aptly done. It provided sufficient information about the tendencies of Indians. Eventually, it resulted into a policy that was like matrix trap for the Indians, made never to come out of it. Similar interpretation was made by GREG.(1) The same limited compulsive tendencies are further associated with the fear structures , which further bind the individuals into a helpless condition, and turns up to be cyclic in nature.

The historical strategy of the capitalist model created this class in order to up keep the engine that will maintain and further create labyrinth. Hence, the temptation is created for exiting need or the new need is created. The research work cited conveys the same.

A majority of compulsive buyers are females (O'Guinn & Faber,1989; Roberts, 1998; Schlosser, Black, Repertinger, & Freet, 1994).\Compulsive buyers also tend to be materialistic individuals (Dittmar,Beattie, & Friese, 1996; Mowen & Spears, 1999; O'Guinn & Faber,1989) who typically have low self-esteem (d'Astous, 1990; Elliott,1994; O'Guinn & Faber, 1989) and who perceive social status to behighly associated with the activity of buying (d'Astous, 1990; Elliott,1994; Roberts, 1998). (24)

However, the author is trying to cater to the needs of the audience living in the world of neoliberals where difference matter more than anything else. The Capitalist class that has stirred up the imagination, keeping in mind the prospects of future or past not the present, ultimately missing the real essence of life. Now, imagination the capabilities of evolved human have been degraded and devalued because of the stress depression, restlessness, aggression as the consequence of it. As it could be observed in "So perceptions are largely based on the past, but

recognizing the present is essential for survival in the here and now." By Gregory.(6)

The two basic targets of this model are creation of the middle class and its philosophy of consumption by inculcating varieties of information. This has been done by fragmented ideology. As a consequence, it perplexed them which limited capacity to retrieve information for intellectual activity. That would keep them solely and completely under the construct of the model.

The prominence of suicidal tendency amongst the present day youth, due to the anxiety and pressure of the capitalist model is reflected in the novels. The narration of the Novel, *Five Point Someone* starts with already attempted suicide. In the novel *Five Point Someone*, Hari, the narrator introduces the story with pathetic condition of a youth named Alok. The narrator states, "He was still and if I had to bet my my money, I'd have said he was dead. Prologue (*Five Point Someone*)

Same is the case with the initial plot of the novel, *3 Mistake of My Life*, where a successful business man is discussed to have attempted suicide about which he mails to the author, and the part of mail signifies the maturity of the person then why does he chooses to suicide.

"The suicide rates in India rose from 6.3 per 100,000 in 1978 to 8.9 per 100,000 in 1990, an increase of 41.3% during the decade from 1980 to 1990, and a compound growth rate of 4.1% per year.[19] More recent data, however, reveal a different picture. The rate of suicide showed a declining trend from 1999 to 2002 and a mixed trend during 2003-2006, followed by an increasing trend from 2006 to 2010.[20] During 2009, the rate was 10.9 per 100,000 population.[21] This represented a 1.7% increase in suicides since 2008.[22] In the most recent NCRB report the rate in 2010 rose to 11.4 per 100,000 population; an increase of 5.9% in the number of suicides.[20]"

"My suicide is not a sentimental decision. As many around me know, I am a good business man because I have little emotion. This is no knee-jerk reaction. I waited over three years "(xii) prologue. In the novel *2 States* the plot begins with the discussion of Krish, the protagonist, who happens to meet a psychiatrist. The character is presented in the state of ending his life through use of modern equipment and tools. "Patient has sleep deprivation has cut off human contact for a week, refuses to eat, has Google

searched in best ways to commit suicide. "(ix prologue).

Bhagat's protagonists are named after the name of Lord Krishna. The protagonist's names are Hari of *Five Point Someone*, Shyam of *One night at Call Center*, Govind of *Three Mistakes of My Life*, Krish of *2 States*, Gopal of *Revolution 2020*, and Madhav of *Half Girlfriend*. It is symbolic representation of Bhagvad Gita as if the protagonist are preaching.

In *Revolution 2020* the portrayal of the character Gopal, who fights back with each and everything, that comes in his way to accomplish the so called success, as per the capitalist model, but it doesn't seem to be satisfactory and convincing to him because he considers himself to have not made up to the expectation of his own ideals that has its roots in the Indian philosophy he longs and doubt's so, he asks the author, Bhagat during the discussion. As it is mentioned in the novel *Revolution 2020* "Do you think I am a good person Chetan Ji" (6).

This very question by a successful person according to the modern standards, itself says the solidarity and social acceptance as one of the vital concepts, and its importance in Indian middle class because of Dharma, underlying philosophy to cross-check the action performed by the individual.

All this is not the part of consumption the basic binding philosophy of the capitalist model which can easily be inferred by the dialogues of the character Gopal.

"...What well, Chetan ji?" Gopal said, now completely drunk and presumably completely honest, He pointed to the huge T.V. Stereo system and the silk carpet under our feet in quick succession. What does all this mean? I've lived with nothing' (5)

If consumption doesn't means anything then it is obviously a question in confused state which the author is trying to refer to. Now all believes that he was carrying all these years on which he worked hard and attained all things that he was deprived of. It all seems meaningless to him and he is in search of higher meaning of life.

Author's insight of the class because of his own firsthand experience of it gets sharpen with a management degree from IIM . The pattern which was aliens to Indian soil but was made a part of it in the distant past and its after effects is still causing immense damage to the individual and the nation. It has turned up to be inseparable part of habit which seems so natural and unquestionable. But author here

bring up the issue in an appealing way by introduction of the contemporary burning problem of suicidal tendencies amongst the youth who are portrayed suffering due to the present realities and reaching a helpless situations where the mental capacity fails to show them the way to make a choice between life and death. And they chose to die. In reality no one dies in any of the novels, the delusion and confusion are removed through enlightened by Lord Krishna.

It is felt as if the neglected and given up philosophy of Charvaka and ancient philosopher has been revived and author proves through his story about the futility of the philosophy.

When the actual need is multiplied due to market then it is no more a need but an alluring compulsion of the greed which the individual gives his consent to. It is reaction rather than response. Whereas the meaning of happiness and consumption is so badly getting blurred that it appears to be the same most of the time which could be well understood by the narration of Vroom the character of *One night at Call Center*

“ We passed by several advertising hoardings showing all kinds of people: a couple all smiles because they had just bought a toothbrush; a group of friends giggling over their mobile phones; a family happily feeding their kid junk food; a young graduate jumping with joy, clutching a credit card; a girl holding seven shopping bags and beaming. All the ads had one thing in common. Everyone looked incredibly happy.” (202-203)

The sketch of consuming habits and the introduction of credit card are so wonderfully done that whether it is to consume on credit, just do it. As if it is worth to be in debt if it gets you things. Further the concept of ads and the mean philosophy behind it is well exposed by the character Vroom who says

“ ‘Yes, youth icon. This airhead chick is supposed to be our role model. Like she knows a fuck about life and gives a fuck about us. All she cares about is cash. She doesn’t care about you or me. She just wants you to buy this black piss.’ (204)

Firstly, he is in drunken state and tries to remove his frustration against the capitalist model which is gradually turning up to be compulsive in nature and irritating as well. And secondly he is so much out of his mind that he doesn’t care about the rules and regulations. He picks up brick lying nearby and hits the hoarding badly. Here not only this but author

makes an appeal to the reader to apply their brain while being a consumer. Vroom says “ Ads that say if we spend our salary to have pizza and coke, we will be happy. Like young people don’t have a fucking brain.”()

The real dilemma starts here when another character Shyam says that Vroom liked to eat pizza and drink coke. Here the helpless addicted state of the present Indians who have been trained since centuries to be a consumer. It reflects in the statement made as follows “I earn, I eat, I buy shit and I die. That is the entire fuck there is to Vroom. It is all bullshit man,” Vroom said.” (205)

The deep rooted Indian spiritual longing surfaces here that have been crushed under the disguise of outward consumerism and make him feel the emptiness in the pursuit of attaining all that which has killed the inner spirit.

It is more bothersome when the act of consumption is imposed on the person and there is peer pressure, people start labeling you with derogatory terms that are insulting which leads to frustration as in the case with the character Shyam who was considered to be a black sheep because he could not become doctor or engineer and he saved himself from the pathetic comments by joining a job at call center.

Every novel starts with a prologue that conveys beforehand the foundation of the plot which the author takes up in the novel. This is post-modernist narrative technique where novel starts from the mid of story in the time frame where lots of things have already occurred with the characters in the past, in post modernist metropolitan city, as the tendency that is symbolized by the author, who has tracked the politic of the capitalist model. The gaze of character on his own past life is not to check and learn from it rather to entangle oneself emotionally.

The standards that the model propagates in the Indian middle class as the successful story is so torturous and illusionary, which most of the times keeps the character in past, where he/she is marked regretting, repenting, fearing and reporting as the present consequences, or celebrating the grievance and grudges that he/she carries against, person institution or philosophy. As in the novel *Five Point Someone*, where Prof Cherian, The head of the Department of Mechanical Engineering, on the day of convocation, breaks up from the monotony to congratulate the passed out batches and starts sharing his own story to signify that how by making a wrong choose at initial stage of his life that resulted into what he was today could have been a better one.

"...However, this year I am to do something different "I just want to tell you a story"- "Once upon a time there was a student in IIT he was very bright....." "But he did have classmates,...classmates who were selfish and wanted to make the most money or go to USA with minimum effort." "But the bright boy stayed behind, because he had principles." "As you guessed, that bright boy was me. And at that time I thought it didn't matter if others had achieved more personally." (258-259)

Well narrated, the philosophy of the economic model which has created the understanding amongst the class that the measuring rod of success in the contemporary society is the money and materialistic well being. The defeat of knowledge from financial well being and its acceptance by an experienced faculty of a reputed college who has lived his life with dignity itself signifies the direction in which the society is moving.

Mr. Shyam, the protagonist who has well portrayed the mindset of the middle class through the following dialogues from the novel 'One Night at Call Center' that the material cost and possession decides the status.

"I tried to find my mother instead she was in her bedroom, lost in her Sarries and Jewellery sets. She and my aunts were some major weight comparrrisons of which aunt's set was heaviest." (16)

Bhagat who sets up the sketch of structures guiding and propelling in the Indian middle class by the model stirringly comments on it. "Good your son has turned out bright. She said I guess to be rich is to be bright, as she didn't ask for my IQ." (61)

Further, he shows cases the attitude of the class who believe in showing off more than really living the reality. "Rani , get cashews and those Dubai dates." "Pammi – ji screamed." (61)

Consumption, the goal of life has been well stated in the narration of Shyam. Description of a characters itself is self sufficient in expressing the lifestyle and consumption the inseparable part of each other.

"Vroom said, adjusting his leather gloves. He wore black jeans and trekking shoes that made his thin legs look extra long, His dark blue sweat shirt had the Ferrari horse logo in it." (23).

The brand consciousness amongst the metropolitan city dwellers can well be

interpreted through the statement of "Ferrari horse logo". It is the symbol of a brand and its importance with the present youth is conveyed. "I looked at Esha again. Her dressing sense is impeccable. Esha dresses better on an average day than I ever did in my whole life. Her sleeveless Coffee-colored top perfectly contrasted with her skirt. She wore chunky brown earring that looked edible and her lipstick was a thick cocoa Her eye had at least one of these things mascara eyeliner and or eye shadow." (21-22)

The abstraction from the different practices adopted by middle class portrayed in the novels not only reveals the mindset of a few under its influence, but, even they themselves turn up to be an example for others to imitate them to match up with the society that they live in. Besides this the identity once created by the individual due to the free will possessed by him or her. Then he or she starts safeguarding it through different logics proving their decision to be correct and smarter than the others.

Eventually, the number starts increasing and is taken by the others as a symbol of progress. Consumption equating with progress deludes the individuals into layers and layers of delusion left for never coming back to reality, lost in the compulsive tendencies to fulfill those consumption a few required and rest constructed.

Commoditization of each every aspect of human's life by model which has decoded all the possible area which could be invaded to create the slavery of consumption. With the same intend they identified various roles that an individual plays in his life and its importance to him. Promoting the meaning of material giving and sharing the only way to create and sustain relation is another insightful finding that the author tries to narrate through his story.

Instantaneous and short lived happiness attained due to the material distribution and its consumption by the people with whom the individual is in relation at different social structures, makes him/her feel that I am progressing because I could maintain relation. The most essential part of the individual's life is relation. In contrary to it the meaning was not in those materials earned which were scarified for others. But it was in the brain of the individual, who had the capacity to generate this sensuous pleasure, in this act. So, to sum up it is not actually progress, but the concept of pleasure is governing the whole act.

As ,was the case with Gopal who instead of successfully attaining a material well being still was being haunted by the inner voice of being unjust not

following the path of dharma the guiding principle in performing Karma. All these things create a feeling of absurdness in him sense of Alienation in whatever he does.

"The theoretic basis of alienation, within the capitalist mode of production, is that the worker invariably loses the ability to determine life and destiny, when deprived of the right to think (conceive) of themselves as the director of their own actions; to determine the character of said actions; to define relationships with other people; and to own those items of value from goods and services, produced by their own labour. "Marx's theory of alienation (Wikipedia, the free encyclopedia)

The capturing of the pattern of thought process prevailing amongst the Indian middle class, who willingly join the world of capitalist class to free themselves from the existing bondages of dependencies over parents for every little things, put forward by mediated life as a need. So, they start working somewhere like character Esha of *One Night at Call Centre*, who runs away from her parents against their wish from Chandigarh to pursue her passion. So, she breaks away from one structure to be associated with another with agreed acceptance and is ready to face any challenge to achieve her passion.

"She moved to Delhi from Chandigarh a year ago against her parent's wishes. The call centre job helps her earn a regular income, but during the day she approaches agencies and tries to get modeling assignments". (22)

But the fake illusionary image and aspiration that is constructed through representation by the capitalist model, which create a fantasy world and the individual considering that mirage to be real tries to chase it as the goal of life. As this image is fake in Esha is conveyed by another character Priyanka.

Priyanka once told me (making me swear that I'd keep it to myself). that she thinks Esha will never make it on a real model. Esha is too short and too small town for a real model' ... (22).

But this is not clear to the character Esha, who not only is rigid in attaining this passion for herself as success story, but more as a ego, because it was restricted by her parent, and if she returns back home, without being successful, she will be mocked at in the words of character Esha, who fears.

'Yes, dark side – Something you don't like about yourself something's that makes you angry or something that you fear, all this makes up our dark side, Do you have a dark side, Shyam?' (151)

To what extent she moves in attaining it, and regrets it after having done something, which not because of pleasure but for passion.

Yes, my agent said this man was connected. I just had to sleep with him once to get a break in a major fashion Show. Nobody forced me. I chose to do it but ever since, I feel this awful guilt. Every single moment I thought it would pass but it hasn't. And that pain is so bad this would in my leg feels like a tickle she said and took the box cutter to her skin, she started scraping skin around the wound. (152)

The memory is a disturbing element for the characters of the novels. The characters are found in imaginary mode visiting their memory and repenting it. The practice reflects why they are not able to have a better understanding of their contemporary situations. Priyanka is Shyam's girlfriend with whom he is observing breakup now. Same is the case with Radhika the character, Vroom, Military uncle, everybody is found in past, regretting and repenting. The human endeavor of perfection is the major themes of the novels.

The bench mark or the chasing ideal is American life style which is directly or indirectly the topic of discussion and impression as the propelling factor behind Indian middle class as stated in the novel one night at call centre in the words of vroom. "...wow I make as much a day as a US burger boy makes in two hours. Not bad for my college degree. Not bad at all. (100)

In another novel, the image of American and people working there is well expressed in the novel the 3 mistakes of my life.

....Michel's boss was due from New York hoping to impress him. Michel had asked me to make a presentation of the grouppage – XV (Prologue).

Yeah right, I thought he was probably one of the thousands of Indian geeks coding away in Microsoft But to his in laws he was Mr. Bill gates himself. (one night t call centre)-132

Definition of Success and present state of consumption in USA, seems a great match, which could easily be understood in the dialogues of 2 states. "He went on to do an MS with full

scholarship and now worked in Cisco systems, an upcoming Silicon Valley company."

He had a full half-inch-thick moustache, his own house in the San Francisco suburbs a white Honda award and stock options that apart from the last three months had doubled every twelve minutes He even had a telescope he used to see galaxiesPage 122

The perfectionist image of the American capitalist world is well projected through the following line. To quote *Half girlfriend*.

"In Manhattan, I saw people, busy people. Early morning joggers, people going to office in suits, children on their way to school. The city seemed like a maze, with Criss-crossing streets and avenues. If one were to get lost here it would take years to be found again. Page - 215 "

Not only mental but even physical suffering is touched by the author, he clearly creates an analogy of success by a middle class and the price that he or she has the pay to attain it. To quote

"He had found Goldman Sachs a top Wall Street investment bank. He shared the apartment with his girlfriend, Jyoti, whom he had met at Harvard. Jyoti worked at Morgon Stanley, another Wall Street investment bank. The size of the apartment told me the banks paid him well. Dark circles under Shailesh's eyes told me they also made him work hard." (215-216)

The level of dependency on America, and its dominance in multiple ways, is well versed and discussed to quote from *Five Point Someone*.

"IIT cared about America. Most of our foreign aid came from rich American firms and quite a large percentage of our alumni went on scholarship there and for jobs, constituting a chunk of the brain drain so, unsurprisingly our heart bled for the U.S." (52)

Much to add to this is the international politic of dominance over the world market and trying to govern the major sectors and areas related to it. The war of America with Iraq as some political scholars say was to have control over oil well the most important element to run the capitalist model. The Indian middle class supports the act just due to future opportunity.

"Luckily, the war ended five days before the majors America won big-time and Iraqis ate crow before ground battle. Saddam left Kuwait alone and Americans were happy all the oil in the world was theirs to burn. "(53)

Trying to decode the Century old strategically dominance of the capitalist model and the country supporting it is well stated in the following line from one night at call centre. "Guys there are two things I cannot stand, he said and showed us two fingers. Racists and Americans" (118)

"Vroom Continued, I'll tell you why Not because they are smarter. Not because they are better people but because their country is rich and ours is poor. That is the only damn reason. Because the losers who have run our country for the last fifty years couldn't do better than make fifty years couldn't do better than make India one of the poorest countries on earth."(119)

Further, even the author straight away says through his character about what impression he has about the Americans intentions to quote from one night at call centre. "It's not funny girls our government doesn't realize this but Americans are using us. we are sacrificing an entire generation to serve their call centre (199)"

The fancied illusion of control over the happenings of life that one thinks to have over relations , self happiness and the convinced of having first a well paid Job then a house, a car then bearing two kids, planning their education from the most famous and promising carrier giving school. And finally retiring to self constructed house.

The consumed meaning of life by the Indian middle class its ego generating tendency as the sense of superiority is the society over others. This others whom this class was trying to satisfy and gain appreciation from themselves looking for the same. It is the imposed state of mind on each-other in the name of status quo. Both the sides stay ready to seek appreciation and acceptance of victory from each other but none ready to give appreciation. It was self created sophistication. The game remains on amongst participants who want to win over other, but the opponent with rigid mind not ever to accept losing it.

The class which was heading with the intention to free itself from all the shackles of society that was somehow imposed on it, gradually they were getting deep rooted into the trap. The association of convinced cyclic nature in day-a-day life of consumption as the prioritized objective cost them in

converting into compulsive behavior. Left with enormous choice, but only to consume, and keep alive the capitalist engine.

The self governing and preserving attitude of the class, who wanted to have control over everything was made to be slave of it.

The mastery over information analysis by the capitalist class, and its use to preserve the model and keep up the hegemonic relation re-invented the mode of entertainment that demolishes the earlier once. Now, the game like Gulli Danda was replaced by Britain invented game cricket, which again Bhagat's social lived experienced and its meaning could be noticed in the third novel from his pen. *3 Mistake of My Life*

Here the character is stated to have probably run away from the NDA Academy, because of its own rules and regulation not matching his influenced and created ideology. The love and passion of the character portrayed by author is with appreciation that is ready to fight the world for any damn reason that will come in front of his unfinished dream of being a cricketer which now he has marked as a spark of skill in a Muslim boy Ali.

The author's amalgamation of contemporary realities with his own themes and invention to put forward a story, that not only appeal's the reader because of its story which based on the current trends and happening with side by side indulges a pinch of his intention of create a Bhagat's own flavor of no match.

The politics to kill and evaporate all the traces of practices in the life of Indian middle class which has its roots in Indian philosophy is well expressed by the above example Because of the suspicion that anything left over, may ignite the curiosity of this class to free-associate and find out its importance for which to know in detail would search for its roots which would again divert them to Indian philosophy.

The quote is well executed by the capitalist class of when being is Roman be a Roman who means it the existence of capitalist model is to be done than, create the class which will consume it.

To quote the incidence of marriage in the *2 States*, where mama's son-in-law's demands for car and how Bhagat through his character destruct the tendencies, same is the novel, where the mother of Krish, who refuse to take anything in the marriage from the Chennai based girl side.

Discarding the model and philosophy in each and every model over the different character, living with suffering of unique kind, but the suffering doesn't

seem to have its attachment with capitalist model it is very Indian in touch the quest and thirst to have a moral satisfaction, Supports the Vedic structure of life and its ideology which believe in simple living and high thinking As, the old text which supports the mediation, concentration, contemplation over what an individual does in life and its relevancy with the ultimate goal of life. The self dependency and self reliance for everything related to life because of Vedant philosophy. which says the creation and the creator is one, this is the mystery of life, where the creation in search of creator moves around here and there, where as he/she/himself/herself is the creator who can only be achieved by concentration and contemplation over thing which will generate a clear vision and understanding over life. And that will give them the real source of happiness is the human being him or herself nothing else.

This beautifully the author does by starting most of his novels with suicidal tendency or attempt to suicide, which is actually either the end or the mid part of the character's life in the novel. Through the fragmented technique of narration, wants to convey to the reader that the model has intentionally fragmented the life of the Indian middle class life as its sole purpose. And all the suffering and longing which the characters of the different novels of the writer Bhagat talks have its solution somewhere else. As they happen to find it from wrong source.

The author beautifully satirizes over it in the novel *3 Mistake of Life* where the so called life giving medicine is used to life taking purpose where the character Govind an business pops many sleeping piles to kill him. The symbolic message that the author wants to convey is the ideology of the capitalist class who have never a pious intention in doing anything. The political game of first creating the problem and then proving to give the mediated solution is being symbolized. The author wants to convey that why first of all you create one that leads to solution giving situation.

Author has conveyed that even by disbelieving in the capitalist model does not solve the purpose. Its opposition results in parallel structures following the same model. The great example is Japan who was bombarded and destroyed but in sense of revenge it came up with the technological model of another kind of consumption.

So, like a Bollywood movie the author ends the story of one of the novel one night at call center where after revolting against the capitalist model the character Shyam and Vroom opened their own software firm and Priyanka started teaching small

kids. The most wonderfully contrasted character Esha who in the novel was the most capitalist driven character ends up to be doing charitable jobs of raising funds for the helpless youth of the nation.

Well managed strategy of taking away the individual from present and leaving them either in past or future where he/she will be left with the developed sense of imagination the greatest gift to mankind in the earlier time frame i.e, past the individual regret, repent fear have grudge and grievances against the situation, passion to be successful in all the ventures and ambition that is again given by the capitalist class. And almost all the novels of the Bhagat project the same tendencies like in *Five Point Someone*, Hari imagines about the convocation and speech of Prof Cherian, Vroom and Shyam imagine of getting a promotion because of the web model design. The character Omi in *3 Mistake of My Life* imagines being a good leader fighting for the cause of the society. In *2 States* the character Krish imagines seeking love

and affection along with conversation with father with whom he has not communicated for years.

Madhav, the character who is the representative of ancient royal family being witnessed the two phases of reality one rich, authoritative and powerful and the other stage where survival is at stake, now is reminded of his past which was similar to Riya's house. The paradoxical narratives used here that signifies about the possibility of similar kind which his own royal family met is the key concept. The two houses of both Madhav and Riya, and the two time frame which is past and present symbolizes that the elements of status quo which people crazily follow scarifying everything valuable to life, have to be destroyed. The meaninglessness of luxury to life but contradictory convinced mind plays at the sub conscious level making him confused and at the same time lonely. The reality makes a call where the character seeks emotional appeal because of human's presence i.e, his mother.

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26.

A Study of Stress Related to Academic Achievement of Early Adolescents with Hearing Impairment Studying in Special and Inclusive Schools

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Abstract

Presently, children with special needs are accommodated in both setup of schools - special as well as inclusive schools. Special schools are specially designed to cater the needs of children with special needs or special children only; however, inclusive schools assimilate all segments of children in its learning environment. Inclusive school is comparatively a new and extensive concept to educate children who require different needs. The specific objective of the study was to study the level of stress and academic achievement of early adolescents with hearing impairment studying in special and inclusive schools. The academic achievement was confined to mathematics and Hindi. The finding of the study shows that the early adolescents with hearing impairment studying in special schools perceived higher level of stress, while children in the inclusive schools were found to be less stressed in comparison to that of special schools. The academic achievement of early adolescents with hearing impairment was found better in inclusive schools than that of special schools. Inclusive schools give a superior scope to cope up with stress among the early adolescents with hearing impairment and strengthen their belief & motivation resulted in better academic achievement.

Introduction

There are 15% of world population living in this world with some kinds of disability, and as per the WHO & World Bank, 2011 report, out of these almost fifteen percent of the population have hearing impairment in their life. Among these 9% are of children. There are various factors, could be physical or mental, which affect the learning of Hearing impairment pupil among which stress is a very much decisive factor. Stress is a physical and psychological reaction to issues and events originating from one's atmosphere. Perceived obstacles to goal fulfilment, environmental change, life challenges and periods of significant transition are common stress triggers for students. All of us, even a normal human being experience stress on a regular basis. It is defined as a state where demands made upon the body exceeds its capabilities. Stress could be

positive and negative in nature, although, most of the stress is actually positive which can motivate us to do excel in life. But, like most things in excess, too much stress is negative. Stress in a human being does not develop at once, it takes time and over the period it develops unnoticed slowly till it exacted in the form of physical and emotional imbalance in personality of individual. The beginning of unhealthy stress is as similar as blowing air into a balloon. If you blow a balloon without having controlled outlet the result is explosion in an unpredictable and destructive fashion. However, if you blow air in a controlled way and let some air out, you can do it repeatedly without any negative consequences. Excessive stress can damage/impair mental as well as physical states of individual, which further causing emotional and social impairment along with performance deterioration. It negatively affects mental abilities and causes illness. It drops down the readiness to learn and invoking the thoughtful thinking to find solution of thoughtful problems. It also causes emotional balance, further creating phobia, frustration, anxiety, insomnia, etc. It has an adverse effect on health of human body like high blood pressure, disturbance in thyroid glands, respiratory system, etc. All these factors effects adversely of the academic achievement of early adolescence with hearing impairment. Academic achievement can be identified through a number of factors which exists in any learning environment. Researchers confined his study to include two term-end results. specially focuses on mathematical ability and language achievement in Hindi. Early adolescence is a unique and challenging developmental period not only for normal adolescents but also for the adolescents with hearing impairment who face more challenges than their normal counterparts. This is the age where children negotiate rapid changes across the cognitive, psychomotor, and affective domain of learning and development. In school and society early adolescents with hearing impairment frequently experience the stressful situations and try to cope-up with them. If they are supported by the school and the society at this verge of confrontation than they successfully lead their academic and social life, otherwise repercussion of the same adversely affects their life in future. So, they must be understood and supported by identifying the causes of

stress and providing better coping strategies.

Need for the study

stress left unchecked or unmanaged, can lead the deterioration to physical and mental wellbeing of the adolescents, and eventually results in illness and depression at later stage. If causes of stress and level of stress is identified at the early stages, we can help the students to cope up with the stressors efficiently. And also, positive coping strategies among students can be encouraged. Therefore, there is a need to closely monitor the stress among the early adolescents.

This study will not only help teachers in inclusive educational setting but will also help parents in understanding their children better and help them in case they are under stress. It will help the guidance and counseling personnel in preparing tests to identify stress and assist their clients. Last but not the least, this study will guide the curriculum designers to frame the curriculum and examination in a way, which will not be a cause of stress for young minds.

Objectives

There are other different objectives of the study but in this paper, researcher focuses only on: to study the level of stress and academic achievement of early adolescents with hearing impairment studying in special and inclusive schools.

Operational definitions

Stress: It refers to the worries experienced by early adolescents in carrying out activities of daily living.1. Peer related stressors 2. School related stressors 3. Family related stressors 4. Adjustment and self-related stressors and 5 Physical appearance related stressor.

Hearing impairment: In the present study 'Hearing impairment' means "loss of 60 decibels or more in the better ear in the conversational range of frequencies" as defined in the Person With disability Act (PWD Act) 1995.

Early Adolescents: It refers to the individuals both boys and girls of age 11 to 14 years studying in class VII and IX of various special and inclusive schools of NCT of Delhi.

Methodology

Selection of sample is purposive and consist 61 early adolescents with hearing impairment studying in classes VII to IX across all the inclusive schools of Delhi, along with another 61 early adolescents with hearing impairment studying in classes VII to IX of three Special schools of Delhi. The total size of sample is 122 and only those were considered who were in-accordance with the criteria defined in disability Act1995. i.e. early

adolescents having loss of 60 decibels or more in their better ear in the conversational range of frequencies". Keeping the objective of the study researcher developed a scale "Scale of Stress among Early Adolescents with Hearing Impairment" to measure the level of stress among the subjects. The main dimensions of the tool were Peer related Stressors, family related stressors, school related stressors, adjustment related stressors, physical appearance related stressors and physical health related stressors. As a tool to satisfy the objective of the study researcher also relied on mid-term result specially focus on mathematical ability and language achievement particularly Hindi language. For comparing and analyzing the academic achievement of the last two term end results, researcher uses Mean score and Chi-square as statistical tools to compare their academic achievements.

Findings

The study finds that the mean scores of the first term end result of mathematics of the achievement test in mathematics of the early adolescents with hearing impairment of special schools is 52.85 and the mean scores of early adolescents with hearing impairment of inclusive schools is 56.10 which shows that the performance of students of inclusive schools in the development of mathematical ability is better than that of the students of special schools. Further, study also finds that the mean scores of the achievement in first term of language test of the students of special schools is 52.28 and the mean scores of the students inclusive schools is 55.71, which shows that the performance of the students who are in inclusive setup is better than that of students of special schools. The value of achievement test of the Chi-square of the inclusive schools and special school for the subject of mathematics for first term result is 13.77. For the difference of the two means to be significant at 0.01 level, the minimum value of chi square should be 9.210 and 13.77 is greater than this value, hence it can be deduced that there exists a significant difference between the performance of special school achievement and inclusive school in terms of the results that their students have obtained in the achievement test. The value of the Chi-square of the Special schools and the Inclusive schools, for language subject is 6.33. For the difference of the two means to be significant at 0.01 levels, the minimum value of chi square should be 9.210 and for it to be significant at 0.05 levels, the value should be 5.99. 6.33 is greater than the value for 0.05 significance and is lesser than the value for 0.01 significance. Hence, it can be deduced that there exists a significant difference (at 0.05 levels) between the performance of inclusive schools and the Special schools in terms of the results that their students with hearing impairment have

obtained.

The study finds that for second term end result, the mean scores of the achievement test in Mathematics, of the students who are studying in Special schools, is 54.88 and the mean scores of the students of inclusive schools is 59.46, which shows that the performance of the students of Inclusive schools is better than the students of Special schools. In the second term end result, the mean scores of the achievement test in language subject of the students who are studying in Special schools, is 53.59 and the mean scores of the students who are studying in Inclusive schools is 58.23, which shows that the performance of the students who are in Inclusive schools is better than the students of Special schools. The value of the chi square of the results of the Special schools and the Inclusive schools, for the subject of mathematics is 7.73. For the difference of the two means to be significant at 0.01 level, the minimum value of chi square should be 9.210 and 13.77 is greater than this value and for it to be significant at 0.05 level, the value should be 5.99. Hence, it can be deduced that there exists a significant difference (at 0.05 levels) between the performance of Inclusive schools and the Special schools in terms of the results that their students have obtained in the achievement test. The value of the chi square of the Special schools and the Inclusive schools, for the subject of language is 6.59. For the difference of the two means to be significant at 0.01 levels, the minimum value of chi square should be 9.210 and for it to be significant at 0.05 levels, the value should be 5.99. 6.59 is greater than the value for 0.05 significance and is lesser than the value for 0.01 significance. Hence, it can be deduced that there exists a significant difference (at 0.05 levels) between the performance of Inclusive schools and the Special schools in terms of the results that their students have obtained in the term end exam

Levels of stress among early adolescents with hearing impairment of two different settings is as follows: The overall level of stress experienced by early adolescents with hearing impairment studying in inclusive schools reveals that 45.9% of the respondents had 'slight stress', 44.2% of the respondents had 'a lot of stress' while 9.8% of respondents experience 'extreme stress'.

Whereas, the level of stress experienced by the early adolescents with hearing impairment studying in special school reveals that 22.9% of the respondents had 'slight stress', 57.3% of the respondents had 'a lot of stress' while 19.6% of respondents experience 'extreme stress'. The findings clearly show the level of stress perceived by the early adolescents with hearing impairment studying in special school is higher than that of the early adolescents with hearing impairment

studying in inclusive schools. The students with higher level of stress scored lesser marks whereas the less stressed students obtained higher marks in language as well as in the mathematics.

The results indicating that there is a negative correlation between the higher level of stress and the academic achievement which is supported by the other studies Das, Halder & Mishra (2014); Leung & He (2010) who found that negative correlation exists between the stress and academic achievement. It is perceived that higher level of stress results into the low academic achievement. Moreover, irrespective of the type of the school setting it was also found that early adolescent who perceived higher level of stress achieved lower scores in mathematics and language as well.

Both the categories of schools for the adolescence of hearing impairment students show a gradual development in their academic achievement on the basis of the results of their term end exams. Inclusive school pattern gives the greater opportunities of interaction with all kinds of students, might be the effective and decisive factor for better academic achievements specially in language and mathematics. It is also comparatively more effective for the adolescents to understand the and cope up with the stressors in the school.

Conclusions

The study revealed that the overall academic performance of early adolescents with hearing impairment studying in Inclusive schools is better than the early adolescents studying in special schools. It is clearly perceived from the results that higher level of stress among the early adolescents studying in the special schools affected their academic achievement.

Although not all the teachers teaching in inclusive schools are professionally qualified and trained to deal with such kind of students. Nevertheless, they are performing better than that of Special schools. An extensively conducive environment to cope up with the stress and a very much familiar situation similar to real structure of society may be the reasons behind their better achievement and good performance as it is perceived by the researcher during the classroom observation and data collection duration in those schools. Students included in general classroom are more likely to become accepted by their peers. Inclusion of children with impairment, develops sense of empathy among the children without impairment. As a part of inclusive setting students with hearing impairment feel that they are part of a learning community in their classroom because of the belief in inclusion by their peers and their teachers; and they

tackle the stressors in better way.

The stress cope up mechanism in Inclusive schools are very much efficient to cater the needs of early adolescents with hearing impairment or students with special needs in a better way. It is very genuine reason to believe that early adolescents with hearing impairment need a conducive environment to cope up with their stress for better academic achievement.

Inclusive schools are the subsystems of the society where the students without impairment learn a great deal to develop understanding and empathy for the students with hearing impairment. The hearing-impaired students also feel comparatively more comfortable with them over there and find themselves able to cope up with the stressful events more effectively.

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27.

Germination in *Eleusine coracana* Gaertn. Under Presowing salt stress conditions

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Abstract

Presowing seed treatment i.e. seed priming is one of the practice to enhance seed ability to germinate under unfavourable climatic conditions. The concentration of salt also affected the shoot and root length. In the present investigation, seeds of both the varieties viz. Dapoli-3 and HR-374 of *Eleusine coracana* germinated in all the concentrations of NaCl used for pre sowing. The seeds pretreated with 8mM NaCl germinated with the same efficiency. The percentage of germination decreased (45%) at 150mM NaCl. The soaked in NaCl seeds showed delayed germination as compared to seeds soaked in water (control). 100% germination was observed in seeds of control. Preliminary experiments indicated that the plants were able to tolerate salt stress of 30 mM NaCl.

Key words:-Pre sowing salt stress, *Eleusine coracana*, Dapoli-3, HR-374

Introduction

In Maharashtra, coastal belt of about 720 km. covering on area of about 65,000 hectares is saline (Mehta, 1991). Water resources management and soil-engineering projects can help in reducing both the primary and secondary salinity (Epstein *et al.*, 1980). Konkan region has a sea shore of 760 km, so there is vast land which is near the seashore, called as Kharland. Generally, salt tolerant species of rice and *nagli* are grown in such Kharland. Saline land or Kharland is one of the main problems in Konkan area. The productive potential is always less. Untreated seeds started germinating only when other treatments already reached the 90% stage of their final germination. This difference in treated seeds might be due to altered physiology of embryos and liberating enzymes, so that developmental processes occur more rapidly after sowing

Kattimani, K.N. *et al.* (1999), According to Thapa and Gautam (2006), "identification of suitable pre-sowing treatment is necessary for quicker and higher seed germination and thereby to reduce the shortage of quality seedlings during plantation in many nurseries in Nepal". The use of cultivars with high salt tolerance may also offer an alternative (Wannamaker and Pike, 1987). Pre-sowing seed treatments have been shown to enhance stand establishment in non-saline areas (Khan, 1992) and have potential in saline areas as well (Ashram and Ruaf, 2001; Basra *et al.*, 2005). Presoaking seeds with optimal concentration of phytohormones has been shown to be beneficial to growth and yield of some crop species under saline

conditions by increasing nutrient reserves through increasing physiological activities and root proliferation (Singh and Dara, 1971). It permits seedling development in a wide range of agro-climatic conditions and decreases sensitivity to external factors (Ashraf & Foolad, 2005). Patel, V.S. and Kukadia, M.U. (1997) and Leite, V. M. *et al.* (2003) have confirmed that Pre-sowing chemical treatments have generally been used to enhance seed germination and to increase seedling vigor. While according to Kattimani, K. N. *et al.* (1999), the difference in treated seeds might be due to altered physiology of embryos and liberating enzymes, so that developmental processes occur more rapidly after sowing.

The results of research by the Institute of Soil Science of the National Academy of Sciences of Kazakhstan showed that soils of Kazakhstan contain 3-5 times less molybdenum than that necessary for normal growth and development of plants (Alikulov, 2006). Well known, that sodium molybdate used as a component of complex soil fertilizers in areas where natural molybdenum is deficient for plant growth (Farooq *et al.*, 2012). It is necessary to bring vast Kharland under cultivation by growing higher salt tolerant species of different crops, particularly *Eleusine coracana* in Konkan

MATERIALS AND METHODS

A) About varieties and selection of seeds

The varieties, viz. Dapoli-3 and HR-374 were taken for experimentation. Out of these two varieties, Dapoli-3 is red seed hybrid variety, while HR-374 is a white seeded hybrid variety. released by

KonkanKrishiVidyapith, Dapoli. These two varieties differ physically in seed colour characters; these were selected for the present investigation to understand their adaptive features.

B) Seed Salt Presowing Treatment

In present investigation, the pre-sowing salt treatment was given to seeds in order to induce salinity tolerance in varieties, taken for studies. The pre-sowing treatment was given to seeds of the varieties Dapoli-3 and HR-374 by treating them with different concentrations of NaCl i. e. 8mM, 30mM, 80 mM and 150 mM. After giving pre-sowing treatment, the seeds were sown in pots. In the present investigation, an attempt has been made to induce salt tolerance in two varieties of *Eleusine coracana* Gaertn. The seeds were then raised in pot culture and after their proper establishment the salt treatment of increasing salt concentration was given. The salt pretreated seeds were also taken for germinating studies.

C) Germination experiments

The seeds of the two varieties HR-374 and Dapoli-3 were washed with distilled water. They were surface sterilized with 0.1 % Mercuric Chloride solution for a period of five minutes. Then the seeds were washed repeated with sterile distilled water several times. These were then placed on sterile petridishes containing sterile filter paper. The filter papers were moistened with nutrient solution to which different quantities of salt was added to give control, 8mM, 30mM, 80 mM and 150 mM NaCl. Each petridish had hundred seeds for each treatment, the sets were arranged in triplicates, and the paper was kept moist throughout the experiment, with measured quantities of respective solution.

a) Germination Percentage

The seeds of *Eleusine coracana* were kept for germination in a petridish containing moistened filter paper so as to maintain sufficient moisture inside the petridish. The moisture percentage from each petridish was, checked by hygrometer (HUGER, WEST GERMANY) 100 seeds of each variety were kept for germination in the petridish. The germinated seeds were then treated with varying concentrations of NaCl (8, 30, 80 and 150 mM)

In the case of pretreated seeds, the seeds of both the varieties were soaked varying concentrations of NaCl i.e. 8 mM, 30 mM, 80 mM and 150mM. These seeds were monitored for their germination response. The moisture was maintained by adjusting the volume of respective salt solution and distilled water in control

petridish. The germination percentage was determined by measuring germinating and non-germinating seeds at every 24 hours interval. Percentage germination was observed for both the crop varieties at 24, 48, 72 and 120 hours after soaking.

b) Root, shoot length and their ratio

During germination experiments, the germinated seeds were removed from the petridish Root-shoot length was measured upto 120 hours at 24 hours interval.

RESULTS AND DISCUSSION:

Germination percentage and Root shoot length ratio

Germination is a sensitive stage in the life of the plant. In order to understand the effect of pre-sowing salt treatment on seeds, during germination, they were germinated, under increasing salt stress and germination studies are carried out. The results obtained are depicted in figures 9 to 10. It is evident from the results that, in water treated seeds, germination percentage was very high. The seeds pretreated with 8 mM NaCl showed better germination percentage at 24 hours, which was maintained up to 120 hours. The germination percentage decreased significantly in seeds, when concentration of salt was increased to 150 mM.

According to Thapa and Gautam (2006), "identification of suitable pre-sowing treatment is necessary for quicker and higher seed germination and thereby to reduce the shortage of quality seedlings during plantation in many nurseries in Nepal". Seed priming techniques also used for the pre-sowing treatment of wheat lately however this data is not sufficient (Aquila and Tritto, 1991; Bose and Mishra, 1992; Nayyar et al., 1995; Harris et al., 2001; Basra et al., 2002). Currently this technique used for the seed priming of small-seeded vegetables (Rudrapal and Nakamura, 1988; Bradford et al., 1990) and field crops (Basra et al., 2002; Basra et al., 2003; Pegah et al., 2008; Shehzad et al. 2012). Haider et al. (2016) observed enhanced germination percentage ($p \leq 0.05$) due to pre-sowing treatment in hot water (1000C) for 10 seconds in *Sapindus mukorossi* Gaertn.

The graph 1 and 2 shows germination response of seeds in the form of percentage. While the measurement of root and shoot length of the salt pretreated seeds of cultivars Dapoli-3 and HR-374 are depicted in figures 3 to 8. The length of the root and shoot was less in both the cultivars, when germinated under 80 and 150 mM NaCl treatment. However lower concentration of salt was stimulatory resulting

in an increase in the length of roots and shoots in the plants germinated in 8 mM NaCl. Results in the present investigation showed that better germination percentage is noted in both the cultivars, Dapoli-3 and HR-374, when salt pretreatment of 8 mM NaCl was given to the seeds, which indicate that the cultivars are able to tolerate lower concentration of salt. In the present investigation, it appears from the result of

root-shoot length figure 5 & 6 and root-shoot ratio during germination under salt stress condition that there is maintenance of higher level of root and shoots length in both the cultivars Dapoli-3 and HR-374. This increase in tolerance ability in the seeds of both the cultivars may be due to moderate i. e. 8 mM salt presowing treatment when seeds are germinated under saline condition.

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28.

Humanism In the Poetry of Mahmud Gami (Kasmiri Poet)

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Abstract: - Mahmud Gami (1765–1855) become a 19th century Kashmiri poet from Doru Shahabad, Anantnag Kashmir. Through his poetic compositions he is widely recognized to introduce Persian forms of Masnavi and Ghazal, to the Kashmiri language. He is likewise appeared because the founding figure of Urdu ghazal in Kashmir.

Key wards: Naat, Ghazal, Masnavi

Mahmud Gami was born within the midst of the Afghan Rule in Kashmir. He lived for round ninety years, seeing the complete of the Sikh rule and except the underlying couple of years of the Dogra business enterprise, while the later included Kashmir thru the stunning 'Deal Deed of Amritsar'. For Kashmir this turned into a time of abuse and intense exercise of energy. At the social stage the same old of judgment turned into the Iranian sleek taste. It's charging sway, but normally now not supportive for the development of the Kashmiri language, had an incidental best position in the circumstance of its hybridizing sway on the near-by ability. Not genuinely had the Kashmiris made a satisfied sense of responsibility regarding Persian writing in the several years going previous Gami; in any case they had moreover added a lifestyle-comprehension, which observed verbalization in his lifetime while the preserve of that impact had fairly lost. The new structures and new subjects which this joint attempt had displayed and which Mahmud Gami had generously had been ultimately abused to enlarge the horizons of Kashmiri verse. Writers of Mathnavi have, while making an interpretation of faraway mathnavis into Kashmiri, depicted the overall population, traditions and lifestyle of Kashmir. At something factor within the mathnavi a wedding ceremony scene happens, the bride and the groom are Kashmiri. Around then it scarcely goes to the psyches of artists that they're composing a non-neighborhood mathnavi for a nearby accumulating of humans. For instance, even in Mahmud Gami's mathnavi Lael-Majluun has been made on Nizami's mathnavi Laila Majnuun but its wellknown placing and style is Kashmiri.

Despite the truth that in Mahmud Gami's mathnavis, there may be the adjustment in the names, yet the overall state of affairs in which Zulaikha regrets over the death of Yousuf is everyday to Kashmir and it

appears as even though Zulaikha is a typical Kashmiri lady who grieves the departure of a gushing partner or a solitary youngster. Regardless of whether these outcries are no longer in a state of concord with the sort of the mathnavi, but they can not be separated surely from the mathnavi.

"In most of Mahmud's mathnavis, Kashmir blossoms very vividly. Even even though Mahmud's mathnavis may be traced to that of Arab and Iranian culture but he has composed them in a manner that the characters appear normally Kashmiri and the occasions of Kashmir." (Sheeraza 2013: 50)

Despite the truth that strong information aren't handy, Mahmud Gami is assumed to had been born in A.D. 1765 in a village Ardvaeder within the Shahabad Dooru sub-district of southern Kashmir. The city has been renamed as Mahmudabad after Independence as a present of tribute to Mahmud Gami. He handed on in 1855. He turned into of a gathering of 'pir' pastors and were given his underlying direction in Arabic and Persian in accordance to the unavoidable plan of his opportunity. His capability in Persian turned into ok to allow him to make a few verse in that tongue furthermore, in any case he gave for as some distance again as he can recollect to the trade of his important dialect and its written work, and used the alternative one as a supply dialect for propelling the same. Nothing is recorded approximately his own existence yet custom holds that he changed into a sharp man of a pleasant way, who contributed the larger a part of his vitality winding from place to place at some point of the period and broadness of the Valley. This is bolstered by the inner affirmation of his verse as we might also see later. His connections are in like manner mentioned. He rose to approval in his underlying existence. His verse shows that he concept about his recognition, and he himself says:

Mahmud Gami loves you,

The popular one of the state of Kashmir. (Aazim 1991: 3)

So likewise have been his opposite numbers mindful of his lucky accomplishment as an artist. One of them, Wali-ullah Matto, will pay his tribute via calling him the 'Ace'. He likewise says:

Especially the tremendous guy Mahmud Gami Who is not any suggest artist among Kashmiris on this age.(Aazim 1991: 3)

There are a couple of stories regarding his accumulating of the nom de plume Gami, the maximum plausible, being that with the aid of doing thusly he got the pride of using, gladly, a Kashmiri word meaning a villager which from one standpoint addressed his spirit of self-declaration and close by responsibility, at the same time as, then again it rhymed with the names of unimaginable Persian professionals whom he regarded Jami and Nizami. He has conveyed his yielding for them and his want to look like them on severa events.

Mahmud Gami's venture, in this way, became a search for the soul within the Kashmiri virtuoso. This he did, now not by using falling back on haughty patriotism however as an alternative by using re-refined the neighbourhood touchdown by way of the use of the upgraded remote seed regarding the trendy openness of the Kashmiri identification. This had an age having effect which maintains surely in our life-style interest to today. One has additionally to review the recorded controls of Mahmud Gami who predicted to make and create what can be sung or tested in get-togethers of untalented and semi-capable human beings, in mild of the manner that the scrutinizing open of his threat was enraptured of Persian. This concept almost genuinely pressured him, purposefully or instinctively, to keep away from more than one extravagances of verbalization and ingenious energy with which he turned into famous thru his exam of, for example, the Persian ghazal. This requirement, possibly helpfully, turned into in like way accountable for maintaining him close to the general public fashion as in he got the spirit of the overall public shapes and by means of conveying the throbbing of his heart in these for the maximum element perceived systems; he transformed right into a cherished artist of the overall public. Some of his melodies have combined with the people songs and probable a unique manner.

Mahmud Gami created unique ghazals, mathnavis, brief verses and eulogies. This stalwart of Kashmiri written paintings (verse, epic) has made vatsun and

ghazals numbering 112, 10 mathnavis, 19 nazms and naats [eulogies of Prophet Mohammad (Peace Be Upon Him)].

The clean accumulation (Kuliyat-I-Mahmud Gami) under reference has been adjusted via Naji Munawwar in light of a massive quantity of precise duplicates, a truth which talks for his willpower and also, for the predominance of the essayist most of the all inclusive network of Kashmir who've copied and secured the structures with due care. In any case, the request observed within the book is not to be taken as altogether complete and also studies may additionally show that a segment of the manifestations had been omitted. The ghazal become Mahmud Gami's strong factor. His verses oversaw Sufiana (Sufi) and love topics, the later commonplace. The friendship verses of Mahmud Gami have been paying homage to the lively longing contained in the verses of Habba Khatoon and Arnimaal

As showed by using Abdul Ahad Azad:

"Gami's Sufiana lyrics did now not scale any tremendous beautiful statures. He, in any case, specifies that a development of articles entitled 'Mahmud Gami's Yousuf Zulaikha' confirmed up in a German mag in 1895 A.D. Via the amazing places of work of one Colonel Frederick Burkhard who had gotten a replica of the Kashmiri unique replica in Kashmir. Azad likewise mentioned Gami, alongside for Rasool Mir, with having profoundly encouraged the improvement of Kashmiri verse." (Dhar 1977: 93)

In Mahmud Gami's beginning of lifestyles, love is the Supreme Power and it's far synonymous with God. It is a Limitless and Timeless strength or it is Time itself. One is said credited to the Prophet of Islam: "Don't talk ill of time; He is Time." (Aazim 1991: 7)

The maximum efficient ride of human nearness is to address and come across this harmony with the Eternal Being and the troubling disaster of this nearness is the failure to gain this quit. The complete universe is the sign of that limitless power and He is one, but having endless names. He has no color yet, He is discernable in every color. Mahmud Gami changed into a Muslim by actuality. Islam right here, as in the stragglng leftovers of this subcontinent, had come to via Iran in which the Islamic thriller or Tassauf become the pleasant effect wearing down the psyches of the essayists and the seers. The educating of Wahdah-ul-Wujud, the Unity of Existence, became its general thinking and this is simply found within the verse of Mahmud Gami as properly. His

thoughts is motivated with the aid of another thing and this is the Saiva monism of Kashmir, which has upgraded Kashmiri verse for pretty some time. Mahmud Gami changed into a Muslim by using reality. Islam right here, as in the straggling leftovers of this subcontinent, had come to thru Iran wherein the Islamic thriller or Tassauf changed into the nice impact carrying down the psyches of the essayists and the seers. God is not best the Immanent but what greater the Evident is. Brought up in this lifestyle, Mahmud Gami displays in his verse, a extensive wanting for courting of God, and since the entire universe is best His look or signal, his adoration conceals all this is existent. In any case, God is the Whole and Man is best a place, and the part cannot incorporate the sum. There is, thusly, a vast sentiment catastrophe unmistakably perceptible during Gami's verse happening in view of his want to realize the Unlimited through his limited nearness. He is aware of approximately the pointlessness of his attempt in such way, but the craving is solid to the point that he cannot contain and manipulate himself. Thusly to manage the Truth enters his complete best surface and he has offered vent to this slant related with the sentiment catastrophe especially in his mathnavis, which can be scary, the complete lovely truth. In this putting we have a look at his tough enjoy of feeling barren and suffering from separation and his affirmation that his predetermination is truly too

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yearn for and never to achieve, for that is the destiny of the compelled when it goes for the infinite. This aching, in outrageous examination, is its own reward:

The stream is fathomless,
I find out no extension to cross.
The flow of adoration,
Sweeps me alongside. (Aazim 1991: 9)

This is his belief of love, adore for the Supreme Being and cherish for Almighty. Nevertheless, considering that for him God suggests Himself in all unmistakable and tremendous systems, the nature of his adoration remains unaltered in satisfactory and energy notwithstanding whilst it's far imparted the volume that human love, the love for a girl for a person and exchange things around us. There isn't any hatred. The eternal and the vaporous circuit into one, to the extent he can tell; that is a mystic untainted start of adoration and to light up it in addition. By virtue of its person and history, the suitable lifestyle built up its personal unique photographs. The maximum fundamental of these turned into love. The difficulty of worship is throughout the board. The particular section of Persian verse is the regular assimilation of blessed and corrupt love in a plenitude of pics where the holy is seen through the irreverent as light thru a valuable stone, and the degrade is seen thru the sanctified as God's light in man.