Editor-in-Chief

Dr. Kalyan Gangarde

Editor

Dr. Sadhna Agrawal

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

CONTENTS

1.

'Adonais' as a Highly Wrought Work of Art

Sathees G.S.
Asstt.Professor of English
Govt.First Grade College for Women, Davangere (Karnataka)

P.B.Shelleyis one of the great names in the galaxy of English literature. He was born at Field Place, near Horsham in the country of Sussex on August 4, 1792. He died at the very early age in 1822. In his very short life, he had contributed English poetry a lot. 'Adonais' is his most important poetic work which most brilliantly and intricately plays upon the theme of loss as one of appropriate both to the subject-matter of which he writes and to the act of writing itself. It is an elegy written on Keats's death. As we know that John Keats was also a great contemporary poet who also died at very early age. The theme of loss which underlies Shelly's aesthetic of inspiration as it is expounded in 'A Defense of Poetry', also underlies the composition of Adonais. Through this poem, Shelley has revealed his grief on the loss of Keats. The meaning of Keats's death is closely linked to the dead of grief and the death of inspiration which mark the writing of this poem. Keats stands to the poet in the same relation as did the West Wind and the skylark. But in 'Adonais' there is a concentration of the theme of loss which makes it, even more than the two odes, a poem conscious of its own writing as a form of defeat.

'Adonais' is a book of poetry in which Shelley presents Keats as Adonais of Greek mythology. In the second stanza, Shelley gives an answer to a questin where Urania was when Adonais(Keats) died. He says that when Keats died, Urania, the mother of all the inspired poets, sat in her heavenly abode of love and beauty with her eyes closed in a state of trance.

In 'A Defense of Poetry,' Shelley wrote that 'when composition begins, inspiration is already on the decline, and the most glorious poetry that has ever been communicated to the world is probably a feeling of shadow of the original conception of the poet.' In 'Adonais' the poem of human loss and human sorrow is linked to the problem of composition as an impoverished rhetoric. Shelly's elegy admits the fact that to write is to forego the real nature of grief. The very form of the elegy in a long tradition that stems from the elegies of Bion and Moschus which Shelley knew very well is based on certain mythological and rhetorical conventions and yet the elegy is also expressive of the personal feelings and circumstances of the individual poet. It is both a highly formal, traditional genre and one which expresses a strong emotional commitment to the subject. The elegist is both mourner and poet, both grief-stricken and able to compose. He must have both 'grief' and 'leisure for fiction'. While, on the one hand, elegies are modeled on the natural, spontaneous and heartless utterances of the mourner, on the other hand, their very artistic nature, the fact that they consist of 'verse' and 'music' makes them 'elaborate and artificial'. While the aim of elegy must be to re-enact that spontaneity and to recapture the natural voice of grief, its very artistic form presents a loss of naturalness and a loss f spontaneous sorrow. To write with art always risks losing the voice of true affliction.

In 'Adonais' Shelley is concerned with the relationship between 'metrical language' and 'that imperial faculty' of imagination, but because the poem is an elegy the relationship is also one between a dead writing and a living grief. The question, which preoccupies Shelley in 'Adonais' is how far the artificial text of a poem can speak like one who truly mourns. It is a question very

much concerned with rhetoric and with the cost, in terms of living grief, of writing at all. It is interesting to notice how often Shelley's references to the poem in his letters emphasize its artificiality and his own ignorance of the actual events of Keats's death. He writes to the Gisbornes that 'Adonais' is a highly wrought piece of art (letters ii294). Three days letter, having completed at least forty stanzas of the poem, he wrote to Oliver, "I could wish that you inquired of some of the friends and relations of Keats respecting the circumstances of his death and could transmit me any information you may be able to collect"1(Letters 2 -297). Having received such information a fewdayslater, Shelley writes to John Gisborne," I do not think that if I had seen it before that I could have composed my poem-the enthusiasm of the imagination would have been overpowered by sentiment."2(letters 2-300).

Far from expressing the poet's overpowering 'sentiment', 'Adonais' is one of his most consciously rhetoric and stylized poems. It is emphatically a piece of art and although, written, in the true spirit of the sublime from the enthusiasm of the imagination., this motivation is different from the emotion Shelley felt at knowing some of the actual facts about Keats's death. These, far from inspiring a poem would have incapacitated him from writing altogether. Furthermore, what these letters make clear is that actual composition of the poem took place in psychological detachment from the event of which he tells. Shelley asks for information almost as an afterthought, having already written much of the poem. It takes shape, therefore, not from a close involvement in the tragedy of Keats's death but from a kind of 'Leisure' for grief.

It is the self-conscious and stylized rhetorical pattering of 'Adonais' which brings in to relief the central dilemma of the elegist: the dilemma of how to write truthfully about death and grief in fiction. The feelings which attend the writing of this work for a fellow poet are mediated through the ornate and highly wrought conventions of pastoral elegy through a genre which brings in to play certain established topics of mourning drawn from classical mythology, as well as a host of classical personifications. 'Adonais' is based on a tradition of elegiac writing which has already been shaped by many poets and most importantly for Shelley by Bion and Moschus, Milton, whose Adone was known to him.

Shelley makes use of personifications, a characteristic rhetorical strategy of the sublime, in his invocations of the mysterious Power of the universe. This strategy of personification becomes, in 'Adonais' at times grotesquely overworked. The poem is full of lurid presences which often have little mythological and narrative importance but which seem to be purely for rhetorical effect as if advertising their own artificiality. This feature of 'Adonais' may be in part attributed to the tradition of pastoral elegy within which Shelley is working and perhaps in particular to Marino's ingenious and conceited treatment of the same mythological subject in Adone. The many personifications of Shelley's poem:"Sorrows', 'Pleasure', 'Morning', 'Thunder,' 'Ocean', 'Winds', 'Echo', 'Spring', seem to provide a response chorus to the elegist's song. In stanza 9, Shelley personifies Dreams representing thoughts and fancies which Keats nursed in his mind. These thoughts and fancies are the flocks of which Keats was the herdsman:

"Oh, weep for ASdonais!-The quick dreams,

The passion winged Ministers of thought,

Who were his flocks, whom near the living streams

Of his young spirit he fled"3

In 'Adonais' Shelley also makes use of 'highly wrought' images. Besides a large number of personified abstractions in this use Shelley reaps a rich harvest of imagery drawn from nature in ' Adonais'. Here, we have abstract and tangible images. Keats is depicted as the 'nursing' or 'Urania's widowhood'. Keats grew"like a pale flowerby some sad maiden cherished"4, a flower which is "fed with true love-tears, instead of drew"5. He was a "boom" whose petals were "nipped before they blew"6. The recurrent flower imagery in "Adonais' imagery associated with the natural return of spring is frequently imagery of deception and specifically of deception wrought by words. Here, the flowers of spring 'mock' the worm and 'illuminate' the grave. But they are a surface decoration and are incapable of affecting any kind of transformation in the consciousness of the onlooker, who sees in them, not a sign of natural rebirth but merely an ornamentation of the heavy fact of death. W.M. Rossetti feels that by the use of the pastoral conventions, Shelley "fell in to a certain degree of artificiality of structure", and the style of the first part is marked by a certain note of oratory. But when we come to the magnificent peroration of the second part we feel that Shelley has given us the highest and best that he has to give. We seem to be transported to a different world altogether. It now becomes a hymn to the glory of art and the mystery of death. Duglas Bush says that 'Adonais' is redeemed by the conclusion, which soaring beyond the world of wrong and death. Shelley celebrates the poet's immortal oneness with the nature he made lovelier.

Hence, poet the poet is much grieved over the untimely death of adonais(Keats). He asks Urania to mourn his death. But then, on realizing the immortality of the soul, he represses the view that Keats has not actually died. He lives still. It is not he but death that has died. That means he has conquered death. Shelly asks dawn to spread its beauty, because the soul which it was mourning for has not died. Similarly, the poet asks the forests and caves to stop weeping.

Works Cited:

1-Shelley's Adnais :Prakash Book Depot, Bareley,(2000), P-27

2-ibid P-29

3-Desmond King Hell: Shelley:His Thought and Work, P-18

4-W.M.Rosseetti: Adonais, P-31

5-W.M.Rossetti:Adonais,P-31

6-Neville Rogers: Shelley at Work-A critical Inquiry, P-104

❑❑❑

2.

Struggle of Dalit Women in Bama's *Sangati*

Ms. Shanthi
Research Scholar, PRIST Deemed University, Thanjavur.

Dr. K. Shibila,
Research Supervisor,PRIST Deemed University, Thanjavur.

The term struggle refers to forceful or violent efforts to get free from restraint orconstriction. In India,there are fourmajor caste divisions - Brahmin, Kshatriya, Vaishya, and Shudra. The lowest caste people come under Shudra. They are regarded as dalits. These people are suppressed, humiliated, exploited, discriminated and marginalized in every sphere of life. They are regarded as untouchables. In Indian society, some communities are at the lowest step like:dailt, females,poor,eunuchs,etc.

Bama is a Tamil, dalit feministand novelist. Bama's novels focus on caste and gender discrimination. They portray caste-discrimination practised in Christianity and Hinduism.In *Sangati* Bama draws a real picture of growth, decline, culture and liveliness of dalit women. She lays emphasis on the fact that the women of paraiyar community lead a life of trouble and depression. All kinds of difficulties of dalit women, their boldness and weakness are described in *Sangati*.

The novel starts with the quote, "if the third is a girl to behold, your courtyard will fill with gold" (S 1). These words are spoken by the narrator's grandmother. She says that in her family there is no great difference between the boys and the girls at the time of their birth. As they grow up, family members take more concern for boys than girls. Girls are not allowed to play boys game. If they do so, then the people abuse them. Girls must not play boys' games. The boys won't allow the girls to join in.

Bama writes, "if a boy baby cries, he is instantly picked up and give milk. It is not so with the girl. Even with breast-feeding, it is the same story; a boy is breast fed longer, with the girl, they bear them quietly, making them forget the breast" (7) Bama says that everywhere women are given second position.

Women of the dalit community lead a very hard life in a very pitiable condition. Maariamma has been sexually mistreated by the upper caste Kumarasami. One day Maariammareturns home in thehottemperature carrying her bundle. She goes to drink water in the nearby pump set. When she drinks water, Kumarasami grabs her hand and pulls her out of the pump set. Kumarasamicomplains to the headman of the Pariah civic, the Naattaamai by saying "Just today that girl Maariamma, daughter of Samudrakani, and that Mnukkayi's grandson Manikkam were acting a dirty way"(29). In the inquiry by the village Panchayat, Maariamma and Manikkamcome to the centre of the circle and then greet the elders by dropping down their level themselves at full length. They are asked to stand each to one side with folded

arms. The Naattaamai demands her to pay two hundred rupees as fine and Manikkam only hundred rupees. From this, it is clear that women are given secondary status in dalit community. The Naattaamai ends the proceedings by saying "It is you female chicks who ought to be humble and modest. A man may do a hundred things and still get gone with it. You girls should consider what you are left with, in your bellies"(43). There is a foolish acceptance in their society that whatever men say is bound to be right.

When girl's stomachs are blaring with hunger, they must not eat first. They are allowed to eat after men have takentheir food. It is the acceptable truth in dalit community. The position of women is pitiful and humiliating. In the fields, they have to escape from the upper caste men's molestation and in their homes, they must submit themselves to their husbands.

Maikkanni is one such girl who has started to work from the day she learns to walk. She has to go to work when her mother delivers a baby. When her mother becomes fit Maikkani turns to take care of the new born baby. The life of a dalit girl was tormenting but the life of a grown up dalit woman was worse. The story of narrator's cousin,Marriamma tells a lot about the sexual assault, the abuse faced by dalit women and their inability to stand up against it.

There has been a superstitious belief in dalit community about a ghost. The reason for this belief is that the family had eight children. The first seven were boys and last one was a girl named Ezaki. "All the seven boys cherished the girl as if she were a flower, as if she were a gold"(56). All her brothers and family members wanted to arrange a good match for her. But she fell in love with a fellow of the vannaan caste and eloped with him. Her brothers somehow came to know and outraged. When she was nearly full term, her brothers arrived at their house requesting them to return to her mother's home. Ezaki believed and was ready to come with her brothers. Her brothers had no intention of taking her home. Instead, they took her to very deep forest and separated her head from her body. Then they opened her stomach and took out the baby, twisted its neck and killed it in the name of honor killing. Since this incident, it is believed that there has been the ghost of Ezaki as she was killed at young age without fulfilling her desire. This has been believed for a long time in dalit community.

Bama depicts the physical violence, like lynching, whipping and canning adalit woman by fathers, husbands and brothers. Bama explores the psychological stress and stains. Her language is also very different from other Indian women writers. She is more generous with the use of Tamil dalit slogans. She addresses the women of village by using suffix 'Amma' with their names. Bama bridges the spoken and written styles of Tamil by breaking the rules of written grammar and spellings. The names of places, months, festivals, rituals, customs, utensils, ornaments, clothes, edibles, games, occupations, the way of addressing relatives, ghosts, sprits etc., she unceasingly uses various Tamil words.

The voices of many women addressing one another, sharing their everyday experiences with each other are expressed in anger or pain. The language is full of explicit sexual references. Bama says that man can disrespect a woman, it is very normal. But in this society woman has no right to speak out anything.

Bama is very careful in portraying the picture of a dalit woman. Bama shows gender discrimination meted out to them throughout the lives of dalit women. The issues of women comprise of the problems of education of girls, wife or daughter beating, sexual abuse and dishonor, woman workforce and their daily pays, constrained activities, the liability of maternity and parentage. The struggles of Dalit characters and their struggle for survival are depicted. The solution for this social problem is in the hands of the superior class. They should not differentiate themselves with the lower-class people. They should treat them as a fellow human being. They should be given opportunities so that they will reveal their talents.They can come up in life and can lead a respectable life in the society.

BIBLIOGRAPHY

Bama, Faustina. *Sangati*. Translated from Tamil by Lakshmi Holmstrom. New Delhi: Oxford University Press, 2005.

Geetha K. A. &Srilata K. "From Subjugation to Celebration: a Study of Bama's Karukku and Sangati."*Language Forum*. 2007.

❑❑❑

3.

Komagatamaru: An Exploitative Voyage

Dr. Nitin Chandel
Department of History
University of Jammu
Jammu and Kashmir, India
Cell No. 7780929094

Abstract: -*This article articulates the narration of the fateful journey of the KomagataMaru ship and encounters comprises of racial prejudice and ambiguity. The whole episode of Voyage sparked political awakening among the Indians particularly among the Sikhs which stimulated the Ghadar movement and served stimulus to war of liberation.The paper is divided into three sections. The first section reveals the immigration laws and the regulations associated to cease the passage of the Asians into British colonies. The second section mentions about the brief account of Indian passengers to manage the voyage against all odds imposed by the Canadian authorities and the harsh treatment meted to the passengers have been mentioned.The third section describes the role of press especially Indian press played an important role in painted the grievances of the passengers and fosters positive note about their journey. A general framework of the whole voyage had been depicted with exploitation, racial discrimination and the consequences gave impetus to anti-British struggle outside India a large expansion.*

Key Words*: -Associations, Immigrants, Press, Passengers, Government, laws andShip.*

Introduction: The Indian immigrants were attracted on the pacific coast of North America as being encouraged by the Hong Kong agents of the Canadian-pacific railway because of good remuneration to improve their economic situation and then return to India to support their families. By 1906, there were more than 1500 Punjabi labourers working in and around Vancouver. By 1910, there were more than 10,000 Indian immigrants working in Lumber mills, factories and agricultural farms spread over an area of over 1200 miles from Vancouver to Calexico in South California in the U.S.A. By 1912, the number went doubled and reached 20,000 on the pacific coast. These Indian immigrants articulate their voices through Punjabi newspapers commonly among them were 'Swadesh Sewak' (1909-1911), edited by BabuHarnam Singh, KahriSahri and Pandit Ram Chandra Bhardwaj. Another papers was 'Sansar' (1912-1914) edited by Kartar Singh Hundal was also popular among Indians in Canada. These papers focused on immediate problems of the immigrants with patriotic zeal and become popular among Sikhs serving in the army and ex-serviceman.

Immigration Laws: -The Pacific coast settlers on both sides of the U.S- Canada border share a long history of anti-Asian racism. The main centers of the anti-Asian agitation were British Columbia and California that would have both national and transnational effects. The 1882 Chinese Exclusion Act in the U.S and the 1885 Head tax in Canada reflected how white supremacy had become integral to the fabric of politics in both countries. Even Gandhi was too advocating for Colony's Indian population racism. A substantial Indian migration to Canada and the U.S began in the early 1990s. But with the Russo-Japanese war of 1905, an anti-Asian movement accelerated and was followed by anti-Asian riots in 1907. These riots targeted the

Japanese and Chinese communities in Vancouver and in Bellingham, but angry mob drove Indian Saw mill workers out of the town. Inresponse, the Canadian govt. moved quickly to limit immigration from Japan and from India in response to public anti-Asian sentiment.The nativesbecome nervous that immigrants from India and other Asian countries would not acclimatize to their way of life, would take their jobs and might be successful at business that they would control the economy. This reinforced the partiality of many British Columbians who stressed the local government to stop the "brown invasion" in what they claimed were a "white" province and the popular song calling for a "White Canada Forever "was the local slogan at that time. They raised the slogan, "Preserve Canada as a Whiteman's Land" and pressured their government to ban Indian Immigration.

In 1907, a Bill was passed prohibiting the Asians the right to vote, running for public office, serving on juries or becoming accountants, lawyers and limiting their basic rights. Restrictive laws and regulation were passed to deny entry into Canada especially with the intention of discouraging immigration. The Canadian legislation against Indian immigrants, introduced in 1908, came in the form of a "Continuous Journey Regulation" requiring all new comers to travel on a direct sailing from their country of origin. Trade unionists took the lead in forming the Asiatic Exclusion League which mustered support across the Pacific North-West on both sides of the border. The Federal govt. in Ottawa in 1907 passed a bill denying running public office or serve on juries. The Canadian govt. of Prime Minister Laurier, framed its order that all Asian immigrants entering Canada are required to possess at least $200 to pay as tax when an average Indian earned about 10cent a day. In addition they had to follow a continuous and direct route from their homeland, when the steamship companies were tactfully withheld from providing Canada-India direct passenger service. Both were designed only against Indians. This order was heralded with the purpose to exclude Indian immigrants from landing in Canada. The Canadian government was also compelling steamship enterprises to stop selling tickets to Indians. With the immigration Act of 1910, Canadian Citizenship was originally created to designate those British subjects who were domiciled in Canada. All other British subjects required permission to land. It is noteworthy to mention that the passengers of the KomagataMaru were in violation of the "Continuous Regulation Act". As a result the ship was prevented from docking by the port authorities. Racism, Labour competition and moral standards of Euro-American society became excuses to restrict their entry.

The HistoricVoyage: The KomagataMaru was a Japanese tramp-streamer operated vessel for coal transportation renamed as Guru Nanak Jahaz, launched by Gurdit Singh from Hong-Kong to Canada. Hong Kong became the point of departure but before that Gurdit Singh was arrested for selling tickets for an illegal voyage. After a lot of negotiations with authorities, he was released on bail and given permission for departure. The ship left the shores after getting approval from the Governor of Hongkong. The ship sailed from Hong Kong on April 4, 1914 and picked up more passengers at Shanghai, Moji and Yokohama. It remained anchored at Shanghai for six days. After that ship arrived at Yokohama on April 14. The passengers consisted of 340 Sikhs, 24 Muslims, and 12 Hindus, with its complement of 376 passengers, all British subjects. The ship left to Canada on 2nd May 1914. One aspect of the Gurdit Singh business ambition was to establish a passenger line between Calcutta to Vancouver as a commercial venture and he initiated by this move. The KomagataMaru ship reached Vancouver on 22nd May but it was not allowed to dock and was stranded about a kilometer away from shore. Only 22 men could prove their Canadian domiciles later, were allowed to land after completing

the concerned regulations as the ship violated the immigration laws. No one was allowed to deboard and the stalemate continued. The ship faced shortage of ration and also the scarcity of water. However the Sikhs in Canada appealed to the natives and the concerned government for justice, sent telegrams to the king, the Duke of Connaught, the Viceroy and the eminent Indian leaders in India and England. The plight of the passengers was soon addressed in the Punjab by the famous associations like, Singh Sabhas, the KhalsaDiwans and the Punjab Hindu Sabha. These organisations arranged public meetings and passed resolutions and send copies of the telegram to the government of India and to the Secretary of State for India.

The Indian community in BC, sent messages of protest to the government against the treatment of their countrymen, describing it as "a lot to which even cattle would not be subjected", and urging the government to save the immigrants from the highhandedness of the immigration department. However, the whole enterprise was linked with the Ghadar party and the Ghadar paper and the passengers were virtually kept as prisoners. The whole mess was widely publicized and soon a Shore Committee was formed with Hussain Rahim, Bhag Singh, Sohanlal Pathak, Balwant Singh and others to address their dilemma. The immigration control chief, Mr. Malcolm.R.Reid denied even to acknowledge passengers request for food and water as there was scarcity of both. The Vancouver Punjabi communities rallied around to collect funds and an appeal went out to send at least ten dollars. Although the collection was around 20,000 dollars for the welfare and defending of the passengers. In the meanwhile the Shore Committee filed a writ petition on June 25 and contacted lawyer Mr. J.E.Bird to fight the case in the court of Appeal at the BC Supreme Court. But to the utter surprise, the appeal was dismissed by the five judge committee. With the legal remedies over, the time for negotiations with authorities again proved a failure. When the passengers refused to leave the shore, authorities along with immigration officials tried to seize the ship by force. But the angry passengers mounted an attack with coals, bricks and woods. The government decided to revenge and brought a naval vessel Rainbow with troops requisitioned with naval force, and anchored it face to face to the KomagataMaru. In this gloomy atmosphere, the passengers were afraid and realized the government of Canada would not support them as authorities and immigration chief was all against the passengers. After a lot of hard bargaining, a compromise was arrived at for their safe return India. The provisions required for the return journey would be supplied by the Canadian officials and the ship shall leave the harbour, the KomagataMaru left Vancouver on 23rd July 1914. The government also mobilized HMCS Rainbow – a naval Royal vessel with troops to accomplish it for a short distance. The ship stranded on the seashore for two months in confinement, confrontation and confusion.

Return to India: -The disappointed passengers left her anchorage and sailed for Asia but again trouble was waiting for them.The ship was still at sea when Britain declared war on Germany on 4 August, 1914 which led to the First World War. On 20th of August, 1914, Ordinance No. III of 1914 was notified for the exercise of more effective control of over foreigner's entry in British India. On reaching Yokohama, Gurdit Singh received a letter from the Government of Hong Kong notifying him that it was considered inadvisable that any of the passengers should be landed there and threatening to enforce a local vagrancy ordinance against any who might attempt to do so. The ship moved to Kobe and disembarked some fifteen passengers there and picked up a few and then proceeded to India. However things was different in India as the Government of Bengal in consultation with Government of India and also with the active support of Government of Punjab made well planned arrangements to receive the

passengers of the KomagataMaru. The ship entered Bay of Bengal and stopped at Kalpiin Calcutta on Sept. 27, 1914. Then the passengers were taken to a place called Budge Budge, a Calcutta suburb some 17 miles away from Calcutta. The police searched the Ship for objectionable material and the suspected connections with the Ghadarties as the excuse of the Begal authorities. The passengers were ordered to board a train which was to take them to the Punjab. The passengers refused to obey authorities. Only 59 passengers agreed to board the train, while the rest joined the procession following Gurdit Singh who came down with the Guru Granth Sahib and walked towards Calcutta. They were forced to retreat back to Budge Budge. A force of 27 constables attempted to induce the Sikhs to enter the train. A hand to hand fight took place and later it took ugly violent. As a result, on the Government side, four were killed and 19 on the side of the passengers, 11 injured on the government side and 21 on the other side. About 168 were sent to jail in Calcutta and 24 in Jail outside Calcutta while 59 left for the Punjab. Gurdit Singh was escaped by the passengers and nearly twenty eight of them remained underground. The Government of India appointed a committee to enquire into the Budge Budge incident through a circular issued on 15 October, 1914. The report was formally released on 16th January, 1915. The committee declared the police not guilty and put the whole blame on the passengers of KomagataMaru. The report tries to emphasize the politically motivated nature of the voyage. Viceroy of India regretted the incident but blamed the organizers of Voyage. As the arrival of the KomagataMaru in Vancouver coincided with the Ghadar movement this must have prompted the authorities to examine links between the passengers of the ship and the Ghadarities. However the British Government curbed all the voices under newly promulgated anti-sedition laws.

Role of Press: - The plight of the KomagataMaru passengers at Calcutta was widely discussed topic in the Indian press as well as in Canada also. There was wide variance of opinion in press concerning the voyage. *The Tribune*, Lahore claimed that the voyage was not well organised. Gurdit Singh could not get assistance from the mother country and suffered lack of funds. *The Indian Planter's Gazette* and *The Rangoon Times* criticized the Bengal and the Punjab government in regard to the KomagataMaru passengers. These papers reported the orderly mass meeting at Amritsar and Calcutta and testify unswerving loyalty of the Sikh nation to the King Emperor. *The Gadar* weekly tapped its potential in several Ways, a poem invited readers to imagine troubled passengers as. "*A Plea of Helpless Indians on the Komagatamaru ship*". The Punjabi press condemned the inactivity of the Punjab government. However the Anglo- Indian press had divergent opinion regarding the voyage and took the Canadian side. They beckoned the passengers of the KomagataMaru ship as "a set of anarchists'. The newspapers picked up the story, reported by *The Province*, headlined as, "*Boat loads of Hindus on way to Vancouver*". *The British Columbia press* captioned the titled as "*Hindus Invasion of Canada*". Another paper, *The Morning Citizen*, an Ottawa newspaper addressed the whole episode was "*the limit of comic-opera government*".*The Times of London* and other contemporary British paper's asserted that there was no discrimination in Canadian law against British Indians only betrayed their ignorance and also commented that "*Asia is knocking and knocking persistently at the doors of western America*". *The Vancouver Sun*, also reported the bad image of the Indians. The Press depicted them not as poor immigrants, which they were, but as forerunners of '*hordes of Asiatics*' who would ultimately overrun the country if they were allowed to enter. The Pro-Punjabi Press like the *KhalsaSamachar*, *KhalsaSewak* and *Khalsa Advocate* put on the defensive note of the KomagataMaru ship. The findings of the KomagataMaru report divided public

reaction, the English language newspapers in India sided with the government, while the Punjabi press in Punjab blamed the authorities for violent showdown.

AFTERMATH/Consequences: Various chroniclers of the Ghadar movement denote to the KomagataMaru as an instrumental factor to rebel's cause. First, the treatment meted out to passengers while the ship was anchored at Vancouver Bay set the tone of emotions at a considerable high pitch and confirmed in many overseas Punjabi minds the virtual impossibility of gaining justice through negotiation and appeals.

Second, the publicity associated with the return passage of the KomagataMaru ensured that Far eastern Punjabis were also ready to join the Ghadar movement and thus contributed to the Singapore mutiny. The plight of the KomagataMaru passengers at Calcutta was widely discussed topic for Punjabi press such as '*KhalsaSamachar*' and '*Khalsa advocate*' were put on defensive. The older associations lost their grounds with in the Sikh community like "T*he Chief Khalsa Diwan*" and new associations sprang up and sought allies among the India's emerging nationalist leadership of the Congress party. Also the voyage and tragedy attracted attention of the writers, scholars, and historians who attempted to narrate its details, dimensions and perspectives. For this intention the Ghadar poetry have been analyzed in this exercise. It has been noted that the compiled Ghadar poetry contains 15 poems on the affair of the KomagataMaru including *Baints*, *Chhands* and *Bentis*. The span of this literature form begins from 1914-1946. The Sikh populace in Canada was so upset by the attitude of the Government that they went back to India to help overthrow the British rule. They realized that there situation in Canada would not improve until they had their independence in India. There was complete migration to United States in search of better social and economic conditions. By 1918, the Sikh population in British Columbia had dropped to a low the critics describe of about 700 people.A memorial was erected in Budge Budge in 1951 to commemorate the names of the massacred in the shooting and depiction of the incidents related to the KomagataMaru history. This memorial is locally known as the Punjabi Monument and was inaugurated by Pandit Nehru. Several plays and stories were depicted and the saga of KomagataMaru incident was first produced at the Vancouver playhouse in Jan. 1976, reconstructing a historical event to examine the politics behind the event.The Critics describe the play as Quasi-documentary that dissects the politics of racism. The incident has been discussed and revived from time to time by the Sikh community at large. The diaspora community of Sikhs in Vancouver, Toronto, Ottawa and several cities across Canada held seminars and conferences in 1989 to commemorate the KomagataMaru episode with research and pinion the truthfulness of this affair.

On 3 August, 2008 Prime Minister Stephen Harper appeared at the 13th annual "*GhadriBabeyan Da Mela*" in Surrey, B.C., to issue an apology for KomagataMaru incident. In 2012, the Simon Fraser university Library in Canada launched a website "*KomagataMaru: Continuing the Journey*" funded by the department of Citizenship and immigration of Canada. The Government of India formed a panel to observe the KomagataMaru's centenary. In India, the ministry of culture started yearlong centenary commemoration of KomagataMaru by honouring granddaughters of Baba Gurdit Singh, the hero of the KomagataMaru. A set of commemorative coin of denominations of Rs. 100 and Rs. 5 was released to mark occasion on May 1st 2014.

Conclusion: -To sum up, the whole affair of the KomagataMaru challenged not only the nature of Canada's exclusionary immigration laws contesting this policy from the start in the courts, through delegations in Ottawa, London, Delhi and by seeking publicity in Canada and abroad, but also the politics of their treatment in Canada. Not allowed to dock, the ship remained anchored in the harbour for two months, a floating prison without adequate water, food, or medical services. Despite legal appeals in court, Canadian federal laws designed to prevent South Asian immigrants from entering Canada despite the fact they, like Canadians, were British subjects were enforced. The whole KomagataMaru affair traced the causes of the exploitation of the passenger's and exposed the deep-rooted anti-Asian/Indian feelings in Canada.The humiliation inflicted upon the passengers of the KomagataMaru in Canada and later in India, became a footnote to the larger story of anti-colonial confrontation in direct rule in India that eventually climaxed in India's own foundational narrative of sovereign independence.

References:

1. Baba Gurdit Singh, *Voyage of KomagataMaru or India's Slavery Abroad*, Edited by Darshan Singh Tatla, Chandigarh 2007,
1. 2.Johnston, Hugh, *The Voyage of the Komagatamaru: the Sikh Challenge to Canada's color bar*, oxford University Press, 1979.
2. Sohan Singh, Josh,*Tragedy of the Komagatamaru*, People's Publishing House, Delhi 1975
3. *Hindustan Gadar Party: A short History*, P.P.house, New Delhi 1977.
4. 4.Harish,Puri, *Ghadar Movement: Ideology, Strategy and organisation*, Guru Nanak Dev University, Amritsar, 2013.
5. 5.A.C.Bose, *Indian Revolutionaries Abroad 1905-1922: In the Background of International Developments*, BharatiBhawan, Patna 1971.
6. Emily C. Brown*, Ghadar Movement, the Encylopedia of Sikhism*, Vol.II, Punjab University Press, Patiala 2001.
7. Eric.W.Morse, *Some Aspects of the KomagataMaru Affair*, 1914, Vol.15, Canadian Historical AssociationNo.1 1936
8. 8.Gurdit Singh, *The Voyage of Komagatamaru or India's slavery Abroad*, ed., by Darshan S. Tatla, Unistar, Chandigarh 2007.
9. J.S.Grewal, *The New Cambridge History of India: The Sikhs of the Punjab*, II:3, Cambridge University Press, Cambridge 1990.
10. Lajpat, Rai, *Political Future of India*, Kindle Publications, New York 1919.
11. Sukhdev Singh Sohal, *Shipping and Shaping The Ghadar: The KomagatamaruRevoyaged*, The Panjab Past and Present, Vol.XXXXV, Publication Bureau Punjabi University, Patiala 2014.
12. Gopal Krishan Lamba, *Voyage of KomagataMaru*, Twenty First Century Publications, Patiala 2007.
13. Randhir Singh,*The Ghadar Heroes: Forgotten Story of the Punjab Revolutionaries of 1914*, People's Publishing House, Bombay 1945.
14. Waraich, Malwinderjiy Singh and Sidhu, Gurudev Singh, *KomagataMaru: A Challenge to Colonialism: Key Documents,*Unistar Publishers, Chandigarh 2005.
15. Ward.W.Peter, *The KomagataMaru Incident, In White Canada Forever: Popular Attitudes and Public Policy toward Orientals in British Columbia*, Mc Gill- Queen's University Press, Montreal 1990.

❑❑❑

4.

Migration in African Literature:
A Study of Some Selected Hausa Novels

Bashir Abu Sabe, Ph.D.
Department of Nigerian Languages,
Umaru Musa Yar'adua University, Katsina, Katsina State.
abusabe83@gmail.com, bashir.abu@umyu.edu.ng
+234 803 608 7948

Abstract

Migration is a common phenomenon in every society that it has become a topical concern for scholars, government, civil societies, NGOs and literary writers. It has become an overwhelming global issue such that literary writers across the world have made it an important theme. African writers such as Chika Unigwe (The Phoneix 2007, On Black Sister's Street 2010) and Chimamanda Ngozi Adichie (Purple Hibiscus 2004, Half of a Yellow Sun 2006, The Thing Around Your Neck 2009, The Thing Around Your Neck 2013) have written about how migration affects young Africans that travel to Europe for greener pastures and other related reasons. Hausa writers also contribute to this topical discourse in a bid to examine its often negative effects and curtail the practice. Although there are sometimes cogent reasons for migration, the manner in which it is practiced has been of concern to these writers. In particular, these writers examine the route to Europe from Nigeria via Niger Republic. This paper offers a general critical and stylistic analysis of some of the Hausa works that deal with the theme of migration from either rural to urban areas or from one country to another. Dangambo Abdulkadir's KitsenRogo (loosely translated as all that glitters are not gold) is the primary text for this paper. International migration theory and socio-criticism are utilised as the theoretical and methodological framework in the paper.

Key Words: Migration, African Writers, Contemporary Hausa Novels

1. **Introduction**

African writers write about themes that boarder on the lives and experiences of their people. They write about the rights and wrongs of everyday life in a bid to educate and turn around lives and societies for the better. It is in this way that they touch lives, reform and entertain in the process. This paper is concerned with migration, a theme that affects the lives of many Africans. Notably, this important theme is neglected by many African writers, who opt to write about other important and even trivial subjects. It then becomes difficult for scholars to locate literary works, especially in Northern Nigeria, that deal with this seminal subject. This is not concluding, however, that there are no literary works that deal in one way or the other with migration.

African writers such as Chinua Achebe and Wole Soyinka did not only write about migration, they experienced it, since they had to at one point or the other in their literary career flee from persecution and disillusionment. Importantly, they wrote some of their works while on exile. Achebe and Soyinka wrote about social injustice, including migration, at home and abroad (Kabore, 2016). In Northern Nigeria, as well, Umar Ladan and Dexter Lyndersay in *Shaihu Umar* (pub. 1975) also tackle forced migration through the experiences of victims of forced migration during the slave trade across the Sahara desert (Bello, 2017).

Migration is generally known as the movement of people from one country to another for economic, colonial, political, or social reasons. There are thus several factors determining why

people voluntarily or forcefully migrate. Falola et al. (in Ladele and Omotayo, 2017) add that, there are cultural and spiritual dynamics associated with migration in Africa and the African diaspora.

For long, African writers have been caught up in the migration web, especially during colonial rule due to their involvement with nationalist struggles for independence in their various countries. Many of them had to seek refuge in neighboring countries or distant lands like Britain and America. Thus, from about the late 1950s, the tradition of writers on exile emerged. Writing from the diaspora, writers like Ngugi wa Thiong'o, Wole Soyinka, Bessie Head, Doris Lessing, Alex La Guma, and Dennis Brutus, among others, tackled colonialism, imperialist and neocolonial processes, and high level of impunity and corruption in their countries. Their literary productions are often known for their utilization of the motifs and tropes of alienation, disillusionment, frustration, and isolation. The motifs of alienation and disenchantment have resurfaced in the recent works of African writers writing from diaspora.

In this paper, the concern will be with the critical evaluation of Abdulqadir Xangambo's *Kitsen Rogo* (*All that Glitters is not Gold*), a Hausa novel published in 1976. In summary, the novel reveals how poverty forced a young man to migrate from the village to the city in a quest, first, for survival and then possibly greener pasture. In the context of this study, migration is extended to cover the internal movement from the village to the city, considering that the major factors for migration are the same.

2. Migration in Africa

Migration is one of the important global discourses among scholars today. Scholars and literary writers have examined its diverse facets and effects on the migrants and the host communities. Africa, in particular, has a long history of population movement aimed at restoring ecological balance and, more importantly, of individuals in search of subsistence: food, shelter, and security. In African pre-colonial history, the kind of movement that is now regarded as international migration occurred over a wide area, restricted only by warfare (Aderanti, 1997). Since then, migration has been on the rise, mainly directed towards Europe and driven by poverty, violence and sometimes inordinate ambition and the quest to pass through the window. Extreme poverty, starvation, warfare, and environmental degradation have become an African lot and image, hence fuelling migration through any means necessary. The quest to make it to Europe using any means is today referred to as irregular migration and is posing a serious security problem. The route from sub-Saharan Africa through the Maghreb to Europe is an apt example of this irregular migration, which is now associated according to Flahaux (2016) with international crime, trafficking and terrorism.

Migration has been defined differently by scholars. Aina (1997),for example, defines it as a spatial residential relocation over a relatively long period of time. This entails population movement; including that across national boundaries. It also includes the internal migration of people (change of residence) for a long period of time. Thus, going by Aina's definition, migration is simply the movement of people fromone place to another with the intent to settle.

There are a number attempts by the international communities and governments in Africa and other developing nations to regulate migration by attending to one of the established premise that the root causes of migration are poverty and income gap between developed and developing countries. One of the short term regulation is for nations affected to improve on their boarder control, while the long term is to proffer solutions by stimulating development in developing countries through trade, aid and remittances (De Haas, 2007).

Studies (Forster, 2015; Amin, 1997) have shown that, migration is hardly solely an individual action in which one moves from one place to another. Forster (2015: 17) argues that, it is often mediated by systems or sets of conditions that shape or even interdicts one's movements. Forster (2015: 17) reports that scholars believe that "migrations do not simply happen. They are produced. And migrations do not involve just any possible combination of countries. They are patterned." He adds that, labor migrations, for example:

> are embedded in larger social, economic and political structures, and … they are consequently bounded in their geography, duration, and size. There is a geopolitics of migration and there is the fact that migrations are part of systems: both set parameters for migrations… [We should] accept the fact that migration is not simply an aggregation of individual decisions, but a process patterned and shaped by existing politico-economic systems. (Foster, 2015: 17)

In another study, Samir (1997) classified migration into classifications such as place of origin and of destination: rural–rural, rural–urban, urban–rural, urban-urban, and internal and international migrations. In those parts of the world that are already heavily urbanized, the urban–urban flow forms the main migratory phenomenon. In Africa, the migratory patterns are still essentially rural-urban, region-region or country-country. The duration of the migrations is also another issue. When it comes to migrations that are mainly rural-rural or urban-rural, for example, it is essential for seasonal occupations like farming and so do not last long. This, then, allows us to take into account the fact that, a good number of migrations in Africa are merely temporary.

The migratory process involves a multiplicity of patterns: some migrants go directly to their destinations; others utilize a step-migration movement from smaller settlements to larger ones, up the urban hierarchy; while others operate a multiple-migration method, which involves searching for opportunities in towns, either large or small. In the case of non-metropolitan internal migration, these different steps are more or less taken in search of opportunities in rural areas and small and intermediate settlements. Rural–rural migration operates to a great extent and has been studied by some scholars.

In the Nigerian context, for example, this practice is associated with farmers and other agriculturally-based people, who move from areas of land-hunger, or different ecological zones such as the Savannah or Sahel region, into the forest belt. They enter into quite complex production arrangements such as pure wage-labour, farm-tenancy and sharecropping. Although rural–rural migrants sometimes operate as traders, craftsmen, and artisans, there is the consensus among scholars like Adepoju (1976), Olusanya (1976), and Udo (1975) (in Aida, et el 1995) that, they migrate solely in search of fertile land for farming.

The other patterns of migration like rural-urban, urban-urban and country-country operate differently, with migrants migrating for different reasons, mostly economic. In the case of African writers such as Ngugi, Achebe, Soyinka, and Brutus, it was basically more to do with escaping persecution and enjoying the freedom to write about anything and anybody than for economic reason. As stated earlier in this paper, many African writers of the first generation experienced migration; some were exiled while others had to flee for survival. The nature of migration and how it affects victims at home and abroad have been examined in many West, East and Southern African literary works (Kabore, 2016).

Similarly, in North African countries, Arab writers also experienced migration. Many of the writers had to flee at certain points to escape persecution. Importantly, countries such as Egypt

provided a safe haven for those migrant writers who fled from the atrocities of their governments. As a centre of culture and civilization, Egypt provided asylum for the many writers that came to its shores since the 1870s (Sabe, 2016). Some of the writers are Ya'qub Sarruf, Faris Nimr, Salim Taqla, Zaynab Fawwaz, Labiba Hashim, Mayy Ziyada, and many others (Sabe, 2016).

The rural–urban, or urban–urban non-metropolitan migration that occurs is often to small and medium-sized towns. In the small towns, the range of opportunities and activities depends on the size, location and functions of the settlements. The presence of migrants is often a question of scale and needs in relation to these either in rural areas or in medium-sized towns. These vary extensively depending on their sizes, locations and functions. Generally, the medium-sized towns are more heterogeneous than the rural settlements and small towns. They are also often better serviced with utilities and infrastructures. Opportunities for employment in them range from the public and private formal sectors to, in some cases, agro-based or mineral-extracting industries, commerce and an extensive informal sector. There is a greater division of labor in these settlements and as Okafor (1988) has pointed out in Nigeria, further political and administrative decentralization in the form of state creation in Nigeria in 1963, 1967, 1975, 1985 and 1991 have resulted in 30 state capitals, all of which are some form of regional administrative headquarters. These are being developed through construction of offices, provision of services and infrastructures so that they can play their official roles effectively. They also become sites of employment creation in a wide range of social and economic sectors.

3. Hausa novels and migration

Hausa writers have also contributed to the theme of migration through their works. They narrate how the young men leave villages and towns in search of wealth and influence in the cities through a number of related but different stories. Some of these novels are Bature Gagare's *Qarshen Alewa Qasa* (1982) and Abubakar Tafawa Balewa's *Shaihu Umar* (1933).

Youth left their villages and towns for cities in order to have influence to the society and wealth. This can be seen from the novel of *Karshen Alewa Kasa* by Bature Gagare, 1982 which emerged as a result of writing competition set by Federal Department of Culture of Federal Republic of Nigeria in 1982; the novel won the third prize and has 342 pages.

The novel tells a story of a young boy Mailoma who was prostrated by the intimidation of their animist traditional ruler. These intimidations led to the dead of his wife and mother, as such he left their village Tsaunin Gwano on exile to city of Kano. After being well brought of and trained by his master in Kano, he killed the master because the master caught him seducing his wife. From there he went to Lagos and joined the Nigerian army, but left the army before the end of civil war of 1967 and form an armed robbery team, which he called "Best Five". For some years, Mailoma and his 'best five' team were pushed away from Lagos by the security forces. That made him to run back to his village and form a big school of armed robbery to take revenge on their leader, Sarkin Arna. He tries to take revenge from their village ruler who killed his wife and destroy what they worship (Paganism).

In this novel, as we can see there is forced migration which was caused by their traditional customs and belief, Mailoma migrated from there village due to the power of their ruler which resulted in killing his wife and mother. When he was well brought-up and capable of taking revenge, he now returned to the village and executed his plan on taking revenge. This novel portrayed rural-urban migration whereby, the character was forced to go out and finds a means of taking revenge on what has been done to him.

In the novel of *Shehu Umar* by Abubakar Tafawa Balewa 1933, there is also an element of migration. The characters in the novel, especially Shehu Umar's mother suffer and migrate from one village to the other in the quest for her son. This migration took her a lot of time to find her son and at the end she died after locating him. This type of migration is called the rural-rural migration just as (Samir Amin, 1997) stated. This migration is not for money or seeking for some material benefit, but for quest for a lost somebody. Therefore, Hausa writers since in the 1930's down to 1980's portrayed migration from rural-rural area or rural-urban area as we have seeing in the novel of *Karshen Alewa Kasa.*

3.1 Causes of migration in Hausa novel

For Hausa writers, there are a lot of causes of migration that affect Hausa society and that is what they concentrate to portrayed in their novel. But for the purpose of literary works, Kabore (2016:3) stated that migration theorists such as Dustmann and Weiss (2007) said that throughout human history, "economic motives for migration, and motives related to natural disaster or persecution (…) are the two main reasons why individuals migrate." (2). In fact, for ages, people have been migrating because of poverty, natural disaster or social unrest. Upon examining post-colonial African literature that deals with migration, one comes to the understand that the migration story for African that migrate from one place to another has to do with poverty or war. Believably, hunger and crises are the main reasons that made Africans to migrate from their country or from one place to another for shelter and protection. The Hausa novelist just like their other novelist provided and depend on those causes of migration in their novels.

That was why Mailoma was set to migrate from their rural area to urban due to maltreatment which was close to war that broke between their family and Sarkin Arna's family. Similarly, one can say hunger or poverty and economic hardship is what made their leader to handle them the way he did.

4. Effects of migration in the novel of *Kitsen Rogo* (*All that Glitters is not Gold*)

The novel of *Kitsen Rogo (All that Glitters is not Gold)* was published by NNPC in 1978 the book was written by Abdulkadir Dangambo with 75 pages. The book narrates the story of young boy Ibrahim who is the main character in the story. Ibrahim migrated from their village (rural area) to the city of Kano (urban area), in Kano Ibrahim change his name to Musa Dan Kunama in order to hide his identity, since he don't get any job to do in the city. Ibrahim left his village for city in anticipation of having good job, unfortunately, he ended up in prison due to associating himself with bad guys. The main theme of the novel is to address the problem of migration from rural to urban area.

Ibrahim ran-away from the village in order to get a new work which will earned him money without doing much or suffering. That was why he abandoned faming which is their main occupation and way of living in the village. While in the city, he struggles to have job, but due to low qualification, he could not get any, he finally ended in prison. While in prison, he regretted leaving his village in the first place and equally regretted involving himself with the errand boys, but, it's too late for him.

The writer portrayed how youth in their young age decided to leave their origin, to abandoned their agricultural activities that is full of wealth and ran into cities to look for something that is not real and fall into trouble. Ibrahim, while in prison, found himself blaming and regretting what he did, while thinking in the prison, one can clearly understand his remorse:

> What made me to left our village, Kademi? What are my benefit in city? These are unanswered questions he kept asking himself. He continued, I could have been in our village with my occupation, agriculture. I could have not found myself in this ugly situation. He now testified to the Hausa wise saying… "Having wealth without peace of mind is better to have peace of mind and stay poor. (*Kitsen Rogo*: 2)

This is just a portion where the main character of the novel regretted his deeds when it is too late for him to cry. Most of the migrants from Africa regret their deeds when it is too late for them, this novel is a clear example of how African writers portrayed such theme and our analysis is going to buttress that point.

The novel *Kitsen Rogo* bring out the bad situation and the critical condition villages as one of the main reason for youth to leave rural area to urban area. This is one of the reason that forced Ibrahim to migrate to city so that he can have social amenities since he cannot have them in the village. Likewise, he will get enough money and rise capital which will earned him respect and to do whatever he wants to do, to go wherever he want to go, unlike in the village where there's none, this is what he thinks while in the prison:

> Each and every blessing day youth are flowing to the city from their villages. Some of the villages are even worse than mine. No schools and there is no clean drinking water. Some don't even have wall, no buildings and some remote areas don't have a market. In some of the villages, no one can even understand a simple English. (Kitsen Rogo:17).

From the above quotation one can come to understand that Ibrahim is now regretting leaving his village that is more than some of the villages and yet, youth from that village stayed and concentrate on their daily activities without bothering their selves on having social amenities.

Ibrahim decided to leave his village after hearing about his friends that are leaving in the city and how they enjoyed life in the city. That is what forced him to join them in the city so that he will go to the cinema as his friend Bala used to go, he can as well go to any club he so wishes without any hesitation, this is what he thinks in his flashback while in the prison:

> He thinks of his neighbor in the village Bala, who is enjoying his life in the city and became rich, the other one of his friend who is also in the city also became rich and he works in a company…. No is not a company, is a government agency… (Kitsen Rogo: 4)

This is the type of thinking forced Ibrahim to leave the village in order to become rich as his friend and neighbors gotten, unknown to him, the situation in the city is not like that, it is just like the wise saying *All that Glitters is not Gold* meaning whatever one forecast is not the reality, all the expectations one foresee is not always the real happening. For Ibrahim, he saw how his friends enjoyed and got a lot of wealth in the city and he decided to joining them and have whatever they are having, unfortunately for him, he fell into a trap and ended up in the prison.

Ibrahim in his flashback remembered how life was so simple with him in their village and how he thinks of his girlfriend who he realized was forced to prostitution in the city after she was married against her wish:

> He really regretted leaving his village. He could have been in the village by now in confidence. What about my girlfriend, Mairo? I could have married her… no, he re-think that she was now a prostitute in the city. May be if he has stayed home he could have marry her. She was forced to marry somebody that was she left her matrimonial home for prostitution. (Kitsen Rogo: 37)

This type of thinking is what disturbed him as he now in the prison serving punishment, he doesn't have anything to do in the prison than thinking of the old good days. He again thinks of his girlfriend and remembered that somebody told him she is now an international prostitute, meaning she excel in the profession and has been championing in the field:

> Where is Mairo now? He once heard from his friend she is now a prostitute in Shagamu. But somebody told him that he saw her in a hotel in Gusau. He remembered how Mairo was a pious girl, in their village, Kademi, nobody will think Mairo will turn to a prostitute because of her good habit, now they are in the same ball, no, may be his own case is more than hers, who knows? (Kitsen Rogo: 5)

Another effect of rural-urban migration as portrayed by this novelist is how those that migrated from the rural area will end-up becoming a criminal in the cities if they did not have any tangible or meaningful job. This is what happened to Ibrahim who changed his name to Musa in the city. He came to city to have better a job so that he can earned money which will made him to become rich, but he ended-up to becoming criminal because he could not have a job of his choice. He met some bad friends Ado, Boss and co who involved themselves in theft, burglary and all sort of criminal offense, Musa don't have any choice than to join them. It is this act that led to the capture and imprisonment of Musa by the Nigerian Police and was sentence to one hundred and ten months in prison. While in prison for the second time, Musa exhibited good character, though sometimes he thinks of how to escape from the prison, but he remembered how the first escape made his punishment to be hard on him for the second time.

As we have seeing earlier, Ibrahim suffered a lot while in the city and could not achieved his desire of becoming rich and enjoy life to the fullest. He paid for what he did and regretted when it is too let for him. But, his obedient and working hard in the prison earned him respect to the prison officers and was released before he completed his serving term. This made him to change his life while back in the village, he became so good that everybody loves him, that made Alhaji Kyauta to appoint him to oversee his farmland as the farm manager, and later became the manager of a company established in the village. Though, Ado tried to take him back to the criminal act, but he refused to join him back.

5.0 Conclusion

This paper analyzed the effect of migration of African origin to Europe and other countries for better life and earning. Though, when people migrate due to poverty will end-up suffering in wherever they found themselves.

This type of hardship is what Africans are facing while they migrated to Europe or other countries. They don't have higher qualification nor official visas that will allow them to move freely and on top of all these, they will not find a good job that will take care of them, as such, one will find that they are involve in all sort of criminal act; prostitution, drug-abuse, theft, rubbery and so on. In fact, Africans faced a lot of challenges and problems while they migrated

to Europe as we have seen in this novel, is just a replica of what is happening with our brothers and sisters elsewhere.

The best for Africans is to stay home, contributed in the socio-economic development of their villages, town, cities and the county at large. Each country has its natural resources which if utilized will benefit the entire populace and will attract foreign investors that will have to come and develop and make use of our natural resources, instead of Africans migrating to their countries and found themselves into trouble.

References:

Aderanti, A. (1997).Migration in Africa: An Overview Article *in* The International Journal of African Historical Studies.

Amin, S. (1997). Migrations in Contemporary Africa: A Retrospective View Article *in* The International Journal of African Historical Studies.

Baker J. & Akin, A. T (1997): The Migration Experience in Africa Article *in* The International Journal of African Historical Studies. Nordiska Afrikainstitutet

Bello, S. (2017). "Another Slave Narrative: Representation in Umar Ladan and Dexter Lyndersay's *Shaihu Umar*". Conference Paper Presented at the International Conference on African Slave Trade and Slavery across the Sahara, the Mediterranean, the Middle East and the Indian Ocean: forced migration, poignant memories and new dimensions of slave trade in the 21st century, on 27-28 November 2017, at Umaru Musa Yaradua University Katsina, Nigeria.

De Haas, H. (2010). Migration and Development: A Theoretical Perspective University of Oxford

De Haas, H. (2007). Turning the tide? Why development will not stop migration. Development and Change, 38(5), 819–841.Google Scholar

De Haas, H. (2010): African migration: trends, patterns, drivers. Comparative Migration Studies

Kabore, A. (2016) Migration in African Literature: A Case Study of Adichie's Works. Revue du CAMES *Littérature, langues et linguistique Numéro*

Ladele, O. A and Omotayo, A. E (2017) Migration and Identities in Chika Unigwe's Novels. Studies in Literature and Language Vol. 14, No. 3, 2017, pp. 52-57

Flahaux, M. (2016). African migration: trends, patterns, drivers. Comparative Migration Studies

Sabe, B. A (20016): Kagaggun Labaran Hausa da na Masar: Nazarin Kwatance. PhD thesis submitted to institute of African Research and Studies, Cairo University, Egypt.

Sallau, B. A. (2012). Matsayin Sana'o'in Gargajiya na Hausawa Jiya da Yau: Qalubaale ga Matasan Zamani. Amfani, H. A. ed. (2012). *Champion of Hausa Cikin Hausa: A Festschrift in Honor of Dalhatu Muhammad.* Zaria: ABU Press

Shu'aibu, M (2016): Illolin Kaurar Matasa Daga Kauyuka Zuwa Birane A Cikin Littafin *Kitsen Rogo* Na Abdulkadir Dangambo (1978) Seminer paper, Umyuk

Shu'aibu, M. (2013). Tasirin Mazahabobin Adabi kan Tarken Adabin Hausa." PhD. Thesis submitted to Dept. of Nigerian Languages, Bayero University, Kano, Nigeria.

UNECA (2017): African Migration *Drivers of Migration in Africa. Draft Report* Prepared for Africa Regional Consultative Meeting on the Global Compact on Safe, Orderly and Regular Migration.

❑❑❑

5.

Status of English Language in India

Dr .Rachna Yadav
Asst.Prof.English
Parashuram Degree College

This paper's main purpose is to know the status of English language in the pre-independence era and post independence era. As well as its current status in India.

Languages are important in the life of any nation. The members of a social group need to communicate with each other and for all social purposes. India is a country with multilingual, multicultural and pluralistic milieu. The social appreciation can best be fulfilled by the mother tongue. It is natural to think of mother tongue for the purpose of education but the necessity to have a common language of interaction has lead to the learning English. English occupies a unique position in Indian education system. in the pre independence era English language has three phases. First is the missionary phase. In second phase Indians demanded instruction in English studies. The third and most important phase is that of bilingualism. In post independence era English has been allowed to continue for fifteen years from the date of adoption of the constitution and then to be replaced by Hindi. The current status of English has turned a significant percentage of the world's population into part time users or learners of English the wide spared need for learning puts a consideration pressure on the resources involving curriculum development.

Pre Independence era: It is strongly believed that it made its entry when the British first came to India after the incorporation of the East India Company in 1600 .The English was the language of the rulers in India .We had no choice but to learn English. in this way English language started gaining roots in India. By 1765 the company's influence had grown to such an extent that the British were effectively controlling most part of the country .Initially English was only taught to the local population through the work of Christian missionaries there were no official attempts to force the language on the Indians. But by the 1700s, English had firmly established as the language of administration and many educated Indians adopted it as a mean of social advancement .Its journey from being a foreign language to the associate official language of Administration has been very interesting. By 1857 universities had opened in Bombay, Calcutta and Madras. English turned to be first language in Indian education. Indians who knew good English were considered as the new elite of India. According to the British government laws the language of instruction at university level and therefore schools that stressed English were chosen by ambitious Indians. There were primarily two objectives of such education. The first was to create through this educational class of natives who, despite their blood and colour, would be English in culture and be able to interpret between the rulers and the subjects.The second was to create a demand for the European institutions.It provided the framework of formal English language to India. The British government turned to high cast Indians to work for them . Many high cast Indians, specially the Brahmins and the other people of high caste worked for them. The British policy was to create an Indian class who should think like the British. These

Indians also got their education in British universities. In 1835 macaulay paved the way for the development of the English in India by by making it's study compulsory. By this effort English became as the official language of education in 837 . The government policy was to establish English education compulsory in India. Dr. Zakir Hussain committee of basic education 1938 recommended that the proper teaching of the mother tongue is the foundation of all education. This committee included the 7 year course of basic education. Indians not only learn the English language but also used it to throw away British Empire from Indian soil. Indian also started producing literature in English. English also played a critical role in India's struggle for independence as it became the language of political awaking and resurgence. Even M.K Gandhi 1969-1948 , although a strong advocator of use of national language , used English language effectively to put forth his message to british government.

Post independent era: The participation of English as having an alien power base changed. English now has become distinct and complimentary. After independence drastic changes came regarding the place of English in india. Since it was a language of rulers who had exercised cruelities over Indians. The first reaction was to deathrone English from its exalted position. As a consiquences hindi in devnagri script was declared was declared the official language of the union by Indian constitution. In order to give hindi sufficient time to replace English as an official language, English was declared to continue as an associate language for a period of 5 years i.e, till 1965. English did not remain the medium of instructions. Reasonal languages became the medium of examination. English chased to be a compulsory subject. The state government started using regional languages in administration. Now it is obvious that English did not have the same place after after independence which it had before independence. After independence the question of language became more emotional. Prime Minister Nehru declared 1959 that it was government policy to shake India free of English within a generation.

"English as an associate, additional language which be used , not because of facilities and all that , but certain doors of advance are closed to them because they are forced to correspond the government, I mean – in the hindi language. They can correspond in English as long as people require it and the decision for that . English should be taught along with hindi in order to get outside affairs, for all Indian services, engineering medical and forest departments." The firm establishment of English after independence beniffitted india in several ways. Indians not only started learning it seriously but also learnt how to express themselves in an efficient way in English. Several authors started writing in English. This gave a boost for development of the special field in literature called "Indian English literature." Thus we have seen how foreign language became the associate official language in india.

The current status of English: Prior to the entry of Englishmen india had no contact with the English language. When it came alon with the britishers it came as a foreign language. English had to face few setbacks in india after independence. But there were some learned thinkers who advocated retention of the English language in india even after independence . India is a country with more than 25 dominant languages and 6000 dialects. There are more than major 6 major languages spoken and used in this country. English appears as a common platform for many Indians when in a cross linguistic situation. They must also tribute the hypocracy of many Indians for the development of English language in our country. They take pride in claiming that we can speak, write or use English comfortably and fluently. English is the official language in the government and private offices. This is also the language of instruction in all the universities and colleges across the country. The scenario is such that one need to polish the

skills of English to obtain a job. Mere knowledge of the subjects is no more the only criteria to secure a job in today's date. One needs to be a master in English communication skills to be a professional. English has evolved as language of status. This clearly reflects the status symbol if one is able to communicate in English, they drive respects for themselves.

CONCLUSION: We have thus in brief discussed the beginning, the growth and development of English in india. We also studied how the status of English language change from the time English people ruled after independence. We could see in the discussion is that the English language has been the most valuable gift for the Indians . It had helped Indians in several ways. Being the window to outside world and gateway to knowledge, English has been of great prominence and importance. So we can easily say today that " there is no success , if there is no English."

References : www.wikipedia.org, eharondanniel.the polics of india since independence(The new Cambridge history of india, 1999-2000), www .studyenglishtoday.net/englishlanguage.html

❑❑❑

6.

A Study of Personality Factes of Dependent Internet Users

Dr. Anita Tiwari
Head, Department of Psychology
Maharani Laxmi Bai Govt. College Of Excellence, Gwalior, Madhya Pradesh

INTRODUCTION

There has been growing interest among the social scientist to study the internet behaviour. The study of the psychology of the internet uses, abuses and its influence on behaviour has attracted the attention of psychologist in recent years.

The internet and online virtual world has been touted as a revolutionary technology among the students, academicians, and businessman. The internet explosion happened so rapidly that we did not have any time to retreat and look at it more systematically as a new environment that can have significance on human behaviour. It is a parallel world in which people are acting-interacting.

To study the psychology of online world & its influence on behaviour is a very recent topic of research in psychology. Researchers conducted so far on this topic are on internet addiction which has tried to indentify problematic internet use associated with social & psychological impairment. Brenner 1996, Grittens 1997, Morahan & Martin 1997, Scherer 1997, Young 1996, Douglas & Mc Ganty 2000 Bluic & Lara 2004

1991 Shotton was first to investigate computer dependency and observed dependents they were more likely to maintain a schizoid life style.

THE FIVE FACTOR MODEL

Lewis Goldberg proposed a five dimensional personality model "The Big Five." The five factor model is descriptive model of personality. What separate five factor models of personality from all other is that it is not based on the theory of any one particular psychologist, but rather on language , the natural system that people use to communicate their understanding of one another. The five-factor model of personality is a hierarchical organization of personality traits in terms of five basic dimensions: Extraversion, Agreeableness, Conscientiousness, Neuroticism, and Openness to Experience. The five-factor model is comprised of five personality dimensions (OCEAN): Openness to Experience, Conscientiousness, Extraversion, Agreeableness, and Neuroticism. The five dimensions are held to be a complete description of personality. The five factors were derived from factor analyses of a large number of self- and peer reports on personality-relevant adjectives and questionnaire items.

The five factors are:

Extraversion: outgoing and stimulation oriented vs. quiet, stimulation avoiding

Neuroticism: emotionally reactive, prone to negative emotion vs. calm, imperturbable, optimistic

Agreeableness: affable, friendly, conciliatory vs. aggressive dominant, disagreeable

Conscientiousness: dutiful, plan full and orderly vs. laidback, spontaneous and unreliable.

Openness: open to new ideas and change vs. traditional and oriented towards routine.

The following are some of the important characteristics of the five factors. First, the factors are dimensions, not types, so people vary continuously on them, with most people falling in between the extremes. Second, the factors are stable over a 45-year period beginning in young adulthood (Soldz & Vaillant, 1999). Third, the factors and their specific facets are heritable (i.e., genetic), at least in part (Jang, McCrae, Angleitner, Riemann, & Livesley, 1998; Loehlin, McCrae, Costa, & John, 1998). Fourth, the factors probably had adaptive value in a prehistoric environment (Buss, 1996). Fifth, the factors are considered universal, having been recovered in languages as diverse as German and Chinese (McCrae & Costa, 1997). Sixth, knowing one's placement on the factors is useful for insight and improvement through therapy (Costa & McCrae, 1992).

The personality theories generally agree that personality is organisation of qualities that reside in and characterize the individual and are constantly influenced by the environmental factors. Personality psychologist agrees that development of personality is an interaction of biological environmental factor. Social factor play an important role in shaping the personality of the individual. Any change in social condition has an effect on behaviour. Many technological changes influence society. Rapid technological advances have opened a vast virtual world before the individual that is internet. To understand the relationship between internet and personality the researcher conducted this study. In the study we are studying mainly two factor extraversion and neuroticism.

EXTRAVERSION is characterized by positive emotions, surgency, and the tendency to seek out stimulation and the company of others. This trait is marked by pronounced engagement with the external world. They are often perceived as full of energy and tend to be enthusiastic and action oriented individual.

NEUROTICISM is the tendency to experience negative emotion such as anger, anxiety or depression. It is some time called emotional instability. Those who score high in neuroticism are emotionally reactive and vulnerable to stress.

Earlier in 1997 Scherer, Morahan and Martin 1997 found that excessive internet use is problematic for academic performance and relationship functioning. Other researcher had explored link between excessive internet use and personality traits – neuroticism and extraversion (Wolfradt and Doll 2001), emotional state, loneliness and anxiety (Caplan 2003, Moody 2001, Shapered and Edelmann 2005, Yao-Guo ET all 2006)

OBJECTIVES

1. To examine the prevalence of internet use and its addiction among students.
2. To access the psychological impact- anger, impulsiveness, depression, withdrawal etc of the online virtual world on its user.

HYPOTHESIS

1. There would be no significant difference between male and female college going students on personality facet of extraversion.
2. There would be no significant difference between male and female college going students on personality facet of neuroticism.
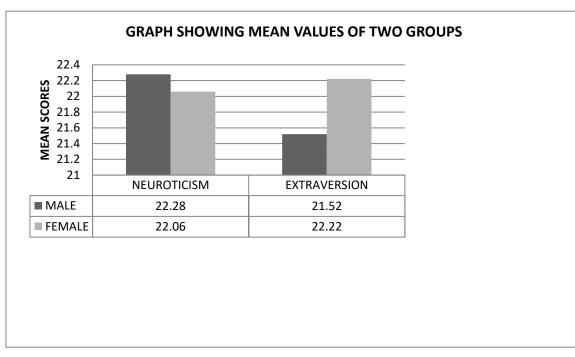
METHODOLOGY

Sample of 50 male and female College going dependent internet users of age group from 17 to 22 of Gwalior city were selected by - Online behaviour questionnaire- Kimberly Young,

university of Pittsburgh, Bradford, 1996. Personality facets were measured by - NEO 5 factor Inventory, Form S, Paul T Costa and Robert R McCrae.

RESULTS

	EXTRAVERSION		NEUROTICISM	
	MALE	**FEMALE**	**MALE**	**FEMALE**
MEAN	21.52	22.22	22.28	22.06
SD	3.74	5.16	4.15	5.11
SEM	0.53	0.73	.59	0.72
N	50	50	50	50
t-RESULT	0.7761 (df=98) Non significant		0.2363 (df=98) Non significant	

GRAPH SHOWING MEAN VALUES OF TWO GROUPS

	NEUROTICISM	EXTRAVERSION
■ MALE	22.28	21.52
■ FEMALE	22.06	22.22

Result shows there is no significant difference found between the two groups. The mean value of dependent college going male internet users is 22.28 and female internet users 22.06 on neuroticism factor and both the groups do not differ significantly. The mean value of dependent college going male internet users is 21.52 and female internet users 22.22 on extraversion factor and both the groups do not differ significantly.

On the neuroticism facet male scored high in comparison to female students. High scores indicate worry, anxiety, anger and hostility. They also indicate guilt, sadness, loneliness, and hopelessness. They are uncomfortable around others, they are impulsive which refers to inability to control craving and urges. They are vulnerable to stress and feel unable to cope with stress. So they enjoy online behaviour and to be a member of virtual world.

On the extraversion facet female score high in comparison to male students. This indicates they are friendly, warm, and affectionate to their internet friends. They are excitement seeking and

sensation seeking. They can also form close attachments and enjoy the company of others in a virtual world. They experience joy, happiness and are cheerful and optimistic.

Other Researches have explored link between excessive internet use and other factors such as gender (Amichai-Hamburger and Ben Artzi 2003), personality traits such as neuroticism and extraversion (wolfradt and Doll 2001), emotional states such as loneliness and anxiety (Caplan 2003, Moody 2001, shepherd and Edelmann 2005, Yao-Guo et al 2006). Kraut et al 2002 study showed that the extraversion mediated the relationship between internet use and emotion those classed as extroverts tended to benefit from internet use. Persons who feel loneliness are more prone to excessive use of internet. Dr. Dinhas Dennon of Tel Aviv University said that internet addiction can lead to anxiety and severe depression. Teenagers and people in mid fifty's suffering from loneliness are at greatest risk.

So this studies shows that male and female college going student are prone to excessive internet use besides their academic requirement. Female are more expressive in virtual world. They are more experiencing joy, happiness, excitement, making friends on internet in virtual world rather than in real world. On the other hand male students are showing anxiety, hostility, impulsiveness, worry, depressive tendencies and neurotic behaviour. They also feel unable to control urges. Due to this they are uncomfortable around others so they again turn back to virtual life.

References:

1. Shotton K 1991. The cost and benefits of computer education. Behaviour and information technology.
2. Kimberly Young 1998 Caught in the net: how to recognize the signs of internet addiction and a winning strategy for recovery, John Wiley, New York.
3. Young K S 1996 Pathological Internet Use. A case that breaks the stereotype psychological reports.
4. Douglas K M Mc Ganty, C Bluic and Lara G 2004 Understanding Cyber Hate, social competition and social creative in online white supremacist groups. Social science Computer Review.
5. www.muse.jhu.edu/login?uri=/journal/latin_american_politics_and_society/v047/47.3fried man.html (assessed on 20/11/2010)
6. www.virtual-addiction .com/pages/a_neteffect.html (assessed on 24/11/2010)
7. www.personalityresearch.org/bigfive.html (assessed on 24/12/2010)
8. www.bsu.edu/web/00t0holtgrav/623/ffmarticle.pdf (assessed on 24/12/2010)

❑❑❑

7.

Economic Impact of Asymmetric Information: Theory in Financial and Capital Markets

Dr. Sanjoy Kumar Karna
Faculty of Economics
Butwal Multiple Campus, Butwal

Abstract

Asymmetric information occurs when traders on one side of the market know things that traders on the other side of the market do not. At first blush, asymmetric information might not seem to be a serious problem for markets. Asymmetric information often leads to a market problem that is known as adverse selection. Adverse selection occurs in a market when buyers or sellers would, on average, is better off trading with someone selected at random from the population than with those who volunteer to trade. Another problem of asymmetric information, similar to adverse selection, is known as moral hazard. Adverse selection occurs when your trading partners have less favourable characteristics than the population at large. Moral hazard occurs when the actions taken by your trading partners are less favourable for you than the actions of the average member of the population.

Key Words: Asymmetric information, Adverse Selection, Moral hazard, Lemon market, Principle-Agent

1. Introduction

All the economists, even classical like Smith, Mill and Marshall, seem to have included this information related problem in their work. The concept of famous invisible hand by Smith, (1776), speaks about the intervention of state in the competitive market, the Pareto's welfare economics based on the competitive or efficient allocation relying upon the uniformly distributed information amongst the economic agents. Of course, one does not till recently, find appreciation of the fact that the informational inadequacies could change the very nature of competitive equilibrium. But it is in the beginning of 1960s, the scrutiny of market theories and general equilibrium model was started in the shadow of macro-economic implications of deficiency of information on the market theories. The dictionary meaning of the term is a *'condition in which at least some information is known to some but not to all the parties to the transaction'.*According to economists, ' information asymmetry causes market to become inefficient; since all the market participants do not have access to the information they need for their decision making process'. An **informational asymmetry** is present when one party to a transaction has more information than another about the characteristics of the good or service to be traded. Asymmetric information occurs when traders on one side of the market know things that traders on the other side of the market do not.

2. Review of Literature

The theory of asymmetry of information and its impact in the markets has been extensive (Aboody and Lev, 2000). Some of the undesirable consequences of information asymmetry are moral hazards, monopoly of information and adverse selection (Aboody and Lev, 2000). Information asymmetry is a study of decisions made by human beings were one human agent has more information than another human agent. There are cases were information asymmetry is not desirable, for example in an interview settings were one human agent (the potential employer) needs to know as much as possible about the potential employee and this problem was studied extensively by Nobel Laureate Michael Spence (Spence, 1973). The other issue with information asymmetry is that of screening which was studied by Nobel Laureate Joseph Stiglitz (1974). Stiglitz introduced the concept of screening where the human agent that

knows less information induces the human agent that knows more information to reveal some information. Artificial Intelligence is a computational approach which is motivated by natural intelligence such as the functioning of the brain, the organization of animals as well as the evolution of physical and biological systems (Russell and Norvig, 2010). Some examples of artificial intelligence techniques are neural networks which are capable of learning from data, genetic algorithm which is capable of evolving and ant colony optimization which is capable of optimizing. Artificial intelligence has been successfully used in decision making in a number of areas such as in engineering (Marwala, 2010&2012; Marwala et al, 2016), in missing data estimation (Marwala, 2009), in economics (Marwala, 2013), in political science (Marwala, 2011) as well as in rational decision making (Marwala, 2014&2015). Efficient market hypothesis is theory proposed by Nobel Laureate Eugene Fama which states that the market incorporates all the information such that it is impossible to beat the market (Fama, 1965). Theories such as prospect theory and bounded rationality have proven that at best human agents are not fully rational but almost always are not rational (Simon, 1974; Kahneman and Tversky, 1979).

3. Statement of Research Questions

Some questions concerning the experience of asymmetric information are: Why are brand goods popular? Why does a McDonald's make more sales than a local competitor next door? Why do some people prefer to buy used cars from a used car salesman rather than from an individual? Of two job applicants with similar skills, why does the one with higher qualification get the job? All of the above, brands, used car salesmen, degrees and qualifications are examples of market institutions set in place to level information asymmetries.

4. <u>Objectives</u>

The present paper aims to fulfil following objectives:

    (i)   Introduce the concept of adverse selection

    (ii)   Illustrate the concept of moral hazard

    (iii)   Examine the information asymmetry in financial and capital markets

5. Limitations

This limitation to economics follows naturally as the theory was first introduced in that context and, although it has also been applied to other fields of study, there are more than enough subject material to discuss the theory in this field.

6. Methodology

This research is a fundamental one aiming to construct the literature of asymmetric information existence documented. In this respect our goal was to identify the main authors that have contributed significantly to documenting the existence and magnitude of asymmetric information. Our literature review is a thematic one, the studies and authors that formed the sampling of the literature were selected only with the scope of assessing our research questions. The methodology adopted was deductive and the conclusions were drawn based on the literature. The latter was constructed based on the number of citations and journals rankings, in order to assess and analyze papers with impact results for this particular field. In order to identify all relevant literature, the literature search included the following steps:

7. Adverse Selection

Asymmetric information often leads to a market problem that is known as adverse selection. Adverse selection occurs in a market when buyers or sellers would, on average, be better off trading with someone selected at random from the population than with those who volunteer to trade. The informed parties (e.g. used-car sellers, insurance buyers, workers) are more willing to trade when trading is less advantageous to the uninformed parties (used-car buyers, insurance companies, employers). That tendency is known as **adverse selection**. When one party to a transaction has more information than another, the informed party may be more willing to trade precisely when trading is less advantageous to the uninformed party. As a result, the uninformed party may be reluctant to trade. Adverse selection refers to a situation in which one

party in a contractual agreement has more knowledge or prior information about a situation than the other party involved and takes advantage of the situation or party who knows less. For example; my cousin, John who is an entertainment promoter and his friend, Tate contractually agree to share half of the expenses to retain a rapper from Atlanta to perform at a nightclub in Statesboro, Georgia. With an understanding that they would split the proceeds from patrons who pay cover charges, both John and Tate worked tirelessly to promote and advertise the event. After the event was over and the money had been counted, Tate only received 40% of cover charges even though he paid his fair share to promote the event. John, on the other hand, received 60% of the cover charges collected. Although John had more knowledge about the process of promoting, he failed to mention that Tate would be responsible for paying him 10% for using his trade name during the advertising phase. In other words, John took advantage of Tate's lack of knowledge regarding the use of his trade name and the situation. Some more illustrations of adverse selection:

- The riskiness of an investment for a venture capitalist (the principle) due to uncertainty about the effectiveness of new technology employed by an entrepreneur (the agent)
- The riskiness of employing a new worker because uncertainty about their innate ability (productivity)
- The state of health of someone buying health insurance

If principle offers a contract that is based on expected quality this may only be acceptable to low quality agents $\Rightarrow$ ADVERSE SELECTION; bad drives out good.

Suppose we have a market where all the transactions are conducted by machines that are capacitated by artificial intelligence techniques. In this scenario, the artificial intelligence machine will look at all the information at its disposal including information available in the internet to make decisions. In this scenario, the degree of rationality in the market is increased because an irrational agent i.e. a human being is not participating in the market. In this situation the degree of information asymmetry in the markets will be greatly reduced almost to no asymmetry. Asymmetry in many trading scenarios is in fact a driver in the trading process, creating (on both sides of the trade) a sense that each party is getting a better deal than the other. Consider a case in which a given commodity is being traded, and party A (the seller) considers the good worth $10, while party B (the buyer) considers the good worth $15. Through bargaining, they agree to a sale price of $13, with party A believing himself to have made a profit of $3, and party B believing himself to have made a profit of $2. This situation cannot arise if both parties have access to perfect information as to the true value of the underlying commodity, and the trade then does not take place. In this situation the number of transactions that will happen in this market will be greatly reduced because there is no information asymmetry to be exploited to make money.

Another aspect that warrants close study is the relationship between asymmetric information and market efficiency. If a human agent A has smaller amount of information to make a decision than another human agent B, then the decision of human agent A is more rationally bounded than the decision of human agent B. If a market is full of agents with the same characteristics as those of agents A and B then such a market cannot be efficient because the decisions of significant players of the market are based on limited information. Therefore, asymmetric information even though they promote trading makes markets inefficient because they distort the markets. If human agents A and B are replaced by autonomous artificial intelligent agents A and B, then the information that each agent can be able to mine in the cyberspace will be similar especially if their capabilities are assumed to be the same. This then means the information that is at the disposal of artificially intelligent agents A and B are symmetrical. If a market is full of agents such as the artificially intelligent agents A and B then the market will have agents where information is more symmetrical and therefore it will be more rational. Moreover, these artificially intelligent agents will be able to analyze all the data at their disposal, estimate latent information and process all the information at their disposal than a human being. Thus the decisions of the artificially intelligent agents will be less rationally bounded than the decisions of the human agents. Therefore, the

deployment of artificial intelligent agents make information in the markets more symmetrical (or less asymmetrical) and this in turn makes the markets more efficient.

8. Moral Hazard

Another problem of asymmetric information, similar to adverse selection, is known in the insurance industry as **moral hazard**. Adverse selection occurs when your trading partners have less favourable characteristics than the population at large whereas moral hazard occurs when the actions taken by your trading partners are less favourable for us than the actions of the average member of the population. With moral hazard, as with adverse selection, the problem is that people on one side of the market know something that the people on the other side do not. Moral hazard is sometimes called the case of **hidden action**. With moral hazard, one side of the market is not able to observe the actions taken by the people they deal with. The attributes of a good or service depend on unobservable actions taken by one or more of the trading parties. Moral hazard refers to the risk that individuals, groups and businesses take when there is an incentive to avoid bad economic behaviour. For example, when homebuyers purchase homes without following strict lending requirements or without providing a down payment because of government subsidies, there is always a potential threat or risk that homebuyers will default on their loan. Some more examples of moral hazard:

- Employment: A car mechanic is hired by the hour to fix a car, and the owner of the car is concerned that the mechanic will take a lot of long tea breaks but claim that the problem was complicated
- More generally: An employee has a contract of employment and is paid a fixed hourly or daily wage. The employer worries about the amount of effort or care the worker will exert since either gives the worker negative utility.
- Team work: Two students working on a team project worry that the other team member will do very little work - but that the team member will claim that s/he put in a lot of effort but that what they tried to do proved very difficult and time consuming because of problems finding relevant data
- Borrowing: How careful an entrepreneur will be with the money loaned from a bank – the loan manager worries that the entrepreneur will gamble with the funds – take too many risks

Incentives and moral hazard. In many circumstances, the attributes of a good or service depend on unobservable actions taken by one or more of the trading parties. We'll explore the ways in which an uninformed party can provide a trading partner with incentives to take favourable actions.

The culmination of this economic scrutiny is comprehensively presented in the interpretative essay of Akerlof's on the **"The Market for 'Lemons'".**

Adverse selection and moral hazard are both examples of market failure situation due to hidden information from the buyer or seller in a market. In adverse selection, hidden information is usually present before an agreement is made; whereas, in moral hazard, hidden information is revealed after an agreement has been made.

9. Application of Asymmetric Information:

The attempt is made in the first article of this series trying to explore the impact of economics of asymmetric information on the decision making process in the two sectors vital to the macro-economics. They are the financial sector market and the capital sector market of the economy. Each article will address the content issues of the asymmetric theory and the practical application thereof on the particular aspect of these two markets.

This section deals with the empirical evaluation of the concept as a potential issue in the field of equity market, especially how and when the overvaluation and the undervaluation is done by the firms during their stock and the debt issue. It also deals with the influence of asymmetric information prevailing in the credit market and it's implication on corporate financial management.

9.1 Impact on the Financial Market:

Three results of the Asymmetric Information syndrome on the financial or more precisely the credit market are best reflected in the sourcing of external funds by the corporate. The transaction between the borrowers offers the best example/s to study their practical implications.

Every firm has to inevitable take recourse to the external source of financing while preparing the mix of owners fund and the borrowed funds. The borrowed funds come with some conditions, to be complied by parties to these transactions. Both the parties to this financial transaction have to have exchange the relevant information between each other. Do, both the parties pass on the symmetric information is a moot question. It is proved by several examples in the domestic and the global finance symmetric information is theoretical and whereas the asymmetric information is a reality.

The focus of the study is to find out the net results in the form of adverse selection, moral hazards & the monitoring cost. Let us analyze them one by one.

The borrowers voluntarily or per force take recourse to concealing of the information for making their case as a strong candidature for obtaining the external finance. In this, the efforts are done to hide uncomfortable economic information on the real risk involved in the project. It, therefore, reduces the ability of the lending institution to foresee the hazards inherent to the project. The feasibility and the viability of the proposed project are miscalculated due to the imperfect information received from the borrower. The imperfect decision made on the on the basis of imperfect information has a cascading effect on the financial market legitimately resulting in economic crisis. How many examples one needs to prove this fact, when we have ample cases at national and the global level both.

The starting point of this economic downturn due to financial mess occurring on account of this less than perfect decision is the shifting of the priority in the utilization of the borrowed funds. The basic purpose of the borrowing funds remains hungry or gets starved for the adequate funds in order to get the predetermined rate of return on investment. This further increases the cost of the external finance and retention of owners' earnings. At times this forces crossing of the safe limits of project viability. Subsequently, there is an unwarranted rise in the costing due to ever increasing cost component i.e. compounding of interest. The vicious cycle of diminishing the value of assets is sets in; further leading to the non-performing assets on one hand and the mounting bad debts on the other. It sets in the dead burden of bad financing at micro and macro levels. The problem gets compounded due to the monitoring cost involved in the salvaging the emerging financial crisis trading the path of downturn.

The situation is not different in the case of the capital market too. The transactions at a stock market provide the classic example of Asymmetric information and the effects thereof. The beneficiaries, the underwriters and the project owners, parties to the transactions, wisely use this practice of imperfect information to their advantage at the time of stock-issue or while raising debts, through the chosen issuance of stocks or bonds. This offers good example to prove the proposition of signalling (Michael Spence) and the screening mechanism (Joseph Stiglitz).

9.2 Impact on the Capital Market:

Equity market works on the forward looking statements and published financial and other data made available by the company as public information. This forms the base information on which price of equity is determined. There are several tools available in public domain to accurately calculate the price of equity under the given scenario. In an ideal case of perfect symmetric information being available to all the parties in the market using the same tools, everybody will come at the same price for the equity. Assuming a rational investor expecting rational returns and evaluating the equity as an independent asset class, when everybody is at the same price for the equity, there isn't a sufficient incentive for transaction of equity. However, in practicality there is never perfect symmetric information available about the equity. Parties with some additional information about the equity (which is concealed from others) will come up with a new estimate for price of equity, and hence there will be a trade of equity. Equity market functionality is thus based on assumption that there is asymmetric information in market and hence every

investor will have different views about price of equity. This is normal and expected behaviour because the parameters and variables defining the price of equity are huge and it is difficult for each individual to have same amount of perfect symmetric information.

This gets ratified when we compare the rate of returns in developed and evolving markets. Daily fluctuations in equity prices in developed markets hardly cross 1% mark as the statutory requirements in these markets are stringent and also strictly enforced, reducing the information asymmetry to large extent. However in developing markets; because of the inbuilt flux of a developing economy information asymmetry is higher; and hence the getting a daily return of over 5% if very normal in these markets. So often or not do we get to hear the case of insider trading resulting into abnormal returns. This is a classical case of adverse selection resulting out of asymmetric information in equity markets.

All the three economists through their warnings offer some clues to salvage the uncomfortable economic situation. Therefore, we at can invite the debate on this issue by presenting the case studies by the academicians and the professionals working in these volatile sectors of the economy.

Conclusions

This paper has proposed that the degree of asymmetry of information between two artificial intelligent agents is less than that between two human agents. As a result, it is also postulated that the more artificial intelligent there is in the market the less is the volume of trades in the market, and the overall efficiency of the market is likely to improve over time as the market becomes more saturated with intelligent trading and analysis agents.

References:

1. Aboody, D,; Lev, B. (2000). "Information Asymmetry, R&D, and Insider Gains". Journal of Finance 55 (6): 2747–276
2. Fama, E. (1965). "The Behavior of Stock Market Prices". Journal of Business 38: 34–105.
3. Kahneman, D.; Tversky, A. (1979). "Prospect Theory: An Analysis of Decision under Risk". Econometrica 47 (2): 263
4. Marwala, T., Boulkaibet, I, and Adhikari S. (2016) Probabilistic Finite Element Model Updating Using Bayesian Statistics: Applications to aeronautical and mechanical engineering. John Wiley and Sons (accepted for publication).
5. Marwala, T. (2015). Causality, Correlation, and Artificial Intelligence for Rational Decision Making. Singapore: World Scientific. ISBN 978-9-814-63086-3.
6. Marwala, T. (2014). Artificial Intelligence Techniques for Rational Decision Making. Heidelberg: Springer. ISBN 978-3-319-11423-1.
7. Marwala, T. (2013). Economic Modeling Using Artificial Intelligence Methods. Heidelberg: Springer. ISBN 978-1-84996-323-7.
8. Marwala, T. (2012). Condition Monitoring Using Computational Intelligence Methods. Heidelberg: Springer. ISBN 978-1-4471-2380-4.
9. Marwala, T.; Lagazio, M. (2011). Militarized Conflict Modeling Using Computational Intelligence. Heidelberg: Springer. ISBN 978-0-85729-789-1.
10. Marwala, T. (2010). Finite Element Model Updating Using Computational Intelligence Techniques: Applications to Structural Dynamics. Heidelberg: Springer. ISBN 978-1-84996-322-0.
11. Marwala, T. (2009). Computational Intelligence for Missing Data Imputation, Estimation, and Management: Knowledge Optimization Techniques. Pennsylvania: IGI Global. ISBN 978-1-60566-336-4.
12. Simon, H. (1957). "A Behavioral Model of Rational Choice", in Models of Man, Social and Rational: Mathematical Essays on Rational Human Behavior in a Social Setting. New York: Wiley
13. Spence, M. (1973). "Job Market Signaling". Quarterly Journal of Economics (The MIT Press) 87 (3): 355–374.
14. Stiglitz, J.E. (1974). "Incentives and risk sharing in sharecropping". Review of Economic Studies (Oxford Journals) 41 (2): 219–255
15. Russell, S.J.; Norvig, P. (2010). Artificial Intelligence: A Modern Approach (3rd ed.). Upper Saddle River: Prentice Hall

❑❑❑

8.

कुमारसम्भव में भगवान शिव

डॉ. नरोत्तम
सहा.प्राध्यापक
(संस्कृत)
एम.एल.बी. शा० उत्कृष्ट महाविद्यालय ग्वालियर

कुमारसम्भव महाकाव्य में भगवान शिव नायक के पद पर आसीन है। वे नायक के समस्त सात्विक गुणों से युक्त होते हुए धीरोदात्त और दिव्य प्रकृति के अनुकूल नायक है। इनके सात्विक गुण इस प्रकार है- शोभा, विलास, माधुर्य, गाम्भीर्य, धैर्य, तेज, लालित्य और औदार्य यें सभी गुण अपनी अतिशयता के साथ इनमें विद्यमान है।

शोभा नामक सात्विक गुण निम्न उद्धरणों में स्पष्ट रूप से दिखाई देता है-

<div align="center">

स दक्षिणापाङ्ग निविष्ट मुष्टिं नतांसमाकुञ्चित सव्यपा

ददर्श चक्रीकृत चारूचापं प्रहर्तुमभ्युद्यतमात्मयोनिम्। [१]

तपः परामर्श विवृद्धमन्योर्भूंभङ्ग दुष्प्रेक्ष्यमुखस्यतस्य।

स्फुरन्नुदर्चिः सहसा तृतीया दक्षः कृशानुः किल निष्य।[२]

क्रोधं प्रभो संहर संहरेति यावद गिरः रवे मरूतां।

तावत्स वह्नि र्भवनेत्रजन्मा भस्माऽवशेषं मदनचकार।।[३]

</div>

भगवान शिव ने देखा कि कामदेव अपनी दाहिनी आँख के कोने तक मुट्ठी को खींचे हुए, निशाना साधने के लिए कन्धे को तनिक झुकाए हुए तथा बाऐं पैर के घुटने को टेढ़ा किये हुए धनुष की डोरी को पूरी तरह खींच कर उन्हीं पर बाण छोड़ने के लिए तैयार हैं। अपनी तपस्या में विघ्न पड़ने के कारण वे अत्यन्त क्रुद्ध हो उठे, उनकी भौहें टेढ़ी हो उठी। उस समय उनके मुख की ओर, देखना कठिन हो गया और उनके तीसरे नेत्र से एकाएक चिन्गारियाँ विखेरती हुई आग की लपट निकल पड़ी। हे प्रभो क्रोध को रोकिये! देवताओं की यह पुकार अभी आकाश में गूँजती ही रह गई (शंकर के कानों के पास पहुँच भी न सकी) कि इतने में ही शंकर जी के नेत्र से उत्पन्न उस आग की लपट ने कामदेव को जलाकर भस्म कर दिया।

दशरूपककार आचार्य धनञ्जय ने शोभा नामक सात्विक गुण का लक्षण दिया है-

<div align="center">

''नीचे घृणाधिके स्पर्धा शोभायां शौर्यदक्षते''।[४]

</div>

अर्थात, इस गुण में नीच के प्रति घृणा की भावना, अधिक गुणवाले व्यक्ति के प्रति स्पर्धा तथा शूरता एवं दक्षता निहित रहती हैं। भगवान शिव अपने क्रोधरूपी अग्नि से कामदेव को भस्म कर देते हैं इस प्रकरण से स्पष्ट हो जाता है कि इनमें प्रतिस्पर्धा, शूरता एवं दक्षता निहित थी। भगवान शिव में धैर्यनामक सात्विक गुण अपनी पराकाष्ठा को प्राप्त होता दिखाई देता है।

साहित्यदर्पणकार ने धैर्य का लक्षण इस प्रकार दिया है-

<div align="center">

व्यवसायादचलनं धैर्य विहने महत्यपि।।[५]

</div>

नाट्यदर्पण के अनुसार धैर्य गुण का लक्षण-

विघ्नेऽत्यचलनं स्थैर्य प्रारब्धादशुभादपि। ६

अर्थात् विघ्नों के उपस्थित रहने पर भी अपने कर्तव्य से विचलित न होना ही धैर्य है।

कुमारसम्भव महाकाव्य के प्रथम एवं तृतीय सर्ग में भगवान शिव में धैर्य नामक सात्विक गुण अपनी पराकष्ठा को प्राप्त होता है –

प्रत्यर्थिभूतामपि तां समाधेः शुश्रूषमाणां गिरिशोऽनुमेने।

विकारहेतौ सति विक्रियन्ते येषां न चेतांसि त एव धीराः। ७

हिमालय ने अपनी पुत्री पार्वती को भगवान शिव की आराधना करने की आज्ञा प्रदान कर दी थी, भगवान शिव हिमालय की चोटी पर तपस्यारत थे। अतीव सुन्दरी पार्वती उनके तपस्या के लिए विघ्नस्वरूप थी फिर भी उन्होंने अपनी सेवा के लिए स्वीकृति प्रदान कर दी। चित्त में विकार उत्पन्न करने वाले कारण के उपस्थित होने पर भी जिसके मन में विकार उत्पन्न नहीं होता। वे महात्मा होते हैं। अतः शिवजी महात्मा थे।

पर्याप्तपुष्प स्तबकस्तनाभ्यः स्फुरत्प्रवालोष्ठ मनोहराभ्यः।

लतावधूभ्यस्तरवोऽप्यवापुर्विनम्र शाखाभुजबन्धनानि।। ८

श्रुताप्सरोगीतिरपि क्षणेऽस्मिन् हरः प्रसंख्यानपरो बभूव।

आत्मेश्वराणां न हि जातु विघ्नाः समाधिभेद प्रभवों भवन्ति।। ६

वसंन्त ऋतु के रमणीय द्दश्य को देखकर समस्त प्राणिजगत् का हृदय आह्लादित हो उठता है यहाँ तक कि वृक्षलताऐं भी आनन्दित होकर झूमने लगते है। वृक्ष अपनी झुकी हुई डालियों की भुजाऐं फैलाकर कुसुम गुच्छक रूपी स्तनों तथा हिलते हुए पल्लवरूपी अधरों से मन को लुभाने वाली लता रूपी कामिनियों से लिपटने लगते हैं, अप्सराऐं, नृत्य-गीत प्रस्तुत करने लगती है। अप्सराओं के मनोहर गीत भगवान शिव की तपस्या को भङ्ग नही कर पाते है। वे अपनी समाधि मैं निश्चल भाव से लीन रहते है। यहाँ भगवान शिव अतिशय धीर नायक के रूप में चित्रित हुए है।

भगवान शिव में प्रायः सभी सात्विक गुण विद्यमान है–

कम्पेन मूर्ध्नः शतपत्रयोर्नि वाचा हरिं वृत्रहणं स्मितेन।

आलोक मात्रेण सुरानशेषान्सम्भावयामास-यथाप्रधानम्।। १०

शिवजी ने सभी देवताओं का योग्यतानुसार अभिनन्दन किया। प्रस्तुत श्लोक में विलास माधर्य, लालित्य तथा सौदार्य का संगम स्पष्ट रूप से दृष्टिगोचर होता है।

भगवान शिव में अलौकिकता के दर्शन होते है, उन्होंने अपने त्रिनेत्र की अग्नि से कामदेव को क्षणमात्र में भस्मीभूत कर दिया। यह कार्य कोई अलौकिक शक्ति सम्पन्न व्यक्ति ही कर सकता है लौकिक पुरूष में इतनी शक्ति कहाँ ?

भगवान शिव के अन्तः करण में अपने पितरों श्रेष्ठजनों गुरूजनों के प्रति आदर-सत्कार की भावना कूट-कूट कर भरी थी–

तद्गौरवान्मङ्गलमण्डन श्रीः सा पस्पृशे केवलमीश्वरेण।

सं एव वेषः परिणेतुरिष्टं भावान्तरं तस्य विभोः प्रपेदे।। ११

वैवाहिक अवसर पर विवाह योग्य वस्त्राभूषण को माताऐं जब शिव को धारण करने लिए देती है तब वे माताओं के सम्मानार्थ उन माङ्गलिक वस्तुओं का स्पर्श मात्र कर लेते हैं ।

भगवान शिव दिव्य पुरूष होने के कारण विलक्षण शक्ति सम्पन्न हैं। उन्होंने अपनी दिव्य शक्ति से अलौकिक वस्त्राभूषण को धारण किया, उनके अलंकारों की अद्भुत छटा दृष्टिगोचर होती है–

शङ्खान्तर्द्योति विलोचनं यदन्तर्निविष्टमल पिङ्गगतारम्।

सान्निध्यपक्षे हरितालमऽयास्तदेव जातं तिलक क्रियायाः।।

यथाप्रदेशं भुजगेश्वराणां करिव्यतामा भरणान्तरत्वम्।

शरीरमात्रं विकृतिं प्रपेदे तथैव तस्थुः फणरत्न शोभा।।

दिवापि निष्ट्यूतमरीचिभासा बाल्यादना विष्कृत लाञ्छने

चन्द्रेण नित्यं प्रतिभिन्न मौलेश्चूडामणेः किं ग्रहणं हरस्य।।[९२]

कुमारसम्भव महाकाव्य में भगवान शिव दिव्य धीरोदात्त नायक के रूप में चित्रित किये गये है, इनका चरित्र, दिव्यता की कसौटी पर खरा उतरता है। दिव्य पुरुष होने के कारण इनका चरित्र जन्म-मरण, सुख-दुःख, यश-अपयश, पाप-पुण्य संयोग-वियोग त्यादि लौकिक विचारों से पूर्ण रूपेण मुक्त जीवन में भौतिक पदार्थों के लिए कोई स्थान नहीं है यहाँ तक कि अपने विवाह में भी उन्होंने लौकिक रमणीय वस्त्राभूषणों का परित्याग कर अपने स्वाभाविक वेश-भूषा में विद्यमान रहें।

काव्यशास्त्रियों द्वारा बताये गये धीरोदात्त नायक के समस्त लक्षण इनमें घटित होते हैं–

साहित्य दर्पणकार आचार्य विश्वनाथ के अनुसार धीरोदात्त नायक के लक्षण–

अविकत्थनः क्षमावानतिगम्भीरो महासत्वः।

स्थेयान्निगूढमानो धीरोदात्तो दृढ़व्रतः कथितः।।[९३]

दशरूपककार आचार्य धनञ्जय के अनुसार–

महासत्वोऽतिगम्भीरः क्षमावान विकत्थनः।

स्थिरो निगूढाहंकारो धीरोदात्तो दृढ़व्रतः।।[९४]

अर्थात् धीरोदात्त नायक अपनी प्रशंसा न करने वाला, सहनशील, अत्यन्त गम्भीर महासत्व अर्थात हर्ष शोक आदि में भी जो स्थिर रहें, नम्रता से गर्व को छिपाने वाला, अग्डीकृत विषय का निर्वाह करने में दृढ प्रतिज्ञ होना चाहिए।

कुमारसम्भव के पञ्चम सर्ग में ब्राह्मण बटु के द्वारा भगवान शिव की निन्दा किए जाने पर, उस निन्दा का प्रतिकार करते हुए माता पार्वती भगवान शिव के उत्कृष्ट गुणों की मुक्त कंठ से प्रशंसा करती है। प्रशंसापूर्ण वचनों में भगवान शिव का नायकत्व, स्पष्ट रूप से दृष्टिगोचर होता है।

विपत्प्रतीकारपरेण मङ्गलं निषेत्यते भूति समुत्सुकेन वा।

जगच्छरण्यस्य निराशिषः सतः किमेभिराशोपहतात्मवृत्तिभिः।।[९५]

अर्थात् ऐश्वर्य प्राप्ति के लिए तत्पर लोग ही माङ्गलिक वस्तुओं की इच्छा करते हैं भगवान शिव तो समस्त प्राणि-जगत के आधार हैं उनके जीवन में वासना से दूषित मांगलिक पदार्थों की कोई आवश्कता नहीं है।

अकिञ्चनः सन्प्रभवः सम्पदां त्रिलोकनाथः पितृसद्यगोचरः।

स भीमरूपः शिव इत्युदीर्यते न सन्ति याथार्थ्यविद पिनाकिनः ।।[९६]

वे स्वयं दरिद्र होते हुए भी समस्त सम्पत्तियों के जन्मदाता हैं, शमशान-भूमि में निवास करते हुए भी तीनों लोकों के स्वामी हैं, भयंकर रूप वाले होने पर भी शिव (कल्याणकारी) शब्द से पुकारे जाते है, उनके यथार्थ स्वरूप को जानने वाला इस संसार में कोई नहीं है।

सप्तर्षियों ने भी भगवान शिव की उदारता का बड़ा ही सुन्दर चित्रण किया है–

त्वत्सम्भावितमात्मनं बहु मन्यामहे वयम्।

प्रायः प्रत्ययमाधत्ते स्वगुणेषूत्तमादरः ।।[९७]

अतः निष्कर्ष रूप में कहा जा सकता है कि भगवान शिव में धीरोदात्त एवं दिव्य प्रकृति के नायक के रूप में शोभा, माधुर्य, गाम्भीर्य, धैर्य, तेज, लालित आदि सभी गुण विद्यमान है।

सन्दर्भ सूची–

१. कुमारसम्भवम् – ३/७०
२. कुमारसम्भवम् – ३/७१
३. कुमारसम्भवम् – ३/७२
४. दशरूपक
५. साहित्यदर्पण – ३/५३
६. नाट्यदर्पण – ४/११
७. कुमारसम्भवम् – १/५६
८. कुमारसम्भवम् – ३/३६
९. कुमारसम्भवम् – ३/४०
१०. कुमारसम्भवम् – ७/४६
११. कुमारसम्भवम् – ३/३१
१२. कुमारसम्भवम् – ७/३३-३५
१३. कुमारसम्भवम् – ३/३२
१४. दशरूपक – २/४
१५. कुमारसम्भवम् – ५/७६
१६. कुमारसम्भवम् – ५/७७
१७. कुमारसम्भवम् – ६/२०

❑❑❑

9.

fgUnh ukVdksa esa lkekftd pruk

डॉ.लावणे विजय भास्कर
शोधनिर्देशक
महात्मा गांधी महाविद्यालय,अहमदपूर
त.अहमदपूर जि.लातूर महाराष्ट्र
vijaylavane@rediffmail.com

हिन्दी साहित्य में कहानी,कविता,उपन्यास,ऐसी कई विधाएँ है पर नाटक ऐसी विधा है जिसके द्वारा सिधा समाजपर प्रभाव पडता है। समाज में बढरही दूरीया के कारण आदमी एक दूसरे से दूर जा रहै हैं। इसे रोकने का काम हिन्दी नाटकों ने किया है और देश में नवजागरण का काम भी हिन्दी नाटकों ने ही किया है। क्योंकि श्नाटककरा अपने नाटक में समाज के विभिन्न स्वरुपों, परिस्थितियों, समस्याओं, संभावनाओं, क्रिया –प्रतिक्रियाओं को ही विभिन्न माध्यम से उपस्थित करने का प्रयास करता हैं।१ साथ ही इन नाटकों में तत्कालिन वर्तमान परिस्थिति, समाज सुधार की भावना, नारी समस्या आदि विषयों को भी महत्व दिया गया है। जिस में जयशंकर प्रसाद के आजातशत्रु, एक घूँट, कामना, चन्द्रगुप्त, जनमेजय का नागयज्ञ, ध्रुवस्वामिनी, राज्यश्री, सज्जन, स्कन्दगुप्त और विशाखा श्नाटक में तो सामाजिक अवनति का वर्णन किया है।श् २ मोहन राकेश के आधे अधुरे, आषाढ का एक दिन, पैर तले जमीन और लहरों का राजहंस आदि। अजगर वजाहत का जिस लाहौर नई देख्या ओ जम्याइ नइ और वीरगति, विभुकुमार का हवाओं को विद्रोह और सर्वेश्वर दयाल सक्सेना का लडाई और अब गरिबी हटाओं, कुसुम कुमार का सूनों शेफाली इन सभी नाटको में सामाजिक चेतना का स्वर उभरकर सामने आता है।

लडाई :– सर्वेश्वर दयाल के 'लडाई' नाटक का मुख्य पात्र सत्यव्रत सत्य की आवाज को बढाना चाहता है पर हर जगह भ्रष्टचार, धोखा दिखाई देता है। सत्यव्रत देखता है कि एक आदमी ने कंडक्टर को पैसे दिये पर बिना टिकट लिये उतर गया तब सत्यतव्रत कंडक्टर से पुछता है। तुमने टिकट नहीं दिया तब यह झगडा इंस्पेक्टर तक जाता है, तब बस के यात्री बोलते है कि तिकीट दिया था। इंस्पेक्टर सत्यव्रत को ही डाटता है और कहता है आपके पास कोई सबूत है। तब सत्यव्रत शांत बैठता है। कडक्टर कहता है शरिफ की तरह रहो तब सत्यव्रत कहता है श्यानी गलत काम देखू, चुप रहूँ और यदि बोलने को कहा जाए तो झूठ बोलूश्३ इस वक्तव्य से ध्यान में आता है कि समाज में कुछ लोग है जो सत्य को उजागर करना चाहते है, पर समाज में ऐसे भी लोग होते है जो छूठ को सहारा देकर सत्य को दबा देते है, यह भी एक सामाजिक समस्या है, सत्य को कोई सहारा नहीं देता।

सत्यव्रत जब राशन दफ्तर जाता है तब उस की बात कोई भी सूनता नहीं तब सत्यव्रत साहब को सच बताना चाहते है पर सहाब न सूनकर कहता है शिकायत पेटी में शिकायत डाल दिजिए, तब सत्यव्रत कहता है। शिकायत पेटी में हर चीज दफनाने के लिए लाश में बदल जाती है पर मैं ऐसा नहीं होने दूँगा। इससे सामाजिक बोध मिलता है कि कोई अफसर हमारी आवाज दबाना चाहता है तो उसे सत्यव्रत जैसा विरोध करना चाहिए यह सामाजिक संदेश 'लडाई' नाटक द्वारा मिलता है।

लडाई नाटक में सरकारी अस्पताल में होने वाले भ्रष्टाचार में गरीबों को दवा नहीं मीलती वह तडपकर मरता है पर मंत्री के रिश्तेदार को उचित दवा मुफ्त में दीयी जाती है। पुलिस व्यवस्था पर भी सत्यव्रत सवाल उठाता है। गलत राहपर चलने वाले युवा को भी इस नाटक में दिखाकर लेखकने युवकों को सुधारने का संदेश दिया है। भ्रष्टाचारी लोग काला धन जमा करते है और दान धर्म के नाम पर भिकारीयों को भीक देते है। इन सबका जब सत्यव्रत विरोध करता है तो सारे मिलकर ही सत्यव्रत को पागल बनाकर छोड देते है। लडाई नाटक में सत्य और सामाजिक प्रश्नों के खिलाफ आवाज उठाने के परिणामों को नाटककार ने सत्यव्रत के माध्यमसे दिखाने का प्रयास किया है।

जीस लाहौर नइ देख्या ओ जम्याइ नइ :-

असगर वजाहत ने 'जीस लाहौर नइ देख्या ओ जम्याइ नइ' इस नाटक में भारत पाकिस्तान विभाजन के बाद लाहौर में एक बुढी हिन्दू औरत रतन जौहरी की मॉ रहती है तब उसे किन-किन सामाजिक समस्याओं को सहना पडता है इसका चित्रण इस नाटक में है। आजादी के उपरांत लाहौर में मुस्लिम समुदाय के कुछ लोग बुढी औरत को मारना चाहते है। पर यह बात भी सराहनीय है कि मुस्लीम समाज के कई लोग भी उस बुढी औरत का सहारा बनते है।

नाटक का पात्र सिकंदर मिर्जा को जब रतन जौहरी की हवेली रहने के लिए दी जाति है तब कुछ ही दिनों में ही एक ही हवेली में रतन की मॉ और सिकंदर मिर्जा घूल मिलकर रहते है। पर इस बात पर कुछ लोगों को बुरा लगता है। रतन की मॉ को खत्म करने की योजना बनाई जाति है। पर सिकंदर मिर्जा रतन की मॉ को हमेशा सूरक्षा प्रदान करतें है। परिणाम स्वरुप कुछ बुरे लोग सिकंदर मिर्जा को धमकाते है। पर मिर्जा आखरी सास तक रतन की मॉ का साथ देते है। यह भी वर्तमान में बडा सामाजिक संदेश नाटक कारने दिया है कि पूरे लाहौर में एक अकेली बची हिन्दू औरत को सिंकदर मिर्जा और उसका परिवार किसतरहसे साथ देता है।

इस नाटक में मुस्लिम लीगी नेता जो पहलवान कहलाता है। वह हमेशा रतन की मॉ को मारना चाहता है पर सिकंदर मिर्जा और हमीद हुसैन नासिर काजमी, अलीमनुद्दीन, और मौलवी इकरामनुद्दीन हमेशा रतन की मॉ को सहारा देकर सूरक्षा प्रदान करते है। रतन की मॉ भी सुबहसे पुरे मुहल्ले में अकील साहब के घर में कुछ काम करती है, नफीस को अस्पताल ले जाती है, आफताब के लडकों को दवा देती है। शामको सकीना के यहा अचार डालने जाति है। इस कारण सब की जुबापर की मॉ रतन के लिएमाई शब्द निकलता है। रतन की मॉ को पुरे मोहल्ले में मान सम्मान होने लगता है वह बुढी होकर भी हमेशा दूसरो की सहायता करने के लिए तैयार रहती है यह भी सामाजिक संदेश इस नाटक द्वारा मिलता है।

एक दिन रतन की मॉ मिर्जा से पुछती है मैं दिवाली मनाना चाहती हु तब मिर्जा कहता है पुछने की जरुरत ही नहीं और जब रतन की मॉ हवेली में दिये जलाती है, पुजा करती है और बडे आनन्द के साथ मिर्जा का पूरा परिवार दिवाली मनाता है। तब मिर्जा की लडकी अपनी मॉ से प्रश्न करती है। ''अम्मॉ, अगर हम लोग और माई एक ही घर में रह सकते है तो हिंदुस्तान में हिन्दू और मुसलमान क्यों नहीं रह सकते थे।''४ इस प्रश्नार्थक वाक्य से नाटककारने समझाना चाहते है कि बटवारा हुआ पर कुछ प्रश्न के उत्तर नहीं मिल सके है।

रतन की मॉ के मृत्यु उपरांत एक प्रश्न खडा होता है कि अन्तिम संस्कार कैसे करे तब मौलवी प्रश्न को सूलझाते है और कहते है कि बुढीया हिन्दू थी तब हिन्दू रीति-रिवाज से अन्तिम संस्कार रावी नदी के किनारे हो, पहलवान विरोध करता है बडी बहस होती है। आखिर मौलवी के कहने के अनुसार माई का हिन्दू रीति-रिवाज के अनुसार अन्तिम संस्कार होता है। नाटक कारने 'जिस लाहौर नइ देख्या ओ जम्याइ नइ' इस नाटक द्वारा भाई चारे का समाजिक संदेश दिया है। आज जो जाति धर्म के नामपर जो सामाजिक प्रश्न उठते है उनके सारे उत्तर इस नाटक में मिलते है।

हिन्दी साहित्य में नाटक विधा द्वारा नाटक लेखकोंनो सामाजिक चेतना को उजागर करनेका महान कार्य किया है। सर्वश्वर दयाल सक्सेनाने 'लडाई' नाटक में दिखाया है कि सत्यव्रत नाम का आदमी सामाजिक समस्या को सूलझाने के लिए कंडक्टर, राशन दफ्तर, स्कूल, पत्रकार, अस्पताल, पुलिस और सामाजिक व्यवस्था को बदनाम करने वाले पूजीवादी किसतरह काला धान जमा करके दान धर्म के नामपर भिख देने का बहाना करते है। और इन सारी परिस्थिति का एक अकेला आदमी विरोध करता है, तो सारे मिलकर उसे पागल बोलकर व्यवस्थासे हीं बहार करने का प्रयास करते है आज समाज में यही हो रहा है। जो आदमी सामाजिक समस्या को उजागर करना चाहता है असे भ्रष्ट व्यवस्था झूठे इल्जाम में फसाकर बदनाम करती है और आसानिसे संतव्रत की तरह रास्ते से बहार कर देती है।

'जिस लाहौर नइ देख्या ओ जम्याइ नइ' इस नाटक में अजगर वजाहत ने दिखाया है कि आजादि के उपरांत विभाजन हुआ पर विभाजन के बाद लाहौर में बची अकेली हिन्दू बुढी औरत रतन की मॉ का दूश्मन पहलवान था पर रतन की मॉ के प्यार,ममता भरे बर्ताव से सारे मोहल्ले का दिल जित लिया था। सिकंदर मिर्जा, नासिर काजमी हमीद हुसेन, अलीमनुद्दीन मौलवी इकरमनुद्दीन ने तो रतन की मॉ को पूरी सूरक्षा प्रदान की, सारे लोग रतन की मॉ को अपनी मॉ के समान बर्ताव करने लगते है। इन बातों का चित्रण करके नाटक कारने समाज को एक सुंदर संदेश दिया है कि जाति, धर्म से

बढकर मानवता और भाई चारेका रिश्ता बडा होता है। समाज में बुरे लोग होते है पर अच्छा बर्ताव करने वाले लोगों की कमी नहीं है।

इन नाटकों में नाटक कारोंने सामाजिक समस्या जो आज बढ रही है उसे लेकर ही सारा चित्रण किया है, चारों तरफ सत्य को दबाया जाता है पर सत्यव्रत जैसा आदमी निर्माण होता है और अन्याय, भ्रष्टाचार के खिलाफ आवाज बुलंद करता है तब उसकी आवाज दबायी जाही है और नाटककार यही सामाजिक संदेश देते है कि सत्यव्रत जैसे लोगों का साथ सारे लोगों ने देना चाहिए मौलवी और मिर्जा जैसे लोगों की आज इस दूनिया में जरुरत है क्योंकि रतन की मॉ लाहौर में एकेली हिन्दू होकर भी बड आराम से रह रही थी। पर रतनकी मॉ का दुश्मन पहलवान था ही। पर वह रतन की मॉ का कुछ नहीं कर सका क्योंकि सारे लोग प्रेम और भाईचारे से रहना पसंद करते थे। यही सामाजिक संदेश भी नाटक कार देना चाहता है की धर्म, जाति से उपर मानवता धर्म है और इसे अवनाने से चारों तरफ अमन शान्ती बनी रहती है।

संदर्भ :-

१) डॉ.कपिला पटेल/समकालीन हिन्दी नाटकों में सामाजिक चेतना/मयूर प्रकाशन/प्रथम संस्करण २००८/ पृष्ठ -३३

२) डॉ.इन्दुमती सिंह/राष्ट्रीय नवजागरण और प्रसाद के नाटक/साहित्य निलय/प्रथम संस्करण २००१/पृष्ठ-५१

३) सर्वेश्वर दयाल सक्सेना/लडाई/ वाणी प्रकाशन/प्रथम संस्करण १९६६/पृष्ठ-२२

४) असगर वजाहत/ जिस लाहौर नइ देख्या ओ जम्याइ नइ/वाणी प्रकाशन/प्रथम संस्करण २००६/ पृष्ठ-५४

❑❑❑

10.

Gender and Society in Shakespeare's Tragedies

Ila Pandey,

Research scholar,
Department of English and Modern European Languages,
Univerity of Allahabad,
Prayagraj.

Before reading gender and society in Shakespeare's time, it is important to understand the feminist perspective of Shakespeare's tragic heroes. The Feminist perspective on Shakespeare' Tragic Heroes, analysis mainly covers-

• Behavior of men i.e. attitude of the protagonist towards the women.

• Female protagonist or supportive characters of the play.

• Paradox of masculinity in Shakespeare's Tragic Heroes

The ideology believes that men have far superior status in terms of both physiology and religion as well as empowered through the law and education. The hierarchal order of Shakespeare's time set up the father as the head of the family, comparable to the ruler of the realm, a comparison made explicit in the writing and speeches of King James I. In the Scriptures kings are called the gods, and so their power after a certain relation compared to the divine power. Kings are also compared to fathers of families, foe a king is truly parens patriae, the politic father of the people. And lastly, kings are compared to the head of this microcosm of the body of man.(James I)

The father in the early Modern period enjoyed considerable power vis-à-vis his wife and children. As Theseus says Hermia in A Midsummer Night's Dream about her father Egeus,

> To you your father should be as a god
> One that composed your beauties, yea, and one
> To whom you are but as a form in wax,
> By him imprinted, and within his power
> To leave the figure or disfigure it.
> A Mid Summer Night's Dream   (Act I, Scene I, Lines 47-51)

This passage reinforces the concept of the father as all-powerful and

demonstrates the weight attached to his position, especially with regard to

daughters. Indeed the father's power is seen in the passage wherein Egeus asks that Hermia be killed if she refuses to accept his choice of a bridegroom for her, andclaims that this is provided for "according to our law" (Act I, Scene i Lines 44).

The authority of the father which can be seen in this instance is also made clear viaLear's treatment of Cordelia's suitors in King Lear, and in plays as diverse as TheTaming Of The Shrew, Romeo and Juliet and Henry V, in each of which the decision for a daughter's marriage and the choice of bridegroom is based upon thefather's will, even when in opposition to the daughter's.Indeed the anxieties about manhood that are seen across Shakespeare'sdramas (whether early or late, in the tragedies or comedies), play upon thisnormative ideal that was set up, but that so few measured up to. Thus whether it is Iago questioning Othello's manhood in,

"O grace, O heaven forgive me!/ Are you a man? Have you a soul or
sense?"   (Act III, Scene iii, Lines 378-79),
or Leontes deriding Antigonus on his inability to control his wife, Paulina, in
Winter's Tale:
Leontes. How!
Away with that audacious lady! Antigonus,
I charged thee that she should not come about me:
I knew she would.
Antigonus. I told her so, my lord,
On your displeasure's peril and on mine,
She should not visit you.
Leontes. What, canst not rule her?
Winter's Tale (Act II, Scene iii, Lines 41-46)

There are merely two examples of a host of characters across the plays, who are endorsing certain views regarding manhood even as they also mock it, evidence its slippery nature and constantly hold up the ideal to the real. Patriarchal gendered prerogatives were available only to those who, ideally, were of a certain age (past their youth and into the prime of their life), married and belonged to the landed classes, or were substantially well off tradesmen. In Shakespeare's work these are usually fathers of grown up daughters, ruling their households, their wives and daughters, brooking no defiance and unable to comprehend it when their authority is flouted, Thus even as Shakespeare shows us the functioning of patriarchy within the family he also attests to its unstable nature, in several of the plays in which he shows us father and daughters. It is also important to note that even as daughters come into conflict with their fathers (over their choice of a lover/husband, usually: it is only Cordelia in King Lear who challenges his patriarchal authority over an issue not related to the choice of a life partner) their mothers are customarily either missing, silent or supportive of their husbands rather than their daughters. Thus their will was of little or no concern, in the choice of marriage partners. An extreme example of his is seen in The Merchant of Venice where Portia cannot chose her own husband, even after her father's demise, but is constrained by her father's will (pun intended) which declares that whosoever picks the correct casket will be her husband .Authority within the family was given to the man, the head of the household, who commanded all and, secondarily, to his wife who commanded the children and the servants. This chain of command is seen particularly in a play such as Romeo and Juliet, where Juliet's mother washes her hands off her daughter's concerns even as Juliet pleads against the marriage that has been arranged for herby her father:

"Talk not to me, for I'll not speak a word:
Do as thou wilt, for I have done with thee."
Romeo Juliet (Act III, Scene v, Line202-03)

Therefore it can be said that women, having been rendered weaker than men and more unstable by the working of science, religion and classical learning, were mostly seen in ways that disadvantaged them, creating stereotypes that were born out off , and fed into, these discourses. Within the family these ways of imagining women affected marital relationships, the education and the marriage of daughters, and also the lives of women after the death of their spouses. Patriarchy also worked in tandem with the concept of male primogeniture to the advancement of the first born son, while younger sons were often to fend for themselves. The family structure that was operative in Shakespeare's time, especially in aristocratic circles, involved daughters who were often used to advance the position of their families at court. Other aspects of the contemporary discourse led to women being stereotype as lascivious and sexually intemperate. Thus women's monstrous, bestial appetites were almost a given; and in plays from Titus Andronicus through Hamlet to Cymbeline, Shakespeare builds upon this stereotype of woman as lustful. Marriage was seen as essential during this period "for as much as matrimony serveth a well to avoid sin and offense as to increase the kingdom of God" as it was stated in the "Homily on the

State of Matrimony." And it was clear as to who was to obey and who was tto control and command between husband and wife.

While the marriages of the Macbeths and Regan and Cornwall in Macbeth and King Lear might be seen as evil in their consequences, they are however exemplars of the companionate marriage: the spouses being well-matched, conversant with each other's characters and willing to help the partner to further his or her desires. If these are companionate marriages that bring out the worst in the spouses, the many marriages in the mature comedies give us the observes: characters such as Orlando and Rosalind in As You Like It, Beatrice and Benedick in Much Ado About Nothing and Viola and Orsino in Twelfth Night evidence the shift in modes of marriage: they grow into love together, even as they also develop a knowledge and understanding of the other which then leads to appreciation and deep-seated affection. During Shakespeare's time, while boys received some schooling, most girls were given a minimal education, if at all and this at home, via private tutors. Again based on class, what we can say is that in aristocratic families' boys and men were   given a comprehensive education while girls might be tutored privately at home.

The construction of men as superior to women in the physical, mental and moral realms made it possible for men to have a wider range of options and possibilities with regard to occupations and pursuits. While the nobility was always already endowed with a wider range of possibilities with regard to what they could do,

Shakespeare's age was also an age of social mobility, a period when it was possible to advance in society, to leave behind the limited social spheres which had constrained men in federal times and improve their social and economic standing. The theatre was one more of those avenues which in this age made it possible for men to transcend the circumstances of their birth and fortune, as evidenced by these examples. But the theatre also dramatized this possibility by showcasing men who tried to improve their lot in the world, often to end in failure.

Among the best known examples are Bosola and Antonio from The Duchess of Malfi but Shakespeare's own plays included characters such as Bushy and Bagot in Richard II, who were trying to improve their status via their friendship with the King, and Rosencrantz and Guildenstern in Hamlet. However, these are still examples of countries who hope to win favor from the rulers, a traditional mode of prospering. More contemporary is the depiction of sailors who hope to make their fortunes by bringing back strange and exotic beings as depicted in Shakespeare's Tempest where Stephano and Trinculo, on first seeing Caliban, think of putting him on display back in England as, "there would this monster make a man; Any strange beast there makes a man:" (Act II, Scene ii, Lines 28-29). Another less felicitous example of someone who seeks social mobility but is denied it is Iago in Othello who, when deprived of promotion vows vengeance, "I follow him to serve my turn upon him," and eventually destroys Othello (Act I, Scene I, Line 42). The disaffected and the unhappy, often called the "malcontent" during this period, was a stock character in the drama of this period as his attempts to climb the social ladder were thwarted and he was mocked by those above him. While social mobility for men was possible via many avenues, at least in theory, for women the roles that society provided were still limited to those associated with the family. Given that women could not inherit property, could not own businesses and that there were limited to either familial roles, helping out family business or working as domestic or farm laborers. In addition, on a daily basis they battled the biases which were inbuilt into the patriarchal model of society within which they lived. While men had, as per Shakespeare in As You Like It, seven ages through which they lived, most women had just three: daughter, husband and sometimes, the grownup son, in case of the demise of the husband. While their lives were thus restricted and limited by the structures within which they lived, many women found themselves empowered via early widowhood, especially if there is no children or if the sons were young. But widowed women battled against other restrictions: stereotyped as lustful and unable to live without male support, widows were seen as susceptible to the blandishments and advances of men on the make. Indeed, even as women had limited

roles within which they functioned, the stereotypes that circulated in Shakespeare's time about them dominated society's perception of women. Thus women could be either virginal and pure, quiet, meek and submissive as the Virgin Mary, mother of Jesus (Miranda in Tempest) or they could be shrews, scolds and nags, uncontrollable, resistant to their man folk (Paulina in The Winter's Tale), or lustful and uncontrolled in their appetite (Gertrude in Hamlet or the two elder sisters in King Lear), etc. Seen in limited ways, these perceptions then shaped and enclosed women's roles and lives. This is not to say that there were no strong positive women figures during this period: Queen Elizabeth was the best example of such a woman. But then these strong individualistic women were seen a possessing the male virtues of assertiveness, courage and self—respect, and this aligned them with masculine virtue even as it negated the traditional shortcomings of the feminine. The "virago," a term used positively (and not just with the now-well- known negative connotation) during this period, was as important a stereotype a the "virgo," the Virgin: the woman who contained within herself all the positive attributes of Mary, caring and taking care of her family, particularly the men folk.

Interestingly, in King Lear, Cordelia is seen to possess the positive attributes of both virgo and virago, even as Goneril and Regan are seen as the negative stereotypical virago figures. All picture shows that society was belong to patriarchy society and man dominating. With these characteristics, behavior of Shakespeare's Tragic Heroes towards women are analyzed individually-

Gender and society in Hamlet

The play Hamlet moves around Hamlet, his mother Gertrude and Ophelia.
Their behavior towards each other can be shown through following points.
Hamlet's soliloquy expresses both his and Shakespeare's thought about the
women when the words put-
"Frailty, thy name is woman"
(Act I, Scene ii, Lines 146)

into Hamlet's mouth in of the play. He was saying something that was accepted as the norm in his time and in his world: women were frail, not just in terms of their orals (as Hamlet says here) but frail vis-à-vis their physical, emotional and Intellectual attributes. On the other hand, these very discourses worked to further endorse and validate Hamlet's contention regarding man (and it is not the inclusive noun here very specifically the masculine):

What a piece of work in a man! How noble in reason,
how infinite in faculty, in form and moving how
Express and admirable, in action how like an angel,
in apprehension how like a god! The beauty of the
world, the paragon of animals!   (Act (II, Scene ii, Lines 293-97)

It was not yet the prerogative of the young to choose their own partners:father played a significant role in determining the marriage of their children and this was so even for young men, though, of course, more so for young women. Thus in play after play, it can be seen that Shakespearean fathers trying to determine who their daughters will wed. And in the case of men, Laertes advising Ophelia to steer clear of Hamlet in the Hamlet play-

Perhaps he loves you now,
And now no soil nor cautel doth besmirch
The virtue of his will; but you must fear,
His greatness weighed, his will is not his own,
For he himself is subject to hi s birth:
He may not, as unvalued persons do,
Carve for himself, for on his choice depands
The sanity and health of the whole state;

And therefore must his choice be circumscribed
Upto the voice and yielding of that body
Whereof he is the head.   (Act (I, Scene iii, Lines 14-24)

Therefore, it can be said that Gertrude, just one of the two leading female roles, is portrayed as a weak minded woman ensnared in the shadow of male dominance; and an object of lust often maligned for her sexual relationship with Claudius. Shakespeare emphasizes this through the hasty marriage of Gertrude and Claudius, Gertrude's dependency on men, as well as her compassion as a mother, and the very limited role of Gertrude. Marriage was the only long term option for women.

"Ay, that incestuous, that adulterate beast,/With witchcraft of his wit, with
traitorous gifts—/O wicked wit and gifts, that have the power/So to
seduce!—won to his shameful lust/The will of my most seeming-virtuous
queen"   (Act I, Scene v, Lines 43-47).

Bloom gives fuel to the feminist claim of sexism when he observes that Queen Gertrude, recently the recipient of several Feminist defenses, requires no apologies. She is evidently a woman of exuberant sexuality, who inspired luxurious passion first in King Hamlet. Gertrude has drunk from the poisoned cup which was meant for Hamlet. However, Hamlet rejects Ophelia while simultaneously insulting her by saying Hamlet's soliloquy after being questioned by the King and his mother about his long standing grief. Hamlet loves Ophelia deeply and sincerely. He has made love to her in honorable fashion, And hath giving countenance to his speech, my lord, with almost all the holy vows of heaven. (Act (I, Scene iii, Lines 113-114) His words in the graveyard sceneI loved Ophelia: forty thousand brothers Could not, with all their quantity of love, Make up my sum. What wilt thou do for her? (Act (V, Scene i, Lines 259-261) may be an exaggeration, but it is an exaggeration of a vital truth. He further says- Swounds show me what thou 'it do: Won't weep? Won't fight? Won't fast? Won't tear thyself? Won't drink up easel? Eat a crocodile? I'll do't. Dost thou come hero to whine? To outface me with leaping I her grave? Be buried quick with her and so will I: And, if thou parte of mountains, let them throw Millions of acres on us, till our ground, Singing his pate against the burning zone, Make Ossa like a wart! Nay, an thou 'It Mouth' I'll rant as well as thou. (Act V, Scene i, Lines 265-275) After marriage her mother to his uncle, Hamlet dislike and hate his mother due to this shameful task. But in the state of disappointed and disillusioned with his mother's conduct, Hamlet turns towards Ophelia for strength and support. It means he only hates and dislikes her mother. He respects women. He politely and tenderly speaks to Ophelia as he meets her The fair Ophelia! Nymph, in thy Orisons, Be all my sins remembered. (Act III, Scene i, Lines 88-89) The dramatist brings out the different traits of his character by placing him in different situations and by studying his different reactions to them. Hamlet behaves like a mad character after knowing about the murder of his father from the ghost. Therefore, his misbehavior also can be seen with Ophelia under these lines Hamlet: Ha! Ha1 are you honest? Ophelia: My lord. Hamlet: Are you fair? Ophelia: What means your lordship? Hamlet: That if you be honest and fair, your honesty should admit no discourse to your beauty. Ophelia: Could beauty, my lord, have better commerce than with honesty? Hamlet: Ay, truly; for the power of beauty will sooner transform honest from what it is than the force of honesty can translate beauty into his likeness; this was sometime a paradox, but now the time gives it proof. I did love you once. Ophelia: Indeed, My lord, you made me believe so. Hamlet: You should not have believed me, for virtue cannot so inoculate our old stock but we shall relish of it; I loved you not. (Act III, Scene i, Lines 103-119) Above lines shows that now he dislikes or hates to all women. He thinks all fair women are dishonest. His misbehavior also shows with her mother. Queen: Hamlet, thou have thy father much offended. Hamlet: Mother, you have my father much offended. Queen: Come, Come, you with an idle tongue. Hamlet: Go, Go, you question with a wicked tongue. (Act III, Scene iv, Lines 103-119) The play is from a male-centered viewpoint thus it exclusively focuses upon the male characters and their experiences instead of assimilating the view and impacts of the women as well. This leads to assumption that Shakespeare wrote Hamlet with the need to display male dominance. Both

Gertrude and Ophelia are unadulterated depiction of how women are negatively portrayed in the patriarchal world of Shakespearean time.

References:

Dympna Callaghan. Women and Gender in Renaissance Tragedy: A Study of "King Lear," "Othello", "The Duchess of Malfi" and "The White Devil." Atlantic Highlands: Humanities Press International, 1989, Print.

Haslanger,S ,"Gender and Racewhat) are they?,(what) do we want them to be?,Vol34 (2000).Print

McKluskie ,katheleen, The Patriarchal Bard:Feminist Criticisms and Shakespeare Philippa Berry.

Shakespeare's Feminine Endings: Disfiguring Death in the Tragedies (Feminist Readings of Shakesspeare.) London: Routledge, 1895, Print.

Phyllis Rackin. Shakespeare and Women (Oxford Shakespeare Topics.) Oxford : Oxford University Press, 2005, Print. Judith Butler. Gender Trouble, New York: Routledge, 1990, Print.

❏❏❏

11.

Exploitation in Bhabani Bhattacharya's Novel - He Who Rides a Tiger

Dr. Ravikant Singh
Asstt.Prof. Dept. Of English
Govt. M.J.S. (P.G.) College, Bhind M.P.

Bhabani Bhattacharya's 'He Who Rides a Tiger' gives us a pathetic picture of the innumerable indignities to which human beings were subjected during the Bengal famine of 1943. The famine, like the vengeful gods, which Hardy cursed, pulled mankind down to a despicable level, never suffering them to seek redemption; honour was at its lowest ebb, almost irretrievably lost. The mass exodus from the villages to the cities and the concomitant dislocations in life brought into relief various kinds of perversities that were, perhaps, inconceivable earlier. The human essence was exploited to the core and all that remained subsequently was a fraternity of debased mortal frames. Everything was reduced to mere bestiality and the law of the brute world prevailed. Bhattacharya, dealing with an event, which marks absolute depravity with individual, social and moral-on the part of man, gears every possible artistic device to ensuring the reader's reaction and protest against the inhuman conditions that prevailed during the times depicted.

The novel deals with the changing fortunes of Kalo, a blacksmith, who is driven to the city by the famine. He is sent to jail for stealing a bunch of bananas following which he becomes a corpse remover and a pimp to make both ends meet, finds his daughter Chandralekha in a prostitute's house, then resorts to deception to wreak vengeance on the high caste people by arranging Shiva's "coming" from the ground with the help of two seers of gram. The novel also castigates the traditional and religious minded people and their hypocritical ideas and ways of life in a persistent and forceful manner.

This novel sounds quite powerfully the basic theme of Bhabani Bhattacharya's creative work-the exposure of "*evil forces*", that is, of colonialism. The writer wrathfully brands the English Government as the culprit of the tragedy, and calls it a "*cold and inhuman colossus of authority*."[1] The Indian bourgeoisie that helps the "*evil forces*" to gain profits out of the deplorable condition of the peasants is described in the novel. This novel deals with the hunger for freedom, hunger for money and hunger for sex.

He Who Rides a Tiger is a protest against a moral fable of human depravity and degradation. It is an artistic paradigm of the inexhaustible spiritual resources of man to help him get out of the moral morass of deceit and falsehood. It is at once a pointer and reminder: a pointer to the fact of man's all too imperfect systems of social organization based on fear and a reminder of the redemptive possibilities of truth and courage.

He Who Rides a Tiger is in a way a picaresque novel, depicting the "*adventures*" of Kali, a blacksmith, on his way to Calcutta. A picaresque novel has a tendency towards looseness of structure, since it generally consists of a series of comic and farcical adventures. The protagonist of such a novel is "*a rogue*", "*given to practical jokes*", an enemy of society in that he is "*always exposing hypocrisies and pretensions.*"[2] This description of the picaresque novel fits He Who Rides a Tiger in which Kalo's adventures in Calcutta involve a practical joke, which helps to expose social hypocrisies and religious pretensions of the Hindu society. Kalo's practical joke, which is central part to the novel, consists in changing his Shudra identity and taking on the role of a Brahmin. But the plot of this novel is not as formless as in a picaresque novel like, Smollett's Roderick Random and others, the reason being that the novelist's central preoccupation with caste and superstition in the Hindu society is the prime concern of the work.

Social awareness in its amplitude of facts as well as its deep location of sensibility has been for long the focus of the plot of the Indian English novel. The writers of fiction from Mulk Raj Anand downward all of whom are realists and naturalists has a raw, unshaped, yet a heady power about it. Its force is straight, direct and disturbing. To this group of writers must be traced the central identity of Bhabani Bhattacharya's novels.

Bhattacharya tells the story in his own inimitable style, combining irony and innuendo and dry wit and wry humour. The opening paragraph illustrates the point and poses subtly the problem of the novel:

"*Food parents often name their timid shrimp of a boy Warrior King or Brave in Battle Hefty; pitch-dark girls go through life with the label lighting streak or Lotus wreath. But Kalo, Black, was true to his complexion, which had the colour quality of ink, and people said that when he seated, you could collect the oozing fluid for your inkwell. Kalo parried this friendly jibe with is usual good humour.*"[3]

Metaphorically, the problem is one of identity; and, ironically, the problem of the identity of Kalo, the village blacksmith, is not physical but social, and the solution he finally finds to resolve his personal as well as cultural crisis is moral. Kalo's "*usual good humour*" notwithstanding resolutions to the problems is difficult to arrive at. The irony of calling a "*Timid, shrimp of a boy Warrior King or Brave in Battle*" becomes obvious to us only later when we come to know of Kalo's deliberate decision "*to become a Bramin*" in order to take revenge upon society. Although Kalo's personal troubles start after the death of his wife, his unconscious yearning for a change in status. Albeit in name only, finds expression in his naming his daughter Chandralekha, as advised by a Brahmin:

"*Why, if it is a boy, call him Obhijit, girl call her Chandralekha. We gentle folks give that kind of name to our sons and daughters. Dark-minded folks of your caste have a fancy for Haba and Goba, Punti and Munni.*"[4]

Then, after some time Kalo is sentenced to three months' imprisonment with "*hard labour*" for a petty offence, Kalo's habitual confidence in the established law gets irrevocably eroded when the magistrate adds insult to injury by questioning him in "*a cold and impassive*" why: "*Why did you have to live?*"[5]. Or why did is daughter have to live?

Bhattacharya exhibits at this point a vivid and dramatic development in the delineation of Kalo's character in that he emerges from the incident of his petty theft of food for survival and the humanly degrading and devalued justices meted out to him at the magistrate's court, as a wholly alive individual, awakened to the presence of injustice and evil all around. As Ihab Hassan says:

"*The disparity between the innocence of the hero and the destructive character of his experience defines his concrete, existential, situations.*"[6]

Thus Kalo's existential encounter with the conventional system of values social as well legal – makes him recoil from the reality of inhumanity. According to the narrative, "*Something was gone and Kalo, the blacksmith of Jharna town, could never be whole again.*"[7]

The helpless, hunger people cling to life, flinging away all that is dead and dross in them. That is why when the gate of the prison opens for Kalo, he is not at all depressed and broken-hearted. He is replete with vigour and freshness, "*Kalo felt queer. New warmth, the power of life itself replaced the chill of dread he had been feeling. He was no longer a number in jail. The deadening yoke was off his shoulder.*"[8]

At the end of the novel, the writer points out that even the lower-class people rise high and deride the society, which hates and insults them, Kalo and Chandralekha do so, even though they have to take risks as terrible as riding a tiger. They hit hard the powerful upper – class people at whose hands they have suffered immensely.

The book is an exposition of the humble craftsman's confidence and pride in his skill. Kalo tells the destitute, Vishwanath, a blacksmith, who chances to meet him in a very miserable condition, that an honest and competent craftsman is as good and dignified, as the best of folks: "*He can hold his head high because the skill of his hands, his special knowledge.*"[9] So it can be said that Kalo's life story is an expression of Bhabani Bhattacharya's conviction in a positive, bright view of life. This low-caste balacksmith upsets the old social order by investing himself with Brahminhood and rising to the top. He does not undermine society, but becomes a part of it and uses its power by accepting its rules and by fully comprehending its purpose. He has the power to save his daughter in the hour of need, when she decides to accept Motichand's proposal to become his fifth wife. He along with his daughter comes out of the snobbish life to a true life by proclaiming boldly to the world that he is a mere swindler, not a sacred Brahmin and a true devotee of Shiva the great God. The novelist describes his triumph over society: "*They had come back in time to hear him, to see him drive his steel deep into the tiger. This scum of the earth had hit back, hit back where it hurt.*"[10] His brave confession is welcomed by the common folks who again and again spoken in a loud voice, the slogan "*Victory to our brother*". At this moment Chandralekha is seen brimming over with high spirits and happiness. She has an overwhelming realization of an eternal sort of victory. "*Baba, after this, whatever happen to us, wherever we go, we can never again be unhappy or defeated.*"[11] The moments of great triumph and joy in the life of Kalo and Chandralekha also becomes an integral part of the life of Biten, who is also sent there. In a low impassioned murmur, he ejaculates:

> "*You have triumphed over yourself. What you have done just now will steel the spirit of hundreds and thousands of us. Your story will be legend to inspire and awaken.*"[12]

Bhattacharya is opposed to exploitation – whether it is economic or caste-based. It comes out vividly with the protest of Kalo in the principle and in that of Biten. The village blacksmith and his daughter have to leave the village because of raging famine. It appears that Bhattacharya got his orientation not from his being a critic and thinker but from the tremendous impact of the Bengal famine. The memory of that event, like a troubling ghost, he wishes to exercise by writing about it more than once. The girl has no other place to go to, except the brothel; there is no other way for her of supporting herself except through the wages of sin she might earn there. Kalo is given three months' imprisonment just because he had stolen a few bananas. The old Sanskrit poet certainly had a more realistic appraisal of human nature when he asked, "*what sin will a hungry man not commit*?" than Bhattacharya's bully of a magistrate who asks the convict, "*why did you have to live*?" We are told that Bikash Mukherjee is serving his prison term because he had protested against a policeman's atrocities on a famished person whose only offence was that he could not take his eyes off the food stacked in an eating house in the city. His punishment, in each case, is far in excess of the crime, if it is a crime at all to keep one's body and soul together.

He Who Rides a Tiger reflects a fiercer and sterner mood of the novelist than is seen in So Many Hungers! which does not go beyond giving pathetic descriptions of suffering passively endured. In this novel, on the other hand, is distinctly heard a note of angry protest and of revenge. The scum of the earth no longer want to be trampled upon. They are determined to hit back. They are taking out a procession shouting slogans like: "*Food for all", "Work for all*", and Jail for the profiteers. In spite of all this, nothing happens. Here Bhattacharya is offering a programme of action against the corrupt bureaucrats, hoarders, profiteers and speculators. It is only through stratagem, by changing his caste and appropriating the name of Mangal Adhikari, that Kalo gets quits with his tormentors and persecutors; interestingly, the magistrate also comes to touch his feet.

Bhattacharya's bias against the caste system makes itself manifest in He Who Rides a Tiger: when Kalo names his daughter Chandralekha, he becomes an object of ridicule while trying to give her the odium of high as well as of low caste people of his town Jharna. Therefore, the only way he can think of raising himself is to assume for himself and his daughter the character and identity of a Brahmin. The

point that Bhattacharya seems to be making is this: why should caste, real or assumed, confer such extra ordinary advantages on anybody?

Another very significant aspect of social life realistically treated in the book is the fact that a man has unlimited sympathy and support for the people of his own class and contempt for those of the other classes. This is evident when Kalo sees the poor drying miserably under the impact of the ravenous hunger created by the rich for their profit. He reflects on the tragic lot of the poor:

> "*Were they doomed to haunt the earth forever as specters? .... No Brahmin priest spoke the timeless words from the Veda or applied the holy fire to the fleshless faces on the funeral pyres. Would the hundred thousand dead hover in unseen shapes over the great city eternally? Was heaven meant for the rich alone?*"[13]

WORKS CITED

1.   Bhattacharya, Bhabani. He Who Rides a Tiger., p. 94

2.   Allen, Walter. The English Novel. New York, Penguine Books, 1979, p. 69.

3.   Bhattacharya, Bhabani. He Who Rides a Tiger., p.1

4.   Ibid, p. 2.

5.   Ibid., p. 31

6.   Hassan, Ihab. Radical Innocence. Princeton University Press, 1961, p. 7

7.   Bhattacharya, Bhabani. He Who Rides a Tiger., p.34

8.   Ibid., p.44

9.   Ibid., p.113

10.   Ibid., p.243

11.   Ibid., p.244

12.   Ibid., p.244-245

13.   Ibid., p.52

❑❑❑

12.

Emily Bronte's Wuthering Heights -A Masterpiece of Romanticism

1. Dr. Shafia Saleem, Assistant Professor In English Govt. Pg College Rajouri, Jammu.

2. Mr. Muzafar Ahmad Pandit, Research Scholar In The Department Of English Sssutms, Sehore.

Abstract:

Wuthering Heights "is an English novel prominent in the eighteenth century. It is described by an environment of riddle and repulsiveness and having a pseudo-medieval setting. It is a multi-generational sentimental novel. It rotates around the destined love among Heathcliff and Catherine. Wuthering Heights Statures and sheds the lights with Lockwood, a proprietor of Heathcliff's, coming the home of his landowner Mr. Earnshaw, a Yorkshire Rancher and proprietor of Wuthering Statures, brings home a vagrant from Liverpool. The infant is called Heathcliff and lives with the Earnshaw youngsters, Hindley and Catherine.It is a development that alludes to destroy, rot, love, veining of sentiments, dread, disorder, and uncommon silliness and empathy over objectivity and sense.The present paper potrays the elements of Romantism in the novel, which was not too much dominant in the Gothic novels.

Key words:Riddle,Sentimental,Empathy,Objectivity,Romantism,Gothic.

1. Introduction:

Wuthering Heights was composed by a young lady named Emily Bronte who was one of the four offspring of persevering pastor, Patrick Bronte.Wuthering Heights, the sentimental and enthusiastic romantic tale between the boorish and awkward Heathcliff and Catherine Earnshaw. The story is told through the storyteller Mr Lockwood, a guest to Wuthering Heights who is told the captivating story by Nelly Dean, the worker. Her story rotates around the vagrant Heathcliff, Catherine Earnshaw and her relatives, and the Linton relatives. Heathcliff was an energetic rover tyke received by the Earnshaw family. He cherishes Catherine Earnshaw. She adores him, yet she doesn't get hitched to him yet she decides for Edgar Linton, who has property and status. Heathcliff runs off with Isabella, Edgar's sister. Heathcliff turns into a rich and regarded man. He could assume control over the Earnshaw family home and the Linton family home. Heathcliff adores Catherine all through the story; regardless of he is directed to incur retribution as he can't possess her. He is covered beside her when he kicks the bucket. Bronte depicts normal powers and occasions distinctively while portraying the plot by methods for Nelly Dean and Lockwood so as to show the association between the inward and external common world in the Wuthering Heights. Virginia Woolf remarks on Wuthering Heights, and thinks about that Brontë needs "to state something towards of her characters which are 'I cherish' or 'I loathe,' yet 'we, the entire human race' and 'you, the interminable powers.'"76 Using the outrageous and in some cases disgusting conduct of the distinction among characters that Bronte can pass on noteworthy exercises about the world and universe all in all, as opposed to simply the lives of the characters themselves. Barbara Benedict clarified Brontë herself in her job as a female creator is an object of interest, yet she turns out to be considerably all the more an anomaly in her splendid capacity to make a totally extraordinary reality. Woolf portrays Brontë as nearly having mystical forces . The tale is loaded up with rude, opposing characters that perpetually double-cross, abuse and establish brutality and retribution upon one another. The characters don't adjust to any unmistakable arrangement of social qualities or pursue any ordinary good code. Nonetheless, in spite of the unrefined characters and the uncertain profound quality of the novel, Wuthering Heights was exceedingly mainstream in now is the ideal time, and has kept on being respected in high regard throughout the years. While the novel is highly adored and reliably applauded for its

wonderful lovely composition style, Wuthering Heights brings up endless issues and fits various understandings. Inside its offbeat system, Wuthering Heights manages ageless topics; over the top love, the hunger for retribution, and the dubiousness of social classes. Intertwined with spooky appearances and references to devils and other otherworldly components, Wuthering Heights is an adequate example of romantic fiction, in spite of the fact that from multiple points of view Bronte is the shape of the class. By reprimanding tradition from various perspectives, Wuthering Heights is an inquisitive novel which has attracted attentive readers of many generations.

2. Romanticism in Wuthering Heights:

"He's more myself than I am. Whatever our spirits are made of, his and mine are the same". As a matter of first importance , we could completely comprehend the attributes of sentimental writing in eighteenth Century England through Wuthering Heights.Actually, the Romanticism trusted that man, as an individual, is predominant, so sentimental books truly test profoundly inside characters. You can see this most clearly with Heathcliff and his wrath and desirous, and furthermore in Catherine, with her need to fit in with social gauges and her unshakable obstinacy. On the off chance that all else died and he remained, I could even now proceed to be; and if all else remained, and he were obliterated, the universe would swing to a strong outsider. [. . .] My love for Linton resembles the foliage in the forested areas. [. . .] My affection for Heathcliff takes after the endless shakes underneath: a wellspring of minimal unmistakable enjoyment, however essential. Nelly, I am Heathcliff. [. . .] not as a delight.[. . .] however as my very own being. (Brontë,1985: 122) Emily stresses the normal nature of her feelings by improving her affections for Heathcliff and Edgar by methods for characteristic symbolism. In addition, Catherine shows that she is simply the other of Heathcliff, i.e., Heathcliff and Catherine's personalities are interwoven. This is the motivation behind why she advances her affections for Heathcliff."In the night, the climate broke; the breeze moved from south to north-east and brought downpour first and after that hail, and snow. On the morrow, one could barely envision that there had been three weeks of summer: the primroses and crocuses were covered up under frigid floats; the songbirds were quiet, the youthful leaves of the early trees stricken and darkened". (Brontë, 1985, 206) Similar to nature's excellent portrayals in Wuthering Heights, Catherine is delineated as a wonderful individual in a route reacting to the excellence of nature. Scene portrayals in Wuthering Heights turn out to be much clearer when "I have recently come back from a visit to my landowner in 1801 the single neighbor that I will be bothered with. This is surely a delightful nation! In all England, I don't trust that I could have fixed on a circumstance so totally expelled from the mix of society. An ideal misanthropist's paradise: and Mr. Heathcliff and I are such an appropriate pair to isolate the devastation between us"."It is as though she could tear up all that we now individuals by, and fill these unrecognizable transparences with such a whirlwind, that they rise above the real world. Hers, at that point, is the rarest of all power." Woolf, 1964,102 .What vain climate cocks we are! I, who had resolved to hold myself free of all social intercourse, and expressed gratitude toward my stars that, finally, I had lit on a spot where it was beside impracticable, I, feeble heel, in the wake of keeping up till nightfall a battle with low spirits, and isolation, was at long last constrained to strike my hues; and, under misrepresentation of picking up data concerning the necessities of foundation". (Bronte, 1985: 74) The anecdotal and sentimental characters of Thrushcross Grange and Wuthering Heights are additionally in struggle with their condition in Wuthering Heights: "the delicate, moral Edgar Linton of the range diverges from the malignant and attractive Heathcliff"(ordon, 1989: 197). This dubious event connotes the presence of two distinct universes implied through Wuthering Heights and Thrushcross Grange. (Wuthering Heights as a Gothic Novel) DOI: 10.9790/0837-2207010105 www.iosrjournals.org 4 | Page While Wuthering Heights speaks to nature including streams, trees, rocks, leaves, air, and wind, Thrushcross Grange represents the advanced universe of cash, ravenousness, and innovation. Such a complexity winds up a competition much of the time and generally connotes that characters beat nature's strength through managing alternate issues in their lives and through being aloof towards it. The presence of a dualistic structure in their lives suggests the unending creating clashes in these families. Not at all like Wuthering Heights, Thrushcross Grange which is arranged on a valley is exquisite and agreeable and

conveys none of the terrible highlights of the slopes. It is "a stunning spot covered with blood red, and red secured seats and tables. While focusing on the connection between the magnificence and that of nature, Catherine is delineated as a feature of the normal environment she lives in. In any case, she turns out to be significantly more dominant than nature in regard to her energy. Catherine's consistency in her enthusiasm, desire, and coolness is reflected by most commentators and, subsequently, they bolster how Catherine negates with nature. Like most faultfinders Phyllis Bentley, an in all respects early pundit who shows the consistency in the outloo towards Bronte's showstopper. Her incredible reason would have found new circles of revelation from the learning of the old; and her solid imperious will could never have been overwhelmed by resistance or trouble; never have given route yet with life." (Fraser 167) .The job of the more youthful Cathy, for instance, winds up rouse to new noticeable quality in this perusing. In the event that Heathcliff is the domineering beast subjugating the kingdom, it is Cathy who "kills the brute," as it were. It is her affection for Hareton that can be contended to have broken Heathcliff's soul, and it is she who instructs him and sets him up for his new job. Toward the finish of the novel, when Nelly describes Lockwood about the passing of Heathcliff and Catherine, she depicts their dauntlessness. they mirror their conflicting assessments of one another (Sedgwick, 1986: 110) Being evaluated as a non-human otherworldly being, Heathcliff is noted as incredible and wild, - much more dominant than nature in light of his enthusiasm to have strength over it. Catherine Earnshaw, then again, typifies the attributes of both Heathcliff and Edgar. Plus, questions start to show up regarding whether Heathcliff is human at all and individuals around him turn into the casualty of his inhumanity10 (Sharma, 1994: 43). Heathcliff is delineated as more out of control than nature in his common quirks. Distant slopes have essentially been depicted as wild and dreadful just as spiritualist in its tendency. Be that as it may, Heathcliff has been depicted as a lot more out of control in his inward nature in Wuthering Heights: "His mouth watered to tear you with his teeth, since he is just half man—less and the—and the rest fiend!"11 (Bronte, 1985: 16).Catherine and Heathcliff's dubious love, consequently, turns into an eternal and all inclusive love proceeding on the fields which can't be finished by death (Anderson, 1993: 114). This coherence mirrors the intensity of their affection. Heathcliff and Catherine's association is finished after death and ends up immortal just as general, for example, the regular powers of Wuthering Heights. This demonstrates they react to characteristic environment by their unceasing affection to one another. Be that as it may, their very own energy which is more dominant than the slopes additionally crushes their affection. Heathcliff reflects how he is stressed over losing Catherine.

3. Conclusion:

Emily's epic incorporates the connection among Nature and humankind; and among Romance and frightfulness; manners by which the spirit may get by after death; individual double-crossing and bad form; the creative ability; partition and misfortune. Such topics more likely than not been in her brain as she pondered the new novel. In Wuthering Heights she had educated the estimation of tight organized arranged by event predominance ; it appears to be likely that this time she would need to begin with a venture , yet this might be misleading , since it is quite the composition that Emily discovers her account novel. Emily Bronte made her imaginative progress through a mix of motivation and diligent work: this is definitely not a frightening end. Gothic sentiments were secrets, regularly including the powerful and intensely tinged with frightfulness, and sentiment they were typically set against dim foundations of medieval destroys and frequented palaces. Wuthering Heights, distributed in 1847, rotates around the enthusiastic and dangerous love between its two focal characters, Edgar, and Heathcliff .Emily Bronte's adamant and wonderful Catherine Earnshaw and her tall, dim, attractive, and agonizing legend/villain, Heathcliff. The Novel rotates around the group of the Earnshaws, proprietors of the called 'Wuthering Heights', where the defeniftly hedgehog, Heathcliff, is brought by the dad of the foundling who has discovered him left in Liverpool, and who portrays him 'as dar as though it originated from the villain' for 'when Mr. Earnshaw first brings the child home,Heathcliff and Hindley. Both young men, without a doubt, detest each other with an energy incompletely conceived of 'kin competition', despite the fact that they are not blood relatives (in any event such isn't transparently expressed regardless of whether

faultfinders have construed in excess of a demonstration of man ind in Mr. Earnshaw's safeguarding the kid and his significant other's specialist threatening vibe. At the point when Earnshaw kicks the bucket, Hindley sits around idly in amending the unlawful takeover of control from which he supposes he has got distress by perceiving Heathcliff to the dimension of a hireling. Despite the fact that, Cathy and Heathcliff have framed a swore which nothing will ever stop, even Cathy's marriage to the affluent Edgar Linton.

References:

[1]. {Bronte, Emily,Wuthering Heights,1985:,206}

[2]. {Bronte, Emily,Wuthering Heights,1985: 122}

[3]. {Bronte, Emily,Wuthering Heights,1985:, 30}

[4]. {Bronte, Emily,Wuthering Heights,1985:,28}

[5]. {Kettle, Arnold. "Emily Brontë: Wuthering Heights." Twentieth Century,1958, 76}.

[6]. {Woolf, Virginia. "Jane Eyre and Wuthering Heights." Twentieth Century, 1964, 102}

[7]. www.iosrjournals.org

[8]. Anderson, W. E. (1993).The Lyrical Form of Wuthering Heights. Major Literary Characters: Heathcliff, (Ed: H. Bloom), Chelsea: 113-134, New York.

[9]. {Brontë, Emily, Wuthering Heights.1985: ,16 }

[10]. {Sharma, R. S. (1994). Wuthering Heights: A Commentary, Atlantic, New Delhi, 43}

[11]. {Sedgwick, E. K. (1986). The Coherence of Gothic Conventions, Arno, New York.110}

[12]. Fraser, ebecca. The Brontë. New York: Fawcett Columbine, 1988.167}

[13]. {Gordon, F. (1989). A Preface to the Brontes, Longman, London.197}

[14]. {Bronte, Emily,Wuthering Heights,1985: 74}

[15]. {Woolf, Virginia. "Jane Eyre and Wuthering Heights." Twentieth Century, 1964, 102-3-1}

❑❑❑

13.

Theme of Love in the Poems of Kamla Das

Dr. Dnyanoba Mundhe
Head, Dept. of English, Sharda Mahavidyalaya, Parbhani

Abstract: Kamla Das was one of the most prominent women writers who raised her voice for the female. She was bilingual writer as she wrote in her mother tongue Malayalam and in English. Her great contribution to the Indian Poetry gave her label 'The Mother of Modern Indian English Poetry'. She gave the voice to a generation of women who were confined to hearth and child.KamlaDas' poems revels the desire for change in the society. She thinks women should have their own identity and status in the society. They should not be considered inferior to men and given equal status.The major theme of her poetry was love. The present research paper is an attempt to explore the theme of love in the poems of Kamla Das.

Keywords: Bhakti, God, Confessional, Love, Lust, Surrender, Mortal, Physical Love, Ideal Love.

Kamla Das was one of the most prominent women writers who raised her voice for the female. She was bilingual writer as she wrote in her mother tongue Malayalam and in English. Her great contribution to the Indian Poetry gave her label 'The Mother of Modern Indian English Poetry'. She gave the voice to a generation of women who were confined to hearth and child.She started writing at the age of fourteen. She has written many poems, short stories, novels and autobiographical works. In her poems she has tried to raise the voice for women in this male dominated Indian society. The major theme of her poetry was love. Main aim of KamlaDas' poetry is search for Love. Love is the persistent in her poetry and in love she tried to discover herself. One can easily find that her love poetry is divided into two types – physical love and ideal love. In the first stage of her life she composed poems related with the physical love while in the second stage of life about ideal love. For her the ideal love means the type of love that was between Radha and Krishna but element of *bhakti* is absent in Kamla Das. As she confesses, "I was looking for an ideal lover. I was looking for the one who went to Mathura and forgot to return to his Radha." (Kamla Das, P.191)

In *The Old Playhouse* she refers hideous and lustful love of her husband. Her life is a death experience instead of love to her. She compares love between her and her husband with the Narcissus at the water's age, a young boy who was in love with his own reflection and suffered a full as:

> …love is Narcissus at the water's edge, haunted
>
> By its own lovely face and yet it must seek at last
>
> An end, a pure, total freedom, it must will the mirrors
>
> To shatter and the kind might to erase the water.

Thus the poet lives in the two worlds simultaneously i.e. the real world in which love is lust and another mythical world of Vrindavan.

In her poetry Kamla Das revealed various shades of physical love in the confessional mode. In it she talks about her humiliations and unpleasant sexual experiences. We found

truthfulness in her poetry which lacks in today's love poetry. It conforms her nature and honesty. As her poetry is in an autobiographical tone she says, "A poet's raw material is not stone or clay; it is her personality." (Kamla Das, P.74)

She gave vent to her emotions and experiences through her poems. In the first stage of her life she submits herself to pleasure and sex: "now here is a girl with vast/ sexual hungers/ a bitch after my own heart." She did not feel ashamed to suppose herself as a bitch. She is disappointed and nervous in married life for in the orbit of licit sex, there seemed to be only crudeness and violence," (Kamla Das, P.33). This made her to find love out of the boundaries of marriage. She wanted love from even strangers but failed to get it from her husband and strangers also.

Failure in finding a true love created a sense of looser in her. Further she knew that physical love is a trap in the way of true love. She wants to escape from it for dear love:

> As the convict studies
>
> His prison's geography
>
> I study the trappings
>
> Of your body, dear love,
>
> For I must someday find
>
> An escape from its snare

As she discovers that bodily pleasure is not true love she turns towards the mythical world of Krishna and Vrindavan for the permanent love and satisfaction. She finds comfort in the arms of Krishna thinking herself as Radha. She finds real freedom in Krishna's promises as compare to her husband's love.

Kamla Das hears "a low whistling… that sounded like the playing of a flute…"(Atma Ram, P.1) during her illness. It was a magicalexperience for her. Her poem *Ghanshyam* clearly shows the transformation in her for the search of true love. She surrenders completely to Krishna. Leaving all the mortal and temporary earthly attractions she devotes Krishna. In *Radha* she thinks that her soul and body is melting and unifying with the God

> Everything in me
>
> Is melting, even the hardness at
>
> The core
>
> O, Krishna I am melting,
>
> Melting, melting
>
> Nothing remains but you

The poem *Maggots* revels experience of Radha with her husband is the same experience with the poet in her life. In it Radha does not find pleasure in the arms of her husband but thinks herself as a corpse.

> At sunset, on the river bank, Krishna
>
> Loved her for the last time and left…

That right in her husband's arms, Radha felt

So dead that he asked, what is wrong

Do you mind my kisses, love? And she said,

No, not at all, but thought, what is

It to the corpse if the maggots nip?

For Kamla Das, Love is something which could not be achieved easily. She compares her love with Radha in *Maggots*. She was so much hungry for the love as in *The Suicide* says, "If love is not to be had I want to be dead, just dead"

She was so much disappointed because of the society, her family and husband. As there was no other option than the God. So she says in her *Ghanshyam:*

I want a peace that I can tote

Like an infant in my arms

I want peace that will doze

In the whites of my eyes when I smile

These lines show her frustration, sorrows and grief that taken away the peace of her mind. She wants real peace of mind.

In the society there were many vices which were very hard to bear for the women. Kamla Das became the revolutionary person for the contemporary women. "Why not more than one husband", What Women Expect out of Marriage and What They Get." (Rehman, Anisur and AmeenaKazi Ansari) These are the some titles of her articles which clearly show that she was a revolutionary woman.

Conclusion:

Kamla Das' love poems are the fine blending of body and beyond love. Search for love is the main theme of her poetry. She tried to discover herself through love poetry. There are also different shades of physical love described in confessional mode. Her poems show her failure in receiving pure love.

Her poems give voice to the silent women so that they can raise their voice against this patriarchal society. Kamla Das has given voice to the women in the world Literature and rightly considered as the "Mother of Modern Indian English Poetry".

Works Cited:

1. Atma Ram, "An Interview with Kamla Das", *The Book Maker* 5, No.6 (June 1978). Print
2. *Kamla Das Poems*https://m.poemhunter.com.web
3. Kamla Das, *My Story* New Delhi: Sterling, 1976. Print.
4. Rehman, Anisur and AmeenaKazi Ansari *Indian English Women Poets*. New Delhi: Creative Books, 2009. Print.

❏❏❏

14.

Polyphenols, Vitamin C and other Dietary Components as an Anti- oxidant and Anti- inflammatory Agent

Diksha Bhanot
Department of Zoology, Panjab University, Chandigarh
Email: ddikshabhanot@gmail.com

Abstract

In recent years, scientific advances and the development of more sophisticated equipment have revealed numerous intriguing implications and interactions between various dietary components on a genetic level. These provide a tremendous hope in employing "Food as a medicine". Also, numerous *in-vivo* and *in-vitro* studies have pointed forth the relevance of these compounds in treating different disorders like neurodegenerative diseases, cancer, inflammation. In this context, the present study explains the mechanism of polyphenols as an anti-inflammatory agent and vitamin-C as an anti-oxidant. The review analysis, describes and outlines the structure, occurrence, mechanism of action and health benefits of polyphenol, Vitamin C and other dietary components such as fatty acids, proteins, vitamins.

Keywords: *Polyphenols, Vitamin C, Dietary components, Inflammation, Anti-oxidants*

Anti-inflammatory properties of Polyphenols

Polyphenols are compounds with multiple units of phenol. They can be natural, semisynthetic or synthetic in origin (www.wikipedia.com). Polyphenols are mostly moderately water-soluble , their molecular weight ranges from 500–4000 Da, possess multiple (>12) phenolic hydroxyl groups, have 5–7 aromatic rings per 1000 Da, biosynthesises occurs *in-situ* from smaller polyphenols and eventually forms nonhydrolyzable tannins (Quideau *et al*., 2011; Haslam *et al*., 1994).

Polyphenols come in a variety of forms. Tannins are the most common kind of polyphenol. They can be found in virtually every plant family. Larger polyphenols are concentrated mostly in leaf tissue, flowers, fruits, bark layers and the epidermis. They also play an important role in forest decomposition and nutrient cycles in forest ecology (Stephan & Peter, 2000). They are also found in a variety of species, including arthropods such as insects and crustaceans. Flavones, favonols, flavanones, isoflavones, anthocyanidins, chalcones, and catechins are examples of flavonoids found in fruits, vegetables, legumes, red wine, and green tea. Stilbenes may be detected primarily in red wine and peanuts. Lignans may also be present in flax seeds, legumes, cereals, grains, fruits, algae, and some plants. Phosphonic acid, hydroxybenzoic acids (found in tea), and hydroxycinnamic acids (found in cinnamon, coffee, blueberries, and kiwifruits) are the other types of polyphenols (Ajila *et al*., 2011).

Inflammation is an evolutionary conserved and complex biological process which is characterised by the response of body cells including immune and non-immune cells to any harmful stimuli, toxins, pathogens, damaged cells. It involves blood vessels, immune cells and molecular mediators (Ferrero-Miliani L, 2007). The main symptoms of inflammation involves "heat, redness, swelling, pain, and loss of function".

Inflammatory mediators come in a variety of forms among which prostaglandins are the most significant. Prostaglandins increases the vascular permeability by enhancing the effect of various other substances. It also affects the platelets aggregation and thus influences clotting process. Prostaglandins are involved in inducing pain as well as fever in inflammatory process. The gene Cyclooxygenase (COX) is behind the synthesis of prostaglandins, various anti-inflammatory drugs, such as aspirin inhibits COX and thus cause pain relief. In addition to it, vasoactive amines such as histamine and serotonin, neutrophil products, plasma endopeptidases, bradykinin also act as inflammatory mediators by increasing vascular permeability and chemotactic activity of leucocytes (Britannica, 2017).

Several polyphenol studies show that polyphenols has anti-inflammatory effects. For example, when polyphenols were added to mice's drinking water, levels of proinflammatory cytokines in ultraviolet B **(**UVB)-irradiated skin were substantially decreased. Polyphenol therapy also suppresses UVB-induced production of COX-2 and its prostaglandin metabolites, thus preventing skin cancer (Meeran *et al*., 2009). The application of

polyphenols to human skin prior to UVB exposure substantially decreased UVB-induced infiltration of inflammatory leukocytes and myeloperoxidase activity. The activity of myeloperoxidase is utilised as a measure of tissue infilteration. Similarly, silymarin, a kind of polyphenol, has been found to suppress UVB-induced COX-2 production. The dietary treatment of polyphenols reduced the expression of COX-2, proliferating cell nuclear antigen, cyclin D1, and inducible nitric oxide synthase in the skin (Langenbach *et al*., 1999). The effectiveness of naturally produced polyphenols including green tea polyphenols, proanthocyanidins from grape seeds and silymarin from milk thistle against UV radiation-induced inflammation, oxidative stress, damage to DNA, and immunological suppression has been shown (Katiyar *et al*., 1999).

Polyphenols may also assist to decrease the inflammatory response associated with local tissue damage, such as hepatocellular necrosis caused by carbon tetrachloride-induced acute liver injury (Tipoe *et al*., 2007). Green tea polyphenols, namely pro-delphinidin B-4 3'-O-gallate and pro-delphinidin B2 3,3'di-O-gallate (Khan *et al*., 2008), dose-dependently inhibited COX-2 mRNA and protein expression, as well as Prostaglandin E_2 production. The anti-COX-1/COX-2 action of epigallocatechin, gallocatechin, epicatechin, gallate, catechin gallate, and epigallocatechin gallate has been demonstrated in a variety of human and animal cell lines (Hong *et al*., 2001; Kundu *et al*., 2003; Seeram *et al*., 2003; Gerhauser *et al*., 2003). Hydroxytyrosol inhibited the expression of COX-2 and inducible nitric oxide synthase genes in Lipopolysaccharide-stimulated J774 murine macrophages (Maiuri *et al*., 2005). Treatment of BALB/c mice with olive vegetation water, which is particularly high in polyphenols, reduced **tumor necrosis factor (**TNF) α secretion (Bitler *et al*., 2005).

Anti-inflammatory Properties of other Dietary Components

Proinflammatory leukotrienes are produced from arachidonic acid through a rate-limiting process catalysed by 5-Lipoxygenase. Leukotrienes have been implicated in the development of atherosclerosis in a variety of animal and human models. Additionally, previous research has linked variations of the 5-Lipoxygenase promoter repeat polymorphism to carotid atherosclerosis in humans. The enzyme's impact may be increased by a high amino acid diet, but can be reduced by a high N-3 fatty acid diet (Allayee *et al*., 2009). A particular omega-3 fatty acid termed eicosapentaenoic acid has been demonstrated to inhibit inflammatory gene expression in arthritic canine cells (Kumar *et al*., 2014). It has been demonstrated that babies who do not receive omega-3 fatty acids from their mothers during pregnancy are at an increased risk of having nerve and visual disorders. Between omega-3 and omega-6 fatty acids, the former inhibits inflammation while the latter increases it. Thus, our diet should include an adequate amount of omega-3 and omega-6 fatty acids (Aben *et al*., 2010). There is hard proof that micronutrients and macronutrients influence the pro- and anti-inflammatory cascades. Periodontal disease is a complicated process defined by the loss of the periodontal attachment system, which occurs as a result of an inflammatory response regulated by nutrition (Nitin *et al*., 2017).

Anti-oxidative properties of Vitamin C

Vitamin C, commonly known as L-ascorbic acid is a water-soluble vitamin necessary for a variety of biochemical and physiological activities in the body. First isolated in 1923 by Szent-Gyorgyi, a Hungarian biochemist and Nobel laureate; also, Howarth and Hirst were the first to synthesise it. Vitamin C comes in two forms: reduced (ascorbate) and oxidised (dehydroascorbic acid), both of which are easily interconvertible and biologically active, making it a valuable antioxidant. Humans, unlike most animals, cannot generate the vitamin on their own, making it a necessary dietary component (Chambial, *et al*., 2013). The majority of plant and animal species can synthesise vitamin C naturally from glucose and galactose via the uronic acid pathway, but man and other primates are unable to do so due to a lack of the enzyme gulonolactone oxidase, which is essential for its biosynthesis. Vitamin C aids in synthesis and metabolism of folic acid, tyrosine, and tryptophan, as well as the hydroxylation of proline, glycine, carnitine, lysine, and catecholamine. It makes cholesterol conversion to bile acids easier, lowering blood cholesterol levels. It also improves iron absorption in the intestines by converting it from ferric state to ferrous. Vitamin C with its antioxidant properties, protects the body from the harmful effects of free radicals, pollution, and poisons (Nishikimi *et al.,* 1994).

Antioxidants are substances that have the ability to neutralise free radicals by accepting or donating electrons, thus eliminating the radical's unpaired state. Unpaired electron atoms, molecules, or ions are very reactive in chemical reactions with other substances. These free radicals are oxygen, nitrogen, and sulphur molecules that belong to the reactive oxygen species (ROS), reactive nitrogen species (RNS), and reactive sulphur species (RSS). Antioxidant molecules operate on dangerous free radicals by either directly interacting with them and eliminating them or converting them into less active, longer-lived, and less harmful free radicals (Fang *et al*., 2002).

Garca-Bailo *et al*. (2011) identified vitamin C as an essential nutrient as well as the most significant hydrophilic plasma antioxidant. In the aqueous phase, vitamin C interacts directly with or neutralises hydroxyl, alkoxyl, and lipid peroxyl radicals, producing H2O, alcohol, and, owing to its delocalized structure, a highly persistent radical. Other antioxidants, such as glutathione and vitamin E, may be replenished by neutralising their radical versions by vitamin C. Vitamin C is readily generated from its stable radical using NADH or NADPH dependent reductases (Hossain & Asada, 1985). Many antioxidants may react directly with reactive oxygen species (ROS) and/or free radical intermediates generated by ROS, thereby stopping the chain reaction and reducing ROS-induced damage (DeFeudis *et al*., 2003). Vitamin C is also important for the control of ROS-related enzymes. Vitamin C suppresses or boosts the activities and expressions of free radical generating enzymes such NAD(P)H oxidase and xanthine oxidase or antioxidant enzymes like superoxide dismutase, catalase, and glutathione peroxidase to decrease the cellular level of free radicals (Panchatcharam *et al*., 2006).

Antioxidative Properties of other Dietary Components

Dietary nutrients and phytochemicals have a variety of antioxidant activities and are vital in the fight against oxidative stress. Anti-aging is one of the most important applications of nutrigenomic research. Cells age as a result of the accumulation of extra free radicals caused by a lack of sufficient nutrition and external influences such as UV radiation, pollution, stress, diet, and so on. One of the most popular ideas of ageing in recent years is that oxygen-free radicals, also known as reactive oxygen species (ROS), cause ageing (Walvekar *et al.,* 2013). As the body's natural antioxidant defences are insufficient, some ROS cause molecular damage, some of which are irreversible and accumulates with age. If ROS is the cause of ageing, then improved ROS defence should lower oxidative stress, halt the ageing process, and eventually increase longevity. External and internal stimuli can accumulate reactive species, causing molecular damage, resulting in oxidative or nitrosative stress. Reactive species can also change gene expression, resulting in the release of cytokines and inflammation, which leads to the generation of more free radicals, reactive oxygen species, and reactive nitrogen species (RNS) (Vina *et al*., 2013).

Inflammation and oxidative stress may then have a role in the development of chronic disease and the creation of reactive oxygen and nitrogen species. Dietary and endogenous antioxidants act synergistically to prevent the growth and damage caused by oxidative stress. Nutrients alter major signalling pathways that are deregulated in various forms of cancer. Carcinogen metabolism, DNA repair, cell proliferation/apoptosis, differentiation, inflammation, oxidant/antioxidant balance, and angiogenesis are among the pathways investigated. Carcinogenesis can be prevented by bioactive components found in fruits and vegetables (Davis & Milner, 2006).

DNA bases are damaged by reactive oxygen species (ROS) such as superoxide and hydroxyl radicals, which may result in DNA sequence alterations (Bartsch, 1996). By interfering with DNA replication, such disruptions may induce changes in oncogenes and tumour suppressor genes. ROS may also induce DNA strand breakage, which can result in genetic material alterations or deletions (Chao & Lipkin, 2006). Numerous dietary components that scavenge ROS, such as flavonoids, vitamins E and C, and isothiocyanates, have been demonstrated to promote the repair of oxidative DNA damage, while dietary deficits have been identified to influence DNA repair pathways (Chao & Lipkin, 2005). Wound healing relies heavily on nutritional cofactors. Specific nutritional shortages, such as protein, vitamin, and mineral deficits, may cause the healing process to be slowed (MacKay *et al*., 2003).

Conclusion

To conclude, Polyphenols, vitamin C, and other dietary components are highlighted in the current review for their anti-inflammatory and antioxidant properties. Polyphenols have been shown to suppress the COX gene and, as a result, prostaglandins, which in turn relieves pain, reducing fever, and inflammation. Similarly, various epidemiological, *in-vivo* and *in vitro* studies have elucidated the mechanism of vitamin-C in neutralising the free radicals like hydroxyl, alkoxyl, and lipid peroxyl and it also play a role in the regulation of ROS-related enzymes. However, further knowledge is required to fully exploit the advantages, including the sources of these dietary components, the amount required, the influence on gene expression, the effect on epigenetics, and unexpected side effects. In addition, many *in-vivo* and *in vitro* studies have been done on purified and isolated compound, how these compounds will behave in a whole food as dietary component is an area which is not much explored. This aspect of research provides fruitful ground, and our current understanding of these dietary components offers tremendous promise and hope for the treatment of a variety of diseases.

References:

Aben A, D. M. (2010). Omega-3 and omega-6 fatty acids in the treatment of children and adolescents with ADHD. Tijdschr Psychiatr, 52(2), 89-97.

Ajila, C. M., Brar, S. K., Verma, M., Tyagi, R. D., Godbout, S., & Valero, J. R. (2011). Extraction and analysis of polyphenols: recent trends. Critical reviews in biotechnology, 31(3), 227-249.

Allayee, H., Roth, N., & Hodis, H. N. (2009). Polyunsaturated fatty acids and cardiovascular disease: implications for nutrigenetics. Lifestyle Genomics, 2(3), 140-148.

Bartsch, C., & Bartsch, H. (1996). "The enzymatic basis for the rat liver 6-hydroxymelatonin sulfotransferase activity". J Pineal Res, 20(3), 173.

Bitler cM, Viale tM, Damaj B, crea r. Hydrolyzed olive vegetation water in mice has anti-inflammatory activity. J Nutr 2005;135:1475-9.

Britannica, T. E. o. E. (2017). inflammation. Encyclopædia Britannica, inc.

Chambial, S., Dwivedi, S., Shukla, K. K., John, P. J., & Sharma, P. (2013). Vitamin C in disease prevention and cure: an overview. Indian journal of clinical biochemistry, 28(4), 314-328.

Chao EC, L. S. (2006). Molecular models for the tissue specificity of DNA mismatch repair-deficient carcinogenesis. Nucleic Acids Res, 34(3), 840-852.

Chao, H. T., Lee, S. Y., Lee, H. M., Liao, T. L., Wei, Y. H., & Kao, S. H. (2005). Repeated ovarian stimulations induce oxidative damage and mitochondrial DNA mutations in mouse ovaries. Ann N Y Acad Sci, 1042, 148-156

Davis, C., & Milner, J. (2006). Nutrigenomics, proteomics, metabolomics, and the practice of dietetics. J Am Diet Assoc, 106(3), 403-413.

DeFeudis FV, P. V., Drieu K. (2003). Ginkgo biloba extracts and cancer: a research area in its infancy. Fundam Clin Pharmaco, 17(4), 405-417.

Fang, Y. Z., Yang, S., & Wu, G. (2002). Free radicals, antioxidants, and nutrition. Nutrition, 18(10), 872-879.

Ferrero-Miliani L, N. O., Andersen PS, Girardin SE; Nielsen; Andersen; Girardin (2007). Chronic inflammation: importance of NOD2 and NALP3 in interleukin-1beta generation. Clin. Exp. Immunol, 147(2).

Garcia-Bailo, B., El-Sohemy, A., Haddad, P. S., Arora, P., Benzaied, F., Karmali, M., et al. (2011). Vitamins D, C, and E in the prevention of type 2 diabetes mellitus: modulation of inflammation and oxidative stress. Biologics, 5, 7-19.

Gerhauserc,KlimoK,Heisse,NeumannI,Gamal-eldeen a, Knauft J, Liu GY, Sitthimonchai S, Frank N. Mechanism-based in vitro screening of potential cancer chemopreventive agents. Mutat Res 2003;523-524:163-72

Haslam, E., & Cai, Y. (1994). Plant polyphenols (vegetable tannins): gallic acid metabolism. Natural product reports, 11, 41-66.

Hättenschwiler, S., & Vitousek, P. M. (2000). The role of polyphenols in terrestrial ecosystem nutrient cycling. Trends in ecology & evolution, 15(6), 238-243.

Hong J, Smith tJ, Ho ct, august Da, Yang cS. effects of purified green and black tea polyphenols on cyclooxygenase- and lipoxygenase-dependent metabolism of arachidonic acid in human colon mucosa and colon tumor tissues. Biochem Pharmacol 2001;62:1175-83.

Hossain MA, A. K. (1985). Monodehydro -ascorbate reductase from cucumber is a flavin adenine dinucleotide enzyme. J Biol Chem, 260(24), 12920-12926.

Katiyar, S. K., Matsui, M. S., Elmets, C. A., & Mukhtar, H. (1999). Polyphenolic Antioxidant (-)-Epigallocatechin-3-Gallate from Green Tea Reduces UVB-lnduced Inflammatory Responses and Infiltration of Leukocytes in Human Skin. Photochemistry and photobiology, 69(2), 148-153.

Khan, N., & Mukhtar, H. (2008). Multitargeted therapy of cancer by green tea polyphenols. Cancer letters, 269(2), 269-280.

Kumar, N., & Maheshwari, K. K. (2014). 20 Nutrigenomics: Nurturing of Genotype and Role in Human Health. Phytochemicals of Nutraceutical Importance, 324.

Kundu JK, Surh YJ. epigallocatechin gallate inhibits phor- bol ester-induced activation of NF-kappa B and creB in mouse skin: role of p38 MaPK. Ann N Y Acad Sci 2007;1095:504-12.

Kundu, J. K., & Surh, Y.-J. (2008). Cancer chemopreventive and therapeutic potential of resveratrol: Mechanistic perspectives. Cancer letters, 269(2), 243-261.

Langenbach, R. O. B. E. R. T., Loftin, C. D., Lee, C., & Tiano, H. (1999). Cyclooxygenase-deficient mice: a summary of their characteristics and susceptibilities to inflammation and carcinogenesis. Annals of the New York Academy of Sciences, 889(1), 52-61.

MacKay, D. J., & Miller, A. L. (2003). Nutritional support for wound healing. Alternative medicine review, 8(4).

Maiuri Mc, De Stefano D, Di Meglio P, Irace c, Savarese M, Sacchi r, cinelli MP, carnuccio r. Hydroxytyrosol, a phenolic compound from virgin olive oil, prevents macro- phage activation. Naunyn Schmiedebergs Arch Pharmacol 2005;371:457-65.

Meeran, S. M., Ahmed, A., & Tollefsbol, T. O. (2010). Epigenetic targets of bioactive dietary components for cancer prevention and therapy. [journal article]. Clinical Epigenetics, 1(3), 101-116.

Nishikimi M, F. R., Minoshima S, Shimizu N, Yagi K. (1994). Cloning and chromosomal mapping of the human nonfunctional gene for L-gulono-gamma-lactone oxidase, the enzyme for L-ascorbic acid biosynthesis missing in man. J Biol Chem, 268(18), 13685-13688

Panchatcharam, M., Miriyala, S., Gayathri, V. S., & Suguna, L. (2006). Curcumin improves wound healing by modulating collagen and decreasing reactive oxygen species. [journal article]. Molecular and Cellular Biochemistry, 290(1), 87-96.

Polyphenols (2016, December 23). In wikipedia. https://en.wikipedia.org/wiki/PolyphenSol

Quideau, S. P. D., D.; Douat-Casassus, C. L.; Pouységu, L. (2011). Plant Polyphenols: Chemical Properties, Biological Activities, and Synthesis. Angewandte Chemie International Edition, 50(3), 586-621.

Seeram NP, Zhang Y, Nair MG. Inhibition of proliferation of human cancer cells and cyclooxygenase enzymes by an- thocyanidins and catechins. Nutr Cancer 2003;46:101-6.

Tipoe GL, L. T., Hung MW, Fung ML. (2007). Green tea polyphenols as an anti-oxidant and anti-inflammatory agent for cardiovascular protection. Cardiovasc Hematol Disord Drug Targets, 7(2), 135-144.

Tomar, N., Gupta, C., Kaushik, M., & Wadhawan, A. (2017). Nutrigenomics: A perio-nutrition interrelationship. Journal of Oral Research and Review, 9(1), 32.

Vina, J., Borras, C., Abdelaziz, K. M., Garcia-Valles, R., & Gomez-Cabrera, M. C. (2013). The free radical theory of aging revisited: the cell signaling disruption theory of aging. Antioxidants & redox signaling, 19(8), 779-787.

Walvekar, M., Shaikh, N., & Sarvalkar, P. (2013). Effects of glycowithanolides on lipid peroxidation and lipofuscinogenesis in male reproductive organs of mice. Iranian journal of reproductive medicine, 11(9).

❑❑❑